



Patterns of Interaction in Family Discourse: A Resilience Theory Perspective

**Raushan Koilybayeva^{1a}, Maira Zhunis^{2a}, Kulzhibek Kusmanova^{3b}, Mukhtar Mirov^{4c},
Svetlana Missyachenko^{5d}**

Abstract

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In modern linguistics, the issue of values has become especially acute. The value system was considered in the context of family discourse. The purpose of this article was to consider family discourse characteristics and the connection of the family discourse with the resilience theory. It defined the lingua-axiological aspect through language, national values, and communication. One hundred sixty-seven participants from Kazakhstan took part in an online survey, representing their attitude to family values. The findings revealed that family support, understanding, love, parental agreements, and having a child were rated higher than other values. Decisions were made by both parents or collectively. Participants' answers portrayed family values as different from traditional family discourse. The study clarified the importance of family values, parents' roles, family traditions, and methods of teaching family values. The research findings demonstrated that the narrative organization of family communication distinguishes the main signs of the lingua-axiological aspect in family discourse.

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¹ MA, Email: 007_raushan@mail.ru (Corresponding Author)

Tel: +7-747-7780301

² Professor, Email: zhmaira_71@mail.ru

³ Professor, Email: kusmanova_2014@mail.ru

⁴ Associate Professor, Email: mirov-agu@bk.ru

⁵ Associate Professor, Email: svet_mis74@mail.ru

^a Kazakh National Pedagogical University named after Abai, Republic of Kazakhstan

^b Sarsen Amanzholov East Kazakhstan University, Republic of Kazakhstan

^c Baishev University, Republic of Kazakhstan

^d Manash Kozybayev North Kazakhstan University, Republic of Kazakhstan
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1. Introduction

Since ancient times, the family has been a social phenomenon that acts as a system of values and human behavior norms. The main factor in improving discourse in the family is the sustenance of family traditions that uphold values. Agadjanian (2017) defines traditions as the inherited sum of texts, ideas, norms, and customs. Family traditions such as regular family meetings and sharing mythologems, metaphors, and proverbs are the cornerstone of character and increase family members' communication (Agadjanian, 2017; Farida et al., 2020; Lai, 2018). Research has emphasized the role of the parent or caregiver as the backbone of child development, value-creation, cultural transmission, and the well-being of societies (Bornstein, 2015; Masten, 1990). Researchers have paid great attention to parent-child relationships (Masten, 1990, 2018).

However, these studies have focused on parents as the levers of change (Cox & Paley, 1997; Masten, 2018) and the multiple roles of parenting (Doty et al., 2017; Patterson et al., 2010). Few studies have explored the interventions that promote healthy family discourse. Research has shown that family ties have been weakened, especially among young families (Belsey, 2001; Doty et al., 2017; Patterson et al., 2010). These studies have attributed this decline to poor value orientation. The current study explores which values enhance family discourse and when they should be implemented. As we know, language is an essential component of discourse. It captures individual perceptions, values, attitudes, and stereotypes. Language is an integral part of life, defined by connected texts (Rusakov, 2010). Recently, linguistics has garnered attention from researchers and practitioners. They are all fascinated by the influence of linguistics as an axiological component (Preston et al., 2011). Axiology refers to the theory of values. Research shows that family members embody the axiosphere of language since it unites individuals who share values even though they have distinct personalities (Karasik, 2002; Rusakov, 2010; Sabah & Du, 2018). The current study adopts the resilience theory (Masten, 2018) as the framework. Resilience is a critical component for the survival of individuals and families (Doty et al., 2017; Masten, 2018). With the rise of global

phenomena such as pandemics (e.g., COVID-19) and disasters (e.g., economic instability), the role of families has intensified because hope for coping with these challenges rests in the support one receives (Masten, 1990). This theory suits the current study as it emphasizes the parents' role in their children's early development. The theory posits that parents foster adaptive systems that children utilize for the rest of their lives. This system comprises the transmission of cultural knowledge, caregiving, socialization, and promoting positive ethnic identities (Bornstein, 2015; Masten, 1990; Sroufe, 2005). The theory also outlines various socialization activities such as direct modeling, teaching, discipline, maintaining family rules and routines, monitoring children, and providing self-regulation skills (Bornstein, 2015). These roles are aligned with our study that examines the roles, values, and traditions within the family. Socialization also involves promoting positive ethnic identities (Rivas-Drake et al., 2014). Children are educated about other ethnicities and how to cope with discrimination (Delgado-Gaitan, 1988; Morris et al., 2007; Umaña-Taylor et al., 2014). In line with the resilience theory, the current study examines how parents promote child development through beliefs, values, routines, rituals, religion, and other traditions influenced by culture (Bornstein, 2015; Masten, 1990; Masten, 2018).

Family members refer to their axiosphere during interactions. For instance, parents may adopt value-oriented strategies to teach the other family members about any points of a new perspective or convince them to unlearn previous beliefs (Baranov, 1990; Preston & Niedzielski, 2011). This prevents parents from harming their children (psychologically or physically) and allows them to lead by example (Feinberg et al., 2020). Repeated negotiation of refined communication leads to the evolution of mythologems and human consciousness (e.g., representations, grades, tastes, ideals, norms, and habits; Sevastyanova, 2018).

