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## VERBALIZATION OF NATIONAL VALUES IN THE DISCOURSE OF SHAKARIM KUDAIBERDIULY

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**Abstract.** This article examines the national and cultural values in Shakarim's works in the linguo-axiological direction. The purpose of this direction is to determine the method and technology of cognition of the inner world of the linguistic personality, the study of the relationship of the individual and society to value through linguistic data. The purpose of the research is a linguotextological study of Shakarim's works, an analysis of the verbalization of national and cultural values in the poet's works, a linguistic axiological analysis, the definition of axiological aspects in the linguistic picture of the world.

In the course of the research, general scientific methods of studying and systematic analysis of theoretical material, synthesis and deduction were used. In the study, the conceptual system of national values in the language of poetry is considered through a linguo-axiological direction and a cognitive approach.

The article provides a linguistic axiological analysis of axiologems expressing spiritual values in the works of the famous Kazakh poet Shakarim, defines axiological aspects in the linguistic picture of the world. The linguoculturological analysis of axiologems in Shakarim's verses is carried out.

It is also concluded that by considering the use of linguistic units in Shakarim's discourse in the linguo-axiological aspect, it is possible to identify axiological aspects in the linguistic picture of the world. Shakarim's discourse concludes that poetic expressions and descriptions of new content served to instill spiritual values in the reader and raised the spiritual world of the nation to a new level.

The scientific and practical significance of the article is manifested in the study of ways of transmitting national values through linguistic units in poetic works. The results of the study are considered as a contribution to research in the fields of «Linguoaxiology», «Linguoculturology», «Cognitive linguistics».

**Keywords:** axiology, linguoaxiology, national value, axiologeme, discourse, text, cognitive linguistics, cognition, concept, linguistic picture of the world

### Basic provisions

The article examines the discourse of Shakarim Kudaiberdiyev in the linguo-axiological direction. The culture of humanity, its social behavior and the field of thought do not exist outside of language. The cultural characteristics of each nation are reflected in the language that has been created by them for centuries. The basis of any social relations is cultural content, including values. In the National Encyclopedia of Kazakhstan is said that:

«Value is a philosophical and sociological concept that expresses the positive or negative sides of an object. ...Value determines how important an object is to a person... Values subordinate and regulate the functions of customs, norms and meanings that are most important to society» [1, 124 б.].

The relationship between Axiology and Linguistics allows us to contemplate the axiological area of language. At the same time, in the «Human – Language – World» system, the main attention is paid to the reflection in the language of the basic meanings of the formation of human being and society. The purpose of this direction is to determine the method and technology of cognition of the inner world of the linguistic personality, the study of the relationship of the individual and society to value through linguistic data. Linguoaxiology in modern linguistics provides ample opportunities for cognition of values and study of the value system. For linguistic axiology, it is important first of all to consider the concept of «evaluation» in the axiological paradigm.

### **Introduction**

In human society, with each separation of epochs and the exchange of generations, some laws of life are formed that are not written down between people, without a break in spiritual continuity. The same patterns are passed from grandfather to child as values. A person is not eternal, but what he has done in his existence as a good deed, what he has seen, that is, social relations, is evaluated by a certain criterion. We evaluate thoughts about how we distinguished the assessment of good and bad, which was perceived as a value, based on the survival skills of various social groups. And an assessment is: «an assessment that connects a person with the environment, nature, social and other realities, people and introduces him to the world of values» [2, 173 б.]. The field that studies values is called axiology. Axiology - (axia – value and logos – word). Axiology is a philosophical doctrine about the nature of values, their place in social reality and the structure of the world of values. The axiological analysis associated with the concept of value has been given considerable attention mainly by philosophers and sociologists as an object of research. The basic concepts of axiological analysis, depending on the research paradigm, include: evaluation, evaluation, value, value value, value orientation. In the process of versatile use and creation of terms, the predominance of the concept of «value» occupies a primary place in meaning. «Universal» values ensure the development and sustainability of culture. There are also national (national axiosphere), political-social, personal values (individual axiosphere). In anthropology and psychology, values are divided into positive, negative, and absolute depending on religious and emotional factors. The world of values can be called a moral world of people. Therefore, values are a measure of people's spiritual wealth. Albert Einstein said: «The value of a man should be seen in what he gives and not in what he is able to receive». It is an axiomatic truth that people live by values only where they lived and where society was. If so, then, undoubtedly, the problem of values according to the anthropological concept is a special object of study not only of philosophy, but also of other sciences. The culture of humanity, its social behavior and the field of thought do not exist outside of language. The cultural characteristics of each nation are reflected in the language that has been created by them for centuries. Anthropological directions in modern linguistics: linguoconceptology, linguosociology, linguopsychology, linguoethnology, linguoculturology and linguoaxiology, i.e. recognition of values through language.

