The Ethnic Content of the Values Son and Daughter in the Kazakh Culture: Ethnopsycholinguistic Study of Family and Relative Values

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ABSTRACT
Purpose. The study is aimed at exploring the ethnic content of values ұл / son and қыз / daughter in the Kazakh language and culture bearers’ linguistic consciousness and determining their place in the system of family and relative values in the Kazakh culture at the level of the state. The problem under study is especially relevant in the context of transformation of Kazakhstani society, heterogeneity of language situation and cultural diversity across regions.
Methods. The study employed an ethnographic research design, which included a component analysis, an association experiment, and a ranking of values ұл / son and қыз / daughter by the representatives of the Kazakh nation. The study materials comprised linguistic data, obtained from dictionaries and encyclopedias of the Kazakh language, Kazakh paremias, and data of the association experiment. Semantic components of the values were defined and modelling of the association fields was conducted with further categorization of semantic gestalts.

Results. The analysis of Kazakh dictionaries, encyclopedias and paremias revealed the importance of raising children based on good examples in Kazakh families. A son in Kazakh culture is considered great happiness, luck, and wealth, as he is the successor of his father and the heir of the family house in the future, whereas a daughter is raised in especially strict conditions, though treated as a guest, considered the prosperity in the family, pampered and valued for her beauty and girlish behaviour. The association experiment’s results were in line with the analysis of proverbs, showing the common and different components in the association fields and semantic zones of the values. The ranking of values ұл / son and қыз / daughter confirmed our hypothesis.

Conclusions. Children are of utmost importance in the Kazakh culture, though the treatment and relation to a son and a daughter, as well as their place in the family differs because of their different roles and responsibilities.

Key words: cultural values, ethnic content, Kazakh language and culture bearers, son, daughter, association experiment, psycholinguistic study.

Introduction

In the current age of independent Kazakhstan, researchers are paying greater attention to the resuscitation of national traditions and crucial elements of culture, as well as the reassessment of core and cultural values (Dmitryuk et al., 2015). Studies of cultural values from an ethnic perspective have piqued the interest of psycholinguists, shedding light on general and specific characteristics that are present in the consciousness of a particular culture bearer and subconsciously determine the individual’s behaviour, values, and attitude toward the world. The family is the major cultural institution, offering essential definitions of responsibilities, status, and mutual duty (Schwartz et al., 2010).

In Kazakhstan’s psycholinguistics, the associative direction can be extremely effective for discovering ethnic constants (Kuzembayeva et al., 2019; Kuzembayeva et al., 2022), “a certain unchanging rod in
the collective consciousness of an ethnic group over a certain period of time” (Abramova & Dmitryuk, 2021). However, the ethnic content of Kazakh cultural values, namely the place and role of children in the system of family and relative values, has received little attention. The significance of studying this issue is established by the fact that parental preferences for sons or daughters exhibit a wide variety of patterns throughout the world (Arnold, 1997) and there is a different value and differential treatment of sons and daughters across cultures. Kazakh associative dictionaries contain values отбасы / family and қыз / daughter, though there were no studies conducted on the value ұл / son in Kazakh culture. The place and role of a son have always been important in any Kazakh family, whereas a daughter has always been treated as the most precious guest. Thus, the study seeks to fill this gap from the standpoint of psycholinguistic research.

The study is aimed at revealing the ethnic content of values ұл / son and қыз / daughter in the Kazakh language and culture bearers’ linguistic consciousness and determining their place in the system of family and relative values in the Kazakh culture at the level of the state. The study is especially significant in the context of the transformation of Kazakhstani society, heterogeneity of language situation and cultural diversity across regions.

**Literature review**

Every society or culture has its own “pyramid of values”, which is built on fundamental values that constitute a value archetype of specific people, ethnic groups, and societies’ mentalities. (Lapin, 1997). The foundation of any culture is its value system, which stays constant across time (Lurie, 1997).

Castro et al. (2004) define values as central or desirable goals, conditions, and/or characteristics that a group considers important and serve as standards to guide the selection or evaluation of behaviour, people, and events, and thus influence individuals’ behaviours, belief systems, and skills, and provide motivation behind individuals' actions. Any society’s culture consists of values on which there is broad agreement; actions of social institutions and individuals focus on them; they create a stimulating environment; their implementation binds
society together; they unite what is fragmented and universalize what is individual (Dyczewski & Slawik, 2016: 143).

The value framework of a particular ethnic group is displayed in the minds of its members in the form of images, the content of which is formed not in the process of perception of specific real objects, but exists as a series of alternating images of memories formed earlier when perceiving objects related to a fragment of culture, designated by the image of representation. As stated by Tarasov (2019), for a particular member of society the content of the value family comprises a stream of memories’ images of cultural objects related to the family sphere.

Kazakhstani society has been transforming over the last three decades, with complexly intertwining socio-cultural, political, economic, and technological processes (Biekenov & Tauekelova, 2012; Karipbayev et al., 2014), resulting in changes in living standards, values, norms, patterns of behaviour, and needs (Abdigaliyeva, 2012). The expansion of the market and changes in social interactions in independent Kazakhstan resulted in a shift in the value system (Mukhaev, 2007).

