

Verbal Energy as Value-Oriented Discourse: Shakarim Qudaiberdiuly's Poetic Language and Its Educational Significance

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ABSTRACT

This study reconceptualizes verbal energy as a discourse-pragmatic effect produced when linguistic form, evaluative positioning, and culturally shared values converge in a literary or public utterance. It examines how Shakarim Qudaiberdiuly (1858-1931), a Kazakh poet and moral philosopher, uses language to orient readers toward reflection, knowledge, civic responsibility, and ethical action. The study addresses three questions: which linguistic resources generate verbal energy; how those resources encode cultural and moral values; and what educational implications follow from their interaction. A purposive micro-corpus of five passages – three poetic excerpts and two historically documented public-address episodes – was analyzed qualitatively. The coding framework combined addressivity, speech-act force, appraisal, conceptual metaphor, repetition, parallelism, and directive positioning. The findings identify four mutually reinforcing mechanisms: direct address constructs an accountable audience; evaluative contrasts organize moral choice; journey, elevation, illness-remedy, and inexhaustible-resource metaphors convert abstract values into actionable images; and rhythmic parallelism increases memorability and collective resonance. Verbal energy is therefore not treated as a measurable physical property of isolated words, but as an interpretive effect arising from patterned language in a specific cultural-historical context. The analysis shows that Shakarim's discourse links knowledge with healing, thought with movement, and poetic speech with service to the community. Pedagogically, these texts can support culturally responsive teaching when students examine how linguistic choices position an audience and critically discuss the values promoted. The study contributes a replicable framework for connecting Kazakh literary discourse, value education, and linguistic stylistics while distinguishing metaphorical-discursive energy from acoustic energy.

KEYWORDS

Shakarim Qudaiberdiuly; verbal energy; value education; discourse pragmatics; linguistic stylistics; culturally responsive pedagogy.

INTRODUCTION

Words are not socially neutral containers of information. In literary, educational, and public discourse, linguistic choices can direct attention, establish obligation, intensify evaluation, and make an ethical position easier to remember or act upon. This capacity is especially visible in traditions in which poetic speech serves at once as aesthetic expression, public counsel, and cultural memory (Moldagali et al., 2024). Kazakh proverbial formulations such as “A good word is half of good fortune” and “The tongue can break stone; if not stone, then a head” encode an understanding of speech as consequential action. They need not be read as claims that words contain a mysterious force independent of speakers, audiences, and circumstances. They point instead to language’s capacity to reorganize attention, feeling, judgment, and social relations.

The poetry and public discourse of Shakarim Qudaiberdiuly offer a productive case for examining this capacity. Shakarim repeatedly connects reason, conscience, honesty, knowledge, faith, life, death, and responsibility. His texts do more than name these concerns. They construct an audience, evaluate alternatives, issue warnings, model commitments, and call readers toward intellectual or civic work. This article uses verbal energy to describe the cumulative discourse effect of that interaction among linguistic form, speaker stance, audience positioning, and culturally recognizable values.

The term requires careful delimitation. In acoustic and experimental-phonetic research, speech energy denotes a measurable property of a signal distributed across time or frequency (Sacia, 1925; Zhilyakov, 2011). Integrative approaches have also used energetics to describe relations among physiological, psychological, prosodic, semantic, and communicative processes (Derkach, 2024; Kalyta, 2016; Manakin, 2008). Literary criticism, by contrast, often invokes energy metaphorically to indicate intensity, affective pressure, memorability, or persuasive force. Treating these uses as equivalent would turn metaphor into unverified measurement. The present study is restricted to written discourse. It operationalizes verbal energy through observable textual features and interpretable functions rather than acoustic or physiological variables.

The topic is relevant to value education because literary heritage can mediate values without being reduced to a set of moral slogans. Educational engagement becomes more rigorous when learners examine how a text constructs its ethical claims, which voice receives authority, what audience is imagined, and which alternatives are foregrounded or suppressed. Culturally responsive pedagogy similarly requires students’ historical and linguistic resources to become objects of inquiry rather than decorative context (Gay, 2018). Linguistic stylistics supports such inquiry by making the path from textual form to interpretation explicit (Linake, 2026; Simpson, 2004; Sultan et al., 2026). Research on pedagogical stylistics also demonstrates the relevance of culturally grounded poetry instruction. Jaxa (2024) highlights how stylistic approaches to indigenous-language poetry can support learners’ engagement with literary meaning and cultural context. This perspective provides a useful comparative foundation for examining the educational potential of Shakarim’s poetic discourse.