The ancient principle of Protogor, «man is the measure of all things» says that the place where all values gather and meet is man. Consequently, his human interests, his needs, his expected expectations, as well as the reasons for all his very different actions are in the same place. According to M. Heidegger, the world of values (their spectra, stages, structure) is determined by the presence of a person in the world [3]. Accordingly, it turns out that value is not just a thing created by a person, and not even a mental image of a thing, but the properties of a person's relationship to the environment, the world. Based on the formation and results of people's value relations, analyzing and exploring the experience of axiological theories, the types of the world of values begin to be determined. For example, G. Rickert names six types of values, such as science, religion, art, morality, mature morality, and «almighty love» [4].

Language is a tool that covers all spheres of a person's life, his whole life as a whole and transmits his material, spiritual culture to the next generation. This is a cumulative function of the language. The definition of the nature of the national mentality formed by the perception of the linguistic picture of the world in its cognition, harmonization with communication are within the competence of the speech act in discourse. Therefore, to know a person in language means to know his whole essence, to know such elementary principles of life as survival, the setting of the sun. Among the axiological studies, the «linguistic axiology» relating to language prevails. It is known that the symbol of values is connected with the world only through language. The correlation of axiology and linguistics allows us to consider the axiological field of language. At the same time, in the «Human – Language – World» system, the main attention is paid to the reflection in the language of the basic meanings of the formation of human being and society. The purpose of this direction is to determine the method and technology of cognition of the inner world of the linguistic personality, the study of the relationship of the individual and society to value through linguistic data. For linguistic axiology, it is important first of all to consider the concept of «evaluation» in the axiological paradigm. Evaluation is a form of defining quality as a cognitive phenomenon. Evaluation is generally the knowledge of the world. Values in human life are divided into natural, cultural, cognitive, ethical, etc. A speaking person through language serves as a communication in the world of values and communicates with other people, subjects, society. For this reason, the language system also has linguistic values. In this regard, linguistic axiology functions in the system: «Human - Language – Society – Culture -World». This system creates a socially significant world and, on the one hand, is used in language, and on the other hand, refers to human communication through discursive units or text in a speech act.

### **Description of materials and methods**

In the course of the research, general scientific methods of studying and systematic analysis of theoretical material, synthesis and deduction were used.

In the study, the conceptual system of national values in the language of poetry is considered using a linguo-axiological and cognitive approach. Linguistic axiology is based on the study of culture, time and space by assessing socially significant

valuable relationships. Linguistic analysis reveals speech activity based on narrative-characteristic, mental acuity aimed at differentiation of language structures and systems. In addition, linguistic axiology is based on the analysis of concepts expressed in the sense of special evaluation in philosophy, cultural studies, semiology, social psychology. At the same time, linguistic axiological analysis will necessarily be directed to the evaluative study of values. We will conduct a linguistic axiological analysis with an assessment and show axiological aspects in the linguistic picture of the world.

## **Results**

The richness of the Kazakh language is what allows you to study the value system. Such an abundance of axiological data is a great spiritual treasure for the nation. Therefore, value categories and basic concepts are considered within the framework of the system of national values. When we look into the world of national culture, we see the moral and mental world in the world of values.