Investigating cultural values is of particular interest in the context of the heterogeneous language situation in Kazakhstan, caused by historical events and contacts with neighbouring countries. According to Bentya (2018), Kazakh culture in the north of the republic is closer to Russian culture and is represented by Kazakh and Russian elements with admixtures of other cultures living in the north such as Ukrainians, Poles, Belarusians, Azerbaijanis, Armenians, Chechens, Germans, and others, whereas culture in the south has preserved elements of the traditional Kazakh way of life to the greatest extent possible. Other nations living in this territory, including Uzbeks, Azerbaijanis, Tajiks, Tatars, Turks, Koreans, Kurds, and Uighurs, contribute to the cultural and linguistic variety.

Culture is founded on social interactions within and beyond the family, and cultural values are passed down from generation to generation through socialization processes. As a result, family values and intergenerational relationships are crucial parts of such interconnected processes (Trommsdorff, 2006). Family values actualize cultural and religious ideas and aims, influencing family structure and function (Meca et al., 2022).
The Kazakh nation’s worldview evolved through myths, stories, and folk poetic tales, which eventually became a storehouse of Kazakh philosophical knowledge. They may not have met European philosophization norms, but they did constitute a subset of Eastern philosophy (Altayev & Imanbayeva, 2021: 11). The family is the most important institution in Kazakh society for preserving traditions; the vitality of society and the state is dependent on its integrity because only a nation that values its language, history, culture, and traditions will be successful. Understanding patterns and processes in modern Kazakhstani families is critical for developing a comprehensive family policy (Bashmakov, 2013; Vakhitova et al., 2022).

Children have always been highly prized by the Kazakhs. There has always been a cult of the child in Kazakhstan, which is represented in folklore (Baby traditions in Kazakhstan, 2018). Kazakhs believe that a house with a child is bright and pleasant, whereas a house without children is like a grave. There is a tradition in Kazakh culture, according to which everyone who found out about the birth of the child tried to be the first to notify relatives and friends by shouting “сүйінші / suyunshi / announcement”. Everyone immediately understood that the person had come with good news and gave a gift.

Every family eagerly waits for the birth of a boy, because a girl is considered a guest, whereas a boy is considered an heir. Therefore, fathers begin to raise boys from an early age. Fathers act as an example for the future heir at home and try with all their might to make the child a master in every way. The eldest son in the family had a great responsibility – he was a support for the younger ones, and the youngest was inspired that he was the heir who remained to live with his parents and look after them in old age. The boy was especially appreciated by the Kazakh family, and even his first horse ride or participation in the housing economy was celebrated with close relatives and neighbours as токым қағар (saddle blanket shaker) and тырнақ алдысы (cutting nails) respectively (Argynbayev, 2005: 62). Son is considered the heir, the continuation of life, the owner of the family, the future of the nation, and the successor of the father in the Kazakh culture (Nursultankyzy, 2014).

Kazakhs consider girls as a key to paradise. Daughters were always pampered and seated in the highest place at the table – топ
Parents did not spare anything and gave everything they had to their daughters. A special delight in the birth of a daughter and a special emphasis on the clothes of a young girl is associated with the ritual of giving қалың мал (cattle) for a bride. A beautiful girl can attract the attention of a significant guy, who can ensure comfortable life and give valuable gifts to her relatives during the marriage (Elubay & Aldabek, 2022: 71–72).

Studies of cultural values from an ethnic perspective are becoming increasingly significant in psycholinguistics, which Tarasov (2004) considers to be the psycholinguistics of consciousness in the twenty-first century. Psycholinguistic word association experiments reveal a wide range of relationships stored in the human mind (Sinopalnikova & Smrz, 2004), and as “linguistic substitutes for reality” (Jung, 1910), they reflect the order of events in reality, how objects are organized in space, and how humans experience them. Based on mass association experiments conducted in Kazakhstan the Kazakh-Russian associative dictionary (Dmitryuk, 1978) and the Kazakh association dictionary were compiled (Dmitryuk et al., 2014). However, the value ұл / son is missing from both association dictionaries. There is currently no empirical evidence on Kazakh language and culture bearers’ conceptualization of the son, the son’s role in the system of family and relative values, and the ethnic content of the value ұл / son in Kazakh linguistic consciousness in comparison to the value қыз / daughter.

Research Questions and Hypothesis

The purpose of the study is to reveal the ethnic content of the values ұл / son and қыз / daughter in the Kazakh language and culture bearers’ linguistic consciousness and to determine their place in the system of family and relative values in the Kazakh culture at the level of the state.

The study seeks to answer the following research questions:

RQ1: How are cultural values ұл / son and қыз / daughter conceptualized in the Kazakh language and culture bearers’ linguistic consciousness at the level of the state?

RQ2: What is the place and role of a son and a daughter in the Kazakh family?
We hypothesize, that even in modern times, the importance of sons is higher than that of daughters in Kazakh families due to their different roles, duties, and values.

**Methodology**

The ethnographic research design was employed in the study of values ұл / son and қыз / daughter in the Kazakh culture, which included a component analysis and an association experiment to reveal their ethnic contents in the Kazakh language and culture bearers’ linguistic consciousness at the level of the state, and a ranking of the values to determine their place and importance in the system of family and relative values.