This article has three aims: (1) to formulate a bounded discourse-pragmatic definition of verbal energy for written literary and publicistic texts; (2) to identify the linguistic mechanisms through which selected Shakarim passages orient audiences toward culturally salient values; and (3) to derive pedagogical propositions that preserve interpretive openness and remain available for empirical testing.

Research Questions

The study is guided by the following questions:

RQ1. Which linguistic and rhetorical resources generate verbal energy in the selected poetic and public-address passages associated with Shakarim Qudaiberdiuly?

RQ2. How do these resources encode and organize cultural, moral, and civic values?

RQ3. What pedagogical principles can be derived from the interaction of verbal form, audience positioning, and value orientation?

CONCEPTUAL FRAMEWORK AND LITERATURE REVIEW

From Physical Energy to Discourse Effect

Scientific uses of speech energy initially concern the physical signal. Sacia (1925) examined speech power and energy in telecommunications research, while Zhilyakov (2011) analyzed energy distribution across frequency intervals for speech segmentation. Such work is empirical and measurable, but it does not explain why a written poem may be perceived as forceful when no acoustic performance is available. A second research tradition extends energetics to communicative behavior. Manakin (2008) discusses language as an energetic phenomenon with material and semantic dimensions, and Kalyta (2016) integrates vocal, psychophysiological, and cognitive components. Derkach's (2024) interdisciplinary review demonstrates the breadth of these approaches while underscoring the need to distinguish their objects and levels of explanation.

For written-text analysis, energy is most defensibly treated as an effect rather than a substance. This effect emerges when patterned linguistic cues activate cultural knowledge and invite inferential participation. Such an account is compatible with functional linguistics, in which language organizes experience and enacts social relations (Halliday & Matthiessen, 2014); pragmatics, in which utterances perform actions (Austin, 1962; Searle, 1969); and dialogism, in which utterances anticipate response (Bakhtin, 1986).

Verbal energy does not rename any of these established concepts. Speech-act theory identifies the action performed by an utterance; appraisal accounts for evaluative positioning; conceptual metaphor theory explains cross-domain mapping; addressivity describes orientation toward an addressee; and stylistics connects patterned form with interpretive effect. Verbal energy operates at a configurational level. It refers to the cumulative discourse potential generated when several of these resources converge to attract attention, position an audience, intensify a value judgment, and make an orientation memorable or actionable. Its analytical value therefore depends on decomposition: a claim about verbal energy is valid only when the

contributing linguistic features, their discourse functions, and the value relation they support are made explicit.

Addressivity, Evaluation, and Persuasion

Addressivity is central because a forceful utterance constructs someone expected to hear, judge, remember, or respond. Bakhtin (1986) emphasizes that utterances are oriented toward prior and anticipated voices. In Shakarim's texts, collective vocatives and second-person forms do more than identify recipients; they establish a relational scene in which the speaker assumes responsibility and attributes responsibility to an audience. Speech-act theory helps specify whether an utterance asserts, urges, questions, warns, laments, commits, or commemorates (Austin, 1962; Searle, 1969).

Evaluation supplies a related mechanism. Appraisal theory explains how speakers encode attitude, grade intensity, and negotiate alternative positions (Martin & White, 2005). Positive associations with knowledge, pure aspiration, reason, and human dignity contrast with regret, neglect, discord, and failed responsibility. These contrasts create an interpretive choice: the audience is invited to align with one course of conduct rather than another. Persuasion is thus distributed across lexis, syntax, imagery, and projected ethos, not confined to an isolated rhetorical device (Mulholland, 2005).

Metaphor, Rhythm, and Cultural Memory

Conceptual metaphor renders abstract ethical reasoning through embodied and culturally available scenes (Lakoff & Johnson, 1980). In the corpus examined here, development is ascent, curiosity is a scout, knowledge is a mine and an inexhaustible lake, and learning is a remedy. Each mapping structures relations among difficulty, resource, effort, and desired future. Repetition and parallel syntax stabilize those relations in a form suited to recollection and recitation. Baitursynuly (1991) distinguishes the euphony of individual words from that of connected speech, drawing attention to how sound arrangement and sentence sequence influence reception. The present study makes no acoustic measurements; it treats rhyme, recurrence, balanced syntax, and compact lineation as textual cues for potential oral salience.

Shakarim, Cultural Values, and Education

Shakarim's legacy occupies a field in which poetry, philosophy, religious reflection, public speech, and national self-understanding intersect. Momynova (2025) characterizes his artistic language as a distinctive means of knowing the world. His 1917 publicistic writing also reveals a discourse of collective deliberation in which speaking and deciding acquire value only when followed by communal action (Qudaiberdiuly, 1917). The funeral address attributed to him in the account reconstructed by Espenbetov (2018) places this public voice within the historical struggle surrounding the Alash movement.

Existing stylistic scholarship supplies procedures for relating linguistic choice to literary interpretation (Simpson, 2004), while work on persuasion explains how language seeks alignment and action (Mulholland, 2005). Research on Shakarim establishes the cultural, philosophical, and artistic importance of his language (Momynova, 2025; Qudaiberdiuly, 2018).

The present study connects these lines of inquiry in three specific ways. First, it operationalizes verbal energy through a traceable coding scheme rather than using the term as an impressionistic synonym for eloquence. Second, it examines the convergence of addressivity, evaluation, metaphor, and rhythm instead of treating any one device as the sole source of force. Third, it links passage-level analysis to a critical model of value education while maintaining a strict distinction between textual affordance and verified learner response.

The educational relevance of canonical writing cannot be assumed merely from cultural status. Value education concerns not only the transmission of approved virtues but also learners' capacity to interpret competing goods, justify choices, and act responsibly. Biesta (2010) argues that educational purpose cannot be reduced to measurement alone, and UNESCO (2021) frames education as a shared social project grounded in knowledge, cooperation, and responsibility. Shakarim's texts can enter this conversation when instruction moves from commemoration to evidence-based inquiry. The relationship between ethical reasoning and educational practice has also been examined by NamGung and Lee (2024), who emphasize the importance of conceptual coherence between moral psychology and virtue education. Their analysis provides a comparative perspective for understanding how ethical concepts may be examined critically rather than transmitted as predetermined moral prescriptions.

METHOD

Research Design and Scope of Claims

The study adopts a qualitative textual case-study design. Its object is neither the psychological response of contemporary readers nor the acoustic intensity of performed speech. It examines textual affordances: patterned linguistic resources that can invite attention, alignment, reflection, or action. An affordance is not an outcome. The analysis therefore does not claim that every historical or present-day reader responds identically, that the passages automatically produce ethical conduct, or that the proposed teaching activities have demonstrated effectiveness.

Corpus Construction and Selection Decisions

The study uses a purposive, criterion-based micro-corpus of five passages. The sample is not statistically representative of Shakarim's complete oeuvre, which includes poetry, narrative poems, prose, translation, historical writing, philosophical reflection, and correspondence. Its purpose is analytical rather than exhaustive: to test whether the proposed framework can account for different communicative situations represented in the original study materials.

A passage was included when it met two conditions. First, it had to project an identifiable audience through a vocative, second-person form, jussive or imperative construction, collective noun, or explicit allocation of public responsibility. Second, it had to contain at least two further features relevant to the research questions: evaluative contrast, directive or commissive force, conceptual metaphor, repetition, parallelism, or collective identification. Maximum variation was sought across genre and situation. The resulting corpus contains three poetic passages

concerned respectively with poetic responsibility, disciplined thought, and knowledge; one publicistic appeal following the First All-Kazakh Congress; and one funeral address preserved through historical mediation.

The five items also differ in evidential status. P1–P3 are primary poetic texts printed in the first volume of Shakarim’s works (Qudaiberdiuly, 2018, pp. 41–42, 116–117, 162–163). P4 is a publicistic text first published in *Saryarqa* on August 15, 1917 (Qudaiberdiuly, 1917). P5 is not an autograph manuscript or a sound recording. It is a historically transmitted address reproduced in a later article that draws on the 1918 press account of Qazy Nurmukhameduly’s funeral (Eспенбетов, 2018). P5 is consequently analyzed as a documented representation of Shakarim’s public rhetoric. Claims about its wording or reception remain qualified.

