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## Value-Based Concepts of the Art of Oratory

The relevance of the scientific article is that we, having separated from the “Soviet and post-Soviet” environment, are in search of ourselves, trying to fill the space of the yesterday's axiological cognition with the values of new content, seeking to find our place in the Western and Eastern realms. Indeed, the teachings of Hodja Ahmet Yassawi, who occupies a great place in our spiritual world, are very relevant now. His words “Know thyself first” seem to be very significant. Then there are Kazakh biys and orators — spiritual mentors of the society, erecting barriers to the decline of the moral space of society. And if so, Kazakh oratory is one of the majestic spiritual universes that formed the system of values. The heritage left by them to descendants is priceless, and centuries-old history is a witness to it. Spiritual culture originates in the samples of folk wisdom and advanced teachings. People define their relationships, principles of communication and other types of contact primarily on the basis of folk wisdom. Thus, in this article we will consider the problem of common human values, which are in close interrelation with each other, in two hypostases. First, we will analyze the characteristics that are given in oratory to a person (negative-positive) from the perspective of human attitudes and traits. Secondly, we aim to take a deeper look into the spiritual and axiological consciousness, into its inner aspects and mysteries.

*Keywords:* oratory, value, knowledge system, tradition, folk wisdom, worldview, spiritual essence, axiological consciousness, nation, communication.

### Introduction

National consciousness, as we believe, is a worldview inherent in every nation and every ethnos, generated by social feeling, formed by the spiritual and cultural capabilities of the nation. In addition, it is a common system of values recognized by the people themselves. It absorbs mind and intellect, system of thinking, traditions and customs, character and morals, deeds and acts, method of existence, culture and psychology, manifesting itself through them. Thus, national cultural consciousness is a common system of spiritual values peculiar only to one people, constituting a collection of cultural and cognitive pillars. So, Kazakhs share their national consciousness as well as common value for all of them. In the absence of these values, the people, in its cultural existence, expect various shock, hardship and disorder. There comes a time of anomalous situations, when it becomes difficult to separate the nobility of human character and inhumanity, good and bad, truth and lies, justice and injustice, when the measure of values is unknown. And then absolute freedom, impulsiveness, irresponsibility, total lawlessness, and spiritual desolation may appear in cultural demands, actions and deeds. For example, Western scholars link the loss of man's power over himself with the lack of common values. In view of the above, we must awaken the people's axiological system to form the national cultural consciousness, the inner spiritual essence of an independent state.

### Methods

Hermeneutic, anthropological, theoretical research methods were used as the methodological basis of the work. The research employed the methods of description, narration, observation, classification, comparison, induction, and deduction. The research paper utilizes philosophical research methods such as comparative textual analysis, structural analysis and systematization techniques.

### Results and Discussion

When we talk about the revival of traditions, the growth of a priori spirit, the beginning of spiritual and cultural state, we turn to our traditional values, to the uncontaminated spring, where we find the concept of values of biys and orators. In oratory, the presence of value concepts indicates that biys and orators created

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new speech patterns by analyzing and classifying ethnic and cultural forms. This is an example of division into right and left, bad and good, proper and improper, or as we can say that it is a way of evaluating the bad and good traits of a person. For example, the following texts show a true culture of evaluating human characteristics.

*“If you give vent to anger, if to follow deceit and fraud, will your character be considered as reasonable?”*

*If you bend in favor of the mean, to give thanks for countenance, will your character be considered as fair?”*

*If you go begging as you show up one day and leave on another, will your character be considered as happy?”*

*If one wastes his eyes in expecting good from you and you leave him with nothing, will your character be considered as giving hope?”*

*If there is no support from a clever man, if he demonstrates no heart as sharp as a razor, will such character be considered a worthy oratory one?”*

*If you made someone suffer by showing the wrong road and betrayed his feeling, will your character be considered as a dream?”*

*If you do not flap your wings, if you cannot find a way out of difficulties, will your character be considered as inspirational?”*[1]. These are lines from the reflections of Aktaylak and orator Kanai, and they are evidence and confirmation of the above inferences. We trace the unity of spiritual upheavals and oppositions in the spiritual and philosophical reflections of biys and orators, in their cultural system of cognition of the world, in their simple human essences. Here, a man is morally and spiritually understood as an idea of dual creation. Therefore, human life consists of various clashes of character, when a person's soul and body, flesh and spirit are in constant contradiction and struggle. If we ground this struggle in Muslim principles, it will be labeled “by the concept of jihad, expressing the struggle of guile and goodness, or how a man wins through his good qualities in the process of struggle, and achieves spiritual perfection through those victories”. We shall rightly call this a special mental spiritual universe, a system of value analysis. At the same time, another value aspect that comes out of the comparativist analysis of the beat is that when a dilemma appears before a person, the latter becomes dependent on the properties of his character, and this is where the cultural core resides. It is clear that such cultural concept sphere serves as a basis for a person to make decisions concerning the creation of spiritual values.

