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Демографические изменения: международный опыт и влияние
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DEVELOPING STUDENTS' ORATORICAL SPEECH THROUGH PHRASEOLOGICAL UNITS

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Abstract. This article examines the development of oratorical speech among school students through the integration of Kazakh phraseological units within a cognitive-communicative framework. The study emphasizes the significance of fostering not only linguistic and verbal abilities but also communicative, creative, and sociocultural competencies. A structured system of instructional tasks is presented, aimed at deepening students' understanding of idiomatic expressions, including their semantic meanings, stylistic functions, symbolic components, and appropriate use in both spoken and written discourse. Special attention is given to the incorporation of digital technologies – such as mobile applications and elements of artificial intelligence – which enhance the acquisition of phraseological units and support the preservation and promotion of national values. Modern educational discourse increasingly acknowledges that the ability to communicate effectively, engage in constructive dialogue, and achieve communicative success constitutes a vital component of oratorical proficiency. Individuals who possess mastery of speech – those who can express their thoughts with clarity, precision, and rhetorical richness – are more likely to attain professional and personal success. As a critical component of linguistic and communicative competence, oratorical skill occupies a central place in educational development. Phraseological units hold particular significance in the formation of oratorical speech, as foundational linguistic knowledge alone is insufficient for high-level communication. Authentic language acquisition

requires immersion into the cultural context of its speakers. Phraseological units facilitate this immersion by reflecting associative-imagery, symbolic meaning, and culturally embedded stereotypes. Through their interpretation, learners gain access to the national linguistic worldview and the cultural values encoded in idiomatic expressions.

Key words: phraseological units, linguistic worldview, language personality, communicative competence, oratorical speech

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ФРАЗЕОЛОГИЗМДЕР АРҚЫЛЫ ОҚУШЫЛАРДЫҢ ШЕШЕНДІК СӨЙЛЕУІН ДАМУ

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Аннотация. Бұл мақалада қазақ тіліндегі фразеологиялық бірліктерді когнитивтік-коммуникативтік модельге интеграциялау арқылы оқушылардың шешендік сөзін дамыту мәселесі қарастырылады. Зерттеу тек тілдік және сөйлеу дағдыларын ғана емес, сонымен қатар коммуникативтік, шығармашылық және әлеуметтік-мәдени құзыреттерді қалыптастырудың маңыздылығын айқындайды. Фразеологиялық өрнектердің семантикасын, стилистикалық қызметін, символдық мазмұнын және олардың ауызша және жазбаша тілде орынды қолданылуын меңгеруге бағытталған оқу тапсырмаларының құрылымдық жүйесі ұсынылады. Зерттеуде фразеологиялық бірліктерді меңгеруге, сондай-ақ ұлттық құндылықтарды сақтау мен насихаттауға ықпал ететін мобильді қосымшалар мен жасанды интеллект элементтері сияқты цифрлық технологияларды енгізудің маңыздылығына баса назар аударылады. Қазіргі білім беру дискурсы тиімді қарым-қатынас жасау, сындарлы диалог жүргізу және коммуникативтік жетістікке жету қабілетін шешендік өнердің негізгі бөлігі ретінде қарастырады. Өз ойын нақты, дәл және әсерлі жеткізе алатын тұлғалардың кәсіби әрі жеке жетістікке жету мүмкіндігі жоғары. Шешендік

өнер сөйлеу және коммуникативтік құзыреттіліктің маңызды құрамдас бөлігі ретінде білім беруді дамытудың өзегіне айналуға. Фразеологиялық бірліктер шешендік сөйлеуді қалыптастыруда ерекше рөл атқарады, өйткені тек тілдік білім толыққанды қарым-қатынас жасау үшін жеткіліксіз. Тілді шынайы меңгеру оның иеленушілерінің мәдени контекстіне бойлауды талап етеді. Фразеологиялық бірліктер ассоциативтік-бейнелі ойлауды, символизмді және мәдени стереотиптерді бейнелеу арқылы осы үдерісті қамтамасыз етеді. Оларды түсіну арқылы білім алушылар әлемнің ұлттық тілдік бейнесіне және тұрақты түрде кодталған мәдени құндылықтарға қол жеткізе алады.