Translation Procedure

The Kazakh wording is the primary evidence. All English renderings in the manuscript and Table 1 are functional translations prepared by the authors for this study; none is reproduced from a published English translation. The translations preserve address relations, speech-act orientation, evaluative polarity, and metaphorical structure wherever possible, but they do not attempt to reproduce meter or rhyme. Culture- and context-sensitive expressions are translated according to their function in the passage. For example, *qam oilan* is rendered as “think with concern” to retain both reflection and care, while *Alash balasy* is translated as “children of Alash” and explained as a collective national address. To avoid inconsistent romanization, the analytical evidence presents the original Kazakh in Cyrillic followed by the authors’ English translation.

Coding and Verification

Analysis proceeded in four stages. First, every passage was segmented into clauses and address units. Second, the textual evidence was coded under six categories: ADD, addressivity and pronoun choice; SA, speech-act orientation; EVAL, evaluative lexis and polarity; MOD, modality and directive forms; MET, conceptual metaphor; and FORM, repetition, parallelism, rhyme, or other patterning. Third, each code was mapped to one or more discourse functions: attention, alignment, intensification, memorability, or mobilization. Fourth, the functions were interpreted in relation to four value domains that recurred across the corpus: intellectual responsibility, ethical self-cultivation, communal solidarity, and civic service.

All four authors participated in the audit process. Each passage received an initial clause-level coding and a separate check against the original Kazakh wording, source location, operational definitions, and at least one plausible alternative reading. The authors then reviewed the translations, code assignments, discourse-function mappings, and value-domain interpretations together. Differences were resolved through discussion and revision of the evidence matrix; no coefficient of intercoder agreement is claimed because the procedure was interpretive and consensus-based. The completed audit trail is presented in Table 1.

Alternative readings were retained when they materially affected interpretation. An imperative may support collective agency, for example, but it may also authorize a hierarchical

speaker–audience relationship. National address may generate solidarity while narrowing the imagined community. A heroic funeral discourse may support civic commitment while risking the idealization of sacrifice. Recording such tensions prevents the value analysis from becoming endorsement by default.

Ethics and Trustworthiness

The study uses published literary and historical materials and involves no human participants or personal data; institutional ethics approval was not required. Trustworthiness is supported by an explicit corpus boundary, stated inclusion criteria, source-status distinctions, authors' translation disclosure, a stable codebook, passage-level evidence, collective checking, and consideration of rival readings. The small corpus cannot support statistical generalization. It offers analytical transferability: a transparent procedure that can be applied to a larger Shakarim corpus and tested through reception or classroom research.

FINDINGS

Analytical Evidence Matrix (see Appendix)

Address Constructs an Accountable Audience

The corpus uses different grammatical routes to make an audience answerable. P3 combines the possessive collective vocative “My Kazakh people” with the directive “think with concern.” Affiliation precedes obligation: the speaker positions himself within the community before demanding reflection from it. The following clause, “you too are human, after all,” invokes a capacity presumed to exist but treated as neglected. Its force lies not in insult alone but in a call to recover an ethical and intellectual potential.

P4 broadens this relation from poetic counsel to civic coordination. “Children of Alash” names a collective political addressee, while subsequent clauses distribute responsibility among speakers, decision-makers, regional committees, and the people. The repeated obligations prevent congress resolutions from remaining symbolic. In textual terms, speech becomes consequential when the audience is assigned a role in implementation.

P5 begins with the vocative “People!” and an arresting question. The account withholds identification momentarily before presenting the deceased as an exemplar of national service. The prohibition “Do not say that he has died” then asks listeners to replace a biological description with a commemorative civic interpretation. Because the address survives through reportage, the analysis concerns the rhetorical organization of the preserved account, not the acoustic event or an independently verifiable response by every mourner.

Evaluation Organizes Moral Choice

Positive and negative values are arranged relationally rather than listed as abstract virtues. In P2, the positive sequence joins receptiveness to words, curiosity, pure aspiration, and purposeful thought. The contrasting series-visible and hidden, absent and present-frames inquiry as the capacity to move beyond immediate appearance. The jussive “let ... reflect” makes cognition a task.