The Kazakh philosophy establishes that positive qualities of a man necessary for him are great spiritual values raised to the ideal. Whenever they found such qualities in a person, biys and orators rejoiced and praised them. If they did not discover them, they sorrowed, criticized and urged people to become better. A similar tendency can be observed in the speech of oratory, in the tradition of proverbs and sayings. Here are some examples. *“If you follow anger, you will get lost”* (Boltirik), *“Anger alienates, reason follows”*, *“Anger comes — reason goes away”*, *“Anger is an enemy, if you follow it, you will fall into a deep pit”* (Asan kaigy). These samples show that for a person, anger and wandering are manifestations of great spiritual devastation, which should be taken as a cultural recommendation. *“The one who overcomes anger with reason is a wise man”* — this existence pattern is recognized as knowledge of the world.

An example of analyzing reasonableness and stupidity can develop as follows. *“A smart person likes a lot of people”*, *“A foolish person will hear a reasonable word and think that he has been offended”*, *“If you speak to a foolish person in front of everyone, he will realize that he is being criticized”*, *“Don't put a smart person in the distance, don't put a foolish person close”*. These oratorical admonitions show the culture of analyzing the opposite qualities of a person's character. They describe a picture of the inner struggle of positive and negative traits in a person. If considered from the cultural and philosophical side, mindfulness here is perceived much higher in terms of its value-based content. Mindfulness is an a priori concept that places a man within the cultural consciousness of nature. Reasonableness is a noble trait from the standpoint of the cultural dimension, which enables a living person to become the master of being. If we take Kazakh oratory from the perspective of philosophy, then reason as a native belief, which determines the merciful view of man on the environment, will be regarded as an axiological phenomenon.

The words of Boltirik Chrysostom “It is from the mind that things are done” are said in this very meaning. Mind is understood as a composite philosophical concept of positive qualities of a person, denoting his civic maturity. This concept here is very close to the concept of “parasat”, so it is very often used in a paired combination. Intelligence shows the maturity of the culture of character and actions. From viewpoint of the cultural dimension, intelligence is one of the main axiological goals for Kazakh chrysostoms. Such traits as

breadth of nature and straightforwardness of temper are inherent to a smart person. The sign of a mature character in the possessor of intelligence resides in deep consciousness and decent manners, the integrity of a broad and rich character, indicating the mature culture. To be intelligent means to have a pure immaculate spirit, along with the inner beauty. Bearing spiritual beauty in the heart was the cognition of biys and chrysostoms.

A foolish person is someone who cannot separate good from bad. That is, only a foolish person neither thinks about himself, nor makes any assessments, he has no options, the whole life of such person is full of mistakes and misconceptions. “Do not recognize a fool as a close friend, do not follow him” — this saying leads to the idea that everything but a fracture adheres to a person, and therefore one should stay away from a fool — this is what the cultural propaganda says. This means that one should stick to the traditional attitude of the chrysostoms to distinguish between good and bad characters, avoiding the bad and learning the good. This demonstrates, first, the two kinds of ethical notions of “smart” and “stupid” as philosophical categories. Secondly, these two categories pass one into the other, changing and forming inside a person. Thirdly, intelligence is given to both good and bad people and one can see how they may manifest themselves in opposing cultural qualities such as generosity and stinginess. We can conclude that this is an ethnic and spiritual cultural cognitive axiom.

Comparing the categories “knowledge” and “ignorance”, let us note their high and low level of culture. What a person should choose, what category should prevail in him — this is the dilemma he faces. For example, the following sayings “*The world is light to the knower, the day is dark to the ignorant*”, “*An illiterate is one child, a literate is two*”, “*Do not move your tongue, but your knowledge*”, “*If you are close to the knower, you will reach everything, if you get involved with the ignorant, you will lose your head*”, “*The strong one will win, the one who knows will overcome a thousand challenges*” [2], “*There is no knowledge without study, and there is no happiness without knowledge*” show the way of solving the dilemma as a sample of philosophical reflection.

Only virtuous and enthusiastic people can feel that they live on the edge of the abyss [3]. Opposition of the moral essence of man means the concept and the beginning of spiritual values in determining the place of man in society, his role, his activities. Philosophical and moral structure of humanity, its social space, place and role, social and cultural authority, combined with positive attributes, is cognized by axiological characterization.

If we consider these proverbs and sayings through the prism of the Kazakh philosophy of culture and ask the question, what is the essence of upbringing, the answer to it can be the following. With the help of proverbs and sayings, a person fights with shortcomings and unworthy deeds as well as suppresses them in himself, because they are enemies of a person, hindering the fulfillment of one's desires and causing certain disturbing phenomena.

If your soul tends to bad traits, they gradually turn into habits, then these bad habits will subjugate you, and, being unable to avoid them, you become a sick soul, so we need to acknowledge such spiritual and philosophical mechanism. “*He who is healthy in spirit is also healthy in body*”, “*When the soul is sick, the body suffers as well and longing overtakes*”. As the soul gets sick and the spirit of the body weakens, good human attributes disappear. The following saying also corresponds to the philosophical paradigm: “*Only the knower is aware of the essence, only the knower is aware of the meaning*”. This paradigm traces the idea of moral cleansing of consciousness from obscene aspects of the character. It should be noted that biys and chrysostoms attached great importance to ideological directions in the perfection of human qualities. A person sets a goal for himself and understands the significance of the goal for his consciousness and for the analysis of his spiritual level. Steppe sages consider four properties — culture, character, purpose, and interest as a whole that is in close unity and nourishes one another. This shows that in the conditions of independence on the way of development of the national civilization of Kazakhs, they put the spiritual value of the humanistic culture above the instinct to get rich. To summarize, let us point out that by means of comparing and classifying bad and good characters we have become acquainted with the philosophical episteme of the mechanism of discovering their content in the oratory art.

There is one more circumstance in the Kazakh oratory, which should be paid attention to — it is a value-based system of assessing bad and good qualities of a person as well as his cultural attributes, implemented through comparison and analysis. “*The best comes from the good, the bad originates from the evil*”, “*In the time of misfortune the good one will help, the bad one will laugh and go away*”, “*The bad one does not respect his neighbor*”, “*Bad thoughts lead to trouble and to countless slanders*”, “*If the bad one becomes rich, he will not recognize his neighbor*”, “*The good one is a slave of your conscience, the bad one is a slave*”

*to the cattle*”, “*Do good to the good one, he will remember forever, if you do good to the bad one, he will forget by the evening*”.

The above proverbs prove the culture of division into good and bad qualities. Individuals demonstrate the mechanism of the cultural dichotomy of personality through the manifestation of certain cultural moral forms of their characters.

At the same time, each person, giving himself a subjective assessment, notices the diversity of qualities as well as variety of directions of cultural values. The proof of this thought is Beit 235 by Yussuf Balasaguni: “*Two different horses stay on your lips in this world, one is good and the other is bad*” [4; 45]. Let us pay attention to the way biys and chrysostoms separate bad and good, how they evaluate them.

Kebekbai Chrysostom says: “*Precious and bad are different as heaven and earth*”. The author speaks about the difference between them, showing their place in the system of national culture, their level and status in the moral aspect. Let's bring other examples where we can observe the spiritual essence and the level of evaluation of bad characters. “*The bad one has big appetites, but his words are contaminated, his soul is a dark grave, his eyes are blind*” (Esekeldy bi), “*The bad one has no nobility*”, “*No matter how you teach the bad one, it will be of no use*” (Balpyk bi).

Biys and chrysostoms predicted the future of bad people. Toraigyri bi said: “*Even if his grandfather was an honored one, a bad man sitting on a camel will be bitten by a dog*”. Akkabak bi stated: “*If your child is bad, you will not have good luck, if your wife is bad, your voice will not be heard*”. Let this saying be the cultural conclusion of the theme.

Let us recollect the words of Yussuf Balasaguni:

*“If you are good, your name will be praised,  
A bad one will be reviled and scorned,  
The bad will be blasphemed, the good will be exalted.  
Think carefully what you choose”.*

In his *tolgau* (a kind of philosophical essay), Balasaguni shows an example of the cultural paradigm of exalting the positive and denigrating the bad. The last line of the *tolgau*, firstly, shows that the choice is up to the subject, but at the same time reveals the cultural technology of the method of preaching the call for the good. It lets us recognize our mental particularity of the cultural morale and national consciousness and proves that moral freedom of a person is an eternal cultural substance; secondly, it notes that each person's culture should be respected by himself; thirdly, the steppe sages consider both good and bad in a person as a cultural continuum that creates the integrity of personal essence. This is a special and important facet of the cultural episteme of the masters of the word. Scholars believe that “*these facets elucidate the essence of axiological cognition of biys and orators, showing ways to clarify it*”.

From this point of view, we are witnessing a cultural pattern that forms of manifestation of good character in everyday life since the days of creation and development are always greater than bad character. In other words, the former always has the upper hand.

The main condition to earn the status of a good person is that spiritual virtues or righteous character must be in its advantage. A person needs a great mind to appreciate and realize the meaning of value. It will be difficult to discover the meaning of anything without intelligence. To prove this, we rely on the teachings of Shakarim who said, “*A man does not see the truth with his head but with his mind*” [5]. And if so, Kazakh chrysostoms, above all, paid attention to the perfection of spiritual and philosophical essence. First of all, mankind should get rid of the internal individual egoism.

Only bringing your original creative qualities into order will provide the opportunity to get on the right road. It can be seen that steppe sages, having distinguished negative character traits, gave characteristics from the standpoint of axiology. Let us dwell on some of them. When reading the texts, it becomes obvious that the structure of negative characters and their moral qualities are based on certain spiritual dimensions and evaluated from the specified perspectives.

For example, let's take the Kazakh proverb “*A miser's hands shake*” or some sayings authored by biys and chrysostoms “*If he does not give what you ask for, then why not call him greedy*” (Bukhar zhyrau), “*A miser fathers a greedy son*” (Maiky bi), “*If a companion is miserly, he will leave you on the road*” (Zhankutty Chrysostom). These texts recognize the cultural status of avarice and conclude that such people are characterized by self-serving. The main task of biys and chrysostoms resides in showing the way to perfection through formation of positive habits and attitudes. The words of Umbetey zhyrau “*You don't expect good from such character or such overtures*” and “*A Muslim cannot renounce humanity*”, indicate the desire to guide a person and to instill good traits in him. Bekbolat Chrysostom says: “*If you are open and sociable,*

people will respect and favor you". This statement also speaks about the intention to correct a person. Dosbol Chrysostom says: "*Bad things in the character make it worse in bad times. A fool is attracted to the bad and he knows about bad things only. Obsequious character is bad. Dwarfism is bad for a man's growth like a dark night, the same as ignorance is bad or the mouth of a glutton is bad. If your son is stupid, he is bad; if your neighbor is envious, he is bad; if your wife is a gossip, she is bad. The pretending knave is bad, the ignorance of the thief does not like the neighborhood of honesty, he is not far from the unrighteous*". Zhankutty Chrysostom says: "*The sign of ignorance is self-praise*", "*If you talk to a gossip girl, she will kill you without a gun*".

Let us note that Dosbol and Zhankutty consider spiritual impoverishment in the context of the culture of unpleasantness. In the worldview system of biys and chrysostoms, the lowest manifestation of the negative in man is ignorance. We believe that indeed "*there is no justice between the two. In a society where ignorance and perfidy ruled, there is no mercy, love, or kindness, while conscience, honor, dignity and righteousness disappear therein*". A society where justice should be the pillar of social unity, but it is not, loses 10 cultural values: righteousness, happiness, conscience, shame, friendliness, kindness, mercy, dignity, and honor. Some biys and chrysostoms rest their gaze on liars and deceivers. Zhankutty Chrysostom: "*If you meet a liar, he will make you believe a lie*". Bapan bi: "*If he is dishonest and distorts the truth, if he embellishes and declares a lie to be true, then what should we call him but a liar? Here Bapan bi shows that lying spoils a person and his character. He draws attention to the fact that lying makes one stray from the righteous path and explains that this is contrary to humanity.*

Zhusup Balasaguni mentioned: "*A false word will not rise to the top*" and formed the following cultural decision: "*Rather than being a liar, it is better not to see the light, not to live on earth*". At the same time, we can observe other aspects of moral qualities, of which steppe sages spoke. For example, Korkyt, assessing negative female character traits, speaks of such common human attributes as wastefulness, immoderateness, harmfulness and callousness.

Analyzing such traits and recognizing that "harmfulness can be contagious" as a cultural concept, we cite the saying of Kozybai Chrysostom: "*When the best leaves, the hero is orphaned*", taking it as a cultural paradigm. It turns out that when values become changeable, the difference between bad and good disappears, good decreases, bad increases, the world turns upside down in society, no one listens to a reasonable person, and everyone comes to a metatheoretical cultural solution. Such solution, in turn, leads to the spiritual and cultural destruction of the society. Probably, such cultural conception is reflected in the saying of Zhetes biy: "*The beauty of the word belongs to exemplary admonitions*". Using such cultural critical methods, Kazakh biys and chrysostoms criticized negative traits of people and hoped for their correction, i.e. this method exists in the national ethnic studies of culture as "to beat out bad with bad or to fight fire with fire". In other words, a person should feel that there are known limitations for him in certain things, and therefore he is obliged to reckon with it. This reveals conceptual principles of existence in the empirical life of the masters of the word. Nowadays the principle of human existence has been completely changed: to exist means to feel no limitations, so everything is allowed and no one can be higher than others. This is the spiritual principle that has arisen in our days. Masters of the word understood that such phenomena as shame and respect for others represent a natural cultural state. If a person's living conditions improve, if he is rich and happy, he believes that this is a gift from the God and the fruit of his good behavior and good deeds. Yet for modern people there should be the absolute freedom in their deeds because this is their basic nature. Such a person does not count with anyone, only his opinion is important for him, he is pleased with himself only. Today's man lives more by unconscious feelings and is guided more by instincts than by deliberate feelings. Therefore, people, having lost the formed substance of existence, turned to the international apparatus of existence. Human existences of folk, national or historical foundations are clouded, facing the possibility of complete disappearance. One can't but agree with the opinion of K. Jaspersky: "The thought arises that the new generation is not able to adopt the spiritual achievements of the older generation". Kazakh biys and chrysostoms warn that in order to preserve one's nature it is necessary that there should be understanding and culture of feeling. Righteousness should be a condition of human life.

Biys and chrysostoms of the Great Steppe say that the worst negative qualities include faithlessness, arrogance and harmfulness. For example, Boltirik says: "*A man without the God is unrighteous, while unrighteousness is worst of all*" [6; 137–141]. Baizhigit offers the following cultural paradigm: "*A liar has no righteousness, he will sell his soul*". As to arrogance, there is a saying of Dosbol: "*Arrogance is higher than the sky*". There is also a Kazakh proverb "*The sky is low to the arrogant*", reflecting the cultural paradox. The following sayings "*There is only one thing that leads a man to all troubles — arrogance*" (Balpyk bi) and

“Arrogance is always visible, like a dead body” show cultural perception. Korkyt wrote: “*Tengri does not like selfish or arrogant men. He who holds himself above others will not be blessed by Tengri*”. These words also add to the conceptual idea: “*The mother of all bad things is unrighteousness*”. The main cause of spiritual decline should be found in the fact that a person's philosophy of being in knowledge and in interaction with the environment gets weaker as he tries to manifest himself in the surrounding media. Biys suggest solutions in such cases. Dosbol bi says: “*Before becoming worse, a person becomes frivolous or harmful. A bad person will be forgotten by the people and the good one will bring advantage. A man becomes morbid, and a wife becomes a gossip. There will be no harmony among the people, they will not listen to their elders. The people will become impoverished, the hero will become tired and fall into apathy*”. Dosbol's admonition serves to remind us: when the good become fewer and the bad grow in number, “*this world will disappear*”. “*If uneducated, a child will grow up without good habits. If a daughter is shameless, she is unfit*”, Yeskeldy bi says, explaining that the world deteriorates and cultural consonance and harmony are broken if there is no beauty of soul and spiritual purity. Only such qualities as love, friendliness and kindness guide a person to spiritual purity, and only through them a person's aspiration to perfection is possible.

Only values that hold a special place in the human life will become traditions. Since a tradition is based on important values, it will continue from generation to generation [7; 61]. Bad societies put obstacles to goodness everywhere and change values. Where ill manners take over, where the spiritual core that leads a person to goodness disappears, the time of dishonor and shamelessness comes. This is how the masters of the word show egoism in the relations between people, because the latter want to enjoy their own benefit only. Biys and chrysostoms see how negative traits of people turn the world into a blind environment and the darkness prevails. Due to the spiritual and cultural decay of humanity, the whole world seems to be mired in sin. Human beings have become sinful to such an extent that even the very cultural environment called “*life*” has begun to feel like some empty and insignificant space. Korkyt says that “*a man, having been conceived in his father's thigh, did not find a shell in his mother's womb*”. Another sayings state that “*no person can accommodate all the good qualities, he will have some and lack others*” (Kazybek bi) and “*Good and bad have many differences. It takes a lot of words to explain them*” (Baizhigit). Such warnings indicate the problems that arise between the spiritual freedom of a person and his cultural responsibility. There can be both harmony and disharmony between freedom, good morals and responsibility in relationships. From a philosophical point of view, we observe a method where right and wrong traits of individuals are examined as the results of their acts and deeds. In this regard, judging from the sayings of Bapyk biy “*A man born bad from his father is equal to misfortune*” and of Kazybek bi “*If a boy is mischievous, call yourself misfortune as you don't know what to do and your mind will be clouded*”, we can say that the following idea of cultural paradox is considered: “*A man has become a burden for himself by his temperament*”, which exists in oratory as a culture of education. Such person does not understand others, while others marvel at his temper. Physically, he is like a human being, but spiritually he is insignificant, all bad qualities have nested in his soul. A person of such kind does not fit into any cultural dimensions in the perception of biys and chrysostoms, and one can only compare him with an intelligent animal and conclude that this was his fate.

Describing bad personality traits, Kazakh masters of the word indicate that a person, when entering into a relationship with someone else, discovers a sense of loneliness. They believe that people communicate but do not understand each other. In their opinion, when communicating, there should be a dialog of minds and of hearts. Reading the sayings of the masters of words, we note that a person most often speaks to himself. Yet, we believe that they teach people both to maintain a monologue and a dialog. The world of cultural relations between people is built through these two types of contact.

Biys and chrysostoms warn that one should not be carried away by entertainment, but should beware of reckless infatuation with it. If in everyday life passion will be so strong that dishonor will be confused with honesty, purity of spirit will be tainted by bad temper, then you will not only fail to learn the right rules, but will not accept them and will not be able to step on the right road. This shows us, modern citizens, that instead of the instinct of wealth, a person should remember the existence of mind, intellect and educated consciousness as special values.

