National Features of Family Discourse: A Comparison of Kazakh, Russian, and English Languages

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Abstract

A distinctive feature of modern linguistics is considering language as an anthropological phenomenon. The article's primary goal was to study national peculiarities and similarities of Kazakh, English, and Russian languages in linguistic and cultural vectors by analyzing and studying the family discourse, taking a person as the object of research within the framework of the anthropocentric paradigm. To achieve the aim, scientific and theoretical reviews were done. In the introductory part of the article, the general definition of a discourse and its types were analyzed. As the research theme is based on the family discourse, its definition was explained, and each person's role in the family discourse was determined. In the practical part of the article, a comparative-contrastive study was done using the method of associative experiment. The research results were obtained, and the article's purpose was fulfilled.

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1. Introduction

The emergence and development of pragmatic approaches to the study of discourse in the second half of the XX century made it possible to consider discourse as units of functionally organized and contextualized "language in use" (Pishghadam & Ebrahimi, 2020). The issue will be discussed in the field of research works devoted to the conversational analysis of everyday discourse, institutional dialogue discourses, and phenomenological sociology. The authors show significant consideration for speech communication, its interactive, socio-cultural aspects, and discourse as a representation of those socio-cultural aspects and language communication in social and psychological aspects. The works related to discourse (Fairclough, 2003; Karasik, 2002; Makarov, 2003) prove that discourses are differentiated from each other, which means that text is recognized among the categories defined in discourse. There are different views on distinguishing principles and methods in their analysis. Analyzing discourse and text, Kulyavina (2015) came to the conclusion that discourse is an extraverted phenomenon and is considered as non-stable, dynamic, and abstract, while text is an introverted, stable, static, and physical phenomenon. Despite their variety, there is a common point that can be seen in parts of the discourse and its analysis. These include participants in communication and interaction, communicative situation, text, and some research involving text or spoken speech and temporal, thematic, and psychological context (Pishghadam et al., 2020). Kibrik (1997) defines discourse as language activity and its product: text. It means using text in communication or text in discourse (Pishghadam et al., 2021). The component parts mentioned above are named differently. However, they cannot be separated in communication due to their familiarity. If the text necessarily occurs in language communication, participants of the communication will be the primary conditions for its emergence. Moreover, it is true that any activity cannot be operated out of time, so discourse depends on the psychological and social nature of its creator and temporal context. We can see that discourse analysis will be developed from the analysis of its constituent parts; therefore, it has some similarities with the text analysis method.

Van Dijk (1989) considers discourse as a complex unity of meaning and action and says that it, in turn, can be described in terms of a communicative act. Also, he considers discourse as a communicative situation that implements communication and a flow of speech that determines the historical and social characteristics of communicators. It is mentioned that mentality, national, and individual human culture are reflected in discourse.

The present paper aims to determine these characteristics by choosing family discourse as an object of the study. Family is the place where communication is formed sincerely, which is why it will be possible to analyze its national peculiarities in a comprehensive way. Further, it will be given a comparative-contrastive analysis of the family discourse of three nations. This comparison is significant in a way that being aware of the culture of another ethnicity gives one a chance to develop intercultural communication. In the process of intercultural interaction, the contrast of cultures is manifested, which reflects both the characteristics of communicators and the content of communications, as well as belonging to different cultures. According to the definition of "family discourse" from a pragmalinguistic point of view, it is required to solve several issues related to the problem of discourse typology. Each speech act of people's interaction occurs within a particular social relationship. This allows researchers to distinguish two types of discourse based on structural differences: institutional and non-institutional.

2. Theoretical Framework

2.1. Structural Characteristics of Family Discourse

Discourse created through oral communication in everyday life can be attributed to the type of structural-institutional discourse. Kashkin (2000) considers it as "discourse of the sphere of domestic communication". This type of discourse, in turn, can be divided into "small" discourses: the discourse of adolescents, the discourse of friendship relations, the discourse of marital relations, etc. Among them, the most meaningful and extensive is "family discourse". In discourse, the language in use and the person who speaks that language are considered a basis of language communication and a tool that

forms concepts (Hymes, 1967). As an act of cognition, discourse can be regarded as a carrier of the already acquired cognitive experience, and new ideas about the world are created on its basis (Golubovskaya et al., 2022). So, the discourse-forming members include members of the family, children, and even relatives. At the same time, emphasis is placed on every relationship within the family.

Institutional discourse is defined by the types of social institutions created by society and the norms of this society (Singh, 1993). Institutional discourse is seen through communicative acts typical for a particular social institution and a communicative system. It is known that family, the family institution, is regarded as the beginning of the social institution. That is why family discourse is a structural discourse with its own cultural and national-ethnic features. Thus, there is a reason to consider family life as a public institution, to study it in the context of discourse, and to call it a concept-forming environment; it is a mirror of social life with its characteristics of communication and legitimacy. What is family discourse? Family discourse is any form of oral and written communication between family members. However, there is another problem. It is not easy to define family discourse. This is because each family has its pattern of communication and family traditions. This question attracts attention: why do people have different relationships despite having the same family composition? It is a problem that has interested linguists in recent years. Oral and written communication formed in a family environment can give information about what family members do or think; these are the issues of family discourse. They also include opinions of family members about politics, philosophy, and other areas of public life. The topic that a family member wants to talk about in written or oral form is considered a family discourse structure. Family life consists of relationships between people of different backgrounds, and they do not depend on any social structure. Therefore, the formation of family discourse is not considered to be a comprehensive, complex structure. That is why, while recognizing the culture of family discourse, it is necessary to know that this culture is not the result of cultural processes in social-cultural life but rather the culture formed in the family. Discourse is a cultural practice; it involves

various levels of cultural, social, and ideological representations (Khoshsaligheh, 2018). Therefore, in the present article, we aim to compare and determine national features of family discourse based on the materials in Kazakh, Russian and English languages, as speakers of given languages are representatives of different cultures.