Revealing the content of cultural values is possible at three levels: (1) analyzing the official level of public consciousness through defining values in dictionaries and conducting a component analysis, (2) analyzing the ordinary level of public consciousness through conducting an association experiment and defining semantic zones, and (3) analyzing the intermediate level of public consciousness through studying explanatory dictionaries, phraseology and paremias (Tarasov, 2012: 14–15).

The study materials comprised linguistic data, obtained from dictionaries and encyclopedias of the Kazakh language, Kazakh paremias, and data of the association experiment. The free association experiment was conducted with native speakers of the Kazakh language. Five hundred and sixty-three Kazakh language and culture bearers representing different age groups and regions of Kazakhstan participated in the experiment. Participants were asked to provide associations with the given values, which were further analyzed by modelling associative fields and categorization of semantic gestalts. According to Karaulov (1994), one method of analyzing association fields is defining semantic gestalts, which are one of the ways of representing knowledge about the world in the linguistic consciousness of people. The semantic gestalt is based on the semantic categorization of the association field’s components and includes several semantic zones, indicating features and notions of the stimulus, typical of respondents’ language consciousness.
Ranking of values ұл / son and қыз / daughter by the Kazakh language and culture bearers to determine their significance was conducted using a five-point Likert scale (5 – Very Important; 1 – Not Important) among the Kazakhs representing various regions of Kazakhstan – Central, North, South, and West, age groups and genders. Differences in the relevance of values as viewed by the Kazakh language and culture bearers were examined and the mean values of ranking the importance of a son and a daughter were comparatively analyzed.

In line with research ethics, the prior informed consent of the experiment respondents was obtained, and the purpose and objectives of the study and issues of anonymity were clarified.

**Results**

The lexeme ұл / son is defined in Kazakh dictionaries as “a man, a boy” (EDKL, 2008; DKLL, 2011; KD, 2013); the other frequent meaning is “a man who cares about the nation”, which occurs in two dictionaries (EDKL, 2008; KD, 2013).

The lexeme қыз / daughter is defined in Kazakh dictionaries as “a female child, a female baby”; “an unmarried girl”; “a person, a guy is dating; a bride, a guy wants to marry” (EDKL, 2008; DKLL, 2011; KD, 2013).

Proverbs contain the wisdom of people accumulated over the centuries, implicitly express the true attitude of society to a particular phenomenon, and help to form an idea about the content of value and alterations in it, caused by changes in society. Kazakh proverbs containing the words ұл / son and қыз / daughter were collected and then divided into groups based on the principle of semantic proximity (Tarasov, 2019). As a result, we got semantic components of the values and their representation in Kazakh linguistic culture.

The analysis of paremias related to a son in the Kazakh language shows that it is a great happiness, luck, and wealth (быт) in the Kazakh family when a son is born:

Ұл – атаның сыры, екі көзінің нұры. / The son is the father’s secret, the light of his eyes;

Алты ұл тапқан қатынды ханым десең болады. / You can call the woman, who gave birth to six sons, a lady;
A woman who gave birth to a son is a happy / wealthy woman.

The value of having a daughter is shown in the following Kazakh paremias, from which it is evident that daughters are loved for their beauty:

Қыз оссе – елдің көркі, ғұл оссе жердің көркі. / The beauty of the country when a daughter grows up; the beauty of the Earth when flowers grow;

Қыз ауылдың көркі, Жігіт ауылдың еркі. / The girl is the beauty of the village; the guy is the will of the village;

for their whims:

Қыз назы қырық кісіні мас қылады. / A girl’s whims intoxicate forty people;

Ән сазымен, қыз назымен. / Song is nice with its music; a girl is nice with her whims;

Қыздың жолы жіңішке. / The girl’s path is thin;

Қыз бала өкпешіл болса, Қалың малы қоп болар. / If a daughter is touchy, much cattle will be given;

Қызы бардың назы бар. / Those who have a daughter, have whims;

қызык жолы қырық кісінің жолын бөгейді. / A girl’s path blocks the path of forty people;

and for their flirtatiousness:

Қыз кылығымен сүйкімді. The girl is charming with her temper;

қызык үйде, қылығы түзде. / My daughter is at home; her behaviour is out;

With a girl’s behaviour, with a boy’s conscience.

The proverb "Қызды асырай алмagan құң етеді, ұлығы асырай алмған құл етеді. / Those who cannot raise a daughter make her a maid; those who cannot raise a son make him a slave” indicates that upbringing of children is of utmost importance for Kazakhs. Parents try to raise their children on a good example, either own or other people’s:

Ұлың өссе ұлы жақсымен ауылдас бол, қызың өссе қызы жақсымен ауылдас бол. / If your son grows up, be a neighbour (share a village) with a person who has a good son; if your daughter grows up, be a neighbour (share a village) with a person who has a good daughter.
Kazakhs believe that a son will follow his father’s example, as a father is responsible for a son’s upbringing, whereas a daughter is raised based on her mother’s example. It is considered a shame if children demonstrate bad habits or deeds, and their parents are to be blamed for that:

Әкені көріп ұл осер, аланы көріп қыз осер. / A son grows up seeing a father, a daughter grows up seeing a mother;

Ұлдың ұяты әкеге, қыздың ұяты ішкөп. / The shame of a son is on the father; the shame of a daughter is on the mother;

Қыз анадан үйренбей онее алмас, Ұл атадан үйренбей сапар ішкөп. / A daughter cannot be raised without learning from her mother, a son cannot travel without learning from his father;

Ұл әкылы қош көрмес ата үлгісін көрмесе, Қыз жақылқан ас бермес ана үлгісін көрмесе. / A son will not follow advice if he is not raised based on his father’s example; a daughter will not treat guests if she is not raised based on her mother’s example.

