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Analysis of National-Cultural Values through the Example of Languages with Different Structures

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Abstract Values shape individual and collective consciousness, influence linguistic representation, and contribute to the formation of cultural identity. Specific value concepts are rare across languages and cultures. This study explores national-cultural values in structurally different languages through the concept of *"family" (otbasy/sem'ya/ family)*, a central element in shaping identity and transmitting social norms. Grounded in the anthropocentric paradigm, the research builds on *family* discourse studies, highlighting the importance of value concepts in language and culture. Methodologically, it combines a comparative analysis of explanatory dictionaries in Kazakh, Russian, and English with an associative experiment conducted among Kazakhstani youth. The results reveal both universal and culturally specific components of the concept, with variations in associations reflecting differing socio-cultural realities. The findings demonstrate how cultural and linguistic factors shape the understanding of family, with implications in educational settings, intercultural communication studies, language teaching, and social sciences. Overall, analyzing such concepts fosters deeper intercultural awareness, mutual respect, and communication.

Keywords: *Language, Value, Family, Concept, Lexicographic analysis*

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1. Introduction

Value concepts of nations are studied from the perspective of various sciences, providing an opportunity to trace the dynamics of development, and influence on the formation of public consciousness, significance, diversity, and specificity. The study of value concepts has garnered considerable attention across various disciplines, including linguistics, anthropology, cultural studies, and psychology. Researchers have explored how values shape individual and collective consciousness, influence linguistic representation, and contribute to the formation of cultural identity. For instance, Schwartz (1992) developed a universal model of human values, identifying cross-cultural similarities and differences, while Wierzbicka (1997) emphasized the importance of cultural scripts and the role of language in expressing cultural norms. More recent studies, such as

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those by Peeters (2015) and Walker (2024), have continued to highlight how values are deeply rooted in historical and social experiences and how they are encoded in language, shaping the ways individuals perceive the world and interact with one another. Identifying distinctive features of value concepts enhances the understanding of cultural differences, supports intercultural dialogue, and preserves cultural heritage. It vividly demonstrates how values can reflect historical and social experience, become ingrained in language and consciousness, and help to understand not only the past but also modern trends and needs of society (Walker, 2024). Values form the basis of people's worldviews and social norms, shaping their patterns of behavior, beliefs, and identity. They are a certain "cultural code" that unites members of society, helping to maintain harmony and understanding in the community. The study of value concepts helps identify aspects that unite and distinguish various cultural and language groups, which is particularly important in the context of globalization, where cultural understanding becomes a key to peaceful coexistence. Identifying specific features of value concepts allows for a deeper understanding of the cultural characteristics and ideals of people, identifying differences and common features between them, and tracing how these concepts are transformed under the influence of historical, social, and global processes. This knowledge contributes to the development of intercultural communication and the strengthening of social cohesion since understanding the values of different cultures promotes mutual understanding and respect in the present-day diverse society (Peeters, 2015).

The study of values is relevant for today's society since they form the basis of personal, cultural, and social identities, determining norms of behavior, priorities, and interpersonal relationships. In the context of globalization, and the growing diversity of cultures, values become not only an internal guide for individuals but also a way to achieve mutual understanding and respect between representatives of different cultures. For society at large, such studies are important because they provide a better understanding of differences and similarities in cultural orientations, contribute to the harmonization of intercultural interaction, and strengthen social cohesion. For linguistics, the study of values is especially important since language is a means of expressing and transmitting cultural norms and values. Research in this area helps identify how values are reflected in the vocabulary and speech genres of different languages. Besides deepening the understanding of language semantics and pragmatics, they also contribute to the development of such branches as cognitive linguistics, sociolinguistics, and cultural studies (Kusainov, 2023).

Despite the extensive research on value systems and their linguistic manifestations, there remains a gap in comparative studies focused on specific value concepts across languages and cultures. Addressing this gap, the present study aims to identify both universal and culturally specific features of the concept *"otbasy/sem'ya/family*" through a comprehensive linguistic and cultural analysis. The research is grounded in cognitive-discursive and ethnolinguistic approaches and seeks to contribute to a deeper understanding of how the system of value is reflected in language and conceptualized by speakers from different cultural backgrounds. To achieve this aim, the study first examines current perceptions and representations of the concept *"otbasy/sem'ya/family*" among Kazakhstani youth through the results of an associative experiment, which reveals how cultural and social factors shape contemporary understandings of family. Building on this, the study also conducts a comparative analysis of dictionary definitions of the concept in Kazakh, Russian, and English in order to identify the core and peripheral components that reflect both universal and culturally specific features.

2. Theoretical Framework

2.1. The Role of Language in the Transmission of Cultural Values

The issue of studying values through the prism of language occupies a central place in contemporary humanitarian studies. Language is not just a means of communication but also a powerful tool for transmitting national, historical, and cultural values, which makes it an important object of analysis in the context of cultural identity. Researchers view values as an important element of the cultural code transmitted through metaphors, symbols, and speech patterns. In this context, Hofstede's theory of cultural dimensions stands out as one of the most significant approaches, highlighting such cultural parameters as individualism and collectivism, which influence linguistic behavior (Hofstede, 2001).

Schwartz's (2012) research identifies universal values, such as security, achievement, and universalism, and explores their impact on intercultural communication.

In their works on cognitive linguistics, Lakoff and Johnson (1980) focus on how cultural values are encoded in metaphors, allowing us to understand how universal concepts (e.g., "life" and "family") acquire cultural characteristics. For example, metaphors such as "life is a journey" or "family is a team" can express different approaches to these concepts in different cultures. Inglehart's studies (1997) confirm that the linguistic transmission of values is subject to the influence of globalization, leading to their partial unification and the preservation of cultural differences.

Among the pioneers in value studies in Russia were Vereshchagin and Kostomarov (1990), who developed a linguistic-cultural analysis of cultural concepts and emphasized the role of language as a repository of national and cultural knowledge. They showed that such concepts as "friendship" and "family" clearly express national connotations and are stable forms of expression in language. The contribution of Tolstoy and his school is also very significant in ethnolinguistics (Tolstoy, 1995). Tolstoy's research (1995) focuses on the analysis of proverbs, folklore texts, and rituals as sources of cultural values. For instance, such expressions as the Russian one "*V gostyakh khorosho, a doma luchshe"* (English equivalent: "There is no place like home") reflect the importance of the concept of "home" in Russian culture, demonstrating that family and home are key reference points in the Russian language worldview.

