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Research article

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THE ROLE OF THE EXPRESSIVE-PRAGMATIC POTENTIAL OF PAREMIA IN YOUTH EDUCATION

Abstract. The article considers the expressive power of paremias, emphasizing the importance of their use in teaching and education. Proverbs and sayings, acting as a cultural code and national value, are an important expressive tool that should be used linguistically in the era of globalization and changing social contexts. The concept of clip thinking, which has become widespread today, increases the pragmatics of small-genre proverbs and sayings. As part of the research, a survey was conducted among young people to determine how paremias in the form of proverbs and sayings are perceived in a modern context and to what extent. The survey results show that in the linguistic consciousness of young people, these small genres of folk oral literature are recognized as means of education and exchange of life experience, also placing a special emphasis on paremias acting as spiritual guidance in life and being helpful in bringing the message in an effective and clear way. The results of the presented article will be useful for further research in communicative linguistics, emotology, ethnolinguistics and other anthropological areas of linguistics.

Keywords: paremias, youth language, clip thinking, expression, pragmatics, ethnolinguistics.

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Introduction

Nowadays, it is widely believed that the mother tongue and national culture are being forgotten, and the knowledge inherited from ancestors is being used less due to globalization. One of the arguments being impoverishment of proverbs, sayings, and catchphrases. However, linguistic units such as proverbs and catchphrases play a special role in shaping the linguistic image of the world. These linguistic units, rich in national and cultural features and combining a full range of cultural characteristics, preserve the spiritual and intellectual component of the nation. One way to preserve this linguistic treasure by using it is to reveal its pragmatic nature. We propose that this can be achieved by demonstrating the expressive nature and didactic potential of proverbs and sayings, as well as by highlighting the property of these proverbs to respond to the so-called clip thinking (Hrytsak, 2018). The subject of the study will be the discourse of youth language, which belongs to the most active and dynamic layer of any national language. The goal of the article is to reveal the expressive and didactic potential of paremias, as well as to determine their pragmatic nature in the linguistic consciousness of young people.

In the present study, the term *paremia* refers to a stable, reproducible, and predominantly anonymous linguistic unit of folk origin. *Paremias* include proverbs and sayings. A proverb is understood as a complete utterance that expresses a generalized judgment, collective experience, and, as a rule, a didactic message. A saying is a stable figurative expression that is commonly used as part of an utterance and generally does not convey an independent and complete didactic judgment.

Catchphrases, aphorisms, and words of wisdom are not equated with *paremias* in the narrow terminological sense. They are treated as related aphoristic units because they may have an identifiable author or originate from a specific literary source. Nevertheless, they share several features with *paremias*, including brevity, stability, reproducibility, figurativeness, expressiveness, and a didactic orientation. Accordingly, the empirical material comprises two groups of units: (1) folk *paremias*, including proverbs and sayings, and (2) authorial aphoristic units, including catchphrases, aphorisms, and words of wisdom.

The statements by Abai included in the questionnaire belong to the second group. They are examined not as anonymous folk *paremias* but as authorial aphorisms that are functionally comparable to proverbs and sayings.

To reveal the pragmatic potential of paremic and aphoristic units, it is necessary to consider their influence on human emotions and their expressive capacity.

Emotions are considered to be the movement mechanism (Izard, 2013). Numerous studies confirming that thinking is driven only by emotions form the theoretical basis for such a young field as emotiology. Shakhovsky, who systematized the functions of emotions, also highlights ideological functions among the main functions such as cognitive, heuristic, evaluative, etc. The methodological foundations of the bourgeois theory of emotivism are cited as a vivid example of the role of emotions in the formation of a worldview. "The emotional component of the semantics of a word is ideologically changing significance" (Shakhovsky, 2022). The issue of the emotional pragmatics of speech is heatedly debated in the context of language and ideology, language and mass communication. That is why education is most effective when it is carried out through the activation of the emotional-expressive function of the language user.