It should be noted that the concept of family has its own national feature. For European nations, the term "my family" is not wider than for Russians and usually includes husband, wife, and children. If you ask Russians about their family, they will name their wife, children, parents, grandmothers, grandfathers, brothers, and sisters if they live together (Sergeyeva, 2004). To master the research area of family discourse and its structure and typical features, it is necessary to determine the boundaries of the research within the concept of family discourse. A discourse participant is a person who forms the concept of that discourse (De Cock, 2014). And a discursive method is a type of activity that leads to a particular communicative goal during that communication. So, the main participants of family discourse are all family members. In our case, it is a non-institutional discourse, the scope of which is limited by the framework of relationships between family members, particularly between parents and their children (regardless of age). It does not matter whether the communicants live together or separately. Thus, the boundaries of the existing family discursive field make it possible to narrow the framework of "discourse in the sphere of domestic communication" and to consider family discourse, to define its conceptual apparatus. Family discourse has several universal characteristics, such as the segmentation of the discursive flow, the presence of macro and micro levels of discourse structure, subjectivity, intersubjectivity, and intertextuality.

Family discourse should not be regarded as a means of forming concepts created during daily language communication but as a mechanism for developing steps of social life. All family members create family discourse. Because it is known that various problems between people in social relations are shaped by the knowledge and ideas formed in the family of these people, if misconceptions are included in family discourse, they will manifest in social life. A

Kazakh proverb says *Otan otbasynan bastalady* (The motherland begins with the family). Indeed, for every citizen, the concept of motherland is followed by family.

Family relationships form and show the beginning or the model of many problems, such as a person's inner feelings and the impact of interaction with various structural institutions. Each family member chooses their role in communication. A single structural discourse is created through the interaction of people with their goals in communication. For example, a father is a leader, a mother is an organizer, and a child is a subordinate.

2.2. The Image of the Mother in Family Discourse

Mostly, the distribution of roles in the family depends on the gender characteristics of people. Due to this, gender concepts are formed. For instance, the concept of a woman in Kazakh people's cognition originates from the distant Turkic period, mythology, and religion. For example, in the mythology of Turkic peoples, the image of *Umay ana* (Mother Umay) is taken as the wife of God. She is accepted as the first woman, the originator of the world of supreme power. This can be compared with the representation of *Umay ana* in modern Kazakh people's minds.

The ancient Turks recognized Umay as a beautiful and generous, funny and playful girl who lit up the sky with her silvery hair, who had a golden bow in her hand to protect children, and the people who did not have a child begged her to give them a chance of being parents. At first, her job was to take care of newborns and orphans. Some resources say that the image of *Ot-ana* (Fire-mother) comes along with the name of *Umay ana*. According to the legend, *Ot-ana* appeared from Umay's feet. It is said that she always lived near the fire. In Turkic mythology, besides *Ot-ana*, who protected families from destructive and external forces, along with the name of *Umay ana,* we also can meet *Ayizit ana*, who plays the role of Umay, the protector of mothers and children. We can understand that the formation of a woman's status has a deeper explanation. The reason is that all the images of women are presented as the creator, the beginning of the world, and the birth giver. Therefore, it is known that public opinions or literary works about girls mostly show the image of a mother rather than a person with a particular job or position in society.

The history of Kazakh people says that until the beginning of the 20th century, even in the 21st century, when gender equality was established, the idea of the females as a keeper of the hearth, the family's lifeblood, is preserved. For example, let us take the image of *Tanyr ana* (Mother God). The image of *Tanyr ana* is the creator of the universe, which means she created the world. The legend says that *Tanyr ana* participated in all the creative processes of all lives on the earth. The image of a woman in the discourse of Muslims is the same. Islam says the first woman, *Hawa ana* (Eve), was created from Adam's rib. Even in the Islamic literature of that period, the image of *Hawa ana* is shown as a keeper of the hearth. In the book "Kissa sul – anbiya" by the representative of medieval literature Nasreddin Rabguzi, it is mentioned that while Adam was taking up farming, *Hawa ana* was doing household chores. The image of Hadisha, the wife of the Prophet Muhammad, is also perceived as a well-wisher in the family of Muhammad. Proverbs about women in the Kazakh language also say that a woman is the most critical person in the family. For example,

Aiel bır qolymen besıktı, bır qolymen alemdı terbetken (A woman rocked the cradle with one hand, and the world with another hand);
Aiel –uidın qazygy (The woman is the pillar of the house);
Aiel – uidn korkı, erkek – tuzdin korkı (Woman is the beauty of the house, Man is the beauty of the plain);
Erın baqqan aiel, elın de bagady (A woman who takes care of her husband also takes care of her country);
Erkek uidın imany, aiel – uidın zhigany (The man is the faith of the house, the woman is the housekeeper).