More recent studies, such as those by Krasnykh and Sorokin (2006), use associative experiment methods to analyze the values encoded in the language memory of native speakers. These methods show that concepts such as "family", "friendship", and "hospitality" are associated with national-cultural attitudes and traditions. These studies prove that values are not only embedded in vocabulary but also influence the communicative patterns of native speakers, becoming the basis for expressing and preserving cultural stereotypes. The studies conducted by Kazakhstani scholars such as Nysanbayev (2004), Nurmuratov and Kurmangaliyeva (2021), Sarsenbayeva (2018), Abisheva (2016), and Kartayeva and Abdullina (2018), who examine the uniqueness of value representations in Kazakh culture, are of great significance. Their works address value-related aspects, including issues of morality, spirituality, and integrity in defining humanity.

2.2. Family Values in Cross-Cultural Linguistic Research

Family is one of the key socio-cultural institutions that play a significant role in the formation of values and perceptions in various cultures. A wide range of studies is devoted to exploring the concept of "family" from a linguistic perspective. The concept of "family" considered in this study can be found in the works of many scholars, including Zheleznova (2009), Mamedgasanova (2005), Terpak (2006), and Skazko (2005). In parallel, there are another wide range comparative studies on the analysis of the concept "mother" in two or more languages: in Kazakh and Russian (Zhanpeisova, 2003), Russian, English, Persian, French (Smirnova, 2009), Russian and Swedish (Ivanov, 2008), English and Russian (Avanesyan, 2012), Polish and Russian (Vezhbinski, 2017), Indian (Maanini, 2022). This highlights the multifaceted nature and significance of this topic in linguistic-cultural studies and cognitive linguistics. The issue of identifying the factors influencing the transformation of perceptions of the family in everyday consciousness was studied by scholars such as Voloshina et al. (2021). Their research explored the interaction and mutual influence between the concept of "family" and speech genres within the framework of everyday oral discourse and identified cognitive features of the concept.

The concept of "family" (Kazakh "*otbasy*") has been studied not only by foreign scholars but also within Kazakhstan. In Kazakhstani academia, the family is primarily explored in sociological and ethical-philosophical studies. Notable works in this area include those by Argynbayev (1973) and Shalginbayeva (2017). A significant contribution to the historical and ethnographic study of the family was made by the Kazakhstani scholar Argynbayev (1973). His doctoral dissertation, "Kazakh Family and Marriage", outlines the history of the formation and development of the Kazakh family. His monograph, Kazakh Family, is also noteworthy, as it analyzes more than 20 Kazakh ethnographic and archival materials. Argynbayev's research (1973) offers an in-depth ethnographic analysis of the

evolution of family and marriage practices in Kazakhstan. As Kazakhstani society undergoes active transformations, national values and ethnic traditions are getting increasingly integrated into the daily lives of urban residents. The research of Shalginbayeva (2017) focuses on modern traditions and rituals in the life of urban Kazakhs, particularly those related to wedding customs, maternity, and childbirth ceremonies. The exploration of the concept of "family" within various linguistic and cultural contexts has been a focal point in recent scholarly research. Sultanbaeva et al. (2021) conducted a linguocultural analysis of the conceptual framework "family" in the works of Mustai Karim, a prominent Bashkir poet. Many cultural and spiritual values were compared in the worldview of the Kazakh and Dungan peoples regarding the concept of "family" by means of proverbs related to family relations, house construction, and symbols denoting family and home (Mussa-Akhunov et al., 2024). The values and traditions of the present-day Kazakh family are discussed in Kabakova's (2013) article. Meanwhile, the issue of Kazakh family values through the gender perspective was explored by Uzakova (2014). In Kazakh culture, special attention is attached to the topical issues of family and marital relations in monoethnic and polyethnic regions of Kazakhstan in the context of modern scientific knowledge. Considering this, Kalysh (2013), in his monograph, explores the general and specific aspects of the structure of the modern family, intra-family relations, internal and external connections of the family, its key social functions, and primary forms of present-day marriages, including interethnic and others. Sadirova and Nauryzbaikyzy (2023) explored the national and cultural characteristics of family discourse in Kazakh, English, and Russian through an anthropocentric lens, using associative experiments to compare linguistic representations. Unlike the presented studies, which focused broadly on the notion of "family" and family discourse across languages, our research narrows the focus to perceptions of the concept of "family" among Kazakhstani youth, combining dictionary-based analysis with associative data to trace both cultural specificity and contemporary shifts in value.

3. Methodology

The current study is grounded in the Sapir-Whorf hypothesis, which asserts that language shapes thought – a concept that has long held a central place in linguistic research. Though the idea that language influences our perception of the world has undergone certain changes over time, it retains its relevance in contemporary linguistics and cognitive science. Comparative semantics, which explores the meanings of words across different languages, provides deeper insights into the connections between language and thought, as well as the lexical-semantic characteristics of a language and the worldview of its speakers. The present study focuses on the analysis of the natural semantic meta-language (NSM) as a methodology for comparative research on lexical meanings. A comprehensive presentation of the NSM approach, along with an explanation of its theoretical foundation, is provided in the works of Goddard (1994) and Wierzbicka (2016), which seek to demonstrate that every culture can be studied, compared, and described using the keywords of the language that serves that culture. The theoretical basis for such analysis is the NSM, which is reconstructed through extensive cross-linguistic studies. The NSM represents an attempt to create a universal tool for describing and comparing word meanings across languages. NSM is based on the idea of a minimal common core of meanings inherent to all natural languages. Paraphrases in NSM are constructed from a small set of universal concepts and logical connectors. The primary advantage of NSM lies in its intuitiveness and ability to encompass a wide range of linguistic phenomena. However, NSM has been criticized for its subjective interpretations and limited expressive capacity.

3.1. Participants

A total of 102 students from Sh. Ualikhanov Kokshetau University participated in the experiment. The sample met international standards for associative experiments in terms of key demographic and sociolinguistic variables. The age of participants ranged from 17 to 22 years (M = 19.4, SD = 1.3). In terms of gender distribution, 56.9% were female (n = 58) and 43.1% were male (n = 44). Regarding the native language, 60.8% (n = 62) identified Kazakh as their first language, while 39.2% (n = 40) identified Russian. The social background of participants was relatively homogeneous, with the majority classified as undergraduate students majoring in the humanities and social sciences.

3.2. Materials

The research material includes data from explanatory dictionaries of the Kazakh, Russian, and English languages, as well as findings from the associative experiment. For the analysis, various authoritative dictionaries were consulted. The study relied on *Kazakh-language dictionaries*, including *Bizakov's Dictionary of Synonyms of the Kazakh Language* and the *Explanatory Dictionary of the Kazakh Language*. Russian-language sources included the *Comprehensive Explanatory Dictionary of the Russian Language*, the *Dictionary of Collocations of the Russian Language*, the *Dictionary of the Russian Language*, and the *Dictionary of Synonyms of the Russian Language*. English-language references comprised the *Cambridge Dictionary*, *Collins English Dictionary*, *Merriam-Webster Dictionary*, and the *Oxford English Dictionary*, which provided insights into the definition and semantic structure of the concept of "family". The *Explanatory Monolingual Dictionary* serves as a fundamental resource for studying the structure of a concept, as it offers standardized definitions, synonyms, examples of usage, and stylistic nuances of a word. Based on this data, it is possible to identify the core layer of the concept *"otbasy/sem'ya/family"*, which includes the main seme (minimal component). Additionally, analyzing synonymic chains and contexts helps identify peripheral elements of the concept, which may reflect national and cultural peculiarities in its perception and use in language. By examining these sources, the study identified both universal and culturally specific characteristics of the concept across different languages. The comparative approach allowed for a deeper understanding of how linguistic and cultural contexts shape the perception of "family" in Kazakh, Russian, and English linguistic traditions.

3.3. Procedure

At the beginning of the study, an *associative experiment* was conducted to determine what is truly considered a value for people. The application of this method made it possible to identify contemporary perceptions of the concept of *"otbasy/sem'ya/family"* among Kazakhstani youth. The associative experiment provided a deeper understanding of the notion of value in society, as participants' associative responses revealed their subconscious perceptions of the significance and importance of this concept at both individual and societal levels. The experiment was structured around the associative connection between stimulus and response (Fazylzhanova et al., 2023). The experiment was conducted using the traditional methodology accepted in international associative research practices in the form of a written survey (questionnaire). The informants were provided with instructions on how to complete the questionnaires. In the experiment, the participants were presented with the stimulus word "value" and asked to provide their associations (reactions).

The study of the semantic structure of the concept *"otbasy/sem'ya/family"* relies on *component analysis***,** a method used to pinpoint the semantic features that constitute the meaning of a word. This approach makes it possible to outline the structure of meanings, distinguish shared and differentiating features, and establish systemic relationships between them. This study builds on the work of the linguist Arnold, who proposed a component analysis method based on dictionary definitions. For a deeper understanding of the concept of *"otbasy/sem'ya/family",* it is essential to examine its lexical expression in detail, making *lexicographic analysis* a key research tool. Analyzing the lexical units associated with this concept enables the reconstruction of its cognitive structure and highlights its national and cultural specificity. In foreign linguistics, this issue is often explored through semantic analysis. This method provides a comprehensive understanding of the semantic structure of the concept, which is crucial for investigating its meaning as both a linguistic and cultural phenomenon. The method of semantic analysis, focusing on core and peripheral elements, was chosen for its ability to identify key semantic features, systematize meanings, and examine the relationship between universal and culturally specific components.

Additionally, the comparative-contrastive approach was used, which allowed for the identification of universal features common to the languages studied, as well as specific traits that reflect unique cultural perspectives on family. This method provided a clearer understanding of how language structures interact with cultural values, illustrating how the social and cultural environment influences linguistic representations of family. Comparative studies also offer insights into how different

linguistic communities conceptualize *"otbasy/sem'ya/family"* and how its interpretation evolves in the context of globalization and intercultural exchange.

4. Results

4.1. The Associative Experiment for "Value"

To identify current perceptions and ideas about the concept of "value", the associative experiment was conducted. The associative experiment involved the focused stimulus word "value" in a list of 10 stimulus words arranged in random order. This approach was used to avoid placing excessive emphasis on the given lexeme and to obtain a pure reaction to it. In the presented experiment, the use of a lexeme list helps to reduce this effect. The participant is unaware of which stimulus word is in focus, allowing for a more natural response. Additionally, placing the stimulus word in the middle of the list contributes to obtaining more reliable results. If the stimulus word were positioned at the beginning or end of the list, the participant might recall it more easily and include it in their responses as an association with other lexemes. A total of 352 reactions to the stimulus word "value" were collected during the associative experiment. Based on the frequency analysis, the following main associations related to the lexeme "value" can be identified (Table 1).

Table 1
Summarizing the Survey Results

Concept	Core components (15 or more responses)	Components of the close periphery (10-14 responses)	Components of the far periphery (5-9 responses)	Components of the outermost periphery (4-1 responses)
value	family-41	health-14, education-13, friends-12, traditions-10	morality-9, life -7, significance - 8, money - 8, wealth - 8, responsibility - 6, treasure - 5	honesty - 4, freedom - 4, love - 4, happiness - 3, friendship - 3, religion - 4, spirituality - 3, expensive - 3, country - 3, spiritual wealth - 3, respect - 3, culture - 3, human qualities - 1, heritage - 3, family values - 1, priority - 2, uniqueness - 2, honor - 2, custom - 1, gold - 2, life principles - 2, close people - 2, history - 2, nephew - 1, principles - 1, faith - 1, relationships - 1, character - 1, communication - 1, inner world - 1, work - 1, education - 1, wife - 1, interest - 1, family friend - 1, neatness - 1, discipline - 1, everyday life - 1, necessary - 1, sacred - 1, skills - 1, worldview - 1, qualification - 1

The identification of specific features shows that, first and foremost, in the minds of Kazakhstani people, particularly the youth, the word "value" is most strongly associated with *family*, which forms the core of the concept "value". This is because family is positioned as the primary value system, serving as the central reference for personal values in this culture. It is the most common reaction received from almost 40% of the participants. Family is seen as a source of love, support, security, and well-being. It serves as the foundation for shaping an individual's values and worldview. The analysis of the obtained associations enabled us to identify the dominant meanings that the participants of the study attribute to this concept. The results of the experiment showed that for most respondents, family is associated with such concepts as *love*, *support*, *happiness*, *home*, *wife*, and *relationships*, which indicates its high importance in the value system of young people. At the same time, it should be emphasized that these associations, which align with the findings of the dictionary analysis, confirm that family is indeed one of the most significant values in public consciousness. Therefore, the choice of the concept *"otbasy/sem'ya/family"* as the object of our study is justified and goes in line with current social demands.

4.2. Lexicographic and Semantic Analysis of the Concept *"Otbasy"*

To achieve the second objective, a comparative analysis of the definitions of the concept *"otbasy/sem'ya/family"* was conducted using explanatory dictionaries of the Kazakh, English, and Russian languages. For the lexicographic analysis, data from explanatory dictionaries, synonym dictionaries of Kazakh, Russian, and English, as well as findings from the conducted studies, were used. In the Kazakh language, the concept of "family" is represented by the lexemes *otbasy, otbasyly, otbasylyq,* and *otbasynda*. Salkynbai (2007), in his work "Kazakh tilinin sozjasamy" ("*Word Formation in the Kazakh Language*"), traced the origin of the lexeme "*otbasy*" (family) in Kazakh. Its roots are linked to the multifaceted and complex semantic unit "OT". The root seme of the etymonic root "UD" (*ҰД*) was associated with the idea of community and unity, which over time transformed into the meaning of the lexeme "OT". In Kazakh, the word "OT" means "*fire*" and represents a complex semantic unit. In Kazakh tradition, the word "OT" (fire) often symbolizes warmth and unity and emphasizes the importance of harmony and unity in family life. It is associated with the concepts of warmth and light, similar to the function of the *sun* (*kun*), since both the sun and fire provide warmth and light. These meanings evolved from the synharmonic variants "UD" (ҰД) and "OT" (OT), which later developed their distinct nominative functions. Giving such explanations, the scholar asserts that the concept of "*otbasy*" (family) has a complex foundation composed of two root lexemes: "OT" (fire) and "BAS" (head). Based on the idea of "*bir ottyn basyna birigy, zhinalu*"/"*gathering or uniting around a common fire*", there emerged many derivatives: "*otan*" (homeland), "*otandas*" (compatriot), "*otandasu*" (citizenship), "*otandyq*" (national), "*otanshyl*" (patriotic), "*otas*" (to enter a family), "*otastyr*" (to marry someone off), "*otau*" (family), "*oshak*" (hearth, fire), "*otbasy*" (family), "*otagasy*" (head of the family), and "*otanasy*" (mother as the keeper of the hearth). Semantic and etymological analyses of Kazakh set phrases with the root "*ot*" support the assertion that the lexeme "*ot*" is not only a structural center but also a semantic basis for the concept of "*otbasy*", reflecting historically established and culturally conditioned perceptions of the family. Let us consider a few examples of such set phrases: *otasa almady* – the expression is typically used to describe a situation where two people were unable to establish a shared life or family relationships, i.e., failed to build a family; *otauga salu* – to introduce two young people to each other; *otau kutty bolsyn!* – a congratulation is said when the newlyweds begin to live separately from their parents; *otau tikti, otauy tusti* – refers to newlyweds living in a separate home and running their household; *otbasy / oshak kasy* – refers to the domestic sphere, home environment; *otbasynda otyru* – doing household chores; *oshak kotetermegen, oty zhanbagan* – refers to the situation when a young man or woman does not marry, does not establish a household (Amantay, 2012).

At the linguistic level, the content foundation of this concept comprises a set of conceptual features, some of which are partially noticeable in the semantics of the keyword. To determine the semantics of the lexeme "*otbasy*", a lexicographic analysis of Kazakh explanatory dictionaries was conducted. The analysis of various types of Kazakh lexicographic sources demonstrates that the lexeme "*otbasy*" has a universally recognized meaning, defined as a group of people connected by property and non-property personal rights and obligations arising from marriage, kinship, adoption, or other forms of child upbringing. According to its direct nominative meaning, the lexeme *otbasy* is defined in explanatory dictionaries as follows:

Otbasy, noun – 1. household members, children, wife. For example: *Bardi kanagat tutyp, zhokka zhol izdemeytin bizdin otbasy endi gana, zhaksynyn zharshysyndai bolgan sol bir kyz aldynda oz turmysynyn kuykiligine kozi zhetkendey* (Uderbayev et al., 2011). (Our family, which was content with what we had and did not seek what was lacking, only now, in the presence of this girl, who seemed like a herald of goodness, seemed to realize its own ordinariness and dullness.) (Makatayev, collected works).

Otbasyly adj. – having a family, married, e.g., *Ekeumiz otbasyly bolgan algashky zhyldary ol magan tym tuzu kabak tanytpai zhurdy.* (In the first years of our family life, he did not show me much friendliness) (Kaliyev, 2023).

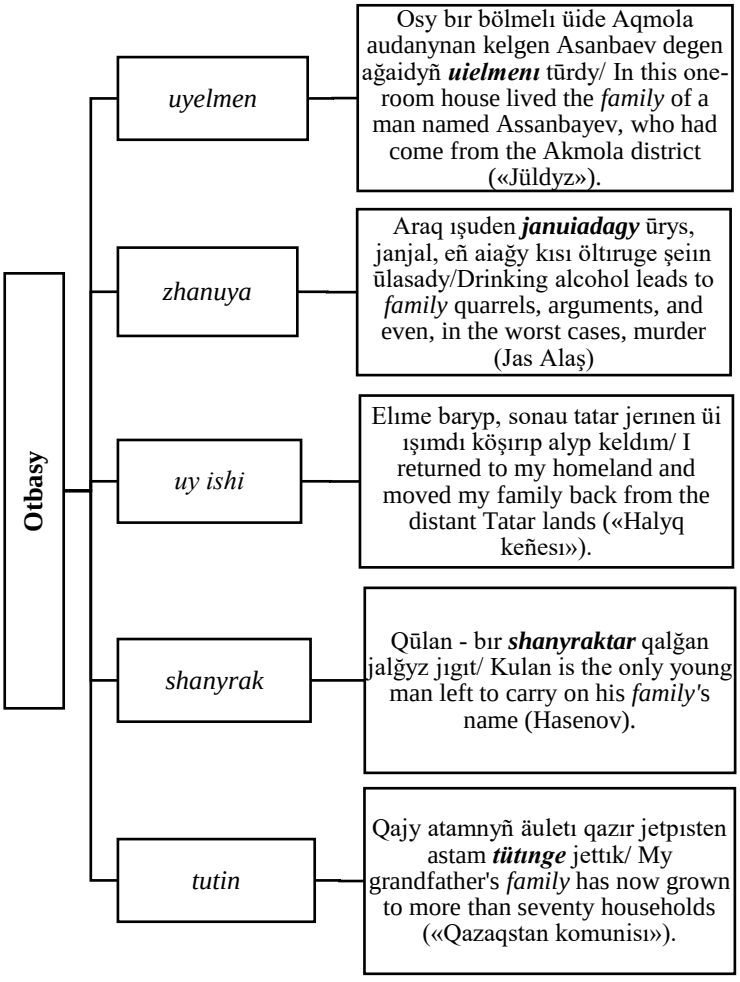
Onbasylyk adj. – family-related, characteristic of the family, e.g., *Kazaktyn otbasylyk, zhubailyk saltynda eri olgen ayel sol eldin menshigindegi adam bolyp esepteledi zhane ol bir zhyldan keyin zhesir otyrmai, kuyeuinin aga-inisine ne zhakyn tuystarynyn birine shyguga tiys*. (In Kazakh family

and marital traditions, a widow is considered the property of her late husband's family, and she is expected to marry his elder or younger brother or another close relative within a year after his death) (S. Kenzheakhmetov, Kazakh customs and traditions).

