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Abai's legacy as a fundament of the art of speech

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Abstract

Relevance. Contributions of Abai Kunanbayev are pivotal in understanding the role of literary art in national education, stressing the importance of the word in shaping individual and collective consciousness.

Purpose. This study aims to explore Abai's profound impact on the art of speech and its educational implications.

Methodology. The research methodically reviews scholarly works on Abai, analyzing his literary contributions and educational philosophy. It involves a detailed examination of Abai's poetry and prose, identifying themes related to language and speech. Furthermore, the study assesses current school textbooks to determine the extent of Abai's presence in the curriculum. Through content and semantic analysis, the research delineates Abai's criteria for language and speech, offering a nuanced understanding of his educational vision.

Results. The research found that the rich heritage of the universally recognised poet Abai offers a single methodological system for the development of the student's speech. The study examined the role of Abai's legacy in the development of the student's speech, it disclosed the characteristic of the concepts "language" and "word" in his works. The study carried out an analysis of the positive and negative characteristics of the speaker. In this way, requirements to the speaker were formulated.

Conclusions. This article showed the place in world literature of such a great Kazakh person as Abai, and also analysed the extent to which school textbooks include the necessary part of Abai's creativity for mastering the literary art. On the basis of the conducted research, the preconditions for the introduction of Abai's works into the educational process as a scientific and methodological basis for the development of the student's speech were determined.

Keywords: poet; poem; work; word; speaker; young generation.

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Introduction

The Kazakh people raised the younger generation on the example of life and materials about great people. Abai Kunanbayev is one of such scholars. He is a world-famous personality. Abai, who climbed this height, became known throughout the world as one of the greatest giants of human thought. He raised such issues as suffering, culture, social and philosophical thoughts, and artistic search of the Kazakh people. He is a bright guide of the historical path of the Kazakh people, an inspiration of the horizon. The philosophy of Abai is in his wisdom, wise words, educational minds, and the pinnacle of his pedagogical talent is in the education of the country. The work of the poet Abai is the greatest achievement of the human mind. Abai's works are a source of knowledge and education. A man is the main theme of any work of the great sage. Abai seeks an answer to the question of what a real person should be a "complete human". He answers his question: "Three things are human qualities: Hot energy, light mind, warm heart". By a "complete human" we mean people who are confident in themselves, striving for good and humanity. All the virtues of human civilisation including religion, faith, science, education, upbringing, ethics, art, law, efficiency, ingenuity, activity, civism, generosity, as well as a person who has managed to improve, develop, correspond to the concept of a "complete human" proposed by Abai.

The main theme of Abai's teachings is a "complete human" – a human, a personality, and the main goal – a person's education. The principle of a "complete human" is consonant with the principle of upbringing generations in national pedagogy "many facets, one talent". A complete human being is not only an ethnic concept, but also a political and cultural one. The intellectual and tactful qualities are crucial. The creation of a complete personality is the main task of a humane society, which is the gold channel of the national mentality. The intellectual person is deeply attached to these principles. What principle is he? The good coming from the "light mind", realised through the "hot energy" transmitted through the "warm heart". For the Kazakh people, who have developed the position "the one who knows the price of the word – knows himself and his value", the linguistic abilities, language culture are the criteria of human individuality. Therefore, one of the pedagogical conditions is that the content of the subject of the official language, in close connection with history, national philosophy and folk pedagogy, contains the opinions of Kazakhs concerning the art of word and language.

Abai is not only a scientist who made an invaluable contribution to the spiritual treasure of the Kazakh people, but also a sage who worked for the benefit of the Kazakh people. Abai is an amazing person among world-class thinkers. The works of a wise poet can enrich the spiritual life not only of Kazakhs, but of all mankind. After all, the contents of Abai's works are filled with universal values. The rich heritage of Abai will contribute to creation of a new quality of the Kazakh nation. The reflections in his writings instil in each young man a sense of patriotism towards his nation, country and land.