As we can see from these proverbs, the image of a woman is considered a head of the hearth, and her personality is revealed on this basis. The concepts formed in the family discourse of Kazakh and Russian languages are the conditions for developing other concepts within this discourse. As mentioned above, the mother's image is regarded as the creator of the universe. The notion of the mother can be seen in some other usages. For instance, in the Kazakh language, phrases like *Otan-Ana*

(Mother Homeland), *Zher-Ana* (The Earth Mother), *Tabigat-Ana* (Mother-Nature), *ana tili* (mother tongue) are bright examples of it.

Suppose we study family discourse from the worldview of the Russian people. In that case, we can analyze how family discourse is represented by the motherland, based on the proverb that the motherland begins with the family. The Russian concept of Rodina-mat (Mother homeland) is widely spread in this regard. Teliya (1999) shows the concept of motherland or homeland as follows: Motherland is represented as a mother, native land. So it is like the abode of ancestors. From this, the image of motherland, who became the source of all living nature, is created as an archetype of Mother-Earth". According to Yung (1996), archetypes are formed under the influence of many ancestors' experiences; the worldview developed over the centuries. We can say that mentality is a form of memory of the people's past, which preserves the peculiarities of language, culture, and worldview (Altarriba & Basnight-Brown, 2022). Therefore, it seems that the archetypes behind the image of motherland can be singled out. In our opinion, such archetypes are: "*Rodina-Mat*" or "*Mat-Syra-Zemlya*", "*Matushka-Rus*" and "Svyataya Rus". The content of the concept of "motherland" is revealed in Russian mentality through the categories of mother, kinship, love, care, and holiness. According to Teliya (1999), the predominance of the images of the mother as a person who gives birth, and takes care among all female images, is explained by the fact that the understanding of motherland as a native land is initially associated with the archetype of the native land. It can be concluded that the archetype of Mother, the great mother of the earth, is reflected in the characteristics of a caring mother. This is evidenced by the constant "*Rodina vyrastila*" (raised by motherland), "*Rodina vospitala*" (brought up by motherland), "*Rodina dala*" (motherland gave) (Teliya, 1999). In Russian folk proverbs (Poslovicy et al., 1989), motherland is directly called Mother, it describes the uniqueness of the biological mother, the impossibility of replacing her, and, as a result, the need to protect her:

Kak mat odna, tak i Rodina odna (As there is one mother, there is one motherland);

Ni na chto ne promenyat Veru, Rodinu i Mat! (Nothing can replace faith, motherland and mother);
Rodina – vsem materyam mat (motherland is the mother of all matter);
Rodinu-mat nichem ne zamenish (Nothing can replace mother homeland);
Rodinu-mat uchis zashishat (Learn to protect your motherland);

This represents a positive image of motherland as a "loving, dearest and beloved mother, who cannot betray her child". In fact, motherland is described as a kind, patient, suffering, sensitive, caring, compassionate mother, like the Russian land (Ryabov, 2001).

Let us analyze the meaning of the English family discourse to understand it. The American Heritage Dictionary (1987) defines *family* as follows (1987):

1. parents and their children;
2. a group of people related by blood or marriage;
3. the members of the household;
4. a group of things with common characteristics;
5. *biol.* A group of related plants or animals ranking between a genus and an order.

And if we study the presence of this family discourse in the linguistic form of the English language, we can classify phrases like *mother country, mother goose, mother nature* into the following meanings: 1) the source of life and everything that is vital for children, 2) strength, power, kindness, tenderness, care.

We can see the image of the father and mother in English in the following examples:

1. Generation, a sign of creativity: «… One of us – I forget which one now, but I rather think it was myself – made a few feeble attempts during the morning to work up the old gypsy foolishness about being *children of Nature* and enjoying the wet…" (Jerome K. Jerome);
2. Symbol of protection, intercession, and care: She always mothers her lodgers; the Father of Faith (the Father of Faithful)
3. Religious aspect or biblical etymology: God's Mother (Mother of God)*;* Fathers of the Church.

2.3. The Image of a Father in Family Discourse

As a result of the analysis of the lexical materials, we concluded that the meaning of the word "father" in English has the connotation of

"country". There is more respect for the status of a father than in Russia.

Looking at the definitions in Russian and English languages regarding the concept of the motherland, homeland, and country in the work "Language and intercultural communication" by Ter-Minasova (2008), we can see how family discourse affects the human cognitive system. We can also connect the special love of Kazakh people to this concept of the homeland with the symbolic concepts formed around this family discourse. In the same way, the concepts of grandfather and father have similar meanings. The concepts *Ata zholy (The way of grandfather), Ata zan (Constitution), Ata Konys (father's land), Atameken* (homeland) can be considered as the product of a patriarchal society (*ata* means grandfather). That is, symbolic concepts related to the established laws when the society changed from exemplary motherhood to a paternal (patriarchal) model. From the formation of values in society, where the father's role prevails, the relationship with men is also developed at the same level. For example, the father's role in the family, the relationship with the father, and the psychological relations between father and child are all formed based on discourse concepts. Looking at some of the examples mentioned above, we can see that family discourse essentially forms the basis of a person's worldview. We have ensured that knowledge related to family and collective social relations originates from the concepts of kinship in the family. Sociolinguists also have taken the enthusiasm of examining the variety of kin/family terms and the dimension of their selection from different points of view (Tavakol & Allami, 2014).

There is one factor that psychologists attach great importance to in the study of family discourse. It is to consider family as an integral part of the formation of a person's personality. This is because the knowledge and character of a person are based on upbringing and values formed in the family. By taking control of the family discourse, it is possible to study the development of a person theoretically; it is possible to see the category of pedagogical discourse strategies. Karasik (2002) identifies communication strategies such as explaining, organizing, controlling, evaluating, and helping. Depending on the tradition established in the

family, the way it is handed down has different contents. Another situation that is important in discourse is a child's choice of profession that is formed as a result of family relationships. Under the influence of parents, a child's life needs and skills are reformed, and the distinction between what is essential and what is unimportant is revealed. The type of profession and its financial support are necessary for people living in a complex economic situation like Kazakhstan. And in this context, the influence of parents in family discourse increases even more. For example, nowadays, the most popular professions are teacher, lawyer, doctor or singer, sportsman, and the concepts formed due to family relationships have an immediate influence. For example, representatives of the Russian diaspora living in Kazakhstan choose technical and professional specialties, while most Kazakhs choose pedagogical things. It can be said that this results from positive attitudes towards scientists and teachers and the effective result of the state educational system. Do the concepts from the discourse refer to the public or the family in this context? Of course, we recognize the priority of concepts formed in the family in a child's cognitive space. In this regard, we can say that psychological characteristics included in the child are also related to the cognitive concepts adopted in the family. For example, according to psychologists, 80% of children in Kazakh families have introverted traits. From this, we can see that the discourse analysis of the educational concepts given or formed in the Kazakh family is essential.

3. Methodology

3.1. Participants

To determine national features of family discourse typical for Kazakh, Russian, and English peoples in a practical part of the work, a questionnaire was used employing the associative method (Karlinski, 2003), which is widely used in research fields of linguistics. In the questionnaire, according to the associative experiment or associative field method, stimulus words and phrases were taken by giving a signal to the associations in the worldview of the participants; reaction words that the speakers of Kazakh, Russian and English languages gave as the answers to the questions were collected.

So, in total, 300 participants answered the questionnaire: 100 Kazakh, 100 Russian, and 100 English speakers. There was no matter whether the participants were male or female. Here, the participants answering the questionnaire were required to be speakers of the languages under study because the main aim of this study was to identify national features of Kazakh, Russian, and English languages through representations of family discourse in the national consciousness. Participants aged 18-60 answered the associative experiment questions in a written and anonymous form. With regards to their education level, it should be noted that all participants had secondary education, 62 Kazakh language speakers, 65 Russian, and 73 English speakers had higher education.

3.2. Instruments

At first, participants had to indicate their age (26-70 years of age) and education level (secondary and higher education) and answer the questions of the questionnaire, depending on the type of the experiment. The questions were as follows:

1. Write the first association that comes to your mind when you hear the notion of "family discourse" (free).
2. Create a semantic group of synonyms related to family discourse (directed).
3. Within the given time (1 min), write five words, phrases, and proverbs related to family discourse (chained).

Concerning the third question, the answers were divided into three groups according to their structure:

1. Associated words;
2. Associated word-phrases;
3. Associated sentences or proverbs.

3.3. Procedure

3.3.1. Data Collection

An associative experiment can be done in three ways: free, directed, and chained. In this research, an associative method was used for the comparative-contrastive study of family discourse meanings and national features in Kazakh, Russian, and English languages. The questionnaire was conducted online among Kazakh, Russian, and English speakers via the Internet. Free, directed, and chained types of associative experiments were used in the questionnaire.

3.3.2. Data Analysis

According to the answers, it was possible to identify what family means to each nation. From the cognitive linguistics point of view, the information shows our brain is our world, our understanding, or our cognition. So, the associations given as the answers show us the linguistic picture of each nation. Comparing the answers in three languages, we found that not only members of the family and relatives were mentioned while talking about family discourse, but also some abstract terms (love, wealth, hearth, value, etc.), national lexemes (bauyr and shanyrak in the Kazakh language) were mentioned. It should be noted that the answers mostly contain positive connotations, and it proves that the family is the most reliable environment for all representatives of the cultures under study.

4. Results

Answers selected in the Kazakh language for the first question of the questionnaire: *Zhanuia (family), shanyrak (a part of the yurta), otan (motherland), ata-ana (parents), erli-zaiypty (spouses), mahabbat (love), bala (child), bauyr (no English equivalent), tuma-tuys (relatives), ui ishi (home-folks), kundylyk (value), suispenshilik (affection), senim (trust), koldau (support), aiel (wife), kuieu (husband), bakyt (happiness), aulet (dynasty), tutin (no English equivalent), uia (nest), neke (marriage), bakytty sat (happy moment), bala-shaga (no English equivalent), uielmen (no English equivalent).*