The current study contributes to linguistics in two ways. First, it contributes to the resilience theory (Masten, 2018). This theory has been previously used as a framework for examining individual and family relationships (Doty et al., 2017). These studies have shown that parent-child relationships are critical in coping with

change, disaster, or uncertainty. The current study builds on these studies to explore the specific family contexts that build resilience in children. Second, this article builds on research on family discourse (Johnson, 2007; Sevastyanova, 2018). Previous studies have explored the roles and patterns of interaction (Johnson, 2007) and value-conceptual paradigms. These studies have shown that gender plays an important role in constructing identities in spoken interaction (Johnson, 2007). Johnson (2007) also found that spoken interaction reinforces the concepts of framing and power. In the same context, Sevastyanova (2018) believes that family defines and co-constructs political values in one's children. The current study builds on this research by outlining the categories of values and the construction of roles (e.g., decision-making) and traditions in family discourse.

2. Theoretical Framework

2.1. Resilience Theory

Resilience is defined as the ability to “bounce back” from adversity and go beyond one's initial potential. Survival, recovery, and thriving are concepts associated with resilience and describe the stage at which a person may be during or after facing adversity (Ledesma, 2014; Patterson et al., 2010). Resilience theory has been researched in many disciplines, including psychology (Higgins, 1994; Wolin & Wolin, 1993), medicine (Carver, 1998; O'Leary & Ickovics, 1995), social sciences (Masten, 2018), and education (Henderson & Milstein, 1996). These studies revealed that socio-cultural conditions in which individual functions must be considered when examining resilience and thriving.

In the 1990s, the theory of resilience began to be used in the work of scientists who study family problems. It was used to show the family stress and individual and family strength of people in overcoming the stress of this family. Resilience theory is, therefore, one of the topics included in positive psychology because it increases a person's strength and ability to overcome difficulties. (Herdiana, Suryanto, & Handoyo, 2018).

Resilience theory is expressed in family life by the fact that people constantly adapt to various situations from the environment. There are

many situations in family life, especially when they directly affect the psychology of the child. The crisis in a child's family, and sometimes in adulthood, may be related to this theory of finding solutions to family problems. We can say that the theory of resilience is directly related to the psychological state of a person. While some are trying to find solutions to problems in the family, others do not have the will and desire to solve the problem, and this can be attributed to the individual characteristics of each person.

According to Walsh (2002), family resilience operates in three broad areas of family life: family trust (understanding hardship, positive attitudes, and spirituality), family organizational abilities (flexibility, sociability, and social and economic resources), and communicative processes (clarity, open emotional dialogue, and joint problem solving).

Families determine the core socio-cultural conditions (Bornstein, 2015; Doty et al., 2017; Masten, 1990; Masten, 2018; Patterson et al., 2010). Studies exploring these conditions exhibiting individual, relational, family, and community attributes positively influence child development and adaptation to harsh environments (Masten, 1990). For instance, relational attributes such as secure attachment relationships with a parent, grandparents, or other family members predicted greater brain development and behavior in children (Bonanno, Romero, & Klein, 2015; Masten, 2018). Therefore, parenting and the caregiver-child relationship are central to child resilience and development (Masten, 2018; Sabah & Du, 2018).

Patterson (2002) says the quality of affective and instrumental communications can become a family stronghold, as they perform key family functions and ease the problem. In the absence of discourse between family members, the family cannot recover from the stress. In particular, parents can only teach their children to overcome their fears and solve problems by talking with them. In any family, there are difficulties and stressful situations for family members. The ability to resolve family problems and conflicts is an important factor in improving family resilience. It is clear that the problem can only be resolved if it is understood and openly discussed.

Parent–child interactions play a central role in child development, cultural transmission, and the overall well-being of societies (Bonanno et al., 2015; Bornstein, 2015). The multiple roles of parenting have been described as the backbone of society (Doty et al., 2017). Parents' roles include nurturing and protecting children and developing adaptive systems that are sustainable for a lifetime (Masten, 2018). Research has revealed that a powerful adaptive system emerges between a parent (caregiver) and child during their first year of interaction (Sroufe, 2005; Thompson, 2013). This adaptive system is intended to buffer the infant from the adverse effects of stress and elicit protection from the caregivers (Sroufe, 2005; Thompson, 2013). Diverse studies indicate that a positive relationship with a caring parent is associated with better academic, social, and emotional outcomes (Masten, 1990).

Exposure to stress can be harmful to children's brain development, learning, and social competence (Aldwin & Revenson, 1987; Doty et al., 2017; Sabah & Du, 2018; Skinner & Zimmer-Gembeck, 2016). However, being an overbearing parent prevents children from learning valuable skills and self-confidence for coping (Aldwin & Revenson, 1987; Sabah & Du, 2018).