Тірек сөздер: фразеологиялық бірліктер, ғаламның тілдік бейнесі, тілдік тұлға, коммуникативті құзыреттілік, шешен сөйлеу

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РАЗВИТИЕ ОРАТОРСКОЙ РЕЧИ УЧАЩИХСЯ С ПОМОЩЬЮ ФРАЗЕОЛОГИЗМОВ

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Аннотация. В данной статье рассматривается развитие ораторской речи у школьников посредством интеграции казахских фразеологических единиц в когнитивно-коммуникативную модель. Исследование подчёркивает значимость формирования не только языковых и речевых навыков, но и коммуникативной, творческой и социокультурной компетенций. Представлена структурированная система учебных заданий, направленных на углублённое понимание учащимися фразеологических выражений, включая анализ их семантического значения, стилистических функций, символического содержания и особенностей употребления в устной и письменной речи. Особое внимание уделено внедрению цифровых технологий — таких как мобильные приложения и элементы искусственного интеллекта, способствующих усвоению фразеологических единиц, а также сохранению и популяризации

национальных ценностей. Современный образовательный дискурс подчёркивает, что способность эффективно общаться, вести конструктивный диалог и достигать коммуникативного успеха является ключевым компонентом ораторского мастерства. Владение речью, умение ясно, точно и выразительно излагать свои мысли повышают шансы личности на профессиональный и личностный успех. Ораторское искусство, как важнейший компонент речевой и коммуникативной компетенции, занимает центральное место в образовательном процессе. Фразеологические единицы играют особую роль в формировании ораторской речи, поскольку лишь базовых языковых знаний недостаточно для полноценного общения. Полноценное владение языком предполагает погружение в культурный контекст его носителей. Фразеологизмы обеспечивают такое погружение, отражая ассоциативно-образное мышление, символику и культурные стереотипы. Их интерпретация позволяет учащимся приобщиться к национальной языковой картине мира и к культурным ценностям, закодированным в устойчивых выражениях.

Ключевые слова: фразеологические единицы, языковая картина мира, языковая личность, коммуникативная компетенция, ораторская речь

Introduction. The onset of the 21st century has ushered in profound transformations within the educational landscape, marked by a pronounced shift toward the free, holistic development of the individual. Contemporary pedagogy prioritizes the cultivation of creativity, initiative, and learner autonomy, with a central focus on the formation of key competencies embedded in students' personal and intellectual growth. Among these, the development of communicative competence occupies a pivotal position, encompassing the ability to engage in effective social interaction, comprehend ethical and cultural norms of communication, and navigate both personal and professional domains with confidence and adaptability.

At the heart of communicative competence lies human speech. Through speech, individuals exchange knowledge, articulate experiences, and transmit values – thereby shaping personal identity and constructing their social presence. A person's speech serves as a reflection of their intellectual maturity, educational attainment, and cultural awareness. The process of speech development is lifelong and progressive, with each stage representing a distinct phase in an individual's linguistic and cognitive maturation. In modern linguistics, the anthropocentric principle has become increasingly prominent in the study of vocabulary and phraseology. This principle directs scholarly inquiry toward key questions: How does language shape human thought and behavior? What role does an individual's worldview play in the construction of linguistic meaning? Conversely, how do human agents influence and transform the language they use? Which elements of the linguistic system are subject to creative reinterpretation, and how are such transformations driven by human cognition and experience? (Jurayeva & Mamajonova, 2023: 12). Phraseological units – culturally and cognitively marked idiomatic expressions – serve as potent instruments for revealing collective worldviews and individual

motivations. These expressions are inherently anthropocentric, grounded in human experience, perception, and interpretation (Sagidolda & Abdimaulen, 2023: 7). As N.F. Alefirenko notes, the primary objective of anthropocentric phraseology is “to explore the relationship between the linguistic and extra-linguistic meanings of phraseological units, as phraseological meanings encode only a portion of cognitive information, while the remainder is represented in the human psyche through extra-linguistic mental imagery” (Alefirenko, 2008: 36). In parallel, the axiological principle – concerned with the identification and interpretation of values significant to both individuals and societies – complements the anthropocentric paradigm. This principle introduces a value-oriented dimension into linguistic analysis, enabling a deeper exploration of language as a medium of cultural transmission, social evaluation, and ethical orientation (Absattar et al., 2022; Auganbayeva et al., 2024: 31).

Within the anthropocentric-axiological framework, the study of phraseological units adheres to the dual principles of “the human in language” and “language in the human.” As such, both anthropocentric and axiological approaches now form the foundation of an emergent linguistic paradigm, wherein language is examined in inseparable connection with human cognition, cultural values, and communicative behavior. From this perspective, phraseological units should be taught not merely as lexical structures but as cognitive, communicative, and cultural tools. They are integral to the development of students’ expressive capabilities, rhetorical competence, and cultural literacy. The cognitive-communicative approach to teaching Kazakh phraseology empowers students to master idiomatic expressions not only within specific communicative contexts but also as instruments for worldview expansion, intercultural understanding, and contextually appropriate language use. Understanding the inherent asymmetry of idioms – their unity of meaning and structural complexity – enables students to perceive phraseological units as cohesive lexical-semantic entities with defined syntactic patterns. This promotes not only intellectual and linguistic development, but also enhances emotional and aesthetic sensitivity. Furthermore, identifying the axiological dimensions and functional roles of phraseological expressions contributes to the formation of students’ linguistic, rhetorical, and sociocultural competencies, thereby fostering the realization of their creative and communicative potential.