Let us now turn to the essence of characterizing good qualities given by biys and chrysostoms. We would like to emphasize that they are manifested through respectfulness, humaneness, generosity, friendliness, politeness, affability, fairness, criticality, poise, firmness, patience, moderation, humbleness and other worthy traits. For example, there are such expressions as “*you will not get less from respectfulness*” or “*respectfulness is an embellishment of a person*”. These sayings and proverbs are considered as the main attribute of the structure of respectfulness, on which the humane character of a person is built. Respectfulness rep-

resents the cultural image of a person from the moral side of perfection and raises his spiritual nature. *“Give what was not given to you and let him be ashamed”, “Offer food to the one who hit you with a stone”, “Thinking selfishly is a sign of a bad person as a good person cares about others”* (Shagyrai Chrysostom). The above sayings take strength from the stocks of the cultural concept, i.e. *“let someone else’s harness go ahead of mine”, “a child with a future always interacts with other people”*. Kazi bi offers the following cultural concept: *“Is reverence not the backbone of a man? Is a respectful man not a pillar of the people?”*. In this case, let us remark that humaneness, love for humanity and reverence are the sources of dignity. Samples of cultural dignity can be found in the following thoughts of Tole bi: *“The one who bends his head for fear of hitting a cloud is a hero, and the one who is afraid to harm the people is a real hero”*. Here we can trace the strength of the culture-oriented basic method when applied in relations with others, the constancy of cultural values, the weight of the internal determining spiritual power of Kazakhs if compared to Western traditions. We can see a transcendent cultural reflection of the Kazakh spiritual order, invisible to the eye at a first glance, which very briefly and meaningfully shows the fundamental features of the East in contrast to the West.

Kozhbanbet bi claims: *“There is nothing greater than generosity”*, Bapan bi echoes him: *“I recognize a generous man at once. I know a rich jigity by his behavior”*. These are concepts born out of national values, such as *“Be generous and you will not be lost”, “The one with a generous hand is the one who has an open road”*. In other words, in the social environment such person strives to educate himself according to the rules, and therefore solemn mechanisms are made available to him. More precisely, one can notice a cultural principle that generosity drives a person to good deeds. For example, Bapyk bi teaches: *“Do not be afraid of charity, it will become a paradise for you”*, and Yeset bi utters: *“I have not become proud due to wealth”*. Their moral teachings demonstrate a cultural attitude of understanding that simplicity and modesty lead to good character.

Kazakh folklore describes positive aspects, including such categories as honesty and justice, to form good characters. For example, Yedige and Tole bi were discussing the law on payment of damages. Tole bi said: *“If you want to take, my neck is ready and my heart is open for the good. Let the law be from you, the payment be from you”*. Those words contain the image of a noble person with the culture of honesty and justice. The next saying *“One day tasting food gives rise to forty days of greetings”* shows a culture of reverence and humane behavior. *“He who thinks of guile will not succeed”* reveals the essentials of a character, which are honesty and justice. *“Where the flounder is raised, there is no justice. Where there is no justice, there is squabbling and strife”*. *“A hero who has ceased to be honest will get into trouble”*. Basically, humans can be superior in terms of intellect, science, dignity and character [8; 129]. These cultural value-based decisions confirm the above thoughts. Let us turn once again to the sayings of biys and chrysostoms. Tole bi says: *“If justice does not change, then the child will be born similar to the weave of the birch tree”*. Balpyk the Saint states: *“The sign of a just biy is when the people are not saddened”*. These two admonitions indicate the high moral value of the culture of justice. Tole bi notes: *“If the scales are serviceable and accurate, then the people will be like an abundantly watered field”*. In this apt expression we trace the philosophical concept of how a person with an honest character rises to the height of the spiritual hierarchy. At that, then, the following conclusion is self-evident. Honesty is a condition when a person lives his life by conforming to good rules with all his deeds and actions. Justice aspires to the truth, protects human qualities, serves as a measure of civil requirements, virtuous culture and true flourishing of spiritual creativity of a human being. Honesty and justice allow us to distinguish the core principle of the great culture of mankind. Where the truth is discovered, where the soul is sacrificed to honor, the spiritual level generated from the pure Kazakh blood promotes the idea of exalting the image of a man, and this is the most difficult aspect of this problem.

Supporting this idea, we find a like-minded person in Kazybek biy, who says: *“We are a people who do not hide honesty, we always defend a sincere desire. We find the right words and can offer a fair word at any moment”*. Honesty shows the humanness of a person, while justice denotes the spiritual rapprochement between humans. Honesty and justice are considered a cultural norm, which in this context is rooted in the sub-cultural principle: *“He who is honest is always in good health”* [9]. *“An honest man’s horse does not get thin and his coat does not grow shabby”, “If you behave honorably, you will be fed”, “The result of vice is resentment, while honesty produces freedom”*. We note that above-mentioned sayings lead to the conviction that justice is one of the most valuable moral qualities accompanying mankind from ancient times. P. Sorokin believes that *“value is a form of evaluation of things, formed by life itself”* [10]. The meaning of justice is defined by honesty, straightforwardness, modesty, and rightness. From the axiological point of view, justice means a positive moral quality that reflects the most valuable attributes considered to be the