Parents can socialize their children in anticipation of these challenges. Activities such as role modeling, discipline, establishing family rules and routines, and building self-regulation skills (Masten, 2018; Thompson, 2013) help children adjust to school and develop their social identity (Doty et al., 2017). Parents also teach their children about cultural beliefs and practices of their ethnic or religious heritage, including ways of celebrating, mourning, childrearing, and praying (Belsey, 2001). These beliefs and practices provide a sense of continuity, connectedness, hope, and ethnic identity (Agadjanian, 2017; Umaña-Taylor et al., 2014). So, the resilience of parenting adults in families becomes crucial to the well-being of children and the family system.

There are many changes in the life of the family. There are positive changes, that is, changes that bring joy to people, and now there are negative changes that upset and sometimes even strain people. In both cases, of course, it is important to keep the family's stability and viability. Family resilience is based on the

cohesion of family members and open communication. Family resilience is a special feature of the family; it can be raised and formed by various methods, from family therapy to social policy (Islary & Pandey, 2019).

In sum, tolerant families help children learn sustainable behaviors by teaching them problem-solving skills, providing positive and uncritical support, and instilling a sense of organization and self-confidence. The values and skills learned at home allow people to shape their lives. Families accustomed to overcoming difficulties and meeting personal needs are more resilient to stress and crisis.

2.2. Family Discourse and Typology

There are diverse definitions of the concept of discourse and its typology. This is because the typology of discourse, like any other classification, can be based on various theoretical approaches. In this context, typology is conceptualized as an open system that uses presupposition, intensity, strategies, and tactics of communication to achieve a specific goal (Esenova, 2016; Kartabayeva, Zhaitapova, & Khan, 2016; Makarov, 2003; Naji Meidani et al., 2022) to explicate the speaker's position in a statement (Mallier, 2014). Discourse comprises speech, text, wit, and humor (Kartabayeva et al., 2016). Participants can debate doing things, thus asserting the ideal instead of the norm (Carbaugh, 2007). Discourse is a comprehensive notion including two unequal components, i.e., text and speech. At the same time, discourse is a cognitive process, and text is its outcome. Makarov (2003) states that discourse is as vital to social sciences as the euro is to the European economy. Discourse has a specific structure consisting of the sender, recipient, message context, language, and speech code sequence (Kartabayeva et al., 2016). According to Golubovskaya et al. (2022), discourse reflects the mental world of a person in his/her certain interpretation, which is considered a subjectively marked phenomenon.

Karasik (2002) posited discourse involved verbalized communication characterized by spontaneity, completeness, thematic connectivity, and understanding of the conversation with other people. These attributes deviated from the canonical written speech (Karasik, 2002). In

sum, discourse is a complex communicative phenomenon within the context of extra-linguistic aspects, which is not equal to text (Esenova, 2016; Karasik, 2002; Kartabayeva et al., 2016; Makarov, 2003; Mallier, 2014; Yurievna, 2017).

2.3. Family Discourse and Axiosphere

Family discourse is specific and has particular cultural and ethnic characteristics (Carbaugh, 2007; Choi, Kim, Pekelnicky, & Kim, 2013; Sevastyanova, 2018). Family discourse is the oral form of the interaction of family members in different contexts (Carbaugh, 2007). Its purpose is to share the meaningful thoughts and intentions of family members. Therefore, family discourse differs from everyday communication such that the oral arrangements are irregular and often guided by domestic life (Sevastyanova, 2018). This discourse does not rely on fixed norms but requires constant discussion, conversation, repeated traditions, and boundaries being re-emphasized.

Participants in family discourse are family members connected by a subjective-evaluation sense of community and attachment to each other (Choi et al., 2013). The family can be considered a socially regulated institution guided by unwritten laws of intra-family relations (Choi et al., 2013). Choi et al. (2013) posit that in spoken interaction in a family context, expectations and goals are formulated for each particular interaction. During family discourse, family roles are constructed, refuted, and negotiated by the interactants (Choi et al., 2013; Johnson, 2007; Sevastyanova, 2018). These roles vary based on each gender and hierarchy in the family (Johnson, 2007) enacted in the domain and in culturally specific ways (Blum-Kulka, 1990). Belsey (2001) observed that parents set models and reproduce gender roles, such as women doing the bulk of the housework and childcare.

Research has shown that family discourse can lead to pragmatic accomplishments, starting with improving family-members' conduct, actions, and self-worth. For example, family discourse has been shown to trigger self-actualization and prosocial behavior (Carbaugh, 2007) and values (Kozhakhmetova et al., 2020). Values are instilled by repeatedly reproducing stories and emphasizing exemplary behavior in family contexts. This process of value

formation is part of the lingua-axiological aspects of family discourse. Lingua-axiosphere is part of a triad that creates the family discourse. The other aspects are national values and communication (Kozhakhmetova et al., 2020; Tareva, 2020). National values include the traditions, customs, and rituals of each nation (Tareva, 2020) which are communicated at the family level. This triad forms a culture that presupposes a hierarchy of roles among family members. Their love defines the parental role while the children reciprocate by showing respect, obedience, and submission to the parents' will (Blum-Kulka, 1990).

Axiology is the branch of science that deals with the theory of values. The genre of family relationships reflects the axiosphere of language personality, in the structure of which special place belongs to the values which include the most fundamental critical characteristics of culture, higher reference points of human behavior. Family discourse and the connection of the family discourse with the resilience theory define the lingua-axiological aspect of language, culture, national values, and communication. Hernandez et al. (2021), state that language cannot be segregated from culture. Language and culture are closely connected terms that distinguish the characteristics of a specific nation. Pishghadam's concept "cultuling" is of general interest to the sociology of language and culture. Cultuling is a blend of culture and language, implying that culture can be found in a language. Cultural genes (memes) can be discovered in a language and can be cured and improved if there is any problem with them. (Pishghadam, 2013; Pishghadam, et al., 2020). In this study, resilience can be observed in some languages, which might be rooted in the cultural beliefs of individuals. If we discover the cultulings, we can improve society by raising individuals' consciousness and changing the language. Culture is referred to as the model of human activity and the symbols which make this activity important (Menacho-Vargas et al., 2021).

Family members turn into the axiosphere of values during intra-family communications. Repeated negotiation of refined, transmitted from generation to generation family stories, high assessment judgments not only contributes to the long-range latest broadcast of the most

significant information to the family but also form an axiosphere that includes values in human consciousness (representations, grades, tastes, ideals, norms, and habits) and the world of values.

In family discourse, the participants of the conversation have a significant common experience of communication, so they freely and quickly move from one topic to another, and in different thematic fragments, it is possible to identify a common axiological setting, which is based on the value constant well-being of close people. As it is mentioned in Kazakh proverbs, “Father is an unapproachable mountain, a mother is a spring at the foot of the mountain, and a child is a cane growing on the river bank”. In Kazakh families, the topic of family relations is also decided upon the basis of a general axiological principle: a man is the main person of the family, whose words considers as the law in the family and supporter of the family; a woman is considered as the homemaker of the family. Also, family communication is characterized by ease and openness; the home environment gives the opportunity to interact with family members closely and openly without any constraint (Smailova, 2006).

The narrative organization distinguishes the lingua-axiological aspect in the family discourse during family interactions (Galvin, 2006; Johnson, 2007; Loginova & Sheblanova, 2019; Preston & Niedzielski, 2011). Each family member has a distinct plot, rhythm, and intonation that appeals to the rest. The parents initiate the narratives and revolve around the themes of change, concern, and pleasure. Narratives can be in the form of lullabies or bedtime stories (Johnson, 2007). Also, greetings, farewells, addressing each other, discussing the most critical issues, plans, and establishing boundaries define family discourse. Communication can also be a phone conversation, moral talks with children, discussions of a holiday, purchasing of land, and quarrels between some members (Galvin, 2006). Each family member participates in the formation of a narrative by sharing their daily activities. For instance, they can tell each other how they spent their day during the evening family gathering (Loginova & Sheblanova, 2019). In sum, family discourse instills values

and traditions that will be passed from one generation to the next.

One of the fundamental values of a society is to start a family and to have children. Families relate all their happiness with their child’s birth, and they pay attention to their words and actions when talking to their children. This is informal training in language, communication, and values. Family values can also be influenced by tradition, religion, mass media, and social contexts. In sum, the family is the subtle, unique instrument of socialization that exposes exceptional human capabilities and relations that promote intimacy, equality, tolerance, and mutual understanding (Salikhova & Nilova, 2016). However, as individuals seek other interests (Agadjanian, 2017), the narrative of having an ideal family wears thin (Belsey, 2001). Belsey (2001) states that communication of family discourse has new emerging themes such as abortion, divorce, contraception, and same-sex relationships. For instance, Western countries have registered a divorce rate of approximately 40%, all emerging from domestic abuse, neglect of parental duties, and mistreatment of elders (Belsey, 2001; Figueroa & Tasker, 2014). These arguments suggest that family discourse must evolve to incorporate religious and political rhetoric.

Kaliuly (2019) states that family discourse has seven features: soul, nature, outlook, social situation, status, mood, and language proficiency. In family discourse, conversation participants have a significant common communication experience, so they freely and quickly move from one topic to another and to different thematic fragments. It is possible to identify a standard axiological setting that emphasizes the well-being of others (Kaliuly, 2019; Lai, 2018; Preston & Niedzielski, 2011). These values are reflected in proverbs and sayings; for instance, a famous Kazakh proverb states that “Watching (his) father the son grows up, watching (her) mother a daughter grows up” (Omniglot, 2019). Such proverbs outline the roles and hierarchies in families such that the family is an independent institution. Parents are role models for nurturing children and strengthening the family’s unity for generational continuity (Carbaugh, 2007; Galvin, 2006; Rusakov, 2010).

3. Methodology

3.1. Participants

The sociological survey was conducted among people from different kinds of families (nuclear families, single-parent families, extended families, and childless families). There were 167 participants (50 male, 112 female, and 5 did not indicate). The age of the participants was between 15 and 65.

3.2. Instrument

The following research questions were formulated to examine the link between axiology and family discourse:

RQ1. Which family values are the most important?

RQ2. Who makes the critical decisions in the family?

RQ3. Which traditions does the family practice?

RQ4. How do parents instruct their children?

RQ5. Are stories, legends, and fairy tales shared in the family?