Y.N. Karaulov identifies three hierarchical levels in the development of a linguistic personality. At the zero level, learners acquire automatized skills in the use of standard syntactic constructions. The first level is characterized by the expansion of semantic range through the assimilation of thematic and conceptual fields. At the second level, the emphasis shifts to the alignment of linguistic choices with communicative intent and context (Karaulov, 1987: 45). Within this framework, the development of oratorical skills through phraseological instruction is most effective at the second level, where learners demonstrate the capacity for strategic selection of linguistic resources to achieve communicative objectives. Nevertheless, the foundational stages at the zero and first levels are essential, serving as the scaffolding

that supports the learner's progression toward communicative mastery. It is at this advanced stage – when the internalization of the linguistic system is complete – that a fully formed phraseological worldview may emerge. Achieving true language proficiency entails internalizing not only grammatical norms but also the worldview and cultural values embedded in the language of its native speakers. In this regard, phraseological units represent a uniquely valuable resource.

Every natural language encodes a particular conceptualization of the world. The meanings it conveys constitute a coherent system of values and perspectives – an implicit collective philosophy – that regulates and structures the cognitive and communicative behavior of its speakers. Each language constructs a distinct linguistic worldview, and effective communication depends on the speaker's ability to navigate within this conceptual framework. Phraseological units play a central role in this process, as they encapsulate associative and symbolic imagery rooted in national cultural stereotypes. Through the use of idiomatic expressions, speakers access and articulate meanings that are culturally embedded and socially resonant. The linguistic worldview thus mediates one's perception of reality, prescribes norms of interaction, and influences how individuals interpret and engage with the surrounding world.

Phraseological units occupy a central place in the construction and transmission of the linguistic worldview. Their semantics are inextricably linked to the speaker's background knowledge, lived experience, and the socio-historical context of the language community. Idioms do not merely name objects or phenomena; they also describe typical communicative situations, convey evaluations, and express emotional or axiological stances. In this way, they serve to characterize individuals, their behaviors, and their moral and social identities.

The Kazakh language, in particular, is rich in emotionally and culturally expressive idioms that are deeply woven into everyday discourse. Consider the following examples:

- *үріп ауызға салғандай* – graceful, delicate, attractive
- *бетінен оты шықты* – deeply embarrassed
- *ажары кірді* – blossomed, became radiant
- *ажары сынды* – became sad or downcast
- *қуанышы қойнына сыймады* – overjoyed, ecstatic
- *қолы қолына жұқпады* – acted swiftly and energetically
- *саусағының ұшын қимылдатпады* – remained inactive, did nothing
- *ит өлген жер* – extremely remote or desolate place
- *ағынан жарылды* – made a heartfelt confession
- *азуы алты қарыс* – fierce, intimidating
- *азуын айға біледі* – displayed extraordinary bravery
- *айдар тақты* – glorified or honored someone
- *айды аспанға шығарды* – greatly exaggerated or exceeded expectations

These phraseological expressions are powerful instruments for developing expressive and stylistically rich speech. They enhance verbal communication by

filling lexical gaps, increasing emotional depth, and amplifying the vividness of expression. When used correctly and appropriately within context, idioms contribute to: a) the imagery and figurative quality of expression; b) the overall stylistic expressiveness of speech; c) its emotional intensity and resonance.

Thus, phraseological units not only enrich the linguistic repertoire of students but also serve as essential tools for the formation of culturally grounded, rhetorically effective oratorical speech. However, numerous scholars – including O.S. Guzina, Z.K. Gutnova, T.S. Duchenko, I.F. Mishin, and M. Patocka-Platek – have highlighted a persistent deficiency in students' ability to use phraseological units appropriately across diverse communicative contexts. This shortcoming significantly limits the expressive potential of students' speech and underscores the pressing need for pedagogical strategies aimed at cultivating idiomatic competence. In particular, this need is especially acute among high school students (grades 10–11), who require systematic engagement with the Kazakh phraseological corpus to develop advanced speech skills.