basis of humanness, dignity, reverence, intelligence and education. That is, we can formulate this cognition that the absence of justice is the absence of humanness. That's why biys and chrysostoms, dreaming about a perfect society and improvement of social life, called *"the main condition for correcting the time lies in the fact that people must turn justice into a cultural norm of their actions and deeds"* (N.T. Chernyshevsky). In turn, Kant stated: *"If there is no justice, then there will be nothing left that would make people's life significant"*. This is the way to explain the modern axiological meaning of such trait. The concept of justice can be called a component of the cultural and axiological system of the Kazakh oratorical art, and it will not be an exaggeration.

The ways of bringing up people depend on the traditions, customs, history, religion and spiritual development of each nation. In everyday life of the Kazakh people the ways of human existence are determined by respect for elders, listening, following the path of parents, showing honor and shame, and also striving for art, education and labor [11]. There is an Eastern saying authored by chrysostoms: *"A just ruler is sometimes even better than a well-timed rain"*. This is a method of admonition in oratory that helps to avoid meanness, slander, lying, urges to be honest and straightforward, and also motivates to believe that justice will win, to learn from life, to go upward and to aspire to humaneness. *"There is no black for white, you can't get rid of black"*, *"A dog will get the bad even when he is on a camel"* — these are patterns of behavior in the people who have steady cultural principles. In such a case, honesty and justice are the purest qualities that characterize the human essence of the present generation. We believe that such traits and manners, based on the people's cultural pillars, are inherent in a person who sticks firmly to worthy principles and can be a pure soul from a spiritual point of view. *"If you want to please the people, show justice"* (Zhankutty bi) — this is the meaning of the above-described attitude.

According to steppe sages, the most important companions of a human-loving character are moderation and humbleness, which constitute the culture of repentance. Kazakh biys and chrysostoms glorified moderation, humbleness and repentance in a human character, which are born from calmness, steadiness and poise, considering them as examples and models of graceful humane behaviors. For example, Karamende biy believed that *"the way of the Kazakhs is moderation"*. *"Moderation will satiate, immoderateness will make you eat the last horse"*. Karamende praises a person who is content with what he has, a person who has a humane cultural essence. Kazybek bi says the same thing: *"When you are satisfied with little, won't you live among peace and goodness, having humility to support your back?"* Aiteke bi reiterates: *"Peace is not eternal, not permanent. Accept everything with humility"* and Boltirik writes: *"Baiteke batyr! Repent! Do not boast, honor many others"*. Zhusup Balasaguni noted that poise and moderation are characteristics of a good character. The above words give the following recommendation: transform your spiritual height into the qualities and habits of the world of inner culture. It is suggested that until one tastes the fruits of spirituality, one cannot understand the depth and the purpose and the meaning of life. Moderation, repentance, humility are an integral part of the human culture. These traits of character make a person bear the whole burden of responsibility, both for good and bad. Hakim Abai in his words of admonition says that every lazy man attracts cowardly and weak people so all sorts of foolish, weak, cowardly, arrogant and insolent will surround you [12]. Moderation is akin to the spiritual essence of a human being.

### Conclusion

As a conclusion, from the standpoint of classifying the moral structure of a man into good and bad, characterizing them and summarizing the tradition of education, it can be seen that it was attempted to create an image of a perfect man in a spiritual sense. Thus, understanding the ancient and modern historical experience of eloquence in the context of pedagogical rhetoric as the basis of a developing educational environment indicates that the principles of pedagogical rhetoric are based on the ideas of classical rhetoric [13]. That is, the idea lies in the assumption that a person needs to ascend to the height of full understanding of his "I". Biys and chrysostoms, criticizing improper behavior in daily routine, considered human-loving qualities as the ideal of the mankind's essence. In the context of oratory traditions, the meaning of humane philosophy in the aspect of good morality of a human being resides in self-improvement, collection of principles of proper upbringing and reverence, and ability to use all this, along with the self-education in this direction. From the standpoint of value-based orientation, the art of oratory should be the essence of cultural anthropology. In fact, the deeper human thought penetrates into various spheres of reality, the more complex and inexhaustible the subject of its research turns out to be. Over the past centuries, scientific discoveries have more than once forced us to decisively reconsider the prevailing ideas about man and his place in the world [14]. It is clear that formation of personal integrity requires a complex space. In this case, we cannot