Along with the universal values inherent in all people, races of the world, today it becomes a requirement to activate the historically developed spiritual, cultural riches, moral qualities of each people, i.e. their own values, ascent on their basis to a new level. Therefore, a deep study of the stagnant philosophical and historical values of the Kazakh people in connection with a certain situation, the definition of their inner essence, the study of development directions within the framework of universal civilization is one of the main problems facing the social sciences [5, 115 б.]. The promotion of Kazakh values within the process of globalization, originating from the ranks of universal culture, becomes the object of study through the concept and methodology of linguoaxiology. Scientific problems of linguoaxiology should be included in the search area of Kazakh linguistics in detail. The manifestation of the spiritual image of a sovereign country depends on the system of national values in its past cultural life. Therefore, the issue of the revival of values, as well as consideration within the framework of the globalization process and its viability, requires study and analysis. At the same time, the thematic, semantic differentiation of axiologems comprehensively deepens the applied activity of the value field [6, 187 б.]. The national worldview, spiritual cultural values of the Kazakh people can be expressed through the analysis of axiologems in literary texts. «The term «Axiologeme» can be used to describe any linguistic units that represent the concept of evaluating discourse in the world. These are primarily value judgments, proverbs, stable phrases, sentential words denoting qualification. Also, in the axiological aspect, phraseological units can be paid attention to as units of particular importance in the analysis of linguistic values» [7, 94 б.]. Given that each person is a representative of a certain nation, it is obvious that the features inherent in the identity of the nation affect the values, guidelines that are important and relevant to a person. Considering the use of linguistic units in Shakarim's discourse in the linguo-axiological aspect, it is possible to determine axiological aspects in the linguistic picture of the world.

## **Discussion**

The main goal of Shakarim's work is to convey the sadness of his people, to cherish the good qualities of a person and to make them the core of his poems. The poet was able to delve into everything around him, to be disgusted with his evil and strive for good.

«The purpose of Shakarim's works is to show a person the right way and save him from life's suffering. His work entitled «Three Clear» was also written for this purpose. This work, although small in size, actually represents a large world with a philosophical deep meaning. In the work, the great thinker draws attention to the deep secrets of existence that have worried mankind for centuries» [8, 5 б.].

If we talk about the fact that the artistic world of a literary work is the basis of the writer's thought and worldview and phrases, then in the space of the Kazakh verse one can characterize the characteristic features of the poetic system of the Shakarim artist, who wrote the expression of the last thoughtful poem of Abai:

Figurative and illustrative words with various phraseological units act as axiologems in Shakarim's discourse. Shakarim's transformative use of many epithet uses, such as «ШЫН НҰР» - *real light*, «ШЫН АСЫҚ»- *real assik*, «ТАЗА ОЙ»- *pure thought*, «ОТ ЖҮРЕК»- *from the heart*, «ТӘТТІ ТІЛ»- *sweet tongue*, «ТАЗА ЖАН»- *pure soul*, etc., has become a distinctive feature of our national poetry, which has not only updated artistic means, but also defined an honorable the poet's signature. Not only the image, but also its deep content formed a new artistic world in our spirituality.

The poet in the poetic field of our people with poetic images that reveal pictures of human psychology with such diverse characteristics as «СҰМ ЖҮРЕКТІҢ ОЯНБАУЫ» - *not awakening a dull heart*, «ЖЕБІР ҰЛЫҚ ҚЫЛҒАН ІС»- *corrupt business*, «ӨЛІ ЖҮРЕК» - *dead heart*, «КӨҢІЛДІҢ ҚАБАҒЫ САЛБЫРАДЫ»- *frowning heart*, «ЗАЛЫМ ҒАЛЫМ»- *evil scientist*, «СҰМ АҚЫН» - *evil poet*, «ТОЗҒАН ОЙ»- *exhausted thought*, «АЗАТ АҚЫЛ»- *free mind*, «КҮНШІЛ МҰНДАР» - *maids of sorrows* brought a special style, manner and ability to compose poetry. Such psychological reversals allow, in addition to the mood of the poet's hero, to know the deep depths of his spiritual thought. In Shakarim's works, samples of the chanting of Allah, the Creator, are reflected in the traditions. Due to his tendency to glorify Allah, to recognize him as a source of justice and purity, Shakarim promotes issues of strong social significance, common to humanity as a whole. He suggests new ways of forming the «right person», considering the way of knowing the secrets of the world in contact with the Creator. It also creates new concepts. With these three values, a person is on the right path. He claims that when a person improves, society and life improve, true love for the Creator begins. Poet said in this poem, revealing his virtuous purpose:

*Ескіден қалған сөз теріп,  
Өз ойымнан өң беріп,  
Үйретуді жөн көріп,  
Түзетпек едім адамды*