Research materials and methods. This study utilized a cognitive-communicative approach to develop an effective methodology for enhancing school students' oratorical skills through Kazakh phraseological units. The research methodology encompasses three main stages of teaching phraseological units: cognitive (forming imaginative associations), semiotic (understanding cultural-historical context), and communicative (applying idioms in speech practice). The study involved targeted work with 10th-11th grade students using specially developed instructional materials based on cultural-linguistic integration. Practical tasks included phraseological analysis, contextual usage exercises, symbolic interpretation, and expressive speech construction. Digital technologies, including mobile applications and AI elements, were incorporated to support interactive learning. The instruction emphasized authentic communication, cultural awareness, and rhetorical expressiveness to achieve deep phraseological competence.

Analyzing phraseological units through the lens of cognitive linguistics – as communicatively and pragmatically oriented elements – facilitates their interpretation along both cognitive and functional axes. A communicative-cognitive approach to phraseology entails a comprehensive description of idioms in terms of their semantic content, structural configuration, and functional role in discourse. This perspective foregrounds the communicative intentions of both the speaker and the listener, necessitating a dual analytic method that combines: an onomasiological approach (from meaning to form), reflecting the speaker's intention in selecting a particular idiom, and a semasiological approach (from form to meaning), reflecting the listener's interpretive process.

Results. The cognitive-communicative approach represents a foundational methodology in the teaching of phraseological units in school-based language education. One of its core objectives is to develop students' ability to perceive and understand the expressive potential of idiomatic expressions through semantic analysis. Within this framework, the integration of anthropocentric and axiological

approaches in contemporary linguistic research allows for the selection and interpretation of phraseological units that are appropriate for inclusion in school curricula. These units serve as tools for enhancing students' speech competence while fostering their cultural and ethnolinguistic awareness.

The incorporation of idiomatic expressions into students' speech enables the reconstruction of a holistic image of the speaker, revealing a linguistically modeled worldview in which lexical, stylistic, and cultural components are interconnected and mutually reinforcing. This approach contributes not only to linguistic development but also to the internalization of communicative behaviors aligned with national values.

The cognitive-communicative approach promotes the synergy of intellectual and linguistic abilities, enabling students to: recognize and categorize idiomatic expressions; compare them with mental prototypes and cultural archetypes; distinguish nuanced meanings; and apply phraseological units productively (in speech and writing) and receptively (in reading and listening).

From this perspective, analyzing phraseological units involves a comprehensive examination of their semantic content, structural features, and functional roles in communication. This analysis is grounded in their communicative function, which encompasses the transmission of knowledge about reality, the articulation of the speaker's intentionality, and the pragmatic impact of the utterance on the listener. It is through the semantics of phraseological expressions that the communicative essence of language is most fully revealed.

Discussion

During speech production, speakers utilize familiar phraseological units to convey attitudes, emotions, and intentions with rhetorical precision. Listeners, in turn, interpret these expressions on intellectual, emotional, and behavioral levels by correlating them with real-world referents and reproducing the act of nomination (Matveeva & Mukhina, 2022: 56). Within this communicative framework, the meaning of both individual words and phraseological units is determined by their functional-semantic roles in the syntactic structure of the utterance. According to M.V. Vsevolodova's classification, these roles are categorized into actant, circumstantial, and predicate-attribute functions. Predicate-attribute roles encompass actions, states, relationships, dependencies, and qualitative or quantitative attributes that define the dynamic connections between actants and circumstances (Vsevolodova & Dementieva, 1997: 21). Understanding these functions is essential for the effective teaching and analysis of phraseological usage in both productive (speaking, writing) and receptive (listening, reading) language skills.

Studies on predicate role typologies generally identify five fundamental situational categories expressed through language:

- action: *арқаны кеңге салды* – relaxed, felt at ease; *арқасы мұздап қоя берді* – experienced sudden fear; *алтыс екі тамыры босады* – felt deep emotional release or weakness; *аузына құм құйылды* – was stunned or speechless;
- state: *жылан жалағандай* – very clean, smooth; *иегінен тағалы ат тайып*

жығылғандай – overwhelmed by shock; *жаағына пышақ жанығандай* – in visible torment; *жүрегiнiң түгi бар* – courageous, fearless;

- relation: *ала көзімен атты* – gave a hostile or angry look; *алқымынан алды* – pressured, attacked verbally or physically;

- attribute: *жылқы мінезді* – free-spirited, unpredictable; *байлаулы бұзаудай* – helpless, vulnerable; *жараған бурадай* – strong, vigorous; *азуы алты қарыс* – intimidating, menacing;

- existence: *бас кеспек болса да, тіл кеспек жоқ* – the right to speak freely is inviolable; *жер астынан жік шықты, қос құлағы тік шықты* – an unexpected or inexplicable event; *ит байласа тұрғысыз* – extremely uncomfortable or uninhabitable place.

A communicative-functional analysis of phraseological units must attend not only to their semantic and pragmatic functions within discourse but also to their systemic linguistic properties. This includes an examination of their internal and external structural features, as well as their syntagmatic (combinatorial) and paradigmatic (substitutive) relationships within the language system. Such an approach enables a holistic understanding of idiomatic expressions as tools for achieving communicative effectiveness, expressive depth, and cultural resonance in speech. It also provides a theoretical and methodological foundation for the design of instructional strategies aimed at enhancing phraseological competence in school-based language education. The cognitive structure of textual meaning comprises four interdependent semantic layers: denotative-predicative, logical, axiological, and symbolic. Each of these corresponds to a communicative component: the object of discourse, the speaker, the listener, and the text itself:

- the denotative-predicative layer conveys the objective referent or thematic focus of the utterance;

- axiological semantics emerges through the listener's evaluative interpretation of the utterance's significance;

- the symbolic layer is generated through the dynamic interaction between speaker and listener, wherein literal meanings are transcended to reveal deeper, culturally embedded conceptualizations.

Symbolic semantics is rooted in the contrast between literal and figurative meanings and may manifest at personal, national, or artistic levels (Akhmetzhanova & Ernazarova, 2016: 29). Idiomatic expressions, proverbs, and folk sayings are particularly rich in national symbolic content. In phraseological and textual structures, symbolism is typically realized through denotative nouns – especially concrete, material, or collective nouns – that serve as symbolic anchors. In many instances, a single lexical item may serve as the central symbolic core of an idiom or text.

For example, in Kazakh, the noun *жер* (land) frequently appears in idiomatic expressions that encode culturally specific spatial representations:

- *қой өрісіндей жер* – approximately 5–6 km
- *тай шаптырым жер, қозы көш жер* – approximately 6–7 km

- *құнан шаптырым жер* – 8–10 km
- *бір көш жер* – 10–15 km
- *ат шаптырым жер* – 20–35 km
- *түйенің табаны түсер жер* – extremely distant place
- *бие бауырындай жер* – nearby or close by (Smagulova, 2020: 58)

Likewise, the zoonym *ат* (horse) serves as a symbolic element in numerous idiomatic expressions:

- *ат байлады* – settled down
- *ат басындай алтын* – immense wealth
- *ат кекілін [құйрығын] кесті* – severed ties or broke off a relationship
- *атқа мінді* – assumed authority or took a leadership position
- *ат құлағы көрінбейтін* – a dense snowstorm or thick fog
- *ат ойнатты* – displayed courage or skill
- *ат сабылтты* – traveled extensively
- *ат салысты* – participated or contributed
- *аттың жалы, түйенің [атанның] қомында* – living a nomadic life or constantly on the move

In the use of phraseological units in speech, the conceptual core of phraseological meaning is manifested through its denotative component (Emirova, 1988: 11). The denotata of phraseological units may refer to actions, states of objects, qualities, properties, and – importantly – a wide range of human emotional conditions. A. M. Emirova notes that “semantic constituents, which collectively form the denotatum and determine the inclusion of phraseological units into various oppositional semantic groups, predetermine their valency, which is realized within a specific actantial framework” (Emirova, 1988: 11). According to Emirova, all phraseological units may be categorized into two primary groups: 1. units of a predicative (qualitative) nature, which express objective-modal meanings in combination with various subjective-modal nuances; 2. units with pragmatic meaning, which serve pragmatic functions in a narrow sense – specifically within the domain of subjective-modal content. Furthermore, within the framework of predication, a distinct group of phraseological units characterized by identificational meaning has been identified. This has led to the emergence of a nominative-characterizing type of semantics, expanding the functional scope of phraseological expressions (Amanbekkyzy, 2024: 40). In the Kazakh language, phraseological units exhibit a clearly defined communicative-pragmatic orientation and serve specific functional purposes within discourse.

As N. I. Kondakov observes, within the language system – prior to its actualization in speech – the significative component of a phraseological unit becomes especially salient. This component represents an abstract and generalized conceptualization, functioning as the semantic nucleus of the unit (Kondakov, 1975: 16). The significatum of a phraseological expression is typically non-elementary, consisting of a constellation of semantic components or semes, which are further divided into distinctive and non-distinctive features. V. G. Gak emphasizes the existence of integral semes that reveal the individual or idiomatic dimension of a

phraseological unit. Due to the specific structure of phraseological significata, Gak argues that phraseological meanings are primarily built around distinctive semes, which function as key differentiating features (Gak, 1977: 28). The distinguishing features of phraseological units include the following: the mobility or immobility of their surface structure; the degree of semantic cohesion or idiomatic integrity; their grammatical structure; the nature of their compositional elements; their functional domains; and other structural and pragmatic parameters. A comprehensive analysis of phraseological meaning must consider not only the denotative and functional dimensions but also the connotative, or pragmatic, aspect of meaning. Phraseological units – unlike most lexical items – are inherently linked to figurative reinterpretation and to the speaker's emotional-evaluative stance toward reality. The pragmatic component is not an optional semantic layer but an integral element of phraseological semantics. As a specialized lexical category, phraseological expressions convey both the speaker's emotional states and their communicative intentions within interpersonal interaction.