The novelty of the present study lies in the empirical identification of how young respondents perceive, use, and evaluate paremic and aphoristic units. The survey made it possible to determine the most frequently mentioned thematic groups of such units, assess the respondents' recognition of the canonical forms of proverbs and authorial aphorisms, and identify

their perceptions of the expressive and didactic functions of these expressions. The findings show that, within the sample under study, paremias and aphorisms related to labour and economic relations were mentioned most frequently. The participants perceived these units as means of transmitting collective and individual experience, providing moral education, and expressing ideas concisely and effectively.

Methodology

The principal theoretical method employed in the study was the descriptive-analytical method, which was used to examine the expressive, pragmatic, and didactic functions of paremias. The empirical component of the study consisted of a quantitative survey supplemented by elements of qualitative content analysis of the open-ended responses.

The survey was conducted online via Google Forms on 24-25 October 2024. It involved 115 respondents aged 15-44. A non-probability purposive sample was formed using convenience sampling. The link to the questionnaire was distributed among students, primarily those of the Kazakh-American Free University and Sarsen Amanzholov East Kazakhstan University, as well as among young people in employment, through social media and the authors' personal contacts. Since the sample was neither random nor representative, the findings reflect the views of the study participants and cannot be automatically generalized to the entire youth population.

The questionnaire consisted of 15 items. The first two collected information about the respondents' age, place of study or employment, field of study or occupation, and position. The remaining 13 items examined the participants' understanding of proverbs, sayings, and catchphrases; the sources through which they encountered such expressions; their frequency of use; their perceived educational and expressive functions; and the respondents' knowledge of the canonical forms of individual paremias and the authorship of aphoristic expressions.

The questionnaire combined several types of tasks: single-choice questions, multiple-response questions, an open-ended question about frequently used paremias, tasks requiring respondents to complete proverbs and aphorisms, and a task requiring them to identify the author of an aphorism. All 115 questionnaires were completed in full and included in the analysis.

The responses were exported from Google Forms to a spreadsheet. Closed-ended questions were processed using descriptive statistics: absolute frequencies and percentages of respondents selecting each response option were calculated. For multiple-response questions, each selected option was counted separately; consequently, the combined percentages could exceed 100%. Open-ended responses were examined using qualitative content analysis. The proverbs, sayings, and aphoristic expressions provided by the participants were grouped according to their predominant themes, including labour, friendship and unity, patience, and other moral and value-related categories.

The research material comprised two groups of concise and reproducible expressions. The first group consisted of folk paremias, namely Kazakh proverbs and sayings selected from the corpus of the Kazakh language and proverb dictionaries. The second group comprised authorial aphorisms, including statements by Abai. The authorial expressions were used as comparative material to determine the extent to which respondents recognized, understood, and evaluated the didactic and expressive functions of different types of concise and stable expressions.

Analysis and Discussion

Various linguistic units, including paremias and fixed expressions, possess considerable expressive potential. Their emotional and expressive function can also be proven by their deep

penetration into people's memory. "...the source of wisdom that the intelligent generation, which grew up remembering what they heard, carries with it for centuries and keeps like the pupil of an eye - thousands of proverbs and sayings, without being written down on paper, are memorized in its heart and become a rich spiritual heritage preserved in its memory. It is difficult to say that the great treasury of wisdom and heritage of the Kazakh people, and their main expressions that include more than 15 thousand proverbs and sayings, are also present in cultures of all Turkic peoples" (Kaidar, 2004). Numerous studies in the field of developmental psycholinguistics also prove that their vocabulary consists mostly of emotionally colored words (Shahovsky, 2022). In addition, there is a large body of factual information proving that emotionally colored information is remembered much faster and more firmly than meaningless (uninteresting and not causing emotion) information. Pavlov's theory has its own explanation for this observation: if the rational and emotional sides respond to a certain stimulus at the same time, the result will be stronger and more durable each time. This factor, in turn, is proposed by psychologists to be used in language teaching techniques.

We can say that the expressive function of language is an indispensable tool of didactics. "Proverbs are perceived as a lesson, a lesson that preaches the customs, traditions, decency and wisdom of the people, and belong to the category of moral, didactic subjects" (Kaidar, 2004).

The increasing influence of this category, which performs the cumulative function of language, on the cognitive nature of humanity today can be explained by another interesting fact: the tendency of people to perceive short and concise information more easily. The author Pasichnyk associates the changes in the educational process in the modern information space with the "clip culture" (Pasichnyk, 2023). The fragmented nature of perception is called "clip thinking" (Pudalov, 2022). One of the five factors that caused this consciousness is the increase in the flow of information with the acceleration of the pace of life, which leads to the need to select and reduce information. The problem that arises from this is the selection of only smaller genres (complete neglect of novels, epics), the replacement of whole words with abbreviations, etc. However, it is clear that paremic and aphoristic units examined in the present study prevail in this regard. A small-scale genre is a phenomenon that has deep meaning and educational value, accumulating life experience in itself. Paremias, particularly proverbs and sayings, may therefore remain an effective means of thinking and education for a generation characterized by clip thinking (Yermekbayeva, 2024).

Didactics in the economic direction is activated at a certain stage of human development. Therefore, the empirical material included paremic and aphoristic units that could serve as means of economic education for young people. The Kazakh language, in turn, is not devoid of proverbs on economic topics. We have grouped some of the most common of them as follows.

Paremias related to wealth and poverty: Wealth is dirt on the hands (from the language corpus); Wealth is ice held in the hands: if you hold it tightly, it will break, if you hold it loosely, it will melt (from the language corpus); Be content with little, be grateful for much (from the language corpus); Sometimes a person is tested by poverty, sometimes by abundance (from the language corpus); The poor's satiety is the result of premature enrichment (from the language corpus); A person does not die from poverty, but the soul suffers (from the language corpus); Poverty is not a shame, wealth is not an ideal (from the language corpus); The gold in one's hand is worthless (Pasichnyk, 2023).

Paremias related to labour, social status, and material inequality: If you drive cattle carelessly, they'll belong to the enemy; if you just whistle, they'll belong to the wind (from the lan-

guage corpus); Poverty makes you eat anything; prosperity makes you say anything (from the language corpus); A rich man's mouth is full of fat words (from the language corpus); A rich man is one famine away, a hero is one bullet away (from the language corpus); There is no lock that money cannot open (Kaidar, 2004); Let the rich man's son speak, even if his mouth is crooked (Kaidar, 2004).

Authorial aphorisms: Wealth gained without hard work will never last; it melts quickly like snow water. (Abai) (Kazakhtar, 2003); Having no work and plenty of food corrupts a human being (Abai) (Kazakhtar, 2003); A snake will come out of hard work, // An eagle will fly like a kite (Abai) (Kazakhtar, 2003).

To reveal the expressive and didactic potential of paremic and aphoristic units, we conducted a survey that assessed the respondents' knowledge and perception of proverbs, sayings, catchphrases, and authorial aphorisms. The results of the answers of the question "What is a proverb?" were as follows: folk wisdom - 56 people (48.7%), a saying with deep meaning - 45 people (39.1%), a spiritual phenomenon that arose and developed as a result of the human community's attempt to present its noble dream, wisdom, life experience, and worldview to its descendants (Kaidar, 2004) - 43 people (37.4%), folk oral literature - 34 people (29.6%), a saying that gives advice - 28 people (24.3%), a word of wisdom - 24 people (20.9%), a summary saying - 20 people (17.4%), and a teaching saying - 13 people (11.3%). The most frequently selected response, "folk wisdom," indicates that respondents perceive the proverb as a folk paremia that conveys collective experience and performs pragmatic and didactic functions. When defining a catchphrase, 32.2% of respondents selected the option "a wise expression," while other respondents associated catchphrases with aphorisms, statements by poets and writers, or expressions attributed to a particular author. The next task asked respondents to provide paremias or aphorisms that they or people around them frequently use in everyday communication. Thirty-seven respondents provided paremic or aphoristic units related to labour, 21 mentioned units related to friendship and unity, and seven referred to patience and tolerance. The rest indicated proverbs of various contents that could not be grouped into one topic. These responses showed that labour-related paremias and aphorisms were the most frequently mentioned units. The trend can be explained by the fact that the youth population is still students, dependent on their parents, or is unstable in the labor market even if they have a job. As studies have shown, proverbs and sayings have a significant place in our culture; they consist of folklore elements that reflect the life of the people, their historical and cultural context, and their attitude towards work. For example, the two proverbs "Find the way, and you'll get double; find the skill, and even snow will burn." give an idea of the connection between labor and skill, which raises important issues regarding a person's personal life and place in society through labor (Yermekbayeva, 2023).

Thus, the most common proverb was also identified (work without laziness, and your stomach will be full without asking). In response to the question about the significance of paremic and aphoristic units, the participants selected the following options: high educational value - 55 (47.8%), expresses thoughts clearly and concisely. - 52 (45.2%), a legacy of wisdom passed down from father to son - 51 (44.3%) (multiple-choice question). The results make it possible to distinguish several interrelated functions of the units under study. The option "high educational value," selected by 55 respondents (47.8%), directly indicates their perception of the didactic function of these units. The transmission of wisdom from generation to generation, selected by 51 participants (44.3%), supports this finding and shows that their educational influence is as-

sociated with the preservation and transmission of collective experience. The ability to express ideas clearly and concisely was noted by 52 respondents (45.2%), which characterizes their pragmatic function: a paremia or aphorism makes it possible to convey substantial meaning in a concise and easily reproducible form. A further 25 participants (21.7%) explicitly indicated that such units make speech more expressive, thereby confirming their expressive function. Since the question allowed multiple responses, these figures demonstrate the coexistence of several functions rather than mutually exclusive evaluations.

These responses further demonstrate that participants associate paremic and aphoristic units with folk wisdom, concise expression, cultural continuity, and educational value. The survey also revealed that young people encounter paremic and aphoristic units through their parents, grandparents, teachers, and literary texts. The distribution of the reported sources shows that the circulation of paremic and aphoristic units is maintained primarily through family and educational channels. Grandparents were identified by 66 respondents (57.4%), teachers by 59 (51.3%), parents by 58 (50.4%), and literary texts by 49 (42.6%). These results further clarify the didactic function of the units under study: this function is realized not only through their content but also through their sustained transmission in intergenerational and educational communication. At the same time, the findings confirm their continuing pragmatic relevance, since paremias and aphorisms continue to circulate in family, educational, and literary communication rather than being perceived solely as a passive element of folklore heritage.

The sixth part of the questionnaire assessed the respondents' knowledge of paremic and aphoristic units related to labour and economic education. In presenting the answer options, we were guided by the game transformation, antonymism and parallelism, poetic rhyme and rhythm, and grammatical and logical coherence.



Figure 1. Results of the Proverb-Completion Tasks (n = 115)

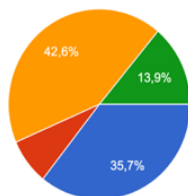
In the first task, 101 respondents (87.8%) selected the canonical completion “dirt” for the proverb “Wealth is dirt on the hands.” The alternative “provision” was selected by 7 respondents (6.1%), “ailment” by 5 respondents (4.3%), and “scab” by 2 respondents (1.7%). In the second task, 79 participants (68.7%) selected the canonical completion “grateful” for the proverb “Be content with little and be grateful for much.” The alternatives “merciful” and “charitable” were selected by 31 respondents (27.0%) and 5 respondents (4.3%), respectively. Although the alternative responses deviate from the canonical forms, some of them remain semantically related to the meanings of the original proverbs.

Poverty makes you eat anything...

Even if his mouth is crooked...