*Collecting the word left over from the old,  
Expressing my thoughts,  
Preferring to teach,*

*I wouldn't change a person*

*Айла күш – айуандықтың ең жаманы,  
Боқты боқпен жуғанмен ел түзелмес  
Ар түзейтін бір ғылым табылмаса,  
Зұлымдықты жалғанда әділ жеңбес*

*Cunning force is the worst of barbarism,  
You can't fix people by washing with mud  
If no knowledge is found that will strengthen the conscience,  
Evil will not be lost by justice [9]*

Here the poet proves that if there is no justice, mercy, gestures, a white heart, pure mind, then, evil, injustice, wars, harmful weapons, mercy, arbitrariness cannot be destroyed.

As the main archetypes defining the national identity of the Kazakh people: tolerance, bright openness, never narrowing, inviolability, spaciousness, respect for the spirit, repentance, grace, not interrupting, understanding the dignity of the word, the poet's vivacity, respect for elders and parents, unity, hospitality, maintaining high honor, collective interests always put above his personal interests, etc. highlights the main qualitative signs [10, 484 б.]. These features of the Kazakh national appearance are reflected in Shakarim's poems through linguistic units.

The poet, who found a different way of expressing various qualitative changes in a person's life, in the soul of a person through the language of poetry, did not limit himself with Kazakh literature, but drew inspiration from meaningful works of Turkic spirituality and studied on world intellectual achievements.

Values are qualities. The cult attitude towards them is assimilated by a person from childhood through his native language as the basis of morality, as a result of mastering his own history, culture and customs. Qualities impose moral duties on a person, sharpen his feelings [11, 15 б.].

The value of a person or a human community gives meaning to such questions like why he is on earth, what he lives for, to whom he devotes his life, through what he feels like a person. The content of these values can be true or false for people who adhere to them, regardless of what they are willing to give their lives for. Therefore, it is necessary to determine the values that underlie national integrity, national identity, national autonomy in the system of national values [12, 56 б.]. Due to historical circumstances, it is necessary to reconsider our forgotten values, spiritual foundations, having studied the national heritage. Having deeply studied the nature of the system of spiritual and cultural achievements and values created by our ancestors over the centuries, we must analyze it as an important structure that will become the basis of our independence, laying the foundation for our internal and external integrity today.

## **Conclusion**

Shakarim Kudaiberdiuly in his work focuses on the development of the qualitative aspects of the human soul and recognizes human not only as a complex

result of natural creation, but also as a phenomenon in which the world of the spiritual soul has special properties. The master of words, which is a new example of the psychological description of the traditional unity of human and nature, goes beyond the true picture of being and forms a new way of expressing the nature of the subtle relationship between human and mysticism.

The poet puts spiritual value in the first place in poetry, combining philosophical knowledge and poetic art. Therefore, in Shakarim's discourse, poetic expressions and descriptions of new content served the reader to instill spiritual values, raised the spiritual world of the nation to a new level.

In Shakarim's discourse, the human problem is expressed in a different expression, with a special requirement. The value of Shakarim's heritage lies in the complexity of its sources of spiritual origin. First of all, he deeply assimilated the national heritage of the Kazakh people, in which he grew up and accumulated his nobility. That's why, he was able to use the virtuous process of other influences on the path of spiritual improvement for the needs of his people. Shakarim has defined the ways of developing human virtues and in this sense relies on good human traditions.

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# ШӘКӘРІМ ҚҰДАЙБЕРДІҰЛЫ ДИСКУРСЫНДАҒЫ ҰЛТТЫҚ ҚҰНДЫЛЫҚТАРДЫҢ ВЕРБАЛДАНУЫ

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**Аңдатпа.** Бұл мақалада Шәкәрім шығармаларындағы ұлттық-мәдени құндылықтар лингвоаксиологиялық бағытта зерттелген. Бұл бағыттың мақсаты – тілдік тұлғаның ішкі әлемін танудың әдісі мен технологиясын анықтау, тілдік мәліметтер арқылы тұлға мен қоғамның құндылыққа деген көзқарасын зерттеу. Ғылыми зерттеуде көзделетін мақсат - Шәкәрім шығармаларын лингвоаксиологиялық тұрғыда зерттеу, ақын шығармаларындағы ұлттық-мәдени құндылықтардың вербалдануына талдау жасау, лингвистикалық аксиологиялық талдау жүргізіп, әлемнің тілдік суретінде аксиологиялық аспектілерді айқындау.