In the civilised development of sovereign Kazakhstan, one of the current challenges is to rethink the content of the

upbringing and education of the younger generation on the basis of the national spiritual heritage and to raise it to a quality level in accordance with requirements of society. It can be said that the idea of forming an intellectual nation on the basis of spiritual modernisation of a person's consciousness originated in Abai. President of the Republic of Kazakhstan Kasym-Jomart Tokayev [1] wrote on this topic in his voluminous article "Abai and Kazakhstan in the XXI century", dedicated to the 175th anniversary of Abai Kunanbayev: "the great thinker sought to raise the nation with every word. So, we need to focus on Abai's deep recognition. The word "Abai" should become a guide of generations. Abai called on every Kazakh child to raise national identity. His legacy is a school of intelligent patriotism, a foundation of respect for the country... Therefore, absorbing into the consciousness of the young generation all the importance and utility of Abai's works is one of the important steps to the nation's modernisation".

The poems of Abai are the main spiritual source of the revival of the linguistic consciousness of the younger generation and the development of the richness of the language. The words of Zh. Aimaurov [2]: "When we address to Abai, at first, we show the will to knowledge, second, we fulfil the human duty", is the basic principle of the development of the linguistic personality of the pupil.

Today, when we can introduce Abai's legacy into the full social process, it is obvious that during the XXI century there is an opportunity to create a dignified human – a person who knows his native language, respects another language, has high historical intelligence promoted by national traditions, competitive, with a national outlook, ready of keeping pace with the world's scientific and technological progress. Recognition of the legacy of Abai should be a priority in the adoption of the Kazakh language as the main spiritual value, as a result of radical transformations in the linguistic consciousness towards a conscious step towards the development of the language. This requires the inclusion of pedagogic ideas of Abai into the methodological fundament of continuity between the results of learning and the content of education in the development of the linguistic personality of the pupil.

The analysis of works that studied pedagogical ideas of Abai was carried out in the course of our research. As a result of these works, the problems of teaching the Abai's legacy have been generalised, but methodological recommendations reflecting specific ways of implementation are lacking. In addition, the problem of the development of speech, of the speech art of the student-speaker was not considered a special object of study at all. Therefore, the study of the methodological basis of the development of the student's speech through Abai's legacy from the scientific point of view and the study of the problem testifies to the relevance of the topic. The objectives of the study are:

- to show the place of the great Kazakh man Abai in world literature;
- to carry out overview of the scholars who studied Abai;
- to analyse the wise words and vital thoughts of Abai, as well as his opinions on art of word;

- to define the criteria required for the linguistic personality of the student through the character of the speaker and listener in the works of Abai;
- to perform analysis of the level of coverage of Abai's legacy by school textbooks;
- to prove the significance of Abai's works in the development of the student's speech based on the conducted research.

Literature Review

Firstly, the collections of Abai Kunanbaev [3] were selected in order to carry out the research. The scientific literature of two different directions was also examined. The first group of works that determined the theoretical basis of the research topic included the Abai related scientific literature. There's a lot of works written within the topic. Alash intelligentsia was at the source of Abai's popularisation, study and development. In 1913 in the newspaper "Kazakh" A. Baitursynov [4] published a voluminous article "Kazakh poet". After publishing his first article about the great Abai, he wrote works in which he explored the works of the great poet in literary, cultural, historical, philosophical, psychological, national, social and other aspects. The works of scientists such as M. Auezov [5], K. Mukhamedkhanov [6], M. Myrzakhmetov [7], Z. Akhmetov [8], G.H. Esim [9], which laid the foundations of Abaiology, should become a platform for the education of the younger generation.

The study carried out the analysis of scientific works that revealed pedagogical ideas in Abai's creativity and raised the issue of leadership in educational work. For the first time from a scientific point of view, Abai's pedagogical views were studied by Professor T. Tazhibaev [10]. He analysed Abai's conclusions on mental, moral, labour education. Kulmat Umratiev's brochure [11] "The use of Abai's parables in educational work" became a methodological tool for teachers. It featured Abai's poems, proverbs found in the words of edification and methods of teaching them linking them to the works of other poets and writers. K. Shaimerdenova [12] performed a dissertation on Abai's pedagogical beliefs, in which she comprehensively analysed the promotion of science and education in Abai's creativity.