help but agree with the following opinion: “Oratory art not only gives knowledge to a person about a person and reveals the world of a cultural character to others, but also assists the person to cognize himself from his spiritual position, from his system of views”. Akseleu Seidimbekov says: “Each person has an example of invaluable historical experience on the path of mankind. Recognizing this historical and cultural experience, people strengthen their intellect” [15]. This plays a huge role in the traditional Kazakh society as well as in the process of producing laws and norms of humanity. It is appropriate to recollect the words of Shokan Ualikhanov, who once wrote: “A Kyrgyz (Kazakh) resident of the steppe horde is much higher in his moral qualities than a settled Tatar or Turkic peasant...”. Therefore, the method of ethnic industry, which stretched in its formation for several centuries, was not limited only to the economic side, but at the same time initiated the establishment of common customs and shared norms. In the framework of a traditional steppe society, descendants lived near each other and were engaged in the joint nomadic routine. They shared recreation and together solved urgent issues of social life and cultivation of humanity. While dealing with various matters, they had to overcome many difficulties in communication and mutual understanding connected with social and psychological differences between generations. However, many attitudes and ways were undertaken to address significant social and cultural interests. The proof of fairness of our assertions lies in the existence of a system of cultural attitudes of humanity in the art of oratory.

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### Шешендік өнердің құндылыққа негізделген концепциялары

Мақаланың өзектілігі қазіргі таңда біз «кеңестік және посткеңестік» ортадан бөлініп, кешегі қалыптасқан аксиологиялық танымның орнын «жаңа сипаттағы» құндылықтармен толтыру науқанында «батыстық және шығыстық» дүние кеңістігінен «өзімізді табу» жолында жүргенімізде. Ал рухани әлемімізде үлкен орны бар ғұлама ойшыл-философ А. Йассауидің ілімінде көрсетілгендей «алдымен өзіңді тану» маңызды болып отырғаны да шындық. Сол сияқты қазақтың би-шешендері — қоғамның рухани жәдігерлері, рухани кеңістіктің күйреуіне, құлдырап азғындауына жол бермейтін өкілдері ретінде танылғандар. Олай болса, қазақтың шешендік сөз өнері — ұлттық құндылықтар жүйесін қамтыған әмбебап рухани компоненттің бірегейі. Оның ұрпаққа қалдырылған мұра екенін

ғасырлар тарихы дәлелдеп келеді. Демек, рухани мәдениет өз бастауын халық даналығындағы үлгі-өнегеден, ұлағатты тағлымнан алады. Адамдар бір-бірімен тіршілік қатынасын, әлеуметтік-мәдени коммуникация қағидасын т.б. қатынастардың өнегелі үлгісін, ең алдымен, халық даналығы негізінде реттеп отырады. Сонымен, бұл рухани құндылықтар мәселесі бірінен екіншісі туындап отыратын, өзара байланысты екі тұрғыдан қарастыруға қадам жасалады. Біріншіден, шешендік өнерде адамға әртүрлі оң-теріс сапалық дағдылар мен қасиеттер тұрғысынан берілетін сипаттамаларға талдау жасалынады. Екіншіден, өз ұлтымыздың рухани-аксиологиялық санасына, оның ішкі қыр-сырына үнілу мақсаты көзделеді.

*Кілт сөздер:* шешендік өнер, құндылық, білім жүйесі, дәстүр, халық даналығы, дүниетаным, рухани болмыс, аксиологиялық сана, ұлт, қарым-қатынас.

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## Ценностные концепции ораторского искусства

Актуальность научной статьи заключается в том, что в современных реалиях мы, отделившись от «советской и постсоветской» среды, все еще находимся в поиске самих себя, пытаемся заполнить поле не так давно сформировавшегося культурного аксиологического познания ценностями нового содержания, стремясь найти свое место на перекрестке западного и восточного миров. Именно здесь и сейчас учение Ходжи Ахмета Яссауи, занимающего огромное место в нашем духовном мире, становится все более востребованным. Весьма значимыми представляются его слова «Вначале познай самого себя», которые могут восприниматься как полноценная концепция. Большая роль отводится и казахским биям и ораторам, выступавшим в качестве духовных наставников общества, препятствующим регрессу духовного состояния народа. Таким образом, казахское ораторское искусство — один из величайших духовных универсумов, сформировавших систему ценностей. Наследие, оставленное потомкам, бесценно, и свидетелем этому является многовековая история. Духовная культура берет свое начало в образцах народной мудрости и передовых учениях. Люди определяют свои взаимоотношения, принципы коммуникации и другие виды социального взаимодействия, прежде всего, на основе народной мудрости. Учитывая сказанное выше, в этой статье мы рассмотрим проблему общих человеческих ценностей, находящихся в тесной взаимосвязанности друг с другом, в двух ипостасях. Во-первых, проанализируем отрицательные и положительные характеристики, которые даются в ораторском искусстве человеку с точки зрения моральных установок и качеств. Во-вторых, мы ставим перед собой задачу углубленного взгляда в духовно-аксиологическое сознание, в его внутренние аспекты и тайны.

*Ключевые слова:* ораторское искусство, ценности, система знаний, традиция, народная мудрость, мировоззрение, духовная сущность, ценностное сознание, нация, коммуникация.

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