Dictionaries of synonyms and antonyms are a source for studying the near and far lexical periphery of a concept, which is reflected in the second and subsequent dictionary meanings of the lexeme. According to the Kazakh Dictionary of Synonyms, the Kazakh lexeme "*otbasy*" has several stylistic synonyms: *zhanuya, uyelmen, oshak tutin, uy ishi, shanyrak* (Kazakh Dictionary of Synonyms, 2022). *Diagram 1* below demonstrates the multifaceted nature and depth of the concept of "*otbasy*" in the Kazakh language. The synonymic chain associated with this concept includes such lexical units as *"shanyrak", "uyelmen", "zhanuya", "tutin", "oshak", and "uy ishi"*. Each of these terms carries certain connotations and reflects various aspects of family relations. The term "*shanyrak*" has the deepest symbolic meaning, associated with the ancestral hearth and the center of family life. It not only denotes the physical structure of the yurt but also embodies unity, cohesion, and the continuity of the family. The synonym "*uyelmen*" emphasizes the social aspect of the family, highlighting its role in society. The term "*zhanuya*" focuses on the emotional component of family relationships, reflecting the warmth and closeness among family members. The lexeme "*uy ishi*" is tied to the idea of the household, referring to family members living under one roof. The terms "*oshak*" and "*tutin*" point to the physical space of the family, the place where it resides and manages its daily life. The analysis of the synonymic chain allows us to conclude that the concept of "*otbasy*" in the Kazakh language is multifaceted and includes both material and spiritual aspects. It reflects the traditional values of the Kazakh people, which are respect for elders, care for the younger, continuation of the family line, and preservation of family traditions.

Figure 1

Synonymous Series of the Concept of "Otbasy" and Examples of Use



The use of these synonyms (Figure 1), depending on the context, allows for a more precise and expressive conveyance of the nuances associated with the concept of "family". For instance, the term "*shanyrak*" is preferred when discussing lineage, while "*uy ishi*" is preferable when describing everyday family life. The lexeme "*zhanuya*" is a neologism that emerged in the Kazakh language at the end of the 20th century; it is often used in journalistic texts but is rarely found in colloquial style. The expression "*uy ishi"* is commonly used in everyday conversation to mean "those who live together in the same house". In the Kazakh language, instead of the lexeme "family", it is also customary to use the word "*oshak*" (Kazakh-Russian Dictionary, 2001). It is an equivalent of "family hearth" (compare Kazakh "oshak" and Russian "ochag"). Like the Russian "*ochag*", the Kazakh "*oshak*" has both literal and figurative meanings (e.g., Russian "*ochag voiny*"—literally, "*hearth of war*," meaning "*hot spot*"). Analyzing these synonyms reveals distinct stylistic usages of the Kazakh words for "family": "*otbasy*" is predominantly used in formal or academic contexts, "*zhanuya*" is common in publicist style and informal speech, while "*oshak*" is primarily employed in casual, colloquial contexts.

4.3. Lexicographic and Semantic Analysis of the Concept *"sem'ya"*

Understanding the concept of family and its role in human and societal life is the key to comprehending many social and cultural phenomena. In exploring the concept of "family" in the Russian language, it is essential to highlight the core lexemes: *sem'ya* (family), *sem'yanin* (family man), *semeinyi* (family-related), and *semeistvo* (kin). Family (*sem'ya*) is not merely a group of people living in one house but a whole world with its own values, traditions, and history. As part of this study, a comprehensive analysis of the lexeme "*sem'ya*" was conducted using explanatory dictionaries of the Russian language. This analysis covers its semantics, grammatical characteristics, word formation, and phraseological combinability.

Sem'ya (family) – 1. a group of close relatives living together. For example, *A multiple-children family. The head of the family. A family member. There are three children in the family*. 2. figurative: a union of people bound by common interests (elevated style). For example: *A close-knit school family. A student family*. 3. A group of animals or birds consisting of a male, a female, and their offspring, or a distinct group of certain animals, plants, or fungi belonging to the same species. For example: *A family of bears. A bee family* (a group of worker bees, a queen, and drones). *A family of birch trees*. *A family of pepper mushrooms*. 4. In linguistics: a group of related languages. | Diminutive: *semeika* (a small family, noun, feminine g., applies to definitions 1 and 3). | Adjective: *semeinyi* (family-related, applies to definition 1) Kuznetsov, 1998).

In Ozhegov and Shvedova's dictionary (2003), the word *"sem'ya"* is analyzed through several primary meanings encompassing humans, animals, plants, and languages. The primary definition refers to a group of close relatives living together. A figurative meaning is also noted, referring to a group of people united by common interests. Additionally, the term includes meanings related to biology as well as linguistics.

Sem'ya (family) – 1. A group of people consisting of a husband, a wife, children, and other close relatives living together. *Wealthy, low-income family. Multiple-children family. Educated, tight-knit, large family. Working, peasant family.* 2. A group of people united by common activities, interests, and friendship. *School family; a family of officers*. *We live as one family. The actors' company is my family.* 3. A group of animals consisting of a male, a female (females), and cubs living together. *A family of starlings. A family of beavers. Wolf family*. 4. A separate group of plants of the same species growing nearby. *A cacti family. A family of birch trees.* 5. Linguistics: a group of related languages. *Representatives of the Indo-European language family.*

Sem'ya (fem.) – 1. a group of close relatives (husband, wife, parents, children, etc.) living together. // figurative: A group or company of people united by friendship and common interests. 2. figurative. Lineage, generation. 3. A group of animals or birds consisting of a male, one or more females and offspring. // A society of bees, consisting of worker bees, a queen, and drones. // A group of plants of the same species growing nearby (often having a common root, mycelium). 4. figurative: A collection

of homogeneous, similar objects or phenomena. 5. figurative: A group of related languages united by a common origin.

Yefremova's dictionary (2005) also emphasizes the diversity of meanings of the word "sem'ya". It includes definitions related to lineage and generation, as well as a focus on the collection of homogeneous objects and phenomena. This allows us to consider the word "family" (sem'ya) in a broader context, encompassing scientific and social aspects.