The pragmatic meaning of a phraseological unit may be conceptualized as a complex semantic entity, encompassing multiple interrelated components:

- expressive: related to emotional expression and subjective evaluation;
- appellative: aimed at influencing the listener or eliciting a response;
- phatic: oriented toward maintaining or establishing communicative contact;
- aesthetic: associated with stylistic richness and artistic effect (Karabayeva et al., 2024: 148).

This multidimensional model of phraseological semantics underscores the necessity of incorporating both linguistic and pragmatic perspectives when teaching, analyzing, or classifying idiomatic expressions – especially within the context of developing communicative and rhetorical competence in learners. Given that phraseological units function as integral components of the lexicon, the effective teaching of public speaking through phraseology necessitates the development of stable associative links between idiomatic expressions and the communicative contexts in which key idioms – and their corresponding lexical items – are employed. M.M. Kopylenko conceptualizes lexical combinability in terms of *lexeme combinatorics*, analyzing the extent to which lexical combinations correspond to, or diverge from, the inherent semantic features (semes) of their constituent elements. As he notes, “some lexical combinations are characterized by a high degree of logical-objective motivation, while others are less so, and some lack any logical-objective foundation at all” (Kopylenko, 1965: 79).

The systemic-paradigmatic relationships that characterize phraseological units are further examined in the works of V. P. Zhukov (Zhukov, 1986: 26). In his semantic analysis of idioms, Zhukov identifies semantic-formative features that establish commonalities across different phraseological expressions. According to his model, distinctive semantic features define the unique meaning of a specific phraseological unit, while integral semantic features serve to identify similarities across units – these may be grammatical or purely semantic in nature.

Among these integral features, Zhukov highlights the following:

- categorial meanings, which classify idioms into semantic-grammatical categories and correlate them with specific parts of speech;
- evaluative meanings, which pertain to the unit as a whole, rather than to its individual components;
- intensifying features, which enhance the emotive or expressive impact of the unit;
- animacy/inanimacy distinctions, which influence the syntactic and semantic roles of idioms in context (Zhukov, 1986: 26).

Zhukov also underscores the significance of stylistic coloring within phraseological structure. For instance, in the Russian idiom *воротить нос* (“to turn up one’s nose”), the verb *воротить* carries a colloquial or stylistically marked connotation. As S. I. Ozhegov notes in his Dictionary of the Russian Language, *воротить* (“to twist or turn away”) has a coarse, informal tone (Ozhegov & Shvedova, 1997). However, the overall idiomatic meaning – “to express contempt or disdain” – does not semantically align with the free lexical use of *воротить*. Based on such discrepancies, Zhukov concludes that “stylistic coloring in phraseological units operates independently of their conceptual or logical meaning” (Zhukov, 1986: 26). A phraseological unit encodes a linguistic image that activates a complex network of sensory, emotional, and cognitive associations within the recipient’s consciousness (Alshinbayeva et al., 2021: 78). As the central cognitive agent in language, the human being experiences and evaluates the external world through subjective perception, a process particularly evident in the lexico-phraseological system, where objective reality is refracted through evaluative and cultural lenses.

Language represents reality through semiotic signs, whose cultural and national meanings are revealed via prototypes and archetypes. For example, in Kazakh, the lexeme *бас* (“head”) symbolizes rationality and positive cognitive function, serving as the conceptual center of intellect. This is reflected in compound lexemes such as *қолбасы* (“commander”), *керуенбасы* (“caravan leader”), *елбасы* (“leader of the nation”), *басы*, *бастық*, and *басқарма* (managerial roles). Idiomatic expressions like *бұлақ бастан тұнады* (“a spring clears from the source”) and *балық бастан шіриді* (“a fish rots from the head”) further reinforce the symbolic function of *бас* in both ethical and sociopolitical discourse. In mythological consciousness, *бас* also signifies a link to the upper world (divine realm) and dominion over the lower world, reinforcing its symbolic centrality. Similarly, the Kazakh lexeme *бел* (“waist”) represents physical strength and resilience, a connotation reflected in expressions such as *белі жуан* (“broad-waisted,” implying power and authority) and in derived lexemes such as *бел ағаш*, *белкүрек*, *беломыртқа* – all of which refer to the spinal region, the anatomical and symbolic axis of strength and endurance. The component *қабырға* (*qabyrğa*, “rib”) is symbolically associated with protection and structural integrity. For example, the expression *үйде қабырғасы* (“the walls of the house”) metaphorically denotes foundational strength and familial stability. Conversely, *қабырғасын сындырды* (“broke his rib”) conveys a sense of emotional collapse or

profound inner pain, reflecting the embodied experience of psychological trauma.