A son is considered a successor, who will continue his father’s business:

Ұл туса әкеге кармап. / If a son is born, he will become like his father;

Атадан ұл қалса – өзі қалғаны, қыз қалса – ізі қалғаны. / If there is a son from a father, the father remains himself; if there is a daughter, his trace remains;

Ұлдың құпі құп емес, атадан мал қалмаса, Ата малы пұл емес, баста ақыл болмаса. / The son’s day will not be good, if there are no cattle left from the father, the father’s cattle are not the wealth, if there is no mind in the son’s head.

Moreover, a son becomes the heir of his parents’ house in the future:

Ұл – қоңыс, қыз – оріс. / A son is a settlement; a daughter is a field;

Ұл ұйіні көркі, қыз еліні көркі. / A son is the beauty of the house; a daughter is the beauty of the country.

In the Kazakh family a son is responsible for his parents, he should care for his elderly parents and support them when he grows up:

Атадан жақсы ұл туса елінің қалғаны жейді; Атадан жаман ұл туса елінің малың жейді. / If a father’s son is good, he will care for his nation; if a son is bad, he will eat the nation’s cattle;

Дәулетті ұл – ошактың қоры, Дәулетсіз ұл – атаның соры. / A wealthy son is the funds of a house; a poor son is a father’s scourge;
A good daughter-in-law is like your daughter, a good son-in-law is like your son. Kazakhs consider that a daughter brings prosperity to her parents, that’s why they try not to upset her and raise her in love:

Қыздың қабағында құт бар. / There is prosperity on a girl’s brows;
Қыздың қабағы күлімдесе – құт келеді. / If a girl smiles, there will be prosperity.

To marry a girl a groom and his parents should give қалың мал / cattle to a bride’s parents, the amount of which takes into account a girl’s level of education, family status, and a groom’s wealth:

Қызда қырық көліктік бақыт бар. / The girl has forty-car happiness;
Қызда қырық қоліктік құлімдесе – құт келеді. / The girl’s value is forty-seven; Қыз ат байлатар. / A daughter will make horses tied;
Ұл – қоныс, қыз – өріс. / A son is a settlement; a daughter is a field.

Kazakhs strictly raise their daughters, considering that a good daughter should be shameful, modest, and respectful to elders:

Қыз өсірсең ұятымен. / Raise a daughter with shame;
Қызды қымтап ұстаған ұялмайды. / Those who raise a daughter with restrain will not be ashamed;
Әке тұрып ұл сөйлегеннен, шеше тұрып қыз сөйлегеннен без. / It is not good when there is a father and a son talks; it is not good when there is a mother and a daughter talks.

Kazakhs always pamper a daughter, as they know that she will marry one day and leave her parents’ house:

Кетер қызды кекілінен сипа. / Pat on a daughter’s fringe as she will leave;
Қыз – қоңақ. / A daughter is a guest;
Қызыңды құпты өрісіна қоңдырғанша құт, ұлынды ота өсі болғанша құт. / Care for your daughter until landing her in a blessed place, and care for your son until he becomes an heir of the house (marries).

From her early childhood, a daughter in the Kazakh family is considered a guest, an outsider. Parents understand that a daughter will become a mistress of another family, she will serve and take care of the elders of that family. That’s why parents try to treat a daughter with their best:
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Those who marry off a daughter have no red left;

A daughter’s destination is a husband; a son’s destination is a mill;

A daughter is raised to understand her duty of becoming a wife and a mother in the future:

When a girl gets married, forty girls have a dream;

The sitting girl finds her place;

A road connects two villages; a girl connects two families.

She should stay with the family of her husband after marriage no matter how much she may miss her parents:

A daughter is not patient when thinking about her relatives after marriage.

A daughter’s divorce was not accepted by parents and it is considered bad if a daughter often visits her parent:

The daughter who came back is bad, the enemy who came back is bad;

A bad girl often visits her relatives (after marriage), and a bad husband often visits his wife’s relatives.

The semantic components of values ұл / son and қыз / daughter in the Kazakh paremias are presented in Table 1.

### Table 1
Semantic Components of Values ұл / SON and қыз / DAUGHTER in Kazakh Paremias

<table>
<thead>
<tr>
<th>Son (Total 20)</th>
<th>Daughter (Total 39)</th>
</tr>
</thead>
<tbody>
<tr>
<td>The heir of parents’ house (15.0%)</td>
<td>Guest (7.7%)</td>
</tr>
<tr>
<td>Importance of a good upbringing (15.0%)</td>
<td>Other people’s (23.1%)</td>
</tr>
<tr>
<td>Successor (15.0%)</td>
<td>Importance of a good upbringing (10.3%)</td>
</tr>
<tr>
<td>Parents’ happiness (15.0%)</td>
<td>Successor (2.6%)</td>
</tr>
<tr>
<td>Raised based on father’s example (20.0%)</td>
<td>Beautiful (5.1%)</td>
</tr>
<tr>
<td>Support of the family (15.0%)</td>
<td>Whimsy (15.4%)</td>
</tr>
<tr>
<td></td>
<td>Flirtatious (7.7%)</td>
</tr>
<tr>
<td></td>
<td>Raised based on mother’s example (12.8%)</td>
</tr>
<tr>
<td></td>
<td>Brings prosperity (15.4%)</td>
</tr>
</tbody>
</table>

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The association experiment with the stimulus word ұл / son resulted in 604 associative responses. The association field structure consists of 154 components (different reactions), of which 83 components are stated only once (individual associations (IA), and non-responses amount to 4. Based on the frequency of lexical associations, the AF including the centre, the near periphery, the far periphery, and the outer periphery was determined. The centre of the association field ҰЛ / SON includes the most frequent reactions such as Өтән қорғанышы / defender of the homeland (50), (әулетті, отбасының, тұқымның, ұрпақ, ұлт, із, жекен е) жалғасы (-тырушы) / successor (of family, nation, generation, trace, father) (30), ұрпақ / offspring (30), бала / child (28), ер / male (24).

Negative conceptualizations of the value ұл / son include ʻақымақ адам / stupid person’ (1), ‘қатынқұмарлық / womanizer’ (1) and make 0.34% of the total associative reactions.

The association experiment with the stimulus word қыз / daughter resulted in 930 associative responses. The association field structure consists of 159 components (different reactions), of which 76 components are stated only once (individual associations (IA), and non-responses amount to 4. Based on the frequency of lexical associations, the AF including the centre, the near periphery, the far periphery, and the outer periphery was determined. The centre of the association field ҚЫЗ / DAUGHTER includes the most frequent reactions such as (ең) әдемі (-лік) / beauty (167), (болашақ, балаңың, ертеңгі, аяулы, эл, кішкентай) ана / mother (68), нәзік (жан, адам, жаратылыс, тұлға, -тік символы, белгісі) / tender (67), (болашақ) әйел / woman (48), қызым/my daughter (38), ұрпақ, бала, ұлт тәрбие (беруші, ошагы, -лі, -лілік) / upbringing (31), (үйдін, әмірдін, жарқыраған) ғұл / flower (22).

There were no negative associations in the association field of the value қыз / daughter.

The associative field ҰЛ / SON is categorized into fourteen semantic zones, in which the components are given in decreasing order of their frequency:

Отбасы мүшесі, адам/Family member, person: ұрпақ/offspring 30, бала/child 28, ер/male 24, ер бала/boy 16, еке/father 15, ара/brother 12, жігіт/young man 12, адам/person 9, ереке/man 8, қыз/girl 8, ер адам/man 6, іні/younger brother 6, ер адам жынысы/
male gender 4, ұл/son 4, ата/grandfather 3, ер жігіт/man 3, жас бала/young boy 3, бауыр/blood relative 2, дос/friend 2, отбасы/family 2, перзент/child 2, ұлт/soul owner, жыныс/sex, еркек тұқым/male offspring, нәресте/baby, немере/grandchild, ру/tribe, сәби/baby, сын/boy, classmate;  

Ел қорғаушысы/Homeland defender: Отан қорғанышы 50, батыр/batyr 12, бес қару/five weapons, болашақ батыр/future hero, қазақ/Kazakh, Отан қайраткері/figure of the Motherland, ұлт тірегі/support of the nation, халықтың ұлы/son of the people;  

Ұрпақ жалғастырушы/Successor: (әулетті, отбасының, тұқымның, ұрпақ, ұлт, із, екенінің) жалғасы (-тырушы)/successor (of family, nation, generation, trace, father) 30, мұрагер/heir 16, шанырақтың (үйдің) иесі/owner of the house 15, болашақ/future 3, ұлт/soul of the house 15, ұлт/tribe, атаман/leader;  

Қолдау, көмек/Support, help: тірек/support 19, жауапкершілік/responsibility 9, асыраушы/breadwinner 8, отбасы tiperi/support of the family 8, қамқоршы/guardian 7, қамшы ұстар/whip 7, болашақ/future 3, ұлт/soul of the house 15, ұлт/tribe, атаман/leader, атаман/leader;  

Биологиялық же ийлік характер: намыс/honour 8, мінез/character 3, абырой/honour 2, ер мінезділік/manly character 2, өз сөзінде тұратын/true to his word 2, салмақты/weighty 2, сын/criticism 2, тәзімді/enduring 2, ұлы адам/great man 2, ауыр жұмыс/hard work, еділет/justice, әділет/justice, әйші/whip part of the hygienic process, such as cleaning the foreskin from secretions, борыш/duty, ерік/will, жігер/courage, кішіпейілділік/humility, қатынқұмарлық/womanizer, кадіп/dignity, кұрмет/respect, міндет/duty, көлімдіс/calm, сеним/trust, ылқабылай/polite, сынай/test, ұлт/tribe, тестостерон/testosterone, тестілік/nobility, шешім/decision, шыдамдылық/patience, ұлтың жолы ұлы жол/son’s path is a great
path, ұат/shame, ұлкен/big, ұан/кhan, шуақ/sunshine, ұйленбекен/unmarried, ұйлену керек/should be married;

Батыл, мықты/Brave, strong: мықты/strong 9, құш/strength 8, жіреп/courage 5, батыл/brave 4, ер жүрек/courageous 3, қайсарлық/courage 2, өжет/courageous 2, қайрат/courage, қорғаушы/protector;

Бақыт, арман/Happiness, dream: бақыт/happiness 6, арман/dream 5, мактаныш/pride 4, туғанда құн туар/sun rises when he is born;

Ақылды/Intelligent: саналы ұрпақ/conscious generation 4, ақылды/smart 2, ақымық адам/stupid person, қорғаушы/protector;

Білім, тәрбие/Education, upbringing: тәрбие/upbringing 8, білім/education, ерекше тәрбие/education, онере/morality, тәртіп/discipline;

Келбет/Appearance: қыска шаш/short hair 2, әдемі/handsome,

Қошбасшы, басшы/Leader, head: баскаруши/ruler 3, басшы/leader 2, өткен қызым/daughter 2, қорғаушы/protector;

Жақын, сүйікті адамдар/Close, beloved people: жүрегім/my heart 2, қызым/daughter, қарындас/younger sister (of man) 15, (аяулы, болашақ, сүйікті, асыл) жар/spouse 14, тәте/aunt 12, бойжеткен/girl 10, жеткіншек/teenager 10, ана/elder sister 8, бикеш/maiden 8, қанақтама/-шек/daughter-in-law 7, (ұқытшы, ұәге ұйдегі, ұйді) қонақ/guest 7, (болашақ, оқшы) ұрпақ/generation 7, және/grandmother 6, эпке/elder sister 6, жаныя/family 6, сіңілі/younger sister (of woman) 4, (ертенгі) отанасы/mistress of house 3, отбасы/family 3, жаныя/family 2, қатын/woman 2,
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Келбет/Appearance: (ұзын) шаш/(long) hair 8, бұрым/braid 5, сәң/fashion, сымбатты/elegant;
Отақ, мемлекет/Homeland, state: елдін ертеңі/tomorrow of the country 3, азаматша/citizen 2, елдің көркі/beauty of country 2, елдің бесінін тербетуші/rocks the cradle of the country, ел болашагы/future of the country, елші/ambassador, ел/country, қоғам дамытушысы/community developer, Отаңшыл/patriotic;
Урпак жалғастырушы/Successor: сөрик/successor 5, ұрпақ жалғастырушы (таратушы, қобейтуші)/successor of family 5, әмір жалғасы/continuation of life, із/trace;
Айрықша/Special: ерекше/special 4, (ең) керемет жаратылыс)/wonderful 3, басты адам/main person, мактаныш/pride, орны айрықша/special place;
Қолдау, комек/Special, help: (отбасын, ел) асыраушы/breadwinner 2, ата-анасының комекшісі/helper of parents, қоғам дамытушы/special person, аманат/commitment, қолдаушы/supporter, орны айрықша/special place;
Шаруа/Housewifely: ұзын/nimble 2, әмбебан/universal, тазалық/cleanliness, тамақ жасау/cooking, тиянақты/meticulous, тон пішер/craftswoman, үй қоғам дамытушы/special person, аманат/commitment, қолдаушы/supporter, орны айрықша/special place;
Нысан/Object: ән/song, жібек/silk, көйлек/dress, сый/gift, сырға/earrings, сәукеле/saukele, тұмар/amulet, үйдің айнасы/mirror of the house;
Байлық/Wealth: (үйдің, отбасының ырыс-) береке/prosperity 4, байлық/wealth 2, ұлттың қазынасы/treasure of the nation;
Құрметті/Respected: кұрметті/respected 3, сыйлы (-тық)/respect 3;
Батыл, мықты/Brave, strong: батыл (-дық)/brave 2, мықтылық/strength, тәзірменді/resistant;
Шуақ/Sunshine: күннің сәулесі/beam 2, ата-анасының нұры/parent’s light, шуак/sunshine;
Түс/Colour: қызыл/red.

Figure 1 presents the ratio of semantic zones in the association fields of the values under study.
The most voluminous semantic zones in the associative field ҰЛ / SON are “Family member, person” (34.3%), “Heir” (14.8%), “Homeland
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defender” (10.8%), “Support, help” (10.1%), “Manly character” (8.8%), “Brave, strong” (5.8%).

**Figure 1**
The Ratio of the Semantic Zones of Values ұл / son and қыз / daughter

The most voluminous semantic zones in the associative field ҚЫЗ / DAUGHTER are “Family member, person” (35.27%), “Beautiful” (22.9%), “Girlish characteristics” (10.86%), “Virtue” (5.7%).

Ranking of values ұл / son and қыз / daughter by the Kazakh language and culture bearers to determine their significance was conducted using a five-point Likert scale (5 – Very Important; 1 – Not Important) among the Kazakhs representing various regions of Kazakhstan – Central (Karaganda and Ulytau regions), North (Northern Kazakhstan, Kostanay, Pavlodar, and Akmola regions), South (Zhetsu, Almaty, Zhambyl, Turkestan, and Kyzylorda regions), East (Abay and Eastern Kazakhstan regions) and West (Atyrau, Western Kazakhstan, Aktobe, and Mangystau regions), age groups and genders.

Differences in the ranking are displayed in Figure 2.

As seen in Figure 2, the value of a son is greater than that of a daughter across all regions, genders, and age categories in Kazakhstan, except for respondents over the age of seventy. This is explained
by the senior people’s perception that it is a daughter who cares for elderly parents and attempts to be nearby, yet in the Kazakh family, it is a son (typically the youngest son) who is in charge of caring for ageing parents.

Figure 2
*Differences in Ranking the Values across Regions of Kazakhstan, Age Groups and Genders*

**Discussion**

The study was aimed at revealing the ethnic content of the values ұл / son and қыз / daughter in the Kazakh language and culture bearers’ linguistic consciousness and determining their place in the system of family and relative values in the Kazakh culture at the level of the state.

To answer research question 1 (How are cultural values ұл / son and қыз / daughter conceptualized in the Kazakh language and culture bearers’ linguistic consciousness at the level of the state?), the component analysis and the association experiment were conducted. In line with Tarasov (2012: 14–15), stating that revealing the ethnic
content of cultural values is possible through analyzing various levels of public consciousness – official, ordinary, and intermediate, we analyzed the representation of values ұл / son and қыз / daughter in Kazakh dictionaries, proverbs and the association data.

The analysis of proverbs demonstrated that having a son in Kazakh culture is considered a great happiness, luck, and wealth. Sons are the successors of their fathers and family. A son (the younger one) becomes an heir of the family house in the future. Thus, he must be intelligent, able to earn money, support and care for his parents. Daughters in Kazakh families are treated as a guest, for their duty is to get married and care for their husband’s family. A daughter is pampered and valued for her beauty, whim, and nice and flirtatious behaviour. Kazakh proverbs demonstrate the material value of having a daughter, as, when she marries, the groom’s family pays for the girl. A daughter is considered the prosperity in the family.

Kazakhs understand the importance of raising children based on good examples. Sons are to follow their father’s model, whereas daughters are to be like their mothers. Daughters are raised in especially strict conditions, and it is considered a shame for the parents if children are ill-mannered.

The common semantic components of values ұл / son and қыз / daughter explicated from Kazakh proverbs are “Importance of a good upbringing” (son – 15.0%, daughter – 10.3%), “Raised based on father’s / mother’s example” (son – 20.0%, daughter – 12.8%), and “Successor” (son – 15.0%, daughter – 2.6%). The most voluminous semantic components of the value ұл / son are “Support of the family” (20.0%) and “Raised based on father’s example” (20.0%), whereas the most voluminous semantic components of the value қыз / daughter are “Other people’s” (23.1%), “Brings prosperity” (15.4%), and “Whim” (15.4%).

The most frequent associations of the value ұл / son are Отан қорғанышы / defender of the homeland, отбасының жалгасы / successor, ұрпақ / offspring, бала / child, er / male, whereas, the most frequent associations of the value қыз / daughter are эдемі / beautiful, болашақ ана / future mother, нәзік / tender, (болашақ) әйел / woman, қызылым / my daughter, тәрбие / upbringing, (үйдің, омірдің, жарқырған) гүл / flower of house, life that go in line with proverbs analyzed.
The most voluminous common semantic zone in the associative fields of values ұл / son and қыз / daughter is “Family member, person” (son – 34.3%, daughter – 35.27%). The largest semantic gestalts of the value ұл / son are “Heir” (14.8%), “Homeland defender” (10.8%), “Support, help” (10.1%), “Manly character” (8.8%), “Brave, strong” (5.8%), whereas the largest semantic gestalts of the value қыз / daughter are “Beautiful” (22.9%), “Girlish characteristics” (10.86%), “Virtue” (5.7%).

To answer research question 2 (What is the place and role of a son and a daughter in the Kazakh family?), a ranking of values ұл / son and қыз / daughter was employed. Our hypothesis, that even in modern times, the importance of sons is higher than that of daughters in Kazakh families due to their different roles, duties, and values, was proved in the study. The analysis indicated a higher value of son than that of daughter across all regions, genders, and age categories in Kazakhstan, except for respondents over the age of seventy. We assume, that senior people consider their daughters to care for them and to be nearby.

Similar results of ranking at the level of the state despite heterogeneous Kazakhstan indicate the unity of the sociocultural space in Kazakhstan. However, at present the heterogeneity of the language situation in Kazakhstan is addressed by the government, trying to balance the north and south, thereby ensuring the cultural and linguistic homogeneity and internal stability of the country. In addition to language planning, including strengthening the status of the Kazakh language and expanding the scope of its use, internal migration, when the population from the southern regions of Kazakhstan, with the support of the state, moves to the northern regions with families, is underway.

Conclusion

Summing up the exploration of the ethnic content of the values ұл / son and қыз / daughter in the Kazakh language and culture bearers’ linguistic consciousness and determining their place in the system of family and relative values in the Kazakh culture at the level of the state, we can state that the conducted study proved to be an effective tool in revealing the specifics of the ethnic language consciousness.

The results of the study define the differences and commonalities in conceptualization of a son and a daughter in the Kazakh family based
on the constants explicated from the ethnic language consciousness of the Kazakh language and culture bearers.

As a result of the study based on the analysis of Kazakh dictionaries, encyclopedias and paremias, it was revealed that children are of utmost importance in the Kazakh culture, though the treatment and relation to a son and a daughter differ because of their different roles and responsibilities in the family. Raising children in Kazakh families is based on good examples: sons are to follow their father’s model and daughters are to be like their mothers. Having a son in Kazakh culture is considered a great happiness, luck, and wealth, as he is the successor of his father and the heir of the family house in the future. Thus, he must be intelligent, able to earn money, support and care for his parents. Daughters in Kazakh families are raised in especially strict conditions, though are treated as a guest. A daughter’s duty is to get married and care for her husband’s family. She is pampered and valued for her beauty, whim, nice and flirtatious behaviour, and is considered the prosperity in the family.

The association experiment’s results are in line with the proverbs analyzed and resulted in the most frequent associations of the value ұл / son such as defender of the homeland, successor, offspring, child, and male, and the most frequent associations of the value қыз / daughter such as beautiful, future mother, tender, woman, my daughter, upbringing, and flower of house and life that go. The most voluminous common semantic zone in the associative fields of values ұл / son and қыз / daughter is “Family member, person”. The largest semantic zones of the value ұл / son are “Heir”, “Homeland defender”, “Support, help”, “Manly character”, and “Brave, strong”, whereas the largest semantic zones of the value қыз / daughter are “Beautiful”, “Girlish characteristics”, and “Virtue”.

The ranking of values ұл / son and қыз / daughter confirmed our hypothesis, that even in modern times, the importance of sons is higher than that of daughters in Kazakh families due to their different roles, duties, and values. The results showed a higher value of son than that of daughter across all regions, genders, and age categories in Kazakhstan, except for respondents over the age of seventy. The similarity of ranking results at the level of the state despite heterogeneous Kazakhstan indicate the unity of the sociocultural space in Kazakhstan.
The study’s findings contribute to a more in-depth understanding of the ethnic content of son and daughter values in Kazakh culture and their place in Kazakh families, which may have a good impact on intercultural dialogue and be valuable for ethnographic and cultural studies researchers.

ADHERENCE TO ETHICAL STANDARDS

Ethics Declarations. There is no ethical committee in the institution in which this study was conducted but the ethical code, observing the study participants’ consent and anonymity of data, was followed.

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Informed Consent Statement. Distributed and signed by the study sample.

Data Availability Statement. Data sharing is applicable upon request to e-mail: gkuzembayeva@zhubanov.edu.kz

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Етнічний зміст цінностей “син” і “дочка” в казахській...


АНОТАЦІЯ

Мета. Метою дослідження є вивчення етнічного змісту цінностей ұл / син і қыз / дочка в мовній свідомості носіїв казахської мови і культури та визначення їх місця в системі сімейних і родинних цінностей у казахській культурі на державному рівні. Досліджувана проблема є особливо актуальною в умовах трансформації казахстанського суспільства, неоднорідності мовної ситуації та культурного розмаїття регіонів.

Методи. У дослідженні використано етнографічний дизайн дослідження, що включав компонентний аналіз, асоціативний експеримент і ранжування цінностей ұл / син і қыз / дочка представниками казахської нації.

Матеріалом дослідження слугували лінгвістичні дані, отримані зі словників та енциклопедій казахської мови, казахських паремій, а також дані асоціативного експерименту. Було визначено семантичні компоненти значень і проведено моделювання асоціативних полів з подальшою категоризацією семантичних гештальтів.

Результати. Аналіз казахських словників, енциклопедій та паремій виявив важливість виховання дітей на основі хороших прикладів у казахських сім'ях. Син у казахській культурі вважається велиkim щастям, удачею і багатством, оскільки він є продовжувачем справи батька і спадкоємцем родинного дому в майбутньому, тоді як дочка виховується в особливо суворих умовах, хоча до неї ставляться як до гостя, вважають благополуччям у родині, балують і цінують за її красу і дівочу поведінку. Результати асоціативного експерименту узгоджуються з аналізом прислів'їв, показуючи спільні та відмінні компоненти в асоціативних полях і семантичних зонах цінностей. Ранжування цінностей ұл / син і қыз / дочка підтвердило нашу гіпотезу.

Висновки. Діти є надзвичайно важливими в казахській культурі, хоча ставлення до сина і дочки, а також їхнє місце в сім'ї відрізняється через їхні різні ролі та обов'язки.

Ключові слова: культурні цінності, етнічний зміст, носії казахської мови і культури, син, дочка, асоціативний експеримент, психолінгвістичне дослідження.