Мақалды жалғастыр: Жоқтық не жегізбейді,

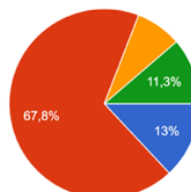
115 ответов



баршылық не дегізбейді
 молшылық не көрсетпейді
 тоқтық не дегізбейді
 тоқтық не істетпейді

Мақалды жалғастыр: Аузы қисық болса да,

115 ответов



байдың қызы - сұлу
 байдың ұлы сөйлесін
 жарпының ұлы өділ
 жарпының ұлы сөйлесін

Figure 2. Results of the Proverb-Completion Tasks (n = 115)

In the first task presented in Figure 2, 49 respondents (42.6%) selected the canonical continuation “satiety makes you say anything” for the proverb “Poverty makes you eat anything.” A semantically related alternative, “prosperity makes you say anything,” was selected by 41 participants (35.7%). The options “satiety makes you do anything” and “abundance makes you see anything” were selected by 16 respondents (13.9%) and 9 respondents (7.8%), respectively. These results show that 66 participants (57.4%) did not reproduce the canonical form, although many retained its parallel structure and general semantic opposition between poverty and prosperity.

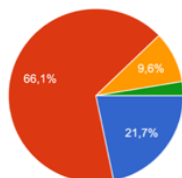
In the second task, 78 respondents (67.8%) selected the canonical continuation “let the rich man’s son speak.” The alternatives “the rich man’s daughter is beautiful,” “let the poor man’s son speak,” and “the poor man’s son is just” were selected by 15 respondents (13.0%), 13 respondents (11.3%), and 9 respondents (7.8%), respectively. Thus, more than two-thirds of the participants recognized the canonical form, while the remaining answers generally preserved elements of the original proverb’s social contrast.

Wealth gained without hard work will never last; it melts quickly like snow water. – Who is the author?

Continue the wisdom words: Having no work and plenty of food... (Abai)

Мақалды жалғастыр: Еңбек қумай тапқан мал дәулет болмас, Қардың суы секілді тез суалар – қанатты сөз авторы кім?

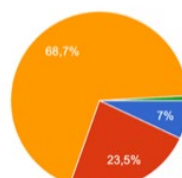
115 ответов



Шәкәрім
 Абай
 Міржақып Д.
 Мағжан Ж.

Мақалды жалғастыр: Жұмысы жоқтық,(Абай)

115 ответов



Тамағы тоқтық

Байытар адам баласын
 Тоқтырар адам баласын
 Аздырар адам баласын
 Көгерттер адам баласын

Figure 3. Results of the Tasks on Identifying and Completing Authorial Aphorisms (n = 115)

In the authorship-identification task, 76 respondents (66.1%) correctly identified Abai as the author of the aphorism “Wealth gained without hard work will never last; it melts quickly like snow water.” Shakarim was selected by 25 respondents (21.7%), Mirzhakyp Dulatuly by 11 respondents (9.6%), and Magzhan Zhumabayev by 3 respondents (2.6%).

In the aphorism-completion task, 79 participants (68.7%) selected the canonical continuation “corrupts a human being” for Abai’s aphorism “Having no work and plenty of food...” The alternative “ruins a human being” was selected by 27 respondents (23.5%), “enriches a human being” by 8 respondents (7.0%), and “makes a human being prosper” by 1 respondent (0.9%). The relatively frequent selection of the semantically related verb “ruins” indicates that some respondents understood the negative meaning and propositional structure of the aphorism even when they did not reproduce its canonical wording.

A comparison of the individual tasks reveals different degrees of entrenchment of the examined units in the respondents’ linguistic memory. The canonical continuation of the most familiar proverb about wealth was selected by 101 respondents (87.8%), while 79 participants (68.7%) correctly completed the proverb about being content with little. By contrast, the less familiar proverb concerning poverty and prosperity was correctly completed by 49 respondents (42.6%). This difference indicates that the pragmatic and didactic potential of a paremia depends not only on its content but also on its familiarity and degree of entrenchment in collective linguistic experience. Better-known units are recognized and reconstructed more readily and may therefore function more effectively as concise means of conveying an evaluation or moral lesson. When dealing with less familiar units, respondents frequently selected semantically related alternatives. This suggests that they understood the general logic and figurative structure of an expression even when they had not fully acquired its canonical form.