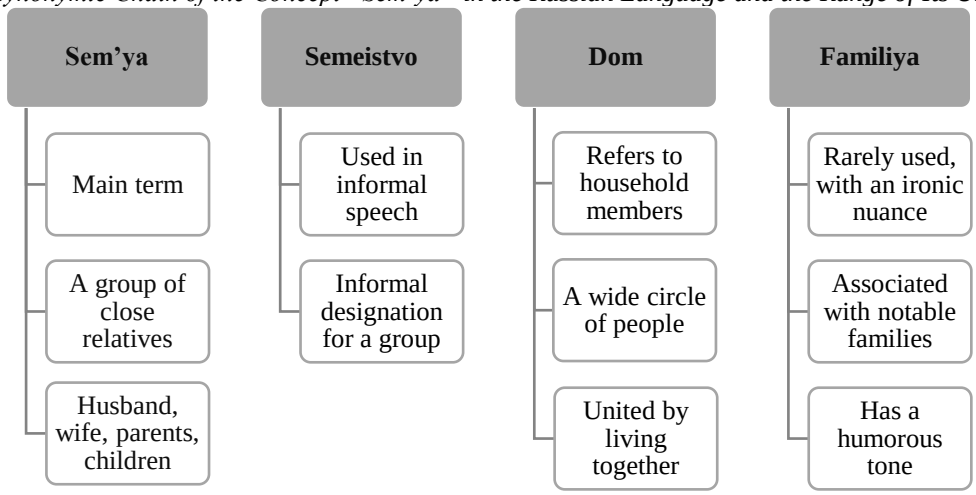
The analysis of various dictionaries reveals that the lexeme "sem'ya" has a rich semantic structure in Russian and is used in diverse contexts, ranging from social and biological to linguistic. Its primary meaning refers to close relatives living together, but depending on the context, the word can denote groups of people, animals, plants, or languages united by common characteristics or interests. Based on the analysis of explanatory dictionaries of the Russian language, it can be concluded that the lexeme "sem'ya" has rich lexical potential and diverse collocations, allowing it to accurately describe various aspects of family relationships and structures. Through numerous adjectives and verbs associated with the family, one can convey different emotional and social nuances of this concept, making it central to the Russian language and culture. There are several synonyms for the Russian lexeme "sem'ya" – *semeistvo*, *dom*, *familiya*. *Figure 2* illustrates the synonymic chain of the concept "sem'ya" in the Russian language and the range of its usage. The following examples, taken from the National Corpus of the Russian Language (ruscorpora.ru), provide a more detailed interpretation of the usage of these lexemes:

Vse zabyto bylo mnoyu — i semejstvo i druz'ya/ I forgot everything - both my family and my friends (V. A. Zhukovskij. Puteshestvennik. Pesnya (1809);

Kak pridet. Ostavish' dom, druzej, suprugu, Bogatstva, chesti, chto styazhal/ When it comes, you will leave your home, friends, spouse, wealth, honor that you have acquired (A. N. Radishchev. Oda k drugu moemu (1780-1802)

Figure 2

The Synonymic Chain of the Concept "Sem'ya" in the Russian Language and the Range of Its Usage



In Russian, the lexeme "*sem'ya*" is the main and most commonly used term to denote a group of close relatives, including a husband, a wife, their parents, children, and other relatives living together. This term is universal and is widely used in various contexts related to family relations. The lexeme "*semeistvo*" is used less frequently and primarily in colloquial speech. It carries a shade of informality and is most often used to refer to a group of close relatives in everyday communication. The lexeme "*dom*" in this context denotes not only immediate relatives but also all household members living together. This term is used when discussing a broader circle of people united by cohabiting in one household. The term "*familiya*" is rarely used in modern language and typically carries a humorous

connotation, reflecting irony toward the concept of aristocratic lineage. In the 19th century, however, it was frequently used to refer to noble, prominent families.

4.4. Lexicographic and Semantic Analysis of the Concept *"Family"*

Following the research plan, this section presents a comparative analysis of the definitions of the concept of "*family*" in four authoritative English dictionaries: Cambridge Dictionary, Collins English Dictionary, and Oxford English Dictionary. The concept "family" occupies a central place in social and cultural life, reflecting both traditional and modern understandings of family relationships. In English, the word "family" has a variety of meanings and uses, which vary depending on the context, as demonstrated in the following examples of using this lexeme. In the Cambridge dictionary, the direct meaning of the lexeme comes first, and then come metaphorical meanings. The direct meaning of the analyzed lexeme is presented across several levels, such as A1, B1, and C1.

Family A1 – a group of people who are related to each other, such as a mother, a father, and their children. Examples: A new *family* has/have moved in next door. I come from a large *family* - I have three brothers and two sisters. He doesn't have any *family.*

Family B1 – the children of a family. Examples: Women shouldn't have to choose between career and *family* (= having children).

Start a family: Paul and Ana are hoping to *start a family* (= have children) soon.

Raise a family: My dad died when we were small, so my mum *raised the family* on her own.

Family C1 – a group of people who care about each other because they have a close relationship or shared interests: Since our time at school, we have come to regard each other as *family.* His new employers welcomed him into their corporate *family.* We must work together to combat the issues affecting our African *family*.

Collins English Dictionary

Family A1 *countable noun [with a singular or plural verb* – a group of people who are related to each other, especially parents and their children. Examples: *There's room in there for a family of five. His family is completely behind him, whatever he decides. To him, the family is the core of society.*

Family B1 *countable noun* [*with singular or plural verb*] – when people talk about a family, they sometimes mean children. Examples: *They decided to start a family. ... couples with large families.*

Family B1 *countable noun [with singular or plural verb] – w*hen people talk about their family, they sometimes mean their ancestors. Examples: Her *family* came to Los Angeles at the turn of the century. ... homes where their *families* had lived for generations. ... the history of mental illness in the *family.*

Family B2 *adjective noun – y*ou can use family to describe things that belong to a particular family. Examples: He returned to the *family* home. I was working in the *family* business.

Family B2 *adjective noun* **–** you can use family to describe things that are designed to be used or enjoyed by both parents and children. Examples: It had been designed as a *family* house. A wedding is a *family* event.

Family B2 *countable noun* **–** a family of animals or plants is a group of related species. Examples: ... foods in the cabbage *family*, such as Brussels sprouts.