The works of Kanipa Bitibaeva [13] for teaching Abai's creativity are of significant importance. "Abai is the largest phenomenon of world progress and culture, humanism, XIX century. The spiritual world of the native people, the giver of the Renaissance to the art of the word. Leader of the idea of freedom, democracy, enlightenment, civilisations in the Kazakh steppe. He is a moralist, aesthete, who called all mankind to be a complete human being, to be a benefactor, a virtue, a morality, a beauty of soul and body. The teacher of mankind, who has shown a new model of upbringing, education, participation in art, knowledge, which offers a way to full human existence, love to "brother" and all mankind", – writes K. Bitibaeva [13]. K. Bitibaeva wrote many works in this direction, suggesting that in teaching the legacy of the world thinker Abai there is a few poetries that are included into the textbooks. So, to popularise it, it is necessary to develop a new program starting from the younger grades. K. Bitibaeva offers a teaching program if Abai's creativity to

grades 5-8, analyses new technologies and ways of manifesting.

In the following years, several studies were carried out on the significance of Abai's heritage in educational and upbringing activities. Doctoral dissertations by I. Khalitova [14] and E. Urunbasarova [15], PhD theses by M. Akhmetova [16] and G. Turetaeva [17] are fundamental research in this direction. S. Imanbayeva & A. Mombek [18], G. Orynkanova *et al.* [19]; K. Raissov [20]; S. Udartsev [21]; N. Mkrtchyan [22]; M. Atabaeva [23]. The study noted the importance of studying and valuing Abai's works as a national treasure. P. Shon [24]; R. Toleubekova; & E. Zhumataeva [25]; R. Öztürk and N. Sembi [26]; S. Balshikeyev & Zh. A. Tussupbekov [27]. The works referred to the role of the Abai's legacy in the philosophy of education, within the process of globalisation, in preserving national nobility and in shaping a positive attitude towards the traditional values of the Kazakh people.

In the knowledge of Abai's pedagogical views, these works are of particular importance, as they provide a solid methodological basis and determine the methodological nature of our work. In educating the younger generation, Abai's creativity will become a solid platform. The conclusions presented in this study guide the consideration of effective ways of students' speech development.

Materials and Methods

The works of scholars-Abaiologists were analysed within the framework of the study. To that end, various sources of information, research methods and analysis of theoretical data were used. The method of literature selection, directly and indirectly related to the topic, their joint review, classification according to the topic based on the objectives and issues under consideration, definition of key items and analysis of proposals and final conclusions were applied.

Causal analysis and comparative analysis were prioritised during the analysis of scientific literature. As a result, a large amount of scientific literature of the Abaiology orientation was discovered. Since the issue was not the main focus of the study, the results of the analysis were presented only as a short summary. A large number of scientific papers were identified, which revealed pedagogical ideas in Abai's creativity and raised the issue of leadership in educational work. As a result of the analysis of the writings it was found that the significance of Abai's works in the development of the student's speech was an axiom requiring no proof. It is established that all researchers unanimously noted the need to acquire Abai's creativity as a strong methodological pedestal in the upbringing of the younger generation.

Later the study analysed Abai's wise words and life-affirming thoughts, as well as his opinions on the art of word. Since the focus of the research was put on the work of a single poet, cognitive analysis was the primary method used. Poems of Abai, containing notions of "art of word", "language", "word" was selected in order to implement this method. Further, content analysis and semantic analysis were performed, as well as an analysis of the frequency of occurrence of such concepts in verses. The found specific examples were grouped by topic applying summing method. As a result, the "nature of language in the works of Abai", "description of word in the works of

Abai”, “description of the speaker”, “nature of the speaker with artistic character” were defined.

The next subject of monitoring was educational materials, which played an important role in the teaching of Abai’s works. In order to analyse the level of coverage of Abai’s heritage by school textbooks, methods content analysis and statistical analysis were used. To that end, the achievements of the Kazakh education system in teaching the legacy of Abai were analysed. In order to determine the level of coverage of Abai’s work within secondary education, methods of content analysis, expert analysis and generalisation of data from textbooks in the Kazakh language and literature have been used. To that end, textbooks have been collected in the updated education system and are currently in force. The synthesis method grouped Abai’s poetry and expressions into classes included in the textbooks. The results of the conducted analysis were systematised quantitatively, qualitatively and meaningfully, and the processed data were presented in the form of tables using the accumulation method. The analysis found that Abai’s works should be included in school textbooks or require unification and systematisation.

The analytical methods of pedagogical research were used in creating conclusions, allowing to solve general theoretical and scientific problems. It’s one of the oldest pedagogical research methods. In a broad sense, the analysis focuses on organised learning activities. The study found that in many countries it is important to incorporate national values into education and upbringing areas. In addition, it has been demonstrated that the practice of using the works of scholars, who promote national values in their works, in teaching, thus setting an example of a poet to pupils, is very effective. The synthesis method was used to summarise the results of the study in the form of specific recommendations.

These methods appeared to be of a great effectiveness in order to achieve the set goals and objectives in the study. This made it possible to identify the high significance of Abai’s poems in the development of the student’s speech.

Results and Discussion

National Image of a “speaker” in the works of Abai

Z. Aimaurov [2] in his work “Psychology” talks about the first stage of the development of the language of the child: “gradually the child imitates the sound to evoke the internal desire”. A. Baitursynov [28] spoke on the influence of the language environment of the child during its further development, including the language of famous poets and writers: “the person learns from the elders when he hears the native language since childhood. And then from the books. Consequently, reading the words of exemplary writers, the person actually uses it orally or in writing [28].

In the works of Abai, the functions of language in the life of a person, the place of “art of word” in Kazakh society, ways of correct use of a noble word and mental perception of a word are analysed. The poet Sultanmakhmud Toraigyrov [29] believed that every aspiring to “climb the pinnacle and be the sun” should read Abai’s poetry, master the “word” if he wants to become a perfect human:

*“Looking for a noble word,
Don’t be lazy, read Abai.
Want to be more human
Read and remember the words” [29].*

In his writings, Abai criticises the behaviour, actions of a speaker to reveal the essence of phenomena of social life. Criticising, he says,

*For calling me human
How do I become an animal?!*
*If my people are ignorant
Who do I have to complain about?*

In the poem “If the heart is powerless” Abai thinks about his people, his destiny. The great poet, though he criticised the shortcomings of his nation, aspired only the one thought – to people.

The poem in the famous poem “lies, gossip, boasting, whining, waste” lists five enemies of mankind. The poet warns that three out of “five enemies” originate from the language of the person. Lies, gossip, boasting – that’s what language means in a person’s life. Abai has criticised the nation for this problem, fearing that it might become a public epidemic.

*“I don’t write poetry for fun,
And it’s not for the gossip
What I feel, in a language I know*

Wrote as an example for young people” (“I don’t write poetry for fun”), – said the poet to set an example to young people who are good at language.

*“I sing and I die
Leave words for posterity.
If the word is accepted,*

Who will understand those will go further” (“The soul can be fed up with everything”) these lines of the poem also express this purpose.

“A good word – inside gold, outside silver”

Who of the children can create the best word? (“Poem – king of word, words of a hard plexus”) It says here that a Kazakh child needs to master the art of word.

In his discourse, the poet sets out the requirements to word and to the speaker, the types of speech, the requirements for the listener. The richness of the national language is chosen to convey the social image of the Kazakh word and the linguistic personality of the speaker.

*It’s all whispered
You’re just so excited about yourself,
“No one thinks about the country”* (“Octette”), where

Abai objects to a social environment filled with cunning. During the period of existence, a human being sets the aim to get rid of despair of spirit, conscience.

In his creative discourse, Abai analyses the requirements imposed on him, highlighting the details in the assessment, understanding, sensation, perception, and use of the word by human, touching the questions of public level. “Not to listen to all”, “not to think only about the good”, “not to think about the benefit, but also about the honour” encourages Abai.

Abai uses a number of expressions in his works, e.g., “eloquent language”, “bitter language”, “sharp language” and “language without syllables” (Table 1).

Table 1. The character of language in Abai’s works

Excerpts from Abai’s works	The title
Eloquent and rich language	“Octette”

Sing my eloquent language Let my soul wake up	"The soul can be fed up with everything"
Bitter language, poisonous ink	"A human soul sometimes"
Language without syllables	"Language without syllables"
Poor my language, my poor word, Not appreciated by ignorant people	"Like fire power rages"

"The character of word" is grammatically given in Abai's works in three different ways:

1) made up of adjectives: "true", "small", "sweet", "tactful", "meaningful", "enchanted";

2) made up of adjectives: "interesting with logic", "gold inside, silver outside", "deep down", "disrespectful to ignorance", "strong light";

3) composed of pronoun phrases: "educated", "thinking", "created with flame and fire", "feeling a diligent heart", "having roots", pronounced in a masculine way.

The poet in each of his poems clearly shows what a true "word of knowledge" should be. "Knowledge", "mind" suggests that the word is logical, meaningful, vivid, tactful, dignified when it is caused by a combination of qualities of personality and mental action, energy, enthusiasm (Table 2).

Table 2. The character of word in Abai's works

Excerpts from Abai's works	The title
If the word is inappropriate	"Өлең – сөздің патшасы, сөз сарасы"
The best word – gold on the outside, silver on the inside	
The deeper meaning, the more valuable the word	"Мен жазбаймын өлеңді ермек үшін"
"Words from the mouth of an educated man"	"Words from the mouth of an educated man"
Who knows the price for truth	"We grew old, grieve more, sleep less"
"Smart, honest" hurt, small words	"Where are the special, unforgettable happy moments?"
Poor my language, my poor word, Not appreciated by ignorant people	"Like fire power rages"
A word spoken with the mind, Will pass over you unnoticed The one that felt into your heart Will run through your veins	
The words are sweet, the meaning is right	"If someone dies, he is cursed"
Created with flame and fire	"Created with flame and fire"

Who understands the meaning?	
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From the above examples one can clearly see Abai's requirements for the word. Here, the famous Abaiologist, academician R. Syzdykova [30] said: "If we were to analyse every usage, word, phrase, sentence, structure of a poem, dream, rhythm, etc., we would see a lot, go to a number of theoretical issues concerning poetic language. Of course, this is not the baggage of any one study, of any one researcher. And the facet (the scientific aspect) of such an analysis would also have to be varied. Therefore, we believe that the analysis of the model (experience) of language expression construction left by the great Abai is a work that will continue and become a kind of a branch of science".

In his works, Abai identifies requirements and proposes criteria of meaningful, important, deep word [23; 31-33]. Thus, he gives a true unit of measurement of reasonable, artistic speech for language speakers, and points the way. A peculiar internal structure and identity of the Kazakh people is traced withing the works of Abai [34; 35]. Positive and negative sides of the person's character described by Abai, i.e., the user of the language, are revealed in detail. The positive qualities of the speaker in Abai's works can be divided into two categories: intelligent and artistic character [36; 37]. Abai requires an intelligent speaker "to speak with thought and language, to think, to weigh every word". The country warns that one cannot repeat everything that is interesting (Table 3).

Table 3. The description of the character of a smart speaker

Excerpts from Abai's works	The title
The words of a friend Not always to be taken seriously	"Don't rejoice in your youth"
Don't separate language and thoughts	"Language without syllables"
Speak after thinking carefully	"A butterfly is similar to a parrot"
A talented speaker His mind is bright	"Zhoktau about the son of Abai Akimbay"
Think and weigh every word	"The hunter goes hunting"

The image of the possessor of an artistic word can be observed in Abai's poems. The words "warm", "sweet", "pleasantly", "decently", "truthfully" can only be uttered by those with a truly artistic character. Such a person does not speak "too much" in a mass environment. One speaks "one after the other" in a group. It is known that "not smiling while uttering one word after another" is also a feature of artistic character (Table 4).

Table 4. The nature of a speaking artistic character

Excerpts from Abai's works	The title
One will die for a truthful word	"Don't boast until you found the science"

Don't say much out loud If you listen to us	
If you walk together, friends Know how to listen to each other	"Boys, the game is cheap, the laughter is expensive"
One will say a word behind your back and he won't laugh	
A balanced humour and a thoughtful word	
Give the "warm" and right answer	"Don't touch dombra"

Level of coverage of Abai's work in national education

The legacy of the great recognised worldwide poet is always valuable for the quality of education. Today, in independent Kazakhstan, comprehensive steps are being taken to maximise the learning of the works of Abai. As it's known, the main burden in this case falls on the national system of education [38-40]. Adoption of national values in secondary schools directly depends on the content of a textbook. A textbook is a carrier of educational content for students, i.e., a source of knowledge [41]. The topical thoughts of Abai, which are necessary for development of young people, were included into school curriculum and are implemented into the textbooks of Kazakh language. Due to the object of the study, the textbooks of Kazakh language, Kazakh literature for grades 1-11 of comprehensive schools were acquired and a content analysis conducted in order to determine how much of their content consist of Abai works [31; 32; 42].

