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## Linguistic representation of a parent's speech behavior in Kazakh Literature

Language as an anthropocentric phenomenon reflects the processes taking place in a society. One of these processes is family intercourse. Last decades show a sharp increase in negative trends when aggressive speech behavior prevails in family and school discourse in Kazakhstani community. The article is aimed at conducting linguocultural and psycholinguistic analysis of speech behavior of a parent represented in national literary works. The authors suppose that early literary works by Kazakh writers are of bigger interaction of traditions and principles to shape positive thinking in children. In the course of the analysis, language units representing different (positive or negative) speech behaviors of parents in the works of Kazakh writers from the early period to the present day were selected and then grouped into separate categories depending on the level of their influence on a child. This analysis revealed inconsistencies in parents' speech behaviors and identified the important role of speech attitudes in the formation of positive thinking and a worldview in children.

*Keywords:* speech behavior, family intercourse, national consciousness, linguistic image of a parent, Kazakh literature, speech attitudes, mind sets.

### Introduction

Any society and education are expected to focus on the priority of moral education for the younger generation, as it constitutes the core of a civilized community and family. As a carrier of moral values and norms of behavior, family institutions should ensure the correct perception of norms, traditions, and forms of cultural, social, and spiritual life by children.

The turn of the general linguistic paradigm to the studies of human factors in language over the last quarter of the 20th century has brought to the fore issues of communicative and speech space in which a person is involved. In modern research, five fundamental public institutions are distinguished, which are aimed at satisfying the most vital needs of a person: family and marriage, politics, economics, education, science, and culture [1]. As we can see, family is considered one of the most important, and therefore the linguistic description of communication processes within families is an urgent problem for the modern science of linguistics.

Recent studies have shown the interdependence of a parent's speech with the psycho-emotional state and personal development of a child. Namely, the scholars O.V. Suvorova and A.A. Shalina suggest that the image of a parent influences the formation of the moral image and behavior of a child [2]. In general, the issues of linguistic consciousness, linguistic personality and verbal behavior have been the subjects of study by many scientists [3–5]. In psycholinguistics, linguistic consciousness is treated as a result of mental activity verbalized in lexical units of national language [6].

Thus, the key constituents involved in the process of linguistic consciousness formation are culture, ethnos, and nation. In this regard, we argue that literary works as components of the cultural heritage of a nation can serve as empirical material for studying linguistic consciousness.

The aspect of analysis of family discourse in literary works has also been covered in some studies. In particular, A. Gatina analyzes family communication in literary texts from the view of the integrative approach, arguing that any literary piece of work reflects generalized image of a subjective reality [7].

One of the priority tasks in the modern Kazakhstani educational space is to breed national spiritual and moral values in the younger generation. At the same time, we consider national literary works to be the main means of transmitting a system of values and the medium of national culture. The future of any nation implies the equal transfer of education and upbringing, as well as the national language of this people, since language is a source of ideology, culture, and a system of values. In the search for a national educational ideal and in the justification of the social role of language in the education of the younger generation, national literary works impose significant potential.

The last decades have witnessed the misuse of the cumulative function of the language, a significant weakening of the national, cultural, and ethnostructural functioning of the language, and a decrease in the level

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of speech culture among young people in Kazakhstani society. In such conditions, it is difficult for the younger generation to maintain cultural positions that reflect the traditional humanistic orientation and values of a person. We see that the rapid development of social networks and internet technologies and the replacement of real communication with virtual ones are leading to the widespread spread of families with broken relationships, a shortage of communication between people, and a loss of language skills. In this regard, there was an urgent need to focus on the importance of the social role of the native language and to pay attention to understanding and explaining the importance of domestic culture at the stage of rapidly realized technogenic development.

Thus, in the frame of the study, we are to scrutinize the practice of national education of the Kazakh people in the works starting from folk literature up to the present day, to study and systematize language mechanisms of the initial spiritual principles of the Kazakh people, as this research will enable us to determine the main potential of moral education of the Kazakh ethnos. In particular, we argue that priority should be given to the pre-independence periods of folk literature, and it is necessary to study the heritage of the national education of the people from the fiction of the early period, since this period served to convey the position of the Kazakhs in the formation of national consciousness in a cleaner form. Through the analysis of the literary works written after the years of independence, we detected a huge gap and disorder in the representation of family education in Kazakh society, reflected in the analyzed linguistic units.

#### *Research Material and Methods*

The study is based on the empirical material selected from the literary works by Kazakh writers, which were conditionally divided into two periods: works related to the period before Kazakhstan gained independence (pieces of folk literature and classic literature) and modern literary works related to the Independence Years. The list of literary works subjected to linguistic and psycholinguistic analysis includes the following items: a collection of short stories by M. Magauin [8], *Kazino* by A. Altay [9], *Zhilannyn tili* by T. Quliyas [10], a historical novel *Bopai khanyim* by M. Aiyymbetov [11], *Elim-ai* by S. Smatayev [12], a collection of *Kazakh batyrlar stories* by B. Nurzheke-uly [13], a novel *Qasyret pen tagdyr* by S. Doszhan [14], a novel *Zhapanagy jalgyz uyi* by S. Zhunusov [15], a collection of stories by O. Bokey [16] and T. Akhmentzhan [17].

But in the article, we presented only a part of the whole study, as we are still carrying out the linguistic analysis.

The major methods applied in the study are linguistic analysis, which is intended to reveal the semantic meaning of lexical units depicting speech behavior, and psycholinguistic analysis of the same language units, which was used to consider pragmatic value and the level of their effect on children and systematize the selected linguistic units into 4 categories: invective vocabulary, sarcastic words, imperatives, and climactic narratives.

#### *Results and their Discussion*

Currently, there is a great variety of programs and sites where family issues are discussed in various formats and family members are provided with advice tailored to their needs and requests. Even popular celebrities are dealing with this issue. The newly-published publicity issues and other psychological literature appearing regularly provide various advice to people. As an example, the book entitled *Baqytqa bastar 70 naqty kenes* (70 real tips to happiness), written by an experienced psychologist, teaches women to be happy by suggesting different cues to different complicated family conflicts. One of the solutions provided by the author runs as follows: "If your family's income decreases, the reason is that you, as a woman, do not possess a new idea for motivating your man, who will bring the income. The same goes for raising children" [18].

As the author suggests, we have to generate positive ideas to motivate your child to study well. The problem of a person is in his inner self. As soon as a person has motivation or forces to make him move forward, the brain works tirelessly, and fresh ideas and innovative thoughts are generated. So, it is an intrinsic motivation (in modern terms) that a child must be provided from his or her birth, absorbed in the linguistic consciousness, and filled with the inner world, as a child also needs knowledge to be able to perceive advice. And now there is a question: What is the problem with family? To answer the question, we are going to analyze the pieces of modern literature to consider the problem of parent speech behavior and linguistic personality.

In modern literary works, the expressions related to family education used in the Kazakh family have undergone great transformations. The word *ainalayin* (used in various meanings to express deep love, admiration, and gratitude in direct addressing), which becomes the language brand, the National Code of the Kazakh peoples, was not found at all in the literary works under study. Moreover, other words like «*koshakanyim*»,

«*balapanym*» «*qozym*», «*botam*», and «*qulynshagym*», which are generally used to express maternal love, are also out of use in modern literature. They are mostly replaced by the language units with heart-hurting meaning or expressing commands, full of arrogance and blaming. For example, let us consider some examples depicting the mother-child and father-child dialogues below.

There is an extract from a mother-child dialogue:

-*Äkeñ endi joq. Ol men üşin ölgen, -dedi kenet. Joşy rölmnen alysyyp, ünsüz qaldy.*

-*Sen nege ündemeişiñ? **Bezbuirek!** Sen de sonyñ syñarysyñ...*

-*Estigim kelmeidi, Ol senderdiñ şarualaryñ. Basymdy qatyrma! Onsyz da qatyp jür...*

-*Bärine sen kınalı! Kempir ekeuiñ kınalı!*

-*Apamdy aralastyрма! Oğan raqmet aityñdar! Sen ekeuiñniñ östip şalqyp*

*jürgenderiñ – sol kempirdiñ arqasy. Apam öldi, sender de tenturep ketiñder. Aruaqqa auyz aşuşı bolma!*

[9; 19], where the expression **Bezbuirek**, by which a mother is addressing her child, blaming him for being indifferent to family problems. The word itself, **bezbuirek**, denotes a ruthless and merciless person [19; 103]. The woman is humiliating her son, comparing him with his father, as if she is trying to get revenge from the child for her partner's behavior. The whole dialogue consists of rebukes and abuse of words, which can definitely affect a child's attitude toward his parents and family relationship.

In the next extract from a father-child dialogue, we pay attention to the lexemes addressed to an adult son, with negative connotation: *donyz neme and mangurt*, by which a father called his son, who does not understand his mother tongue.

Batya, davai ketik, hvatit! – dep Serik büiyra aitty.

- *İ-i, balam-ai, bizdiñ tağdyrymyzdy qürtqan senderdiñ osy «davaiyñ» ğoi.*

*shyryly, ajarlynyñ bärin jalmauyzdai jütty emes pe? Odan da beri kel, bulaq suy köp auruga em, ydysqa küiyp alalyq, - dep eñsesi ezile soiledi.*

Starik, nichego ne nado, jelezo,mat!- dep jinsy shalbarynyñ qaltasynan

*shylymyn alyp, bir talyn tütatty [9; 34]*

- *Atalarymyz temekini bilmeitin edi, sen temekiniñ äkesin tanytady ekensin.*

*Ökpeñnen sautamtyq qalmas. Neniñ küiigi äketip bara jatqan»-dedi.*

*shto za küiik... starik, kazaksha ploho bilem, ya ne vinovat, - dep Serik sap -sary*

*altyndağan tısın aqsita küldi.*

- *Oipyr-ai, moynyma salyp, «seniñ tabanyña qadalğan şöñgır, meniñ mañdaiyma*

*qadalsyn» dep ösirgen edim. «shtonñ» ne, äi, **doñyz neme?** Adasqan ekem, aram öledi ekem. Aqymaq basym-ai!*

- *Batya, ä akimak ne znaiu, - dep Serik tağy da temekimin tütatty.*

- *Ol – akeñniñ basy.*

*Otsovski golova? Eto horosho!*

*Oi, **müñgürt neme!** -dep Äjik ayır kürsindi de, ishteı tünshyğyp qaldy. [10; 13]*

By this extract, the author intends to reveal a huge gap between fathers and sons, where a father could not realize his responsibility that his offspring lost roots of his ethnicity and did not even understand native language and offended him with humiliating words: *donyz neme* (means like a hog), *mangurt* denotes a person who loses his or her historical and national identity [20]. The word was first used in the novel by Ch. Aitmatov to describe a captive who was completely turned into a soulless slave and subordinate to a master.

As can be seen from the examples above, the parent-child relationship speech consists of invective vocabulary. Offensive, cursing language units are called invective vocabulary, one of the linguistic ranks that distinguish national culture. So, the linguistic units selected in modern literary works, applied to display the relationship between parents and children can be classified as follows:

1. Invective vocabulary including such lexical units as *onbaysyn*, *onbagyr neme*” (damn you, be cursed), *tegin jaman goy*, *teksyz* (literally: with bad family roots), *barynnan jogyn* (I wish you were not born), *shyrygen jumyrtqa* (lit: spoiled egg), *saldaqy* (fallen woman), *kokektyn jumyrtqasy* (lit.: a cuckoo's brood), *donyz* (swine), *bezbuirek* (ruthless), *o*, *sorly beishara* (the poor thing). All these listed language units are swear words spoken by parents towards their children and they describe the plight of parents who are upset about the wrong upbringing of their grown up sons and daughters.

2. Sarcastic words: *sormanday gana basym-ai* (lit.: my poor head), *qay enbegyn synyp edy* (lit.: by what work it deserved) *aqymaq basym-ay*(my silly head), *qor bolgan basym* (my poor head). Such language units

express regret and anxiety representing distorted relations between husband and wife, parents and children in a modern family.

3. Imperatives, expressing negative emotions: *qysqart, jeter endy* (stop it, that's enough), *jon uiretkendy qoindarshy, aralaspandar* (stop teaching me, don't interfere with), *menen aulag jurinder* (stay away from me), *aulag, menen aulag jurinder* (stay away), *tantypsyn* (don't talk nonsense), *khvatit* (from Rus.: that's enough), *kozime endy korinushy bolma* (lit.: don't show your face to me). These linguistic units depict the speech behavior of parents and children during intercourse when they are trying to stop quarrels, exposing no mutual understanding between them.

4. Climactic narratives (this term is introduced by the authors of the manuscript) includes such expressions as: *Aken endy joq* (now you have no father), *ol men ushin olgen* (he is dead for me), *koke deme* (don't call me dad anymore), *endy sende koke joq* (now you have no dad), *barine sen kinaly, kempir ekeuyn kinaly* (you are to blame, you and the old woman are to blame), *barynnan jogy* (I wish you were not born). We argue that such linguistic units are used by literary characters to express a implacable and definitive decision to terminate the parent-child relationship.

The above examples serve as evidence of a current family situation. It is known that a literary work, in most cases, shapes its plot and ideas based on real events. Although it is not built on specific data, we know that there are points where a character is a collective image of a person created by the time and social environment. In the examples given in our analysis where the issues of neglecting children's upbringing are highlighted, modern writers draw attention to the current state of family relations in our society. Language units, showing the helplessness of both father and mother, also inform about the increasing shortcomings of family education in modern Kazakh society.

As we proposed, the positive example of raising children in a Kazakh family is clearly presented in the story *Tazaynyn olymy* (The Death of Tazy) by M. Magauin, written in the period from 1960 to 1973. In the story included in the first volume of the 13-volume collection of stories, there are many episodes when a grandfather reads a fairy tale or epic to his grandson, or when even neighbors and elders gather to teach the main character, a teenager, through reading or reciting epical poems. As an example, here is an extract from the story:

*Jon-aq, qarağym. Jalğyzdyñ jary qūdai degen. Ol da osy sendei jalğyz. Boiyna otqa salsa janbaityn, suğa salsa batpaityn, atsa oq, şapsa qylyş oıpeitin qasiet, myñ san qolğa qarsy shabar qairat daryğan batyr bolğan soñ, dūshpandaryn mūqatyp mūratyna jetti. Ondai alyptar qazır joq. Biraq oner, bilim bar. Adamğa küsh berer, qanat berer, keudesine arystannyñ jüregin ornatar, kokiregine jūldyz jağar qūdiretti narse osy bilim. Oqy, qarağym! Tañrı tızgınnı oñdasa,, erteñ-aq ortañ qoldai azamat bolasyñ. Tek sol küнге qarajaiu jetip jurme.*

*Ekeu de unsız qaldy. Salden soñ Omar:*

- *Al, Ädiljan, atañnyñ eñsesi koterilip qalsyn, qissañdy oqyp jiber, - deidi.*

*Osy korimis kun saıyn derlik qaitalanady [8]*

*This passage reflects the wonderful family tradition formed by our ancestors over the centuries, outlining the importance of family education when a child is treated with respect. For example, a grandfather addresses his grandson as qarağym [21; 502], a word that, in direct meaning, denotes my darling. It is a form of affectionate addressing to youngsters in Kazakh culture. The grandfather, in each of his words, confers dignity and power on his grandson. The lexeme azamat [21; 30] in the collocation ortan qoldai azamat is also of deep psychological essence, by which in Kazakh culture people refer to a male who supports his dynasty or kin, or it can be used as praise, so the grandfather saying such words imposes great responsibility on the boy: the people around him are to support him for his reasonable, brave, and wise actions. So, the given extract represents an ideal example of decent speech behavior in a family relationship, when every word uttered by a parent can affect a child's growing mind and attitude towards the world.*

### Conclusion

Loss of traditional principles of national education is clearly seen in the everyday communication, reported in mass media news and other sources of information.

Within the course of the study, we have subjected to analysis different literary works, presumably divided into two definite groups to select lexical units for representing the speech behavior of a parent in Kazakh society.

Also, we have categorized the linguistic units displaying family discourse into certain groups. These categorizations revealed a negative trend in parent-child verbal communication and detected overuse of units with

negative and even aggressive meaning to display a distortion of the national linguistic image of a Kazakh parent in literary works. Particularly, such an image prevails in literary works relating to modern times, while writers of earlier periods focused on more positive and idealized images of parental education and behavior. Through the linguistic analysis, we have defined the strong interdependence of verbal behavior of a parent and emotional state and linguistic consciousness of a child.

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### Қазақ көркем шығармаларындағы ата-ананың тілдік мінез-құлық репрезентациясы

Тіл антропоцентристік құбылыс ретінде қоғамда болып жатқан процестерді көрсетеді. Осындай процестердің бірі — отбасылық қарым-қатынас. Соңғы онжылдықтарда қазақстандық қоғамдастықта отбасылық және мектептегі дискурста агрессивті сөйлеу мінез-құлқы басымдылық ие болған теріс тенденциялардың күрт өскені байқалады. Мақала ұлттық әдеби шығармаларда көрініс тапқан ата-аналардың баламен қарым-қатынасына лингвомәдени және психолінгвистикалық талдау жүргізуге бағытталған. Авторлардың пайымдауынша, қазақ жазушыларының ертедегі әдеби шығармаларында тілдік бірліктер балалардың позитивті ойлауын қалыптастыру үшін ұлттық дәстүрлер мен ұлттық ұстанымдарды қамти отырып, берілген. Талдау барысында қазақ жазушыларының шығармаларындағы ата-аналардың әр түрлі (жағымды немесе жағымсыз) сөйлеу мінез-құлқын білдіретін тілдік бірліктер тандалып алынды, содан кейін олардың баланың санасына әсер ету деңгейіне байланысты жеке категорияларға топтастырылды. Бұл талдау ата-аналардың сөйлеу мінез-құлқындағы сәйкессіздіктерді айқындады және балалардың позитивті ойлауы мен дүниетанымын қалыптастырудағы сөйлеу қатынастарының маңызды рөлін анықтады.

*Кілт сөздер:* сөйлеу әрекеті, отбасылық дискурс, ұлттық тілдік сана, ата-ананың тілдік бейнесі, қазақ әдебиеті, тілдік нұсқамалар, ойлау.

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## Языковая репрезентация речевого поведения родителя в казахской литературе

Язык как антропоцентрическое явление отражает все процессы, происходящие в цивилизованном обществе. Одним из таких процессов является взаимодействие человека в семейном кругу, а именно процесс общения родителей и детей. В статье рассмотрен анализ речевого поведения как отражение языкового образа родителя в литературных произведениях. Гипотезой исследования является предположение о том, что позитивное языковое сознание должно формироваться с раннего возраста через речевые установки, основанные на традициях и национальных принципах народа. Цель исследования заключается в сопоставительном лингвистическом анализе языковых единиц, репрезентирующих речевое поведение родителей в произведениях казахских писателей. Этот анализ позволит выявить различия в речевом поведении и определить роль речевых установок в формировании позитивного мышления у детей.

*Ключевые слова:* речевое поведение, семейный дискурс, национальное языковое сознание, языковой образ родителя, казахская литература, речевые установки, мышление.

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