As a result of the questionnaire, the list of associated words-answers obtained from the participants in the Kazakh language is shown in Figure 1.
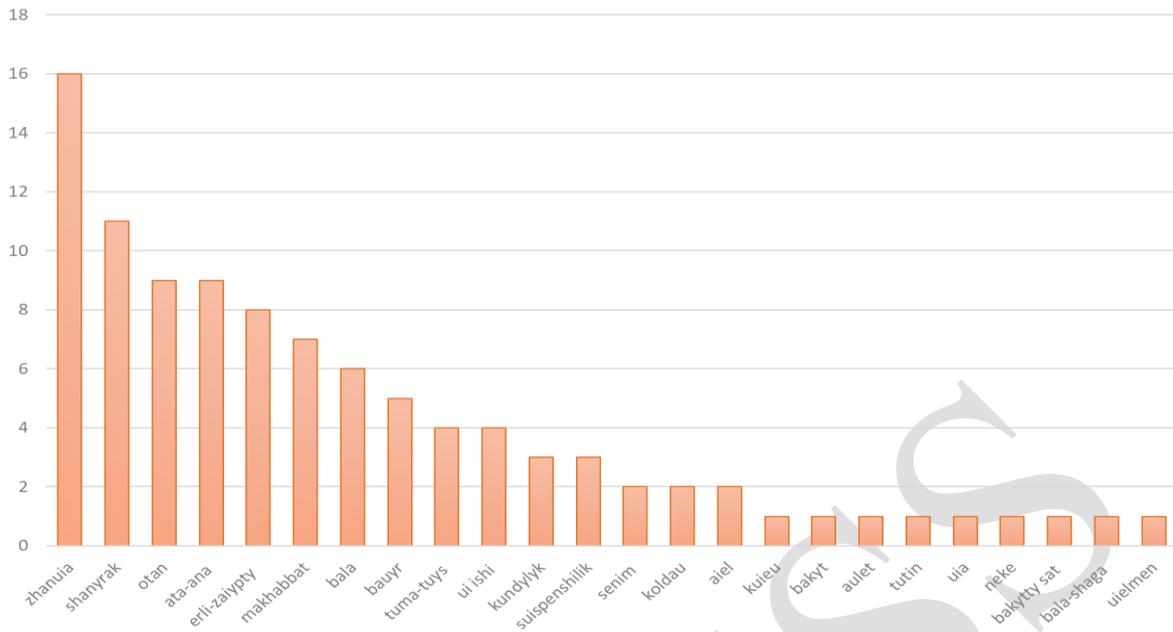
Figure 1
Associated Words-Answers in the Kazakh Language

The reaction words in the English language for the first question: *Parents, relationship, happiness, blood, children, clan, folks, house, kin, kindred, kinfolk, kinsfolk, line, lineage, people, respect, love, race, stock, tribe, responsibility, nature.*

We collected the answers and grouped the associated reaction words in English in Figure 2.
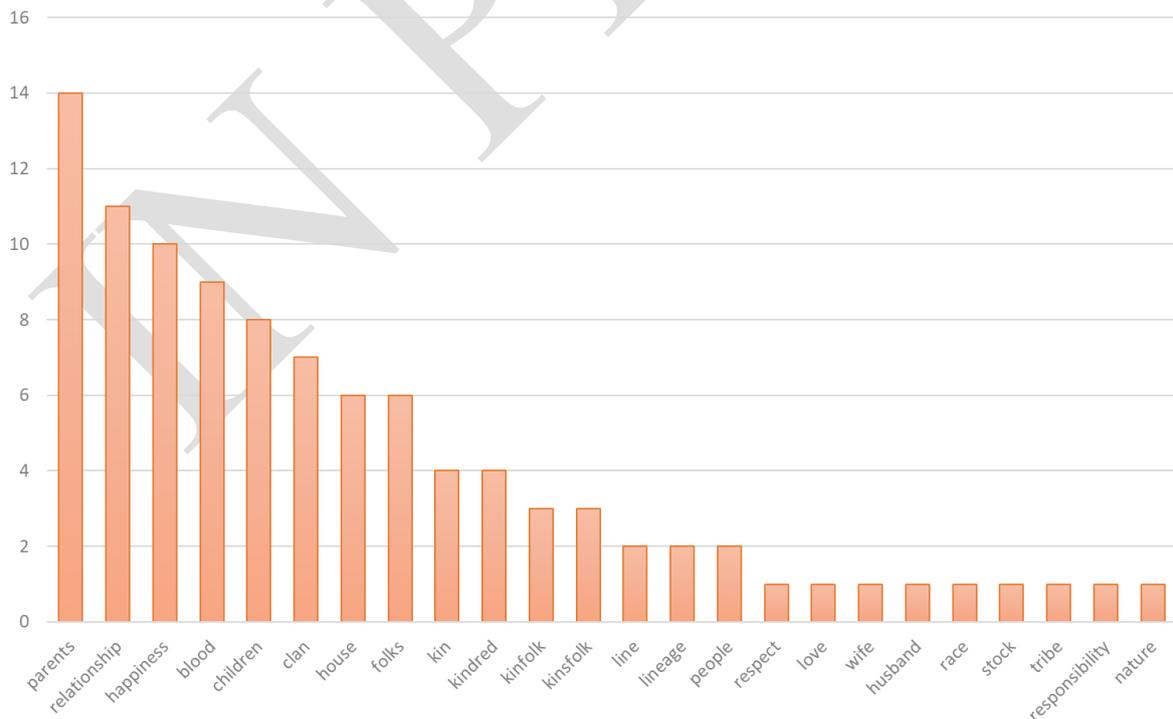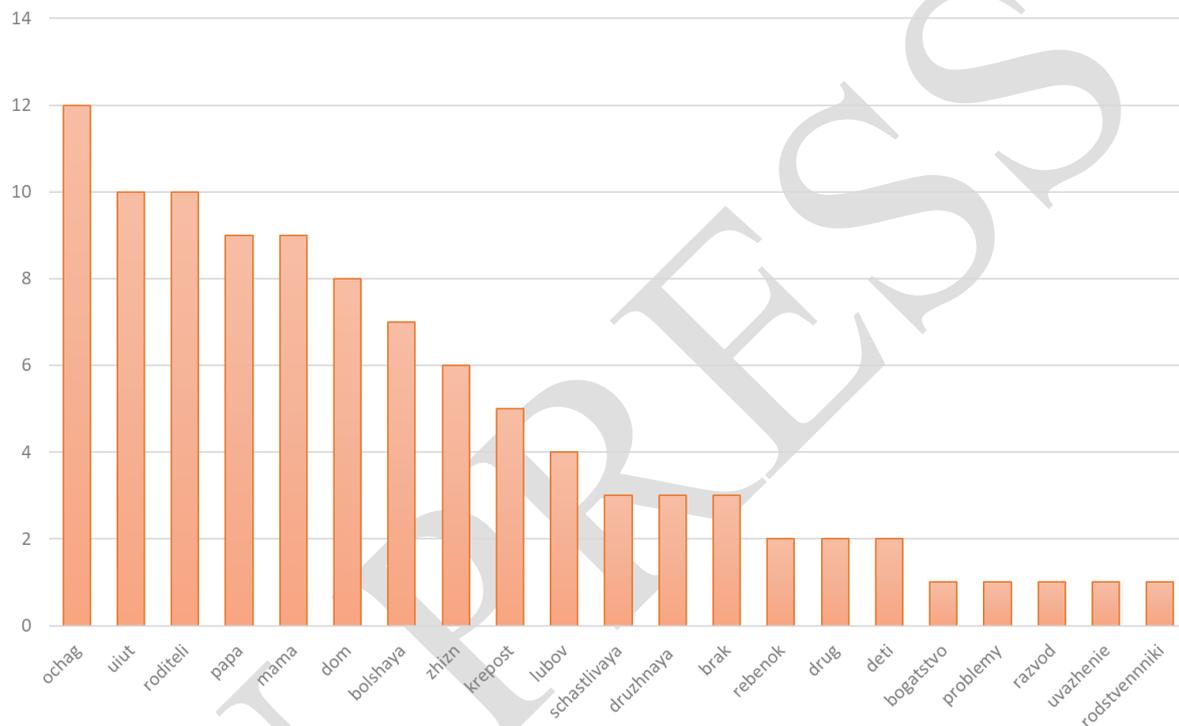