All the study questions were given in one questionnaire, where the participants answered the questions related to distinguishing the role of family values and their connection with family talk. Survey results can be assessed as valid and reliable, as we were able to identify our research topic and participants' responses calculated correctly and clearly.

3.3. Procedure

3.3.1. Data Collection

Participants answered the questionnaire, which was prepared with the help of the google test. The survey was distributed through corporate emails. The participants were asked to invite their friends and family to achieve a mixed sample as part of the snowball technique. The questionnaire was conducted in order to clarify the importance of family values. The participants were informed that the study aimed to examine the formation of family values among various family structures (nuclear families, single-parent families, extended families, and childless families). They were also told that the study responses were

confidential and participation was voluntary. The study was carried out for six months. Survey questions were available to participants for about six months.

3.3.2. Data Analysis

According to the survey answers, we identified the importance of family discourse. The participants responded to the questions which were related to family values and helped to form the picture of family discourse that takes place in each family. The results emphasized that the given categories of values, such as love in the family, having a child, mutual understanding, spending time together, stability, and the role of family members, were estimated differently according to the types of families.

4. Results

RQ1. Importance of family values

Participants responded to eight questions investigating the importance of family values. The questions were rated on an 8-point scale. Figure 1 presents the participants' answers, where they were able to rank the values according to their importance from 1 to 8. The results revealed that family values could be divided into eight categories. Values such as family support, mutual understanding, love, parental agreements, and having a child in the family were rated higher than the other variants of values. Family stability (30.7%) and community support (11.4%) were not considered important in the current family context. Of course, from these results, we understand that these values are not so important for today's families. Maybe, it is because of the lack of responsibilities of parents, which results in the growing number of divorces. The results emphasize that the given categories of values are estimated differently in comparison with the time of our ancestors. In the past, for Kazakh families, first of all, it was important to have a child. Because they connected their life with their children. Unfortunately, having a child takes only the 4th place in our survey. It shows the great changes in the concepts of modern people. When people appreciate mutual understanding and spending time together, of course, those people know how to make meaningful discourse with each other. It means that those people know the

importance of national values, and they use them in their everyday conversation. Especially in extended families where they have grandmother, grandfather, and other members have family discourse. The old members of the family explain what is good and what is bad in their everyday speech, so young members of the family try to follow their words and directions.

From the presented results of the survey, we can notice that modern families don't pay much attention to the most important value like spending time together. Furthermore, when family members spend less time with each other, there cannot be any family discourse, which means that the importance of family is decreasing among the young generation.