P1 contrasts individual mortality with continuing communal movement. The speaker's death is not evaluated as the endpoint of poetic agency; the desired trajectory is the people's ascent and the continued disturbance of their thought. The wording also complicates any purely comforting account of ethical speech. Words may "trouble" an audience because reflection can require the interruption of complacency.

P4 opposes agreement followed by action to negligence after deliberation. Its central evaluative distinction is not between speech and silence but between speech completed by collective work and speech left unrealized. P5 similarly opposes words to deeds. In both passages, verbal energy is not self-sufficient: discourse acquires value by orienting action, although the study does not claim that the orientation necessarily produced the intended historical result.

Metaphor Makes Values Actionable

The passages organize values through four principal metaphorical systems. In P1, development is upward movement. Leading the people "upward" gives improvement a direction and presents the speaker as guide, while also opening a critical question about who defines the destination. In P2, curiosity is "the scout of reason," and aspiration "drives thought." Inquiry becomes exploratory movement that reaches beyond what is immediately visible.

P3 joins three metaphors for knowledge. A mine contains value but requires sustained extraction; a remedy responds to injury or illness; and an inexhaustible lake presents knowledge as a life-sustaining resource available to a community. The metaphors share a practical orientation while foregrounding different relations-labor, restoration, and abundance. P4 compresses the relation between deliberation and responsibility into the formulation "words become action." The phrase does not erase the distinction between language and conduct; it marks implementation as the required continuation of public speech.

P5 uses semantic wordplay around Qazy, both a personal name and the word for a judge. "Qazy has delivered his judgment" transforms the deceased person's conduct into a final civic verdict. Within the reported speech, this formulation authorizes an exemplary reading of his death. A critical reading must nevertheless recognize the possible idealization of sacrifice.

Patterned Form Increases Salience and Memorability

The poetic passages use short lines, recurrent grammatical frames, and compact contrasts. In P3, repeated clauses ending in *goi* link knowledge as mine, remedy, common provision, and inexhaustible lake. The same cadence then moves through personal lament to collective address. Formal continuity connects definition, regret, and counsel without requiring an explicit argumentative transition.

P2 combines parallel syntax with the paired terms visible/hidden and absent/present. The structure makes intellectual range itself memorable. P1 repeats forms of "to die" while balancing the speaker's mortality against the projected persistence of words. In P4, the parallel allocation of duties and the closing repetition "think; think carefully" increase directive pressure. P5 develops through a sequence of vocative, question, prohibition, contrast, naming, praise,

apology, and blessing. The cumulative arrangement converts a funeral tribute into a remembered civic lesson within the later account.

Cross-Passage Synthesis

The audit trail supports a four-part model. Addressive energy makes an audience visible and accountable. Evaluative energy organizes desirable and undesirable orientations. Figurative energy converts abstract values into embodied scenarios. Rhythmic-formal energy consolidates these relations through recurrence, balance, and progression. These labels do not constitute four new linguistic primitives. They summarize the discourse functions produced by identifiable resources within the coding scheme.

The passages vary in configuration. P2 relies strongly on metaphor and balanced contrast; P3 integrates all four mechanisms; P4 foregrounds address, obligation, and the conversion of deliberation into action; P5 combines commemorative address with evaluative reframing. The comparison indicates that verbal energy is best treated as a graded configurational effect, not as a property that a word either possesses or lacks.

DISCUSSION

RQ1 asked which resources generate verbal energy. Across the micro-corpus, the relevant resources are collective and projected address, directive and commissive speech acts, evaluative polarity, modality of obligation, conceptual metaphor, repetition, parallelism, and rhetorical progression. Their contribution becomes analytically meaningful only after a form is linked to a discourse function. A vocative attracts attention and defines a relationship; an imperative assigns responsibility; a metaphor supplies an actionable scenario; and recurrence increases salience. Verbal energy names the cumulative potential of this configuration.

This account extends established frameworks through integration rather than substitution. Speech-act theory can identify a directive or commitment but does not by itself explain how metaphor, evaluation, and rhythm reinforce that act across a passage. Appraisal can map value positions without fully accounting for addressive obligation or formal memorability. Conceptual metaphor explains mappings such as knowledge-as-remedy but not the interpersonal force of “My Kazakh people.” Stylistics relates form to effect, while the present model makes value orientation and audience accountability explicit within that relation. The contribution is therefore a passage-level procedure for showing how several established mechanisms converge in culturally situated discourse.