Figure 2
Associated Words-Answers in the Russian Language

As shown in Figure 2, the first reaction word of family discourse in English is *parents*. The words collected about ten reactions: *relationship, happiness, blood, children, clan, folks, house*. Also, the words *kin, kindred, kinfolk, kinsfolk, line, lineage, people, respect, love, race, stock, tribe, responsibility, and nature* are ordered according to the number of reactions.

The free form of the associative experiment was used, and Russian speakers gave the following answers to the first question: *Ochag* (hearth), *uiut* (comfort), *roditeli* (parents), *papa* (father), *mama* (mother), *dom* (house), *bolshaya* (big), *zhizn* (life), *krepost* (fortress), *lubov* (love), *schastlivaya* (happy), *druzhnaya* (friendly), *brak* (marriage), *rebenok* (child), *drug* (friend), *deti* (children), *bogatstvo* (wealth), *problemy* (problems), *razvod* (divorce), *uvazhenie* (respect), *rodstvennniki* (relatives). The questionnaire results in the Russian language are given in Figure 3.

Figure 3
Associated Words-Answers in the English Language

As we can see in Figure 3, associated words-answers of family discourse in the Russian language, the words *ochag* (hearth), *uiut* (comfort), and *roditeli* (parents), have the most significant number of responses. In addition, we have noticed from the association of the Russian language that family discourse is often described not by nouns but by adjectives such as *bolshaya* (big), *schastlivaya* (happy), and *druzhnaya* (friendly). And the rest of the associated words-answers are arranged according to the number of responses.

Next, the participants were asked to create a semantic group consisting of synonyms based on the stimulus words of family discourse. In the course of analyzing the answers given to the second question of the questionnaire, a semantic group consisting of the following synonyms of family discourse was created:

In the Kazakh language:

Associated synonyms: *ake* (father), *ana* (mother), *bala* (child), *nemere* (grandson or granddaughter), *zhien* (nephew or niece), *zhanuia* (family), *tirek* (reliance), *senımdılık* (trust), *mereke* (holiday), *bailyk* (wealth), *ru* (race), *aulet* (dynasty), *toi* (festival, wedding), *zhiyn* (meeting), *kuanysh* (joy), *zhylulyk* (warmth).

Associated word phrases: *bakyt mekenı (place of happiness), et zhakyn (very close), otbasy oshak kasy (no English equivalent), Otan – otbasynan bastalady (motherland begins with the family), kutty meken (blessed place), kara shanyrak (no English equivalent), balalyk shak (childhood), zhakyn aralasatyn aiauly zhandar (loved ones), omirlik serik (life partner), bir tugan (no English equivalent), altyn uya (golden nest).*

In the English language:

Associated synonyms: *father, mother, brother, sister, grandparents, ancestors, supporters, friendship, blood, childhood, gifts, relatives, kinsman, structure.*

Associated word phrases: *people connected by blood or my marriage, people who care about you, blood relations, family tree, members of the family, people who look like you.*

In the Russian language:

Associated synonyms: *brak* (marriage)*, mama* (mother)*, lubov* (love)*, mnogodetnaia* (having many children)*, budushee* (future)*, nepolnaia* (partial)*, razvod* (divorce)*, garmonia* (harmony)*, uzhin* (dinner)*, obshestvo* (society)*, zdorovaia* (healthy)*, zoloto* (gold).