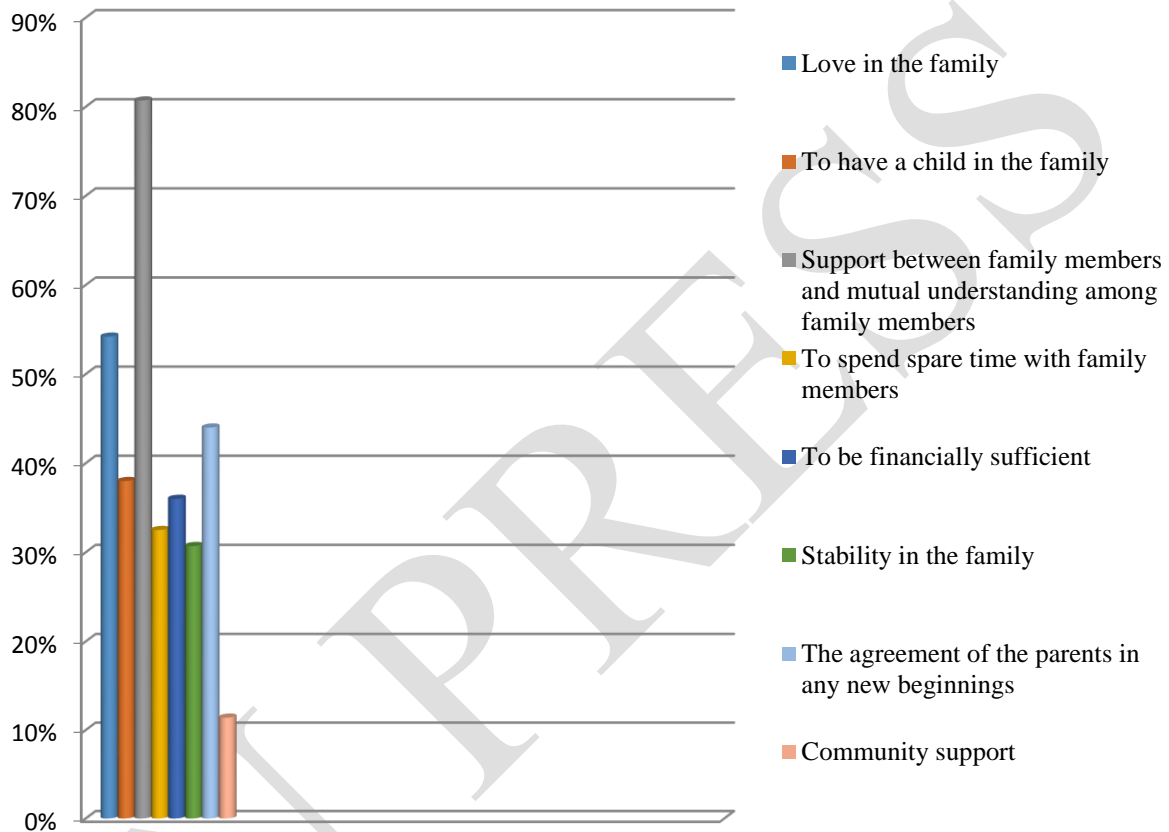


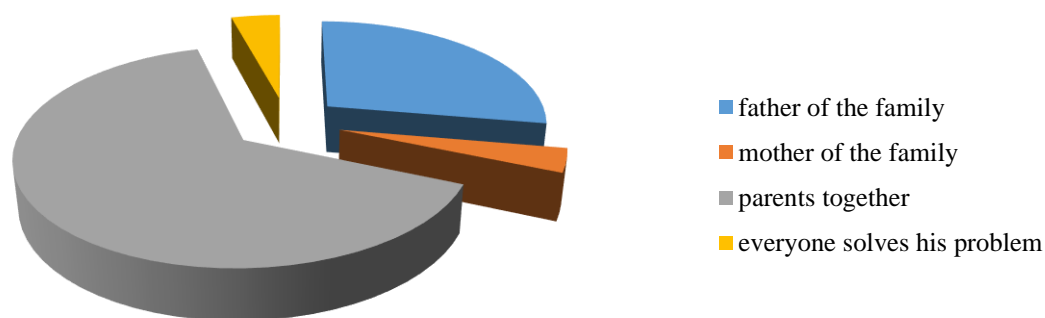
Figure 1
The Importance of Family Values

RQ2. Who makes the critical decisions in the family?

Our next question of the survey related to everyone. Here we do not distinguish families according to their types. The received results emphasize the role of the parents in the family, what family traditions people have in their family, and how people associate their children with the values of their family.

As shown in Figure 2, the results emphasized the members' roles in the family, family

traditions, and children's perceptions of the family. In most families, the decisions were made by both parents (64.5%). The rest were made by the father (27.7%), everyone (4.2%), and the mother (3.6%). More than half of the interviewed people consider that parent's decision is equally important in the family. The second position among the role of family members in research is taken by the father of the family. The father considers as the head of the family in Kazakh families, so the role of the father in making decisions is higher than the role of the mother.

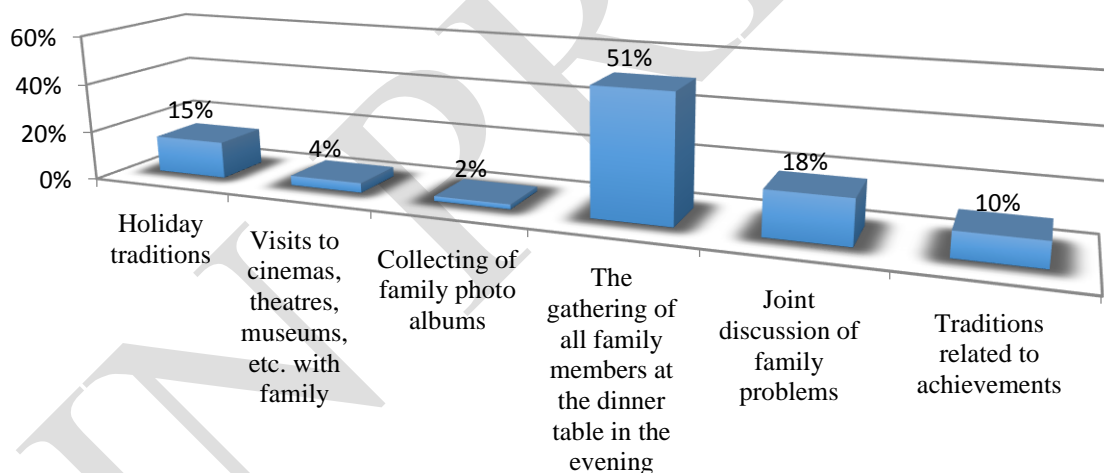
**Figure 2**

The Role of Family Members in Making Decisions

This result shows the lowest place in the survey, maybe because, in Kazakh families, everything is solved by the advice of the parents and old members of the family. According to the answers of interviewed people, only 4.2% solve their problem by themselves.

RQ3. Which traditions do families practice?

The task of the interviewees was to choose only three answers about which traditions belong to their families. As shown in Figure 3, participants gathered all family members for dinner (51%) as their most significant tradition practiced. The rest chose joint discussions (18%) and holiday traditions (15%).

**Figure 3**

Family Traditions that People Have in their Family

Every second interviewed person chose the gathering of all family members at the dinner table in the evening. For Kazakh people to have dinner together with their family members are important. Also, they do not start eating before the father of the family tells them a special wish, which is called “bata”- “blessings” and starts eating dinner first. Talking of “bata” is also one kind of family discourse because when

the head of the family tells his wishes, he uses national sayings and only good wishes for the success of his generation, and of course, it has its own axiological aspect. The blessings which are used by Kazakhs involve a person to morality, patience and perfection, mind and knowledge, and oratorical skill (Negimov & Kaziuly, 1985). Almost every fifth interviewed person chose holiday traditions and a joint

discussion of family problems and traditions related to achievements (the 1st step of a child, 1st word, admission to kindergarten, etc.) as the second main tradition in their family. In both traditions, people communicate, and there the axiological aspect of discourse takes place by saying wishes to each other, by telling stories of other people, and by singing national songs which have national values and words connected with national practices.

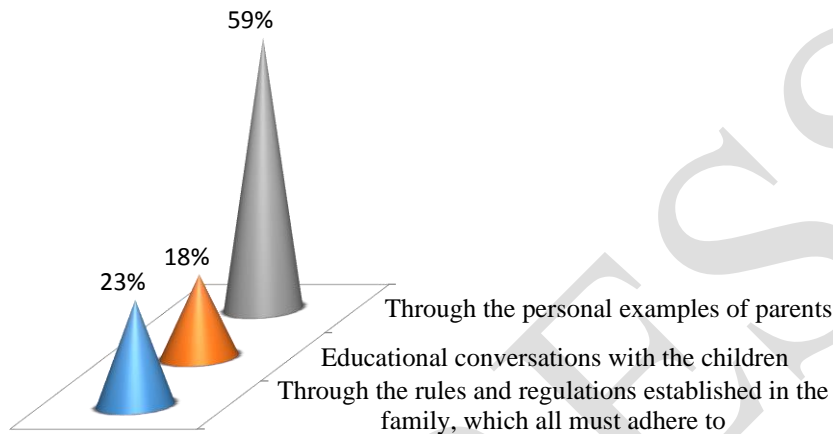


Figure 4

How do People instruct their Children with the Values of their Family?

Here, we can see that people think that parents' personal examples are the leading place in instructing their children with family values. Another place is taken by the rules and regulations which are established in the family. The last place is taken by the educational conversations with the children. Of course, the role of parents in the discourse is important, and parents should be a paragon to their children through their words and their actions.

RQ5. Are stories, legends, and fairy tales shared in the family?

As shown in Figure 3, 16% of families have discourse with their children. Telling stories is one kind of discourse with the children. By listening to stories, children can develop a passion for reading from a young age, and it will be the direction for the other life of the children. Through stories, children can learn more about life and the world. Telling stories allows children to experience different traditions.

RQ4. How do parents instruct their children?

As shown in Figure 4, parents instruct their children through examples (59%), rules and regulations (23%), and educational conversations (18%). The parents' role in the discourse is essential, and they should be a paragon to their children through their words and actions.

It can help develop an appreciation of their traditional values. In all, 25% of families tell stories to their children when their children demand or ask. It means that those kinds of families also do not have complete contact with their children. A total of 11% of participants answered that they wanted to tell stories, but they had no time. Of course, most people work from morning till night to support their children financially. Unfortunately, there is no communication and no discourse between family members. In all, 24% of interviewed people answered that there is no need to tell stories as their children were entertained by programs on TV or the internet (e.g., YouTube). This opinion ruins our society because here we can notice the absence of family traditions and rules in those families, and their children will do everything without any prohibition from their parents' side. Of course, there is no discourse between those parents and their children because everyone in the family is busy with their own deals.

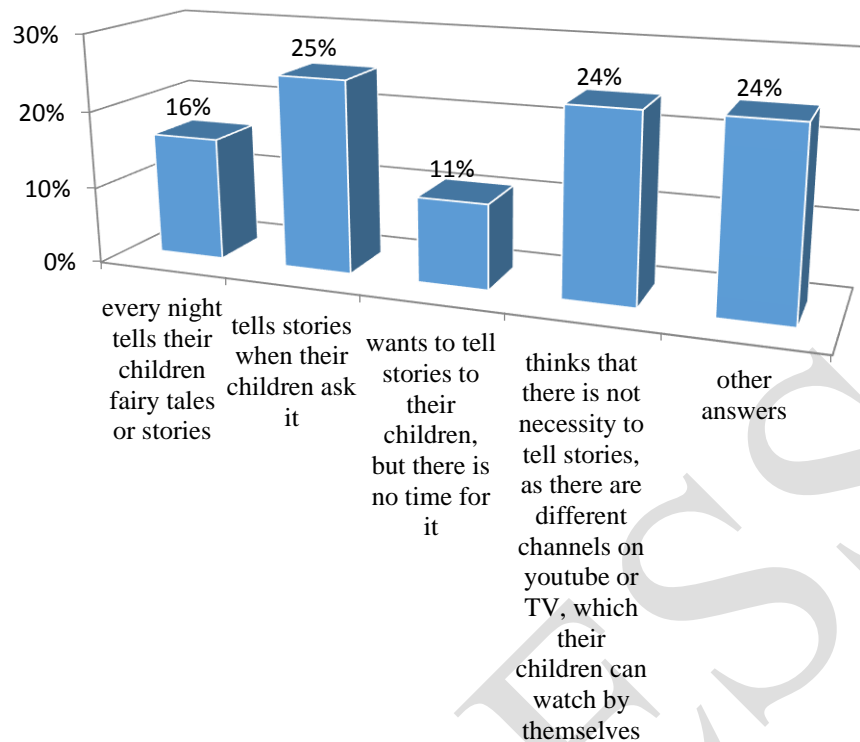


Figure 5

Are Stories, Legends, and Fairy Tales told to Children before Bed in your Family?

5. Discussion

In the modern era of globalization, the social role of the family and its resilience in society is especially acute. To preserve national identity in the family, it is very important to establish a communicative situation, that is, family discourse between family members. The strength of the family increases only by regulating everyday relationships and by discussing family issues. Parent-child relationships are critical in coping with change, disaster, or uncertainty. The current study builds on these studies to explore the specific family contexts that build resilience in children. The study explored diverse family structures from a random sample to examine the important family values. The findings revealed that changes in family structures had influenced the perception of values. The value of family stability was rated seventh before community support. These findings show that certain values are not important in modern and nuclear families. These findings can be explained by changes in parental responsibility that arise from divorce (i.e., single-parent families). Previous research (e.g., Blum-Kulka, 1990) revealed that previous families valued

procreation and believed that children were the glue in a marriage. However, these findings show that having a child is not a priority. Instead, individuals prefer to spend time alone (as opposed to spending time as a family). This finding might mean that family traditions have evolved (Agadjanian, 2017; Sabah & Du, 2018). Agadjanian (2017) posits that the content and meaning of traditions have been influenced by Orthodox and political rhetoric to pursue self-interests in a new socio-economic context. For instance, abortion, contraception, and homosexuality are openly discussed in the context of pro-life and pro-choice (Figuroa & Tasker, 2014). As family values, the concepts of abortion, contraception, and homosexuality have raised controversy between the church and policymakers (Osnoy, 2000). Research has explored how these concepts denaturalize family values (Belsey, 2001) and their influences on their development in society (Agadjanian, 2017; Figuroa & Tasker, 2014; Ryan et al., 2010). In sum, the evolution of family values stems from “the logic of opposing rights in favor of tradition, the law in favor of morality, and the individual in favor of community” (Agadjanian, 2017).

The current study builds on this research by outlining the categories of values and the construction of roles (e.g., decision-making) and traditions in family discourse. The findings revealed that both parents make decisions. These findings are reflected in Sabah and Du's (2018) argument that the family's values influence decision-making. For instance, children from Middle Eastern communities rely on their caretakers and parents to make decisions for them (Sabah & Du, 2018) which later influences other areas of their lives (e.g., academics). These results emphasized the role of the parents in the family, what family traditions people have in their family, and how people associate with their children (Johnson, 2007). The results revealed that most individuals prefer to gather at the dinner table in the evening. These findings were contradictory to those in the first research question. The difference might be attributed to generally spending time as a family or specifically having a meal (e.g., dinner) as a family. These findings also reflect common values of spending the evening as a family. For instance, Kazakhs treasure having dinner together as a family. They believe that the father has to make special blessings called *bata* before breaking bread at the dinner table. The special wish *bata* is an example of family discourse because when the head of the family tells his wishes, he uses national sayings and only good wishes for the success of his generation, and of course, it has its own axiological aspect. For example:

Dastarkhannyn bailygyn bersin. Dennin saulygyn bersin.
 Sharbagyn ken bolsyn. Tort kubylyan ten bolsyn.
 Ishi tolgan bau-baqsha bolsyn.
 Uiin tolgan bala bolsyn. Allahu akpar! (Albekov & Alpysbaeva, 2013).

The meaning of the given "*bata*": Let the table be rich, let your health be strong, let your garden be spacious, let the four sides be equal, Let there be a full garden, and there will be many children in the house. Thank God! In the given "*bata*" the phrase "Let the four sides be equal" means that all family members and relatives will be safe. Of course, a daily blessing before eating is the only way to preserve family values. It is safe to say that there will be a discourse among the family members who listen to the blessing. In general, this is a warm

relationship, which in turn becomes the basis for the stability of the family.

The study findings revealed that individuals recognize the roles and identities from family discourse. Also, parents transmit values and traditions to their children. There are emerging new values such as will, character, and desire for success, autonomy, independence, and intelligence. All the main difficulties in modern families stem from the lack of a full-fledged conversation in the family. As people's dependence on gadgets grows, so does family instability. Finding a common solution to family problems is to preserve family discourse as an important family value. This, of course, also determines the connection of family discourse with the theory of family resilience.

In the absence of a full-fledged family conversation and family discourse, there cannot be stability in the family. Using the results of the study obtained from the questionnaire, it can be argued that in the modern Kazakh family, many parents realize in the process of family education the values to which their own parents joined - here in the leaders, "hard work, honesty, and decency". From the other side - it is possible to observe the emergence of new values such as will, character, desire for success, autonomy, and independence, and intelligence. So, all individuals should strive for better by staying in contact with their families and upholding national values.

Although this was a small-scale study, the results suggest that the lingua-axiological aspect of family discourse is the basis of family resilience. Future larger-scale studies of family discourse could further enhance the theory of linguistics as well as explore the pragmatics of family discourse and its relation with the axiological aspect of language.

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