Merriam-Webster Dictionary

Ranging from its definition as the basic unit in society traditionally consisting of parents and children to a broader interpretation encompassing groups of individuals living under one roof, the term "family" extends to include social units such as clans, groups of common ancestry, communities with shared convictions, sets of related elements or compounds, and even linguistic or biological classifications. This multifaceted concept embodies the essence of connection, belonging, and unity

across various contexts and disciplines, underscoring the fundamental role of family structures in shaping human relationships, identities, and affiliations. According to the *Merriam-Webster Dictionary*, the concept of "family" encompasses 8 different meanings and interpretations, reflecting its diverse nature within society. Above, only the two basic definitions were demonstrated:

Family – A) the basic unit in society traditionally consisting of two parents rearing their children; *also*: any of various social units differing from but regarded as equivalent to the traditional family. Example: *a single-parent family*

B) spouse and children. Example: want to spend more time with my *family*

Family – a group of individuals living under one roof and usually under one head: household (Merriam-Webster, n.d.).

Oxford English Dictionary

Family [countable + singular or plural verb] – a group consisting of one or two parents and their children. *Examples: I introduced Neil to the other members of my family. The event promises games and fun for the entire family. This is a summer movie for the whole family.*

Family [countable + singular or plural verb, uncountable] – a group consisting of one or

two parents, their children and close relations. *Examples: All our family came to Grandad's eightieth birthday party. The support of family and friends is vital. We've only told the immediate family* (= the closest relations).

All four dictionaries agree on the core meanings of the lexeme "*family*", with differences emerging in some emphases and examples of usage. The Cambridge Dictionary and the Oxford English Dictionary place greater focus on contemporary social aspects, such as corporate families and communities, whereas the Merriam-Webster Dictionary highlights traditional family structures and includes specific examples like criminal families. The lexeme "*family*" in English manifests extensive polysemy, encompassing traditional family units as well as various social, biological, and cultural dimensions. A comparative analysis of the definitions provided by the Cambridge Dictionary, Collins English Dictionary, Merriam-Webster Dictionary, and Oxford English Dictionary reveals that despite commonalities, each dictionary offers unique emphases and examples reflecting the diverse usage of "family" in modern English. All four dictionaries agree that the primary definition of "family" refers to a group of parents and their children living together, yet they acknowledge that the concept extends beyond the immediate household. The dictionaries also recognize scientific applications of the term in biology and chemistry.

The concept of *"family"* is one of the key elements in any culture, reflecting ideas about social structure, values, traditions, and emotional bonds. Despite the universality of the notion, its lexical representation varies depending on the language and cultural context. To identify the peculiarities of perception and representation of the concept of *"family"* in Kazakh, Russian, and English, a component analysis of the main lexemes associated with this notion was conducted. The analysis revealed that each linguistic system incorporates unique semantic nuances, creating a rich picture of the concept of *"family"* from the linguistic and cultural perspective.

4.5. Cross-Cultural Semantic Representation of the Concept of *"Otbasy/Sem'ya/Family"*

In Kazakh, the concept of "*otbasy*" (Table 2) is represented by lexemes that emphasize symbolic, traditional, and emotional aspects. For example, the lexeme "shanyrak" serves not only as a term to denote a physical space (the central part of a yurt) but also as a symbol of ancestral unity, cohesion, and preservation of traditions. The lexeme "zhanuya" focuses on emotional closeness and warmth in relationships, making it particularly relevant in the modern language. Thus, the Kazakh language reflects the profound connection of the concept "*otbasy*" with national identity and cultural values.

Table 2
Semantic Components of the Concept of "Otbasy"

Lexeme	Semantic components
Otbasy	"group of people" (collective), "family relations" (blood kinship, marriage), "child upbringing", "cohabitation", "property and non-property rights".
Zhanuya	"emotional connection" (closeness), "warmth of relationships", "publicist style", "nelologism" (emerged in the 20th century).
Shanyrak	"ancestral hearth" (symbol), "center of family life", "physical space" (yurt), "unity and cohesion", "traditional values".

In contrast, the Russian language demonstrates the universality and multifaceted nature of the concept "*sem'ya*" (Table 3) through the lexemes that can be applied in various contexts. The central lexeme sem'ya encompasses a broad range of meanings, including both kinship ties and emotional aspects. The word semeistvo carries an outdated shade of meaning but emphasizes the collective of relatives, while dom highlights the physical space and symbolizes the home hearth. The Russian language illustrates the complexity of the concept "sem'ya" through the integration of both traditional and new meanings.

Table 3
Semantic Components of the Concept of "Sem'ya"

Lexeme	Semantic components
Sem'ya	"group of people" (collective), "family relations" (husband, wife, children), "cohabitation", "responsibilities and rights", "social structure", "emotional connection".
Semeistvo	"group of relatives", "informality", "everyday context", "old-fashioned coloring" (less commonly used in modern language).
Dom	"place of residence", "household members" (all living under one roof), "symbol of the hearth", "relation to space".

English stands out for its variety of lexemes (Table 4) that reflect different aspects of the concept of "*family*". The lexeme *family* encompasses both the social and emotional sides of the family, referring to a group of close relatives as well as the values associated with family relationships. *Household* emphasizes the economic aspect, describing individuals living within the same domestic premises, regardless of their kinship ties. The lexeme *kin*, on the other hand, retains an archaic tone and highlights blood relations, often used in formal or historical contexts. The English language demonstrates a pragmatic approach to describing family, blending both modern and traditional elements.

Table 4
Semantic Components of the Concept of "Family"

Lexeme	Semantic components
Family	"group of people" (collective), "family ties", "emotional connection" (support), "upbringing", "traditional values", "social unit".
Household	"household", "cohabitation", "economic aspect" (household budget), "non-reliance on blood relations" (may involve non-family members).
Kin	"kinship relations" (blood relations), "extended family", "archaic nuance" (formal style).

Based on the above material, it can be concluded that the comparative analysis of explanatory dictionaries (Table 5) shows that the concept of "family" is determined not only by its primary semantic properties but is also formed by the type of dictionary, its target audience, and regional linguistic trends. The definitions provided by the dictionaries reflect the complex interaction of lexicographic practices and linguistic perceptions.

Table 5
Comparative Table of the Components of the Concept "Otbasy/Sem'ya/Family"

Semantic component	Kazakh	Russian	English
Group of people	Otbasy, zhanuya	Sem'ya	Family, Household
Family ties	Otbasy, shanyrak	Sem'ya, semeistvo	Family, Kin
Cohabitation	Otbasy, uy ishi	Dom, sem'ya	Household
Emotional connection	Zhanuya, shanyrak	Sem'ya	Family
Symbolic meaning	Shanyrak	Dom	Family (partially)
Traditional values	Shanyrak	Sem'ya	Family
Economic aspect (household)	Otau, oshak	Dom	Household
Archaic nuance	-	Semeistvo	Kin

Summing up the analysis, the concept of *otbasy* (otbasy, oshak, zhanuya, otau) in Kazakh is used within its specific social context. In contrast, the Russian word "sem'ya" and the English word "family" are more flexible and can easily be used to describe different groups, as seen in examples like "sem'ya beryoz" (family of birches), "sem'ya yazykov" (family of languages), "family of plants", "family of animals", etc. Thus, the lexemes "sem'ya" in Russian and "family" in English are used more broadly than the word "otbasy" in Kazakh. The meaning of the lexeme *otbasy* is closer to such words as parents, home, and immediate family. In Kazakh, the concept of "*otbasy*" includes additional meanings associated with collectivism and respect for elders, while in English, the concept of "*family*" can refer to the nuclear family. These differences can be traced through lexicographic data and examples of use in explanatory dictionaries, which will provide an opportunity to better understand how the concept of family is perceived in different cultures. The component analysis allows us to conclude that despite the general universality of the concept *"otbasy/sem'ya/family"*, the three languages highlight different aspects depending on cultural priorities. The Kazakh language emphasizes symbolism and family traditions, the Russian language offers universal and emotionally rich interpretations, and the English language divides the concept into economic, emotional, and formal family components. This approach allows us to better understand cultural differences and their reflection in the language consciousness. The findings demonstrate that the concept of "family" not only encompasses traditional and social aspects but also reflects cultural values such as collectivism, symbolism, and economic functions.

5. Discussion

The primary objective of this study was to examine the universal and culture-specific features of the concept *"otbasy/sem'ya/family"* through a comprehensive linguistic and semantic analysis. Additionally, we present the results of an associative experiment that captures contemporary perceptions of this concept among Kazakhstani youth. The findings highlight how evolving views on family are reflected in linguistic expressions and how cultural and social factors shape these perceptions. The concept of *"otbasy/sem'ya/family"* occupies a significant place in the value system of each culture and plays a key role in the development of national identity, the transmission of traditions, and social norms. In the context of globalization and increasing intercultural interaction, studying the universal and specific features of the concept of "family" in structurally different languages helps to identify both common elements of perception and unique cultural traits reflected in the language. A comprehensive analysis, including lexicographic sources and the associative experiment, contributes to a deeper understanding of how different cultures conceptualize and verbalize family relationships and values, which is essential for intercultural communication and mutual understanding.

The study of the concept of *"otbasy/sem'ya/family"* through the lens of lexicographic analysis, component analysis, and associative experiment demonstrated the multifaceted nature of this concept and its close connection to the cultural values of different peoples. The analysis was conducted in several stages, including examination of literary sources, analysis of dictionary definitions, semantic and component study of key lexemes, and verification of the obtained data through an associative experiment. Krasnykh and Sorokin (2006) addressed the necessity of studying the significance of the

concept of “family” within the value systems of different cultures, emphasizing its central role in transmitting social norms and traditions. Contributions from both Kazakhstani and foreign researchers have provided a solid theoretical foundation for further analysis, offering a wide range of methodological approaches, from cognitive linguistics to sociolinguistics (Ryspayeva et al., 2024).

Lexicographic analysis revealed the universal and specific features of the concept in Kazakh, Russian, and English. The Kazakh language highlighted the symbolic nature and traditional role of the family, reflected through the lexemes “otbasy”, “zhanuya”, and “shanyrak”. In Russian, the emphasis was placed on the universality and emotional depth of the term “sem’ya”. Meanwhile, English demonstrated a more pragmatic approach, dividing the concept into aspects such as “family”, “household”, and “kin”. Semantic and component analyses enabled the structuring of the meanings of the key lexemes, highlighting their core and peripheral elements (Mussa-Akhunov et al., 2024; Shalginbayeva, 2017). The Kazakh language emphasized collectivism and respect for elders, the Russian language focused on the broad applicability of the term in various contexts, while the English language demonstrated a clear distinction between the social, economic, and kinship aspects of the concept. The verification of data through the associative experiment confirmed the significance of the studied concept *“otbasy/sem’ya/family”* as the key value for the youth of Kazakhstan. The respondents’ associations highlight the central role of the concept *“otbasy/sem’ya/family”* in shaping personal and cultural orientations. The study provided material that revealed the concept of “*otbasy/sem’ya/family*” to have a complex, layered structure where universal elements overlap with culturally specific ones. This analysis enhances our understanding of cultural differences, promotes more effective intercultural communication, and highlights the impact of globalization on language awareness.

Consequently, the implications of this study are multifaceted. The research contributes to the broader field of cognitive linguistics and sociolinguistics by offering empirical data on how the concept of "*otbasy/sem’ya/family"* is structured in different linguistic and cultural contexts. The results confirm that family remains a core value in the worldview of Kazakhstani youth while also reflecting evolving societal transformations. The presence of associations such as "education," "work," and "money" suggests that contemporary perceptions of family integrate both traditional and modern elements, demonstrating the adaptive nature of cultural values in response to global influences. Additionally, this study highlights the importance of an interdisciplinary approach to conceptual analysis, as combining lexicographic, semantic, and associative methods allows for a more comprehensive understanding of value-laden concepts across cultures. From a practical perspective, the findings can be utilized in educational settings, particularly in intercultural communication studies, language teaching, and social sciences, to foster a deeper awareness of cultural identity and linguistic worldviews. Furthermore, the insights gained from this research may be relevant for policymakers and social institutions seeking to promote national identity while embracing global diversity.

Given the findings and implications of this study, further research is needed to explore the dynamic evolution of family-related values across different age groups, social backgrounds, and cultural contexts. Future studies could expand the scope by comparing the associative field of "family" among representatives of different generations to assess intergenerational shifts in value orientations. Additionally, a cross-linguistic comparison involving more languages, including those from different linguistic families, could provide a broader perspective on universal and culture-specific concept-ualizations of family. Another promising direction is the analysis of media discourse and public narratives related to family values, which would allow researchers to examine how the concept of family is represented in contemporary digital and political discourse. Incorporating qualitative methods such as in-depth interviews and ethnographic research could further enrich the understanding of how individuals subjectively experience and interpret family-related values in their daily lives. Finally, exploring the role of digitalization and changing communication patterns in shaping modern perceptions of family would be valuable, given the increasing influence of technology on interpersonal relationships and cultural identity formation.

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