

ISSN 1999-4214 (print)

ISSN 2957-5095 (online)

ЕУРАЗИЯ ГУМАНИТАРