

ABSTRACT OF THE DISSERTATION
The art of oratory as an object of cultural analysis
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Overview of the study. In this dissertation, the perception in the modern world science is one of the topics that have become a need of the Renaissance approach to the traditional culture, which is in contact with the epoch, which in cultural and cognitive terms faces the latest views. For the first time a step towards cultural analysis of Kazakh elocution is made. The research paper was carried out within the framework of the state programs “Madeni mura”, “Rukhani zhangyru” that started in 2005 in our country. The dissertation study provides a historical and cultural analysis of the ever-changing oratory art from antiquity to the present day, including an introduction to historical experience and techniques of oratory, identification and comparative analysis of changes associated with time. The dissertation study provides a historical and cultural analysis of the ever-changing oratory art from antiquity to the present day, including an introduction to historical experience and techniques of oratory, identification and comparative analysis of changes related with time. In addition, in the study the place and role of oratorical art in the national culture is analyzed, and its cultural axiological platform interpenetrated through hermeneutic vision, where the Kazakh oratorical art is considered as a school in the Kazakh society and still has the same competence. The dissertation is devoted to anthropogenic, sociogenic problems of domestic science; it is focused on cultural, theoretical epistemological and practical empirical research to determine the existence of the individual in the social environment; existences; social relations; culture of action; core; course and relevance of spiritual context in a life.

Urgency of the research. We believe that the relevance of the research topic is attributable to the fact that the cultural phenomenon is being transformed into reality. If we look deeper, we may say that its essence lies in the anthropocentric genesis of culture. Any state may exist as a community only within the framework of the culture it has created. Its degeneration or destruction will certainly lead to the collapse or destruction of the state, people. The roots of culture are spiritual and moral ideals that reflect the image of a person of a certain society. We believe that this issue may serve as a methodological basis for the relevance of the topic.

At the same time, we believe that the topicality of the issue is related to the fact that oratorical art is a constant anthropological and cultural problem. One of the problems in the field of modern linguistics, which has both theoretical and practical importance, is the elocution. However, it is also true that people's attitude towards language, not only as a means of communication, but also as an important factor in teaching people and improving them has changed in each historical period.

In general, the art of public speaking is a universe that is bound only to human existence and is measured only by human existence. Secondly, both productive force and consumer of oratorical culture are people. Thus, the oratory culture is a form of ontological physics of the human being, his existential continuum. Well known fact that at any age a person needs cultural improvement. By its nature, a person lives in the sphere of social communication and cannot be outside it. And oratorical art is a product of this social environment and a unique form of human interaction. In conclusion, there is reason to believe that the art of public speaking is the cultural milieu of people. Therefore, it is true that a person by nature pays special attention to high ideas, is brought up on high noble deeds and follows the path of cultural improvement. We believe that this may be a theoretical justification for the relevance of the research.

The urgency of the research may also be explained by the fact that by its nature *the word* represents a unique cultural epistemological space from a scientific point of view. The main phenomenon-instrument that affects the cultural word is a **word**. Obviously, the word is a cultural continuum, a cultural phenomenon, a cultural sophistic question. The role of speaking in the formation of spiritual and moral, spiritual and intellectual culture of a person is indisputable. Clergy and beau-monde are concerned about the reality that is defined by such words as “verbal aggressiveness”, “fake oratory” and so on. Therefore, we may be sure that the correction of a person's speech is a way of implementation of his cultural identity, and the fact that this is an endless process provides an existential force to the urgency of the issue.

The other aspect justifying the urgency of the research paper is the existence of the oratorical art. Oratorical art is one of the epicenters of the formation and development of world culture. Formation and development of culture is a process accompanied by the development of oratorical art. It has deep roots in the cultural world. First of all, if we look at the origins of oratorical art and culture, we will see the ontogenic connection between them. Oratorical art, in our opinion, is one of the living spaces of culture, and an epistolary educational resource of cultural studies. We believe that turning it into an object of research will allow oratory, as a human, social being, to plunge into the depths, to explore the cultural basis more deeply, to expand the cultural cognition of the modern social personality. In conclusion, oratory undoubtedly enriches the breath of scientific cultural reflection of the modern personality. We assume that the urgency of the topic is connected with the process of transformation of oratorical art in the modern cultural space. Due to the intensive development of mass media and communications in the modern world, the interest in oratory sharply increases. Oratorical art is the most effective tool of state ideology, management of public opinion and public mood, as well as the process of formation of a personality.

Currently, extra scientific and practical interest is in comprehending the social nature, essence and specific character of oratorical art as a social and cultural phenomenon, revealing the genesis and dynamics of its development in the history of civilization, substantiating the role and significance of oratory art in social

processes, forming the culture of spiritual communication reflecting the modern society.

One more aspect that determines the relevance of the problem under study is the degradation of the culture of social relations in modern society, distortions and negative elements of social behavior. Excessively elevated mass mood and emotions. The prevalence of group consciousness and weakening of communicative culture. In our view, the circumstances that led to a rethinking of domestic cultural philosophy in terms of its ethno spiritual roots are, on the one hand, problems of the trend in its internal immanent potential of development, and on the other - external objective processes in the world civilization.

If we say that life is a future-oriented culture, then humanity, by its very nature, has been striving for the future from the very beginning. However, it is very difficult to predict the future. The future is a multifaceted phenomenon, a phenomenon determined by the implementation of many opportunities. One of the aspects of it is to look at the country's past. The spiritual and cultural heritage of the past is the foundation of the future. Each new historical period develops only on the basis of the old one. Our current state arises out of the development level of the past. Therefore, it is impossible to explain the today's world and predict the future without understanding the past. Therefore, human life shall be described as a cultural phenomenon that fully encompasses its beginning and end. Thus, today and tomorrow, Kazakhstan's social system is directly related to the analysis, recognition and respect of spiritual and cultural heritage accumulated in the past. In the given scientific research, attempts were made to find a solution to such problems within the framework of Kazakh oratory.

Previous studies on the topic of the dissertation. The thesis is the first scientific research in Kazakhstan analyzing Kazakh oratorical speech within the cultural studies. It shall be noted that one of the main difficulties we faced in this research was the lack of comprehensive scientific work, which could provide reliable guidance for this study. However, we are not underestimating recent works of our scientists. So to say, apart from the Kazakh literature, there are scientists from the field of national history, law, pedagogy, psychology, who made a number of remarks about Kazakh biys and public speakers. These include E. Bekmakhanov, S. Zimanov, A. Erenov, M. Bizhanov, R. Suleimenov, Z. Kenzhaliyev, S. Sozakbayev, Zh. Artykbayev, N. Osseruly, S. Uteniyazov, Sh. Andabekov, K. Zharykbayev, U. Assylov, Zh. Nuskabaiuly, N. Mukhametkhanuly, M. Kozybayev, M. Koigeldiyev, N. Mynzhan, A. Orazbayeva and others.

In recent years, there is a tendency to support the perscrutation of the Kazakh folklore as one of the methodological sources for the study of the history of Kazakh philosophy in general. In this regard, the works of such outstanding philosophers as Zh. Abdildin, K. Abishev, A. Nyssanbayev, D. Kishibekov, A. Kassabek, A. Kassymzhanov, O. Segizbayev, M. Orynbekov, M. Hassanov, Zh. Altayev, I. Ergaliyev can be named.

It is noteworthy that that the Kazakh oratorical art and teachings of biys - orators have recently been widely studied in terms of the history of Kazakh philosophy. S. Amatayeva, Zh. Altayeva, M. Burabayev, N. Esimova, T. Aitkazina,

K. Beisenova, A. Bekezhan, N. Musayeva, K. Nurlanova, B. Kazykhanova, E. Kuandykov, K. Aktanbek, T. Ryskaliyev, etc. are among the scientists working in this field.

Some attempts of the scientific substantiation of impact on social audience in the process of social interaction, to systematize practical skills in this field and to develop methods of teaching oratorical art were made at the time when oratory began to emerge in ancient democracy. In this regard, the works of famous orators, thinkers, philosophers of Ancient Greece and Rome are especially valuable: sophists (Hippias, Gorgias, Prodicus, Protagoras, etc.), Aristotle, Demosthenes, Isocrates, Lysias, Plato, Plutarch, Socrates, Caesar, Cicero and others.

In the Middle Ages the masters of oratorical art were philosophers-theologians (Saint Augustine, John Chrysostom, Gregory of Nyssa, etc.). Theoretical research by Thomas Aquinas, who made a great contribution to the development of church eloquence ("Homiletics"), is also of great importance.

Since the beginning of the Modern Age, the problems of oratorical art have been reflected in the works of Francis Bacon, Thomas Hobbes, René Descartes, Isaac Newton, Benedict de Spinoza. The role of language and culture in society is discussed in the works of John Locke. The creative aspects of oratorical art were developed in the philosophical and aesthetic works of Voltaire, Georg Wilhelm Friedrich Hegel, Johann Wolfgang von Goethe, Denis Diderot, Immanuel Kant, Friedrich Wilhelm Joseph Schelling.

The issues of public speaking were the core of the works of contemporary foreign authors, such as Eric Lennard Berne, D. Borey, Paul Valery, Richard L. Daft, Allan Pease, Paul Soper and others.

The study on the extent of the problems of oratorical art in Russian social science is primarily related to the works of Avvakum, Vissarion Belinsky, Vladimir Dal, K. Danilov, Nikolay Dobrolyubov, Vasily Zhukovsky, Mikhail Lomonosov, Dmitry Pisarev, Leo Tolstoy, Vasily Trediakovsky, Nikolay Chernyshevsky and others. The works of domestic practitioners and theorists of judicial oratory Anatoly Koni, Fyodor Plevako and others are particularly interesting.

In the Russian philosophical literature, number of researches open up ethical, aesthetic, historical and cultural aspects of modern oratorical art. In addition, representatives of the Philosophy School of Bashkortostan D. Azamatov, O. Valitov, Kh. Vildanov, B. Nuriyev, D. Nuriyev, S. Nozdyeva, Z. Rakhmatullina, F. Faizullin and others are also engaged in the disclosure of various aspects (values, logic, cultural studies, historical and philosophical, etc.) of oratory.

In general, the analysis of the work on public speaking shows that this topic was not sufficiently developed in the cultural aspect, the research was done from the point of view of cognitive tasks within a discipline, which indicates that it is limited only to the description and empirical display of specific facts and forms of this social phenomenon.

Study subject of the dissertation is the cultural sophistic existence of oratory in the context of cultural science.

Research question is the role and position of oratorical art in Kazakh culture, its transformation in modern society and its cultural and value aspects.

Purpose and objectives of the research. The purpose is to review the oratory art in the context of cultural studies and to analyze its transformation in the era of IT, within digital Kazakhstan policy.

To achieve this purpose, the following objectives are set in the research work:

- to undertake steps to analyze the theoretical foundations of culture by analyzing its civilizational nature and intentional cultural power and inner potential, with an in-depth understanding of cultural and historical existence of oratorical art;
- to compare the principles of oratorical art in Western Christian and Eastern Muslim culture, to determine the influence and peculiarities of clergy on oratory;
- to define the role and objectives of oratorical art in Kazakh culture within the cultural space;
- to identify cultural platforms in oratory art and to analyse their continuity;
- to identify cultural and value concepts in oratory and interpret them from a culturally sophisticated point of view;
- to form a personality by defining educational principles of oratorical art and to analyze the importance of oratorical art as an effective tool in the character education;
- to analyze the peculiarities of biys-orators' speech communication in terms of cultural determinism;
- to analyze and compare features and aspects of professional oratory art;
- to study the social demand, determine the the good and bad points of trainings conducting online in recent years;

Theoretical and methodological background of the research paper. Due to the multifaceted nature of scientific work, it is difficult to define the theoretical background and methodology of the dissertation. Therefore, we would rather prefer to be guided by some new **methodological** principles, conceptual platforms, along with traditional methods. Thus, the main methodological **principles** of scientific work include: historical and logical, cultural and strategic, coherent, dialectical, aetiological, systematic, unique (identification), semantic, anthropocentric, ontological, hermeneutic, analogic (comparative), humanistic, balanced, structural, interested, interdependent, patriotic, statehood, value, ethno genic, personal, etc. platform principles.

Methodology of the research. Having regard to the interdisciplinary perspective of the research, the following **methodological** approaches were used in the dissertation: actualization and conceptualization, analytical method (to analyze the sources), retrospective (to review the history of oratory); systematic approach and universalization; historical and logical analysis; cultural-strategic and epistolary analysis; cultural and axiological analysis; retranslating analysis and introspective method of analysis (Wittgenstein); correlation (identity, interdependence); semantic analysis, analysis of the text (content analysis); balanced and predictive analysis; interdisciplinary (to determine the essence and meaning, theory and concept of public speaking), dichronous, synchronous (for comparative analysis); contextual and situational analysis; cognitive and personal

mental analysis; method for predicting the cultural scenario of the future of a person. In addition, in the course of the dissertation research, survey methods, empirical, etc. were used.

As for some new types of methods, the **epistolary** analysis - (in Latin - epistola) - means oral writing, addressing, this is an analysis of oral or written texts, messages. In our research work, the method of **introspective** (introspection) analysis is used in the regard to the Kazakh Biys-orators who were considered as a thoughts broadcaster, the thoughts of the person who witnessed the problems in the context of culture. The method represents the inner spiritual space of a person who is able to mentally understand the ongoing events.

Theoretical framework for the study is foreign and national fundamental research in the field of cultural history and cultural relations that have a cultural ontological, cultural-cognitive, cultural-educational (epistemic), cultural-value, socio-cultural-structural, cultural-theoretical, methodological orientation. In the ranging analysis of the standard of the study on the above topic, the researches were divided into several groups. In addition, scientific and theoretical achievements and experience in the field of online communications in modern global social networks were taken into account.

Scientific novelty of the paper. The novelty of the dissertation may be classified as follows:

- for the first time in Kazakhstan the analysis of cultural and historical aspects of oratory art, its civilization character, cultural intentional power and internal potential, theoretical bases of culture will be made by conducting modern analysis in the cultural and research extent, changes of oratory art in the Digital Kazakhstan, identification of factors contributing to sustainable development;

- the history of oratory art will be reviewed from the cultural sophistic point of view, for instance the principles of oratory art of the Western Christian and Eastern Muslim cultures will be comparatively analyzed, where the differences in the culture of artistic speech of the clergy are identified;

- the position and the role of oratory in Kazakh culture will be analyzed for the first time in the national science by historical-logical, epistolary, cultural-historical analysis;

- the main cultural platforms in the art of oratory will be identified and their continuity defined through systematic analysis, semantic, holistic, retranslating and introspective, correlative (identification, interdependence) analysis;

- cultural-value concepts in oratory art will be revealed through universal, cultural-axiological, balanced, hermeneutic analysis, their cultural-sophistic background will be analyzed;

- the formation of the personality by defining the educational principles of the oratory art and its importance as an effective tool of education, are analyzed through the formation of cultural mental analysis of the personality; creation of a cultural scenario of the future of the person;

- the speech patterns of biys-orators will be analyzed via cultural and cognitive determinism, their own cultural and perceptual aspects will be comprehended;

- For the first time in the history of national culturology the techniques and methods of lecturers of professional oratorical art are systematized by cultural and epistemological way by means of comparative analysis, correlative (identification, interdependence), balanced analysis of key elements and aspects of professional oratory art;

- based on the study of public demand for trainings conducted online in recent years, the types and cultural quality of online training were determined using empirical research.

Scientific findings and personal contribution of the doctoral research scholar.

1. Oratory art as a cultural phenomenon can be explained by the nature of its origin and its formation history, its role in human civilization, its place in culture. In the course of analysis, recognizing the nature of oratory as a cultural phenomenon, most significantly recognizing the cultural and existential roots of oratory in a civilized, contingent sense, we developed the following concepts: “oratory - civilization phenomenon” and “oratorical art- culture”. These concepts are our scientific findings.

2. Oratorical art having passed a long way of development, have changed and are constantly improving in accordance with the aspects of life, and, for historical reasons, has found its universal form, which leads to the statement that oratory has expanded its application in various spheres of public life. We conclude that the West has developed a certain system of principles concerning the culture of giving influential energy to oratory art, increasing the culture of belief, evidentiary and consistent power of eloquent, oratorical guidance.

3. Analyzing the principles of oratorical art in the Eastern Muslim culture, we come to a conclusion that the Eastern Muslim culture has its roots in the spiritual and cultural heritage of the ancient Turkic-speaking peoples. Based on the data and views presented in the work, and the stylistic model of writing the text of works, recognizing the material as cultural content, we see that we have grounds to recognize them as works in the form of oratorical dedication, oratorical guidance, oratorical sermon, oratorical song in political and social, cultural and humanistic context.

4. Oratorical art of Kazakh people is a peculiar form of learning the world, the universe. It is like a space in which the essence of the Kazakh national culture is embodied. Evolution of the nation’s culture may be considered as a “life story” of the process of formation of the Kazakh people as the nation and state. Kazakh oratory art reflects the whole inner spiritual world of the nation, the culture of life and ultimately the place of the Kazakh people in the macro-micro world as a nation, as a state. So, we believe that there are reasons to make a conclusion that Kazakh oratory art is a spiritual basis, a methodological tool of Kazakh self-understanding.

5. Considering the political and cultural concepts of oratory and its continuity, we conclude that politics and oratory are a close phenomenon, since the politics is the origin, formation and development of oratory, which historically proves that oratory is a political and cultural phenomenon. We conclude that

oratory is recognized as an actionforce, a spiritual and cultural potential that has an effect on person's social and political life, determines people's destiny, and changes the social and cultural status of every person in society.

6. The core of the material and spiritual development of society in the Kazakh steppes is the cultural and ethical values. We have concluded that cultural and ethical values of the Kazakh biys-orators are the spiritual dimension of social relations, rules of human life, indicators of human culture and human relations, the process of determining the place of each person in society.

7. Analyzing the work of researchers who conducted studies on various aspects on oratory, it was found that it has undergone transformation, and SWOT analysis was conducted. Here the conclusion is made that oratorical art is a conventional phenomenon that is constantly changing in accordance with modern requirements.

8. Analyzing professional oratorical art, we believe that specific characteristics of oratory art as a social phenomenon is an anthropocentric phenomenon associated with human nature. Based on the concept "Man is the figure of the World, its inspiration", we conclude that the world of professional oratory is the type of a person who has found himself in this or that area, his projection, a transformed form of oratory art. Since the professional oratory art in Kazakhstan requires special attention, we focus on mainly on textbook, and as a personal scientific contribution, we developed a methodological guide based on foreign and domestic researches.

9. Based on the study of public demand for trainings conducted online in recent years, the types and cultural quality of online training were determined using empirical research.

Theoretical and practical significance of the research.

Theoretical significance of the research paper. As the dissertation is the first research work in the Kazakh culturological science, methodological principles and theoretical concepts achieved in the scientific search expand the knowledge of national cultural studies, including the history of national culture and national culture-sophism, methodological principles of scientific cultural cognition, theoretical bases, historical and empirical objects. Different concepts developed in the traditional Kazakh oratorical culture in the reviewed researches contribute to the expansion of methodological paradigm of modern international cultural relations and the theory of cultural diplomacy, cultural studies. We are confident that scientific findings will enrich the main materials for the study of cultural aspects of modern civilization of the Great Steppe, the formation of educational and enlightened system in national culturology, the formation of the theory of national cultural spirituality. Also the culture of oratorical art can become a matrix basis for continuing the process of forming theoretical and methodological approaches to the study of professional trends in this field and revealing their differences.

Practical significance of the research paper.

Practical side of the study allows to widely use the conclusions and raised ideas in the disciplines: cultural philosophy, political culture, political science,

sociology, cultural linguistics, language culture, history and theory of culture, culture and technology of negotiations in inter-country relations, ethics and etiquette, culture of citation and argumentation.

The subject of the study was tested in the bachelor's degree program "5B020400 - Artist of Drama Theatre", the discipline is "Speech techniques". The results of the research may be used in teaching of the following classes: "Theatrical Language", "Acting", "Cultural Studies", "Leadership" in the field of cultural studies. In conclusion, it should be noted that the scientific results and conclusions of the dissertation strengthen interdisciplinary, intersectoral relations.

Triability and publication of the research results. The results of the dissertation research were published in 11 scientific articles: including special journals recommended by the Committee for Control in Education and Science of the Ministry of Education and Science of the Republic of Kazakhstan for publication of the main results of the dissertation in philosophy, political science, culturology, history, economics, humanitarian disciplines - 4; in collections of national and international scientific conferences - 6; in the journal with a non-zero impact factor indexed on the basis of Scopus - 1.

Structure and content of the dissertation work. The dissertation was structured in accordance with the purpose and objectives of the research and consists of an introduction and three main sections: each section has three subsections, a conclusion, and a list of references.