Зерттеу барысында теориялық материалды зерделеу және жүйелеу, талдаудың, синтездің және дедукцияның жалпы ғылыми әдістері қолданылды.

Зерттеуде поэзия тіліндегі ұлттық құндылықтардың концептілік жүйесі лингвоаксиологиялық бағытта және когнитивтік тәсіл арқылы қарастырылады.

Мақалада қазақтың белгілі ақыны Шәкәрім шығармаларындағы рухани құндылықтарды білдіретін аксиологемаларға лингвистикалық аксиологиялық талдау жүргізіліп, әлемнің тілдік суретінде аксиологиялық аспектілер айқындалды. Шәкәрім өлеңдеріндегі аксиологемаларға лингвомәдениеттанымдық талдаулар жасалады. Сондай ақ, Шәкәрім дискурсындағы тілдік бірліктердің қолданысын лингвоаксиологиялық аспектіде қарастыру арқылы әлемнің тілдік суретінде аксиологиялық аспектілерді анықтауға болады деген тұжырым жасалады. Автор Шәкәрім дискурсында жаңа мазмұндағы өлеңдік өрнектер мен келісті суреттеулер оқырман бойына рухани құндылықтарды сіңіруге қызмет етіп, ұлттың рухани әлемін жаңа бір сатыға көтерген деген қорытындыға келеді.

Мақаланың ғылыми және практикалық маңызы ұлттық құндылықтардың поэзиялық шығармаларда тілдік бірліктер арқылы берілу жолдарын зерттеуден көрінеді. Зерттеу нәтижелері «Лингвоаксиология», «Лингвомәдениеттану», «Когнитивті лингвистика» салалары бойынша зерттеулерге қосылған үлес болып саналады.

**Тірек сөздер:** аксиология, лингвоаксиология, ұлттық құндылық, аксиологема, дискурс, мәтін, когнитивтік лингвистика, таным, концепт, дүниенің тілдік бейнесі

## ВЕРБАЛИЗАЦИЯ НАЦИОНАЛЬНЫХ ЦЕННОСТЕЙ В ДИСКУРСЕ ШАКАРИМА КУДАЙБЕРДЫУЛЫ

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В данной статье исследуются национально-культурные ценности в произведениях Шакарима в лингвоаксиологическом аспекте. Целью данного направления является определение методов и технологии познания внутреннего мира языковой личности, исследование отношения личности и общества к ценностям посредством изучения языковых данных. Целью данной работы является лингвоаксиологическое исследование произведений Шакарима, анализ вербализации национально-культурных ценностей в



произведениях поэта, проведение лингвистического аксиологического анализа, определение аксиологических аспектов в языковой картине мира.

В ходе исследования были использованы общенаучные методы изучения и систематизации теоретического материала, анализа, синтеза и дедукции.

Концептуальная система национальных ценностей в языке поэзии рассматривается в лингвоаксиологическом направлении и через когнитивный подход.

Автором статьи проведен всесторонний лингвокультурологический анализ аксиологем, выражающих духовные ценности в произведениях Шакарима, определены аксиологические аспекты в языковой картине мира, осуществлен анализ аксиологем в стихах Шакарима.

Автором делается вывод о том, что, рассматривая использование языковых единиц в дискурсе Шакарима в лингвоаксиологическом аспекте, можно выявить аксиологические аспекты в языковой картине мира. В дискурсе Шакарима стихотворные выражения и описания нового содержания служат привитию духовных ценностей читателю, поднятию духовного мира нации на новый уровень.

Научное и практическое значение статьи видится в изучении путей передачи национальных ценностей через языковые единицы в поэтических произведениях. Результаты исследования считаются вкладом в изучение таких дисциплин, как «Лингвоаксиология», «Лингвокультурология», «Когнитивная лингвистика».

**Ключевые слова:** аксиология, лингвоаксиология, национальная ценность, аксиологема, дискурс, текст, когнитивная лингвистика, познание, концепт, языковая картина мира

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