RQ2 concerned the values organized by those mechanisms. Intellectual responsibility emerges through reflection, curiosity, and knowledge-seeking. Ethical self-cultivation is constructed through the demand to recover neglected human capacity and learn from regret. Communal solidarity is expressed through collective address and shared obligation. Civic service is represented through leadership, implementation, and remembrance of sacrifice. The passages enact these values through relations-speaker and audience, guide and community, illness and remedy, deliberation and action-rather than through definitions alone.

Historical mediation changes what can be concluded. P1-P4 permit direct analysis of published wording, but P5 reaches the study through a later reconstruction of a contemporary press account. Its evidential value lies in how Shakarim's public authority and the meaning of Qazy's death were textually remembered. It cannot establish the exact prosody of the speech, the complete wording of the historical event, or a uniform emotional effect on those present. Making this distinction is essential to the audit trail and to the broader separation between textual affordance and demonstrated uptake.

The findings also clarify the relation between linguistic analysis and value education. Values become available for education not simply because a canonical author states them, but because learners can examine how language makes a position persuasive and what alternatives the position leaves open. Shakarim's voice may establish solidarity while also demanding self-critique; it may dignify service while exposing the risk of heroic idealization; and it may invite thought while retaining a strong guiding authority. Such tensions make the texts suitable for deliberative rather than merely commemorative study. The importance of cultural context in educational interpretation is further supported by Yussupova and Tarman (2025), whose study of students' perceptions in Kazakhstan identifies cultural competence and cultural socialization as important dimensions of school climate. Although their research does not examine literary instruction directly, it reinforces the need to consider learners' cultural experiences when developing pedagogical approaches to national literary heritage.

Educational Implications as Testable Propositions

The following classroom applications are theory-informed propositions derived from textual analysis, not demonstrated learning outcomes. Their educational value should be examined through learner writing, classroom observation, interviews, or other reception evidence.

Proposition 1: feature-to-value mapping may strengthen evidence-based interpretation. Students can mark vocatives, pronouns, directive forms, evaluative terms, metaphors, repetitions, and parallel structures, then explain how each feature positions an audience and supports a value claim. A classroom study could compare students' interpretations before and after using the coding framework, assessing whether claims become more textually substantiated.

Proposition 2: metaphor comparison may support critical value deliberation. Learners can compare knowledge as mine, remedy, and lake, identifying what each metaphor foregrounds and conceals. Medicine emphasizes need and restoration but can frame ignorance as pathology; mining emphasizes effort and hidden value but may imply extraction. Students can propose a different metaphor and justify how it changes the value orientation. Future research could analyze the range and quality of these justifications.

Proposition 3: source-status comparison may develop historical and media literacy. Students can compare a primary poetic or publicistic text with the mediated funeral address. They can ask what evidence survives, who transmits it, which claims are secure, and where interpretation

must remain qualified. Learning could be investigated through source-evaluation tasks and reflective commentary.

Proposition 4: multilingual comparison may reveal value mediation in translation. Learners can compare the Kazakh wording with English or Russian versions, focusing on address, modality, particles, rhythm, and metaphor. For example, alternative translations of *qam oilan* can be evaluated for the balance they create between concern, responsibility, and reflection. This proposition could be tested by examining whether translation comparison improves sensitivity to interpersonal meaning.

Assessment in such studies should reward accurate identification of evidence, explanation of discourse function, contextualization of the value claim, and consideration of an alternative reading. Agreement with a prescribed moral conclusion should not itself determine achievement.

Limitations and Future Research

Four limitations bound the findings. First, the five passages were purposively selected and do not represent the complete generic, thematic, or chronological range of Shakarim's work. Second, functional English translations cannot reproduce all features of Kazakh prosody, historical connotation, or discourse particles. Third, the funeral address is historically mediated rather than preserved as an autograph text or recording. Fourth, the study analyzes textual affordances and contains no learner-response or audience-response data.

Future research should develop a digitally searchable corpus of Shakarim's poetry, prose, publicistic writing, correspondence, and documented speeches, with genre, date, edition, and source-status metadata. Corpus-assisted work could test the distribution of address forms, directives, value terms, and metaphor clusters. A separate experimental-phonetic project could examine performed readings through acoustic measures without conflating signal energy with discourse effect. Classroom studies could test the propositions above through pre- and post-analysis tasks, reflective writing, observation, and interviews. Such projects would allow textual, acoustic, and reception evidence to inform one another while remaining methodologically distinct.

CONCLUSION

The study shows that the selected Shakarim passages orient audiences through configurations of address, evaluation, metaphor, modality, and patterned form. These configurations organize four recurrent value domains: intellectual responsibility, ethical self-cultivation, communal solidarity, and civic service. The evidence matrix makes each interpretation traceable to the Kazakh wording, the authors' translation, a source location, a code, and a bounded discourse claim.

The conceptual contribution is a restricted definition of verbal energy as a discourse-pragmatic effect. The term does not replace established linguistic concepts and does not designate an unmeasured substance. It identifies their cumulative operation when textual

resources jointly attract attention, position an addressee, intensify evaluation, and make a value orientation salient or actionable. The methodological contribution is a transparent procedure that differentiates primary literary and publicistic texts from historically mediated testimony. The educational contribution consists of testable propositions, not claims of proven learner effect.

Within these limits, Shakarim's writing remains educationally significant because it returns values to accountable acts of interpretation. It asks what it means to understand a word, when knowledge can heal, how collective decisions become action, and what responsibilities follow from speaking to "my people." Those questions invite cultural respect and critical scrutiny at the same time.

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Conflict of Interest

The authors declare no competing interests.

Data Availability

All passages analyzed in the study and their source locations are identified in Table 1 and the reference list. No human-participant dataset was generated.

AI Use Disclosure

Generative artificial intelligence was used to support English-language editing and structural organization. The authors verified the sources, original Kazakh wording, translations, interpretations, and conclusions and accept responsibility for the final manuscript.

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APPENDIX

Analytical Evidence Matrix

Table 1.

Passage-level audit trail for the micro-corpus

Table 1A. Passage P1

Evidence field	Passage-level record
P1 Source and status	Primary poetic text, “Söz synap – öleñ ölsemek” [Testing words—measuring verse], Qudaiberdiuly (2018, pp. 116–117)
P1 Kazakh and English	Мен жетелеп өлемін, / Өрге қарай қазақты. / Өлсем де ойын бөлемін, / Сөзбен салып азапты. “I will die still leading / the Kazakh people upward. / Even after death, I will disturb their thought, / troubling them through the word.”
P1 Codes	SA: commissive “I will”; EVAL: service above personal survival; MET: improvement as ascent and words as productive disturbance; FORM: repeated death and balanced future constructions
P1 Function and value	Intensification and mobilization; civic service. Poetry is presented as an obligation extending beyond the speaker’s life. The passage affords, but does not guarantee, audience self-examination.

Table 1B. Passage P2

Evidence field	Passage-level record
P2 Source and status	Primary poetic text, “Oilansyn ulan bolsa söz uǵarlyq” [Let a discerning young person reflect], Qudaiberdiuly (2018, pp. 162–163)
P2 Kazakh and English	Ойлансын ұлан болса сөз ұғарлық, / Ақылдың шолғыншысы – ойқұмарлық. / Таза талап талпынып ойды айдаса, / Байқалар көрнеу, таса, жоқ пен барлық. “Let any young person capable of grasping a word reflect; / curiosity is the scout of reason. / When pure aspiration strives and drives thought forward, / what is visible, hidden, absent, and present comes into view.”
P2 Codes	ADD/MOD: jussive projects youth as addressee; EVAL: “pure aspiration”; MET: curiosity as scout and thought as movement; FORM: “visible/hidden” and “absent/present”
P2 Function and value	Alignment, intensification, and memorability; intellectual responsibility. Understanding is construed as active inquiry rather than passive possession.