Associated word phrases: *photographia semi (family's photo), zveno obshestva (link of*

society), domashni uiut (home comfort), v bede (in a trouble), zhit vmeste (live together), kruglyi stol (round table), teploe ponyatie (warm concept).

In a chained-associated experiment, participants were required to write five words or phrases related to family discourse within a limited time. Let us analyze the synonyms related to family discourse in the three languages. The received answers were divided into associated synonyms and associated word phrases depending on tsheir structure. As we can see, associated synonyms are similar to reaction words. However, unlike Kazakh and English, associated synonyms are made up of different words in the Russian language: repetition occurs comparatively rarely. In Kazakh and English languages, associated word phrases are widely used.

Depending on the structure of the answers given to the questionnaire's third question, we divided it into three groups: associated words, associated word-related phrases, and sentences or proverbs. Some of the word phrases and proverbs are explained below. Proverbs and sentences from Kazakh and Russian languages are given in English translation. The result of the chained associative experiment gave the following results in Kazakh, English, and Russian languages (Table 1).

Table 1
The Result of the Chained Associative Experiment

Type of the answer	Kazakh language	English language	Russian language
	63%	50%	48%
Associated words	*Zhanuia* (family), *shanyrak* (a part of the yurta), otan (motherland), *ata-ana* (parents), *erli-zaiypty* (spouses), *ui ishi* (home-folks), *bauyr* (no English equivalent), *bala-shaga* (no English equivalent), *kundylyk* (value), *bakyt* (happiness), *mahabbat* (love), *suispenshilik* (affection), *senim* (trust), *koldau* (support), *aiel* (wife), *kuieu* (husband), *uia* (nest), *uielmen* (no English equivalent), *aulet* (dynasty), *tutin* (no English equivalent), *ake* (father), *ana*	Parents, blood, clan, folks, house, kin, kindred, kinfolk, kinsfolk, line, lineage, people, race, stock, tribe, father, mother, brother, sister, grandparents, ancestors, supporters, friendship, blood, childhood, gifts, relatives, kinsman, structure.	*Ochag* (hearth), *uiut* (comfort), *roditeli* (parents), *papa* (father), *mama* (mother), *dom* (house), *bolshaya* (big), *zhizn* (life), *krepost* (fortress), *lubov* (love), *schastlivaya* (happy), *druzhnaya* (friendly), *brak* (marriage), *rebenok* (child), *drug* (friend), *deti* (children), *bogatstvo* (wealth), *problemy* (problems), *razvod* (divorce), *uvazhenie* (respect), *rodstvennniki* (relatives), *budushee* (future), *nepolnaia* (partial), *razvod* (divorce), *garmonia* (harmony), *uzhin* (dinner), *obshestvo* (society),

	(mother), *bala* (child), *nemere* (grandson)*, zhanuya* (family), *zhiyn* (meeting)*, kuanysh* (joy), *zhylulyk* (warmth), *tirek* (reliance), *senımdılık* (trust).		*zdorovaia* (healthy), *zoloto* (gold).
	22%	23%	24%
Associated word phrases	*bakyt mekenı* (place of happiness)*, et zhakyn* (very close)*, otbasy oshak kasy* (no English equivalent), *Otan – otbasynan bastalady* (motherland begins with the family)*, kutty meken* (blessed place)*, kara shanyrak* (no English equivalent), *balalyk shak* (childhood), *zhakyn aralasatyn aiauly zhandar* (loved ones), *omirlik serik* (life partner), *bir tugan* (no English equivalent).	People connected by blood or my marriage, people who care about you, blood relations, family tree, members of the family, people who looks like you, the mother country, Mother Goose, Mother Nature	*photographia semi* (family's photo), *zveno obshestva* (link of society), *obedinenie ludei* (association of people), *domashni uiut* (home comfort), *v bede* (in trouble), *zhit vmeste* (live together), *socialnyi institute* (social institution), *kruglyi stol* (round table), *teploe ponyatie* (warm concept).
	15%	27%	28%
Associated sentences or proverbs	Homeland is power; Family is sunshine. Family style is respect, Family is the pillar of happiness. You know the value of parents when you have children. Family is my golden pillar.	Family means everything; without family, you are nothing. My family is my relatives. Every family has a skeleton in the cupboard. A black sheep in a family. At the time of the test, family is best. Children are poor man's riches. Family is people we don't choose, but we cannot refuse. She always mothers her lodgers; the Father of Faith, God's Mother (Mother of God), Fathers of the Church.	A group of close relatives living together. Family is the main value of society. The whole family is together, and the soul is there. Family is the support of happiness. A tree is held by its roots, and a man by his family. A man without a family is like a tree without fruit. Nothing can replace faith, motherland, and mother. Motherland is the mother of all matter. Nothing can replace Mother Homeland. Learn to protect your motherland.