The tasks involving authorial aphorisms revealed a similar tendency. Abai was correctly identified as the author of the aphorism by 76 respondents (66.1%), while 79 participants (68.7%) selected the canonical continuation of another aphorism by Abai. Thus, authorial aphorisms, like folk paremias, are retained in linguistic memory owing to their brevity, rhythmic organization, figurativeness, and didactic orientation. Nevertheless, these figures are lower than the result obtained for the most recognizable proverb, cautiously suggesting that widely used folk units may be more firmly entrenched in the participants’ everyday linguistic experience.

The next task was designed to determine the role of paremic and aphoristic units in human life and their educational function in society. In response to the question of whether paremic and aphoristic units can perform an educational function, only one of the 115 respondents answered negatively.

The responses concerning educational influence provide the most direct evidence of the didactic function of the units under study. In total, 108 of the 115 respondents (93.9%) unequivocally recognized their capacity to perform an educational function: 54 participants selected the response “Of course,” while another 54 selected “Yes, they have considerable educational value.” Five respondents (4.3%) also acknowledged their educational role but noted that they did not always understand the meanings of particular expressions. Only one participant responded negatively, while one other respondent was unable to provide a definite evaluation. Thus, the educational potential of paremias and aphorisms received an almost unanimously positive assessment. However, some responses indicate that the realization of this potential depends on whether the addressee understands the particular unit.

The final task examined how respondents perceive a person whose speech contains paremic and aphoristic units.

Егер адам мақал-мәтел немесе қанатты сөздерді араластырып сөйлесе, ...

115 ответов

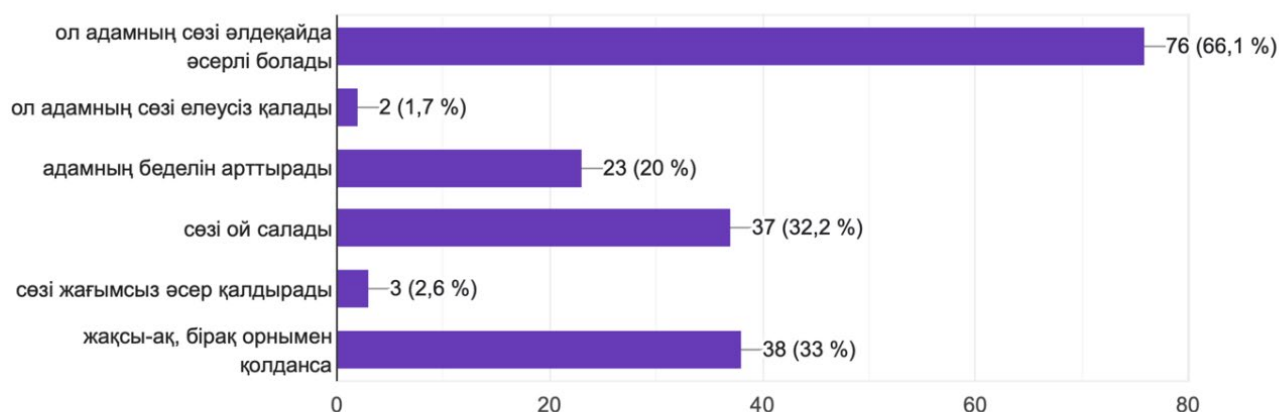


Figure 4. Task: Continue the sentence

The results of the final task clarify the relationship between the expressive and pragmatic functions. Speech containing paremias and aphorisms was considered more expressive by 76 respondents (66.1%), while 37 participants (32.2%) indicated that such expressions encourage the addressee to reflect. A further 23 respondents (20.0%) associated their use with an increase in the speaker's authority. These responses show that expressiveness is perceived as more than a formal embellishment of speech: it strengthens the impact of an utterance, attracts attention, and encourages reflection on the communicated idea. At the same time, 38 respondents (33.0%) emphasized that paremic and aphoristic units should be used appropriately. Their pragmatic effectiveness therefore depends on their suitability for a particular communicative situation. Only three participants (2.6%) reported a negative effect, while two respondents (1.7%) indicated that such speech would remain unnoticed. These findings confirm the predominantly positive perception of the expressive impact of these units within the sample under study.

The key quantitative findings of the survey are summarized in Table 1.

Table 1. Summary of the Key Survey Findings

Survey result	Number of respondents	Percentage (%)
Mentioned labour-related paremias and aphorisms	37	32.2
Associated paremic and aphoristic units with high educational value	55	47.8
Indicated that these units express ideas clearly and concisely	52	45.2
Viewed them as wisdom transmitted from generation to generation	51	44.3
Reported encountering such units through grandparents	66	57.4
Correctly completed the most familiar proverb about wealth	101	87.8
Correctly completed the less familiar proverb about poverty and prosperity	49	42.6

Correctly identified Abai as the author of the aphorism	76	66.1
Recognized the educational capacity of paremias and aphorisms	108	93.9
Considered speech containing paremias and aphorisms more expressive	76	66.1
Emphasized that such units should be used appropriately	38	33.0

Note. The total number of respondents was 115. Some questions allowed multiple responses; therefore, the percentages for those questions do not total 100%. The indicator concerning educational capacity combines the two unequivocally positive response options.

Thus, the survey results show that young respondents generally distinguish folk paremias from authorial aphoristic units and recognize their different origins. Labour and economic education constituted the most frequently represented thematic group among the paremic and aphoristic units provided by the respondents. This indicates that paremias remain part of the collective linguistic consciousness of Kazakh youth. Researcher B.B. Mamytkhanova also notes the great role of paremias as the basis of a holistic education for the national future (Mamytkhanova, 2024). Therefore, proverbs and sayings constitute a cultural treasure, form an information code for establishing linguistic communication in the Kazakh language, and become a means of educating young people. This can be realized only through the expressive and didactic potential of paremias.

Taken together, the findings allow the expressive, pragmatic, and didactic functions to be regarded as interrelated components of the impact of paremic and aphoristic units. Their brevity and figurativeness enhance the expressiveness of speech; their recognizability and appropriateness to the communicative situation ensure pragmatic effectiveness; and the evaluations and behavioural models embedded in them facilitate the transmission of life experience and the performance of an educational function. At the same time, the findings clarify that this potential is not realized automatically: it depends on the addressee's familiarity with the canonical form of the expression, understanding of its meaning, and the appropriateness of its use. Therefore, the use of paremias and aphorisms in education should be accompanied by an explanation of their meaning, origin, and context of use.

Conclusion

With all that said, we see the threat of losing national values brought about by the path of globalization in the elimination of paremias from linguistic use. However, revealing the current pragmatics of this national treasure, which forms an optimal linguistic picture of the world, is the way to avoid the aforementioned problem. Preliminary studies have shown that the pragmatic nature of paremias can be revealed by revealing their expressive power and didactic potential. In the present study, the survey data made it possible to examine the use, perception, understanding, and educational evaluation of paremic and aphoristic units among young respondents. The survey results helped to identify the most popular thematic groups among young people (labor, economics), the respondents' knowledge of the canonical forms of paremias and their recognition of authorial aphorisms, their assessment of their significance in human life, and their opinions that their didactic and expressive influence is important for young people.

The novelty of the findings lies in specifying how paremic and aphoristic units function in the linguistic consciousness of the young respondents surveyed. The results show that the par-

ticipants not only recognized many canonical forms of proverbs and authorial aphorisms but also associated their use with educational value, the transmission of life experience, expressiveness, and conciseness of speech. Units related to labour and economic themes were mentioned most frequently. At the same time, the respondents' positive assessment of their expressive impact was accompanied by an emphasis on their appropriate use in specific communicative situations.