Table 1C. Passage P3

Evidence field	Passage-level record
P3 Source and status	Primary poetic text, “Qosh!” [Farewell!], Qudaiberdiuly (2018, pp. 41–42)
P3 Kazakh and English	Ғылым бір кенің ғой, / Ауырсаң, емің ғой. / Бәріне жетеді, / Таусылмас көлің ғой. / Мен қайғы жедім ғой, / Қапы өттім дедім ғой, / Қазағым, қам ойлан, / Сен де адам едің ғой. “Knowledge is your mine; / when you are ill, it is your remedy. / It is enough for everyone; / it is your inexhaustible lake. / I have lived with sorrow; / I have said that I let my chance pass. / My Kazakh people, think with concern; / you too are human, after all.”
P3 Codes	ADD: collective vocative and second person; SA/MOD: lament and directive; EVAL: knowledge opposed to regret; MET: mine, medicine, and lake; FORM: repeated <i>goi</i> and parallel frames
P3 Function and value	Attention, alignment, memorability, and mobilization; intellectual responsibility and ethical self-cultivation. Personal regret

Evidence field	Passage-level record
	becomes communal counsel; knowledge is framed as labor, restoration, and a shared resource.

Table 1D. Passage P4

Evidence field	Passage-level record
P4 Source and status	Primary publicistic text, “Zhalpy qazaq siezi” [The General Kazakh Congress], Saryarqa, no. 9, August 15, 1917 (Qudaiberdiuly, 1917)
P4 Kazakh and English	Ал, Алаштың баласы! ... Енді айтылмаған сөз болмайды, сөздің іске айналуы мақсұд. Айту, шешу бір адамға, яки бір топқа міндет болғанда, көрсеткен жобаны іске жүргізу – елге міндет. Енді қазақ облыстарындағы комитеттер бастап, елі қостап, осы қазақ тобы байлаған қаулылар тез іске айналуға тиіс. ... ойлаңыздар, ойланыңыздар! “Now, children of Alash! ... Nothing remains unsaid; the purpose is for words to become action. When speaking and deciding are the duty of one person or one group, carrying the proposed plan into effect is the people’s duty. The regional committees must take the lead, the people must support them, and the resolutions must promptly be put into practice. ... Think; think carefully!”
P4 Codes	ADD: collective vocative; SA: appeal and directive; MOD: repeated obligation; EVAL: action opposed to passivity; MET: words becoming action; FORM: parallel duties and repeated “think”
P4 Function and value	Alignment and collective mobilization; communal solidarity and civic responsibility. Deliberation is valued when institutions and citizens convert decisions into coordinated action.

Table 1E. Passage P5

Evidence field	Passage-level record
P5 Source and status	Historically mediated funeral address, March 7, 1918; reproduced by Espenbetov (2018) from the contemporary press account
P5 Kazakh and English	Әлеумет! Мынау жатқан кім, білесіңдер ме? Бұл – ұлты үшін шыбын жанын құрбан қылған Алаш азаматының тұңғышы. Мұны өлді демендер. ... өзінің ұлтшылдығын сөзбен емес, іспен көрсетті. Марқұмның аты да Қазы еді. Қазы – би деген

Evidence field	Passage-level record
	сөз. Қазы билігін айтып кетті... Қарағым, Қазыжан, қадіріңді біліп, құрметтей алмасақ, кешу қыл. Қош, қабірің нұрлы болсын! "People! Do you know who lies here? He is the first citizen of Alash to sacrifice his life for his nation. Do not say that he has died. ... He demonstrated his devotion to the nation not in words but in deeds. The deceased was named Qazy. Qazy means judge; Qazy has delivered his judgment and departed. ... Dear Qazy, forgive us if we failed to recognize your worth and honor you. Farewell; may your grave be filled with light."
P5 Codes	ADD: vocative, question, farewell; SA: prohibition, praise, apology, blessing; EVAL: death reframed as service; MET/wordplay: judge/judgment and light; FORM: word/deed contrast and progression
P5 Function and value	Attention, commemoration, and mobilization; civic service and cultural memory. Mourning becomes a transfer of obligation. Because the wording is mediated, the claim concerns rhetorical representation, not recoverable performance or uniform audience effect.

Note. Ellipses in P4 and P5 mark omissions from longer source texts; all clauses used in the analysis are reproduced. English translations are by the authors. Codes: ADD = addressivity; SA = speech act; EVAL = evaluation; MOD = modality; MET = conceptual metaphor; FORM = repetition, parallelism, rhyme, or related patterning.