The lexemes жүрек (*zhürek*, “heart”) and іш (*ish*, “belly”) function as semantic cores for articulating emotional and psychological states. Idiomatic expressions such as жүрегі сыздады (“his heart ached”), жаны ауырды (“his soul hurt”), and жүрегі атиша туланды (“his heart throbbed like a stallion’s”) express intense internal affect. Similarly, expressions involving the belly – іші қазандай қайнады (“his insides boiled”), ішінің ашуы, ішінен күлді – encode emotional agitation, inner conflict, or concealed response. The components аяқ (*ayaq*, “leg”) and қол (*qol*, “hand”) structure the semantic field of physical interaction and agency. Examples include қол ұшын берді (“offered help”), қол ұшын қимылдатпады (“didn’t lift a finger”), аяқ аттап баспады (“didn’t take a step”), as well as аяқ жетер жер and қол созым жер, both denoting measurable spatial distance. The idiom қолы қалтыраған (“his hand trembled”) indicates fear, nervousness, or physical frailty.

The lexeme мұрын (*murin*, “nose”) generates idioms predominantly associated with negative behavior or evaluative judgment. Examples include мұрнын шүйірді (“wrinkled his nose in contempt”), мұрнын көкке көтерді (“turned his nose up” – arrogance), and мұрнына иіс бармайды (“he doesn’t sense anything” – cluelessness or insensitivity). In mythological consciousness, the nose is perceived as a conduit between the soul and the body, as in жаны мұрнының ұшына келді (“his soul reached the tip of his nose”) – a metaphor for being near death. The lexeme көз (*kóz*, “eye”) functions as both an organ of sensory perception and a means of emotional expression. It appears in proverbs such as құлақпен естігеннен көзбен көрген артық (“seeing is better than hearing”), and in idioms like көзі бал-бұл жанды (“his eyes sparkled”), көзі шарасынан шықты (“his eyes bulged” – from shock or fear). In addition, the eye is associated with supernatural influence, as in көз тиді (“was struck by the evil eye”) and тіл-көзден аман бол (“may you be safe from ill-wishing and envy”). The lexeme тіл (*til*, “tongue”) is regarded as the central organ of verbal communication and cultural transmission. Expressions such as тілі байланды (“he was speechless”) and бас кесседе, тіл кеспек жоқ (“you may sever my head, but not my tongue” – a declaration of free speech) highlight its sociocultural and ethical significance. The idiom тіземнен сүріндірсең де, тілімнен сүріндірме (“better to stumble with my knee than with my tongue”) underscores the moral weight of speech. Furthermore, тіл is imbued with sacred and magical connotations, as reflected in expressions like тіл тиді (“he uttered a curse”), тіл-аузым тасқа (“may my words turn to stone”), and тіл тас жарады, тас жармаса бас жарады (“a word can split stone; if not stone, then a head”) – a proverbial acknowledgment of the power of language (Uali, 2007: 63).

At the current stage of phraseological research, scholars have moved beyond mere componential analysis to examine the “inner form” of idioms – the figurative foundation that gives rise to their expressive and stylistic coloring and reveals their cultural and national specificity (Satenova & Alshinbayeva, 2020: 385). This inner form serves as a window into the ethnolinguistic worldview, where phraseological units function not only as linguistic constructs but also as culturally embedded

semiotic signs that reflect collective experience, values, and beliefs. In the study of phraseological usage and generation within communication, it is essential to position the speaker – the “human text” – as the central figure of verbal interaction. In the production of utterances, speakers frequently draw upon established linguistic units, often employing metaphorical or metonymic extensions of word meanings. Within semantic theory, extralinguistic reality is encoded through propositional structures, which represent semantic linkages between subject and predicate (Emirova, 1988: 42)]. The majority of phraseological units emerge from such propositions through the metaphorical reinterpretation of formerly free word combinations. Due to their semantic density, many idioms require paraphrasing across multiple sentences when rendered into literal language – an expansion that reduces communicative efficiency.

To facilitate the retention of phraseological material in learners’ long-term memory during instruction in public speaking, it is vital to engage multiple sensory modalities. As researchers have noted, “the sensory organs subtly respond to changes in intonation, voice timbre, facial expressions, and gestures – all accompanying features of speech – and transmit this complex information to the brain. Once processed and encoded as neural connections, these seemingly non-verbal signals become verbal in the sense that they reinforce speech with a thousand vivid threads, embedding it in both human consciousness and the subconscious”. A frequently encountered phraseological unit – especially one linked to a rich matrix of emotional and sensory associations – is more readily internalized and spontaneously retrieved in subsequent speech production. Consequently, the goal of teaching phraseology in the context of public speaking should go beyond the development of rhetorical skill. It must also include the stimulation of learners’ sensory analyzers by broadening perceptual channels and enhancing emotional resonance in speech. Within modern sociolinguistics, communicative scenarios are typically categorized as either standard (stable) or variable (dynamic) (Akhmetzhanova & Ernazarova, 2016: 37). Standard speech situations are well-structured, governed by fixed expressions and communicative norms, and are generally more accessible for learners to master. By grades 10–11, students usually possess the linguistic competence required to operate effectively in such contexts. Instruction in phraseology at this stage can significantly enrich students’ vocabulary through the targeted introduction of idiomatic expressions relevant to familiar and routine communicative domains.

In contrast, variable speech situations demand a heightened level of linguistic sensitivity, as speakers must navigate a range of expressive choices. An inappropriate phraseological selection in such contexts can disrupt the flow of communication or result in pragmatic or cultural misalignment. Therefore, a didactic framework is needed that equips students not only to recall phraseological units appropriate for standard situations but also to strategically select contextually suitable idioms in more nuanced or unpredictable communicative environments. In the educational process, it is crucial to implement communicative tasks that simulate or approximate real-life conditions involving a specific communicative problem or conflict. These tasks activate the learners’ cognitive domain, prompting them to mentally model

alternative communicative outcomes and problem-solving strategies. Such situations shape the choice of linguistic resources, communication style, and other parameters of speech production.

Conclusion. The development of communicative competence entails cultivating students' ability to generate, comprehend, and interpret speech by constructing utterances that incorporate phraseological expressions. Mastery of phraseological units is a continuous and evolving process, integral to the core content of Kazakh language education in schools. This process underpins the formation of communicative competence, defined as the ability to apply linguistic knowledge – including lexical, grammatical, phonetic, and orthographic components – across diverse communicative situations while adhering to social conventions and pragmatic norms.

The cognitive-communicative approach to teaching Kazakh phraseology is founded on several fundamental principles:

- The acquisition of phraseological competence should be grounded in students' cognitive needs, active mental engagement, and communicative motivation.
- Phraseological instruction should be viewed as a dynamic, cognitively rich process involving the construction, internalization, and contextual application of expressive linguistic forms.
- Learning tasks must be aligned with both cognitive mechanisms and lexical operations, ensuring conceptual and functional integration.
- Instruction should activate core cognitive faculties, including perception, attention, memory, imagination, and logical reasoning.
- The study of phraseology must contribute to students' sociocultural development, fostering cultural literacy alongside linguistic proficiency.
- Emphasis should be placed on the communicative function of phraseological units, enhancing students' capacity for nuanced, context-sensitive expression.

In the learning process, students should be guided to recognize the symbolic meanings embedded in the key components of Kazakh idioms and to perform grammatical, lexical, and semantic transformations of these expressions. Particular attention should be devoted to the semantic coherence between idioms and the broader textual context, as well as to stylistic congruity between idiomatic expressions and the tone or register of the discourse. Effective use of idioms in communication requires the ability to embed them appropriately into extended speech, adapt them where necessary, and maintain stylistic consistency throughout the communicative act.

As a result of systematic instruction, students are expected to acquire the following competencies:

- Evaluate the contextual appropriateness of phraseological units in speech;
- Interpret both explicit and implicit meanings of idiomatic expressions – an essential feature of phraseological literacy;
- Perform both concise and detailed semantic analyses of idioms;
- Analyze phraseological units of varying complexity as elements integrated within the lexical and syntactic structure of language.

The speech of school students should reflect the following qualities: a) Linguistic accuracy; b) Clarity and semantic precision; c) Informativeness; d) Logical coherence; e) Emotional richness, expressiveness, and initiative; f) Active communicative engagement with the audience. Such speech should utilize grammatically normative constructions of the Kazakh language, exhibit lexical diversity, and express national identity through culturally embedded idiomatic expressions. The development of students' public speaking skills is closely tied to their motivation to employ phraseological units not only as instruments of effective communication but also as carriers of national spiritual values and as means of exercising emotional and rhetorical influence within interpersonal and public discourse.

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