There are a lot of works of Abai in the textbooks of Kazakh language, literary reading, Kazakh literature of comprehensive school. These works include poems, translations, expressions, edifying words and wise thoughts, poems, proverbs and sayings [43].

It has been established that between the 1st and the 11th grades pupils are exposed to 91 works of Abai. The processed data is presented in the Table 5.

Table 5. The content of Abai's works in school textbooks

Level of education	Grades	Number of works
Elementary level	1-4	12
Middle level	5-8	33
Senior level	9-11	46
Total		91

In the course of the study, it was found that in the 5th grade textbook "Kazakh language" Abai's works are not found at all. However, the chapter "Appearance and Character of a Man" of this textbook includes an excerpt from the novel of M. Auezov [5] "Abai's Path". The text is followed by the task "Write the portrait of Abai's child in your own words, grouping them according to the method". In addition, a second task is given "read and complete with your opinions" the eighteenth statement of Abai about a person's appearance and qualities" [33; 44]. The textbooks "Kazakh language" and "Literary reading" for elementary

grades of comprehensive schools contain several works of Abai (Table 6).

Table 6. The content of Abai's works in elementary grades textbooks

2 grade, Kazakh language. "Atamura", 2017	"Don't boast until you found the science" (15 lines)
2 grade, Literary reading. "Atamura", 2018	"The Locust and ant" (translation of I. Krylov's fable) 18 word of edification, excerpt
4 grade, Kazakh language. "Atamura", 2019	"Don't boast until you found the science" (17 lines) 15 word of edification (excerpt, 2 sentences) "Words from the mouth of an educated man" (1 verse) 19 word of edification (whole)
4 grade, Literary reading. «Алматы кітап», 2019	«Не думал о знаниях когда был молодым» 15 word of edification (shortened)

From grades 6 to 8, the student is introduced to the works of Abai in such subjects as Kazakh language and Kazakh literature (Tables 7-9).

Table 7. The content of Abai's works in 6 grade textbooks

Kazakh language	The chapter "Lectures of historical personalities" include a portrait of Abai among historical personalities. Excerpts from the 8 words of edification are given.
Kazakh literature	"I don't write poetry for fun" "Don't boast until you found the science" 1 word of edification 7 words of edification 31 words of edification

Table 8. The content of Abai's works in 7 grade textbooks

Kazakh language	The chapter "Nature and a man" contains Abai's poem "Autumn"
Kazakh literature	The textbook does not contain the works of Abai. In the chapter devoted to Mukhtar Auezov, the task given is to enumerate the works of writers related to Abai.

Table 9. The content of Abai's works in 8 grade textbooks

Kazakh language	The chapter "Illegal Hunting" includes Abai's poem "The hunter goes hunting"
Kazakh literature	The works of Abai are not included. Nevertheless, information about Abai is well analysed in the chapter devoted to Shakarim Kudaiberdyuly, their mutual affinity and Abai's great influence on Shakarim being an educated and wise thinker. The following tasks are given in the textbook:

	<p>Assignment 3. Describe the images of Kunanbai, Abai, Kudaiberdy and Shakarim in history. What role did they play in the development of the country, in the prosperity of the Kazakh people?</p> <p>Task 9. Compare the genre features of Abai's and Shakarim's works and write them down in a notebook.</p>
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A full introduction to the works of Abai and a literary-theoretical analysis of Abai's works is reflected in the 10-grade textbook. Thus, "Қазақ әдебиеті" which is the name of the textbook include such Abai works as "лай суы май төппес қой өткіз", "Өлең – сөздің қанызды, сөз сарасы", "Ғылым таппай мақтанба", "Өзісі көп", "Көңімб оқытты достан даңған", "Сабырсыз, Арзамас, еріншек", "Болыс болымды менеки", "Қалым елім, қазағым, қайран жұртым", "мен не пішем өзілді ермек үшін", "Талапты ерге нұр жақар". In summary, we offer the following recommendations for the content of Abai in Kazakh language school textbooks:

- 1) when selecting Abai's works to be included in textbooks, the age-appropriateness parameter of the student should be taken into account;
- 2) the works of Abai must be included in textbooks "Kazakh language" and "literature" for all classes;
- 3) the works of Abai included in the textbooks should contain a text or subsequent commentary;
- 4) interactive exercises on the works of Abai included in the textbooks must be provided, as well as interesting analytical works;
- 5) during the analysis it was noted that "Abai Kunanbaevich / Abai Kunanbaev" can be presented in two versions. Therefore, it is necessary to unify the transmission of the poet's name in the textbooks;
- 6) the naming of "қапәсәз/ Қапа сәз" should be unified in textbooks;
- 7) the optional class "Abaytanu" should be considered as a subject in all schools.

Abai not only mourned for the black people, but also wrote the golden rules of life, human existence, became a giant of humanity. Wise words and life-affirming thoughts of Abai, who "left an immortal word", should be the main value orientations for the younger generation. Zh. Dauletbekova [34] writes: "...how many steps a student goes through in order to recognise a word as a value. First of all, the word is only a means of conveying thoughts, communication with other people, and subsequently,

expanding in the concept of word, one realises its importance in human life. Now the word becomes a vital, moral foundation, becoming a tool for it. The main thing is for a word to be recognised as a value". This scholar's view should be central to the teaching of Abai's legacy in schools. When a student starts to recognise, understand, perceive and use the word of Abai, it is among his personal intrinsic values [45-47].

G. I. Bogin [35] concludes that "the art of speech, having risen to a higher level of personal development, relies on a system of texts that precede it". In his opinion, the linguistic personality is not only a system of training, but also a system of texts. Then, when Abai's works penetrate the student's linguistic consciousness and become his inner property, the speaking personality rises to the highest height of the art of word.

Conclusions

The present study includes an attempt to reveal the importance of Abai in the development of student speech by delving into the essence of his ideas about the art of word. As a result of the study, it was concluded that in order for the works of Abai to become a spiritual value for students, it is necessary to introduce them systematically in school textbooks and create the most comfortable conditions for easy perception by students. The student should know the requirements for the art of words in the works of Abai, and strive to be guided in his activity as a speaker. Only then the rich legacy of Abai becomes a value for the linguistic consciousness of the younger generation and, in turn, a decisive factor in the development of the student's speech.

In today's globalised world, only a country that manages to preserve and develop its national values takes its rightful place among the civilised nations. The recognition of Abai as a national value, the studying of his life and work, implementing it into the consciousness of the younger generation is the task of today's education system.

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Conflict of Interest

None.

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Спадщина Абая як основа ораторського мистецтва

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Анотація

Актуальність. Внесок Абая Кунанбаєва є ключовим у розумінні ролі літературного мистецтва в національному вихованні, підкреслюючи важливість слова у формуванні індивідуальної та колективної свідомості.

Мета. Це дослідження має на меті дослідити глибокий вплив Абая на ораторське мистецтво та його освітні наслідки.

Методологія. У дослідженні методично розглянуто наукові праці про Абая, проаналізовано його літературний доробок та філософію освіти. Воно включає детальне вивчення поезії та прози Абая, виявлення тем, пов'язаних із мовою та мовленням. Крім того, дослідження оцінює чинні шкільні підручники, щоб визначити ступінь присутності Абая в навчальній програмі. Завдяки контентному та семантичному аналізу дослідження окреслює критерії Абая щодо мови та мовлення, пропонуючи нюансоване розуміння його освітнього бачення.

Результати. Дослідження виявило, що багата спадщина загальноновизнаного поета Абая пропонує єдину методичну систему розвитку мовлення учнів. У дослідженні розглянуто роль спадщини Абая в розвитку мовлення учня, розкрито характеристику понять "мова" і "слово" в його творах. У дослідженні здійснено аналіз позитивних і негативних характеристик оратора. Таким чином були сформульовані вимоги до оратора.

Висновки. У статті показано місце у світовій літературі такої великої казахської особистості, як Абай, а також проаналізовано, наскільки шкільні підручники включають необхідну для опанування літературним мистецтвом частину творчості Абая. На основі проведеного дослідження були визначені передумови для впровадження творів Абая в освітній процес як науково-методичної бази для розвитку мовлення учнів.

Ключові слова: поет; вірш; твір; слово; промовець; молоде покоління.