Thus, we have proven our thesis formulated before the study and obtained new data. In addition, the fact that proverbs and sayings respond to the widespread cliché perception among today's youth also proves their effectiveness (pragmatics). The theories of emotology considered in this study also helped explain the emotional and expressive potential of paremic and aphoristic units.

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Паремиялардың экспрессивті-прагматикалық әлеуетінің жастарға білім берудегі рөлі

Аңдатпа. Мақала паремиялардың экспрессивті әлеуетін ашу барысында эмотивті лингвистиканың іргелі теорияларын басшылыққа алады. Зерттеу паремиялардың экспрессивті қуатын қарастыра отырып, оларды оқыту мен тәрбиелеу ісінде пайдалану маңызын ерекше атап көрсетеді. Мәдени код пен ұлттық құндылық болып табылатын мақал-мәтелдер мен қанатты сөздер жаһандану мен әлеуметтік контекстің өзгеруі жағдайында тілдік қолданыста сақталуы тиіс маңызды экспрессивті құрал ретінде қарастырылады. Бүгінгі таңда кең таралған клиптік қабылдау құбылысы шағын жанрлы паремиялардың прагматикалық мүмкіндіктерін арттыра түседі. Осыған байланысты мәселе коммуникативті лингвистикадағы өзекті бағыттардың бірі болып саналады. Зерттеу аясында жастар арасында сауалнама жүргізіліп, мақал-мәтелдер мен қанатты сөздердің заманауи қоғамдағы қабылдануы мен қолданылу ерекшеліктері анықталады. Нәтижелер жастардың бұл жанрларды тәрбие құралы, өмірлік тәжірибе мен даналықты жеткізуші, рухани бағыт-бағдар беруші және ойды әсерлі әрі түсінікті жеткізудің тиімді тәсілі ретінде бағалайтынын көрсетті. Сонымен қатар жастар арасында еңбек пен экономика тақырыбындағы паремиялардың кең таралғаны, олардың канондық нұсқаларын білу деңгейі және дидактикалық-экспрессивтік ықпалы айқындалды. Зерттеу нәтижелері коммуникативті лингвистика, эмотиология, этнолингвистика және тіл білімінің антропоөзекті бағыттарындағы болашақ ізденістеріне негіз әрі материал бола алады. Сонымен қатар паремиялардың қазіргі қоғамдағы қызметін түсінуге мүмкіндік береді.

Түйін сөздер: паремиялар, жастар тілі, клиптік ойлау, экспрессия, прагматика, этнолингвистика

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Роль экспрессивно-прагматического потенциала паремии в воспитании молодежи

Аннотация. В статье рассматривается выразительная сила паремий, подчеркивается важность их использования в преподавании и воспитании. Пословицы и поговорки, выступающие в качестве культурного кода и национальной ценности, являются важным выразительным средством, которое должно быть в языковом обиходе в эпоху глобализации и изменения социального контекста. Концепция клипового мышления, получившая сегодня широкое распространение, усиливает прагматику пословиц и поговорок малого жанра. В рамках исследования был проведен опрос среди молодежи, чтобы определить, как паремии в виде пословиц и поговорок воспринимаются в современном контексте и в какой степени. Результаты опроса показывают, что в языковом сознании молодежи эти малые жанры устной народной литературы рассматриваются как средства образования и обмена жизненным опытом, при этом особое внимание уделяется паремиям, которые служат духовным ориентиром в жизни

и помогают донести послание эффективным и ясным способом. Результаты представленной статьи будут полезны для дальнейших исследований в области коммуникативной лингвистики, эмотологии, этнолингвистики и других антропологических областях лингвистики.

Ключевые слова: паремии, молодежный язык, клиповое мышление, экспрессия, прагматика, этнолингвистика

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