5. Discussion

In order to compare the family discourse of the three languages, an associative experiment was done. Due to the scarcity of research in this area, it was not possible to compare our findings with those of others. Based on the comparative-contrastive nature of the study, the findings could be useful for forming effective intercultural communication.

Based on the results, 63% of the Kazakh-speaking participants, 50% of the English-speaking participants, and 48% of the Russian-speaking participants gave as their answer associated words related to the stimulus words of family discourse. Associated word phrases were given by 22% of the Kazakh-speaking participants, 23% of the English-speaking participants, and 24% of the Russian-speaking participants. Let us analyze some of the associated word phrases.

The phrase *otbasy oshak kasy* (family is near the hearth) is found in the Kazakh language. The word *oshak* is explained in the explanatory dictionary as three-legged enclosure iron used for cooking by placing a pot on it. And the

people around it, i.e., close people, are described as *otbasy oshak kasy*. Let us consider the example *kara shanyrak*, which demonstrates national features from an ethnocultural point of view.

Based on Kazakh people's history and nomadic way of life, it is known that the yurt was where they lived. And the basis of its equipment is *shanyrak*. "*Shanyrak* is the uppermost part of the yurt. Its shape is dome-shaped, and the other parts are held together with the help of shanyrak". According to the Kazakh tradition, the youngest child (man) and the youngest daughter-in-law of the family live together with their parents (man's parents). The house is called "kara shanyrak" for the other family members. This phrase, on the one hand, takes the component of the yurt and reveals its meaning; on the other hand, it describes traditions.

We will explain the meaning of "family" in English through the phrases *people connected by blood, blood relations, and family tree*. That is, if the importance of closeness through blood is described in English, we can see the similarities between the expressions *mother country, Mother Goose, and Mother Nature* in the Kazakh and Russian languages. Such comparisons can be evidenced by phrases such as *Otan-ana, zher-ana, Rodina-mat*. And we can take the following list of associative sentences that shows the peculiarities of the English language: *She always mothers her lodgers; the Father of Faith; Mother of God (Mother of God); Fathers of the Church*. These examples show the expression of family discourse through religion (Christianity) in the English language.

Although the situations mentioned above are encountered in the social life of the two peoples, during the questionnaire, no reaction words such as *divorce or problem* were found in English and Kazakh languages. That is, if we consider this phenomenon as one of the characteristics that come to mind when it comes to family discourse, which has its expression in society, on the one hand, it can describe honesty among the speakers of the Russian language because it is clear that divorce and various problems are discussed and talked about in family discourse.

There are 15% associative sentences and proverbs in the Kazakh language, 27% in English, and 28% in Russian. Based on the answers given in all three languages, the family is the closest one (In a time of test, family is best), it is the place of unquestionable happiness (Semya – opora schastya; Zhanuia – bakyttyn tiregi), and its roots are deep (Otbasy altyn dingegim; My family is my relatives; Roots support the tree, and the man by the family; A man without family is like a tree without fruit) can be clearly understood from the given examples. So, depending on the received answers, although the associated word-answers in Kazakh language and the associated word-answers in English and Russian languages are similar to each other in general appearance, it is possible to see the differences in Kazakh, English, and Russian languages, which are distantly related by the language expression of the culture of each nation. Based on the results of our questionnaire, we came to the following conclusion: What we noticed while studying a small part of the theory of family discourse is that a person's involvement in social life, development of his cognition, his worldview depends on the concepts formed in the family. The developed discourse-conceptual concepts, from the concept of homeland to the concept of man, show the importance of relationships in the family. The attitude of linguists and sociologists to these types of discourse, arising from the tension of recent social relations, calls for an emphasis on the analysis of family discourse theory. The texts formed in Kazakh mythology and literature and their contexts show the need for philologist-scientists to properly analyze these heritages and explain the discourse basis to specialists and students studying in that profession. Because the truth, the image of the world in the cognition of a monolingual person, acquires a different character when the reader and listener accept it through the literary text. It depends on the recipient's language skills, national worldview, and age. Therefore, we must know that the family discourse is an important institution that plays a significant role in forming cognitive concepts in people's minds. Cognitive is an epistemic model with a narrative structure that creates an epistemic situation. That is why it participates in creating a symbolic image and creates the condition for symbolic units to acquire a new character.

Overall, our research aimed to determine national-linguistic and national-cultural features of the family discourse in Kazakh, English, and Russian languages. As a result, it was concluded that although this concept has a universal semantic description, it also has historical and cultural features specific to each nation. It was determined that it could be identified by the method of linguistic analysis. Besides, it was found that the ethnocultural feature of the family discourse is connected with the dominants of behavior, upbringing, traditions, and culture. Thus, studying associative signs of words allows us to reveal hidden meanings of concepts that are not directly mentioned in dictionary definitions. Each language includes people's linguistic, cultural, and ethnic experiences. It was concluded that the meanings of linguistic units affect the worldview and behavior of people carrying a certain linguistic culture. This is also evident in the association between emotioncy and the types of words used by each culture (Akbari & Pishghadam, 2022; Naji et al., 2022; Pishghadam et al., 2022). It implies that when individuals are involved in an activity that will be part of their language (Pishghadam et al., 2019).

Family discourse has national-linguistic and national-cultural features. It is formed in the relationship of family members as a result of their cognitive activity and is established in cognitive and discourse structures. By studying these structures, we can discover the significance of the structural text and cognitive-conceptual concepts formed in the family discourse and its influence on the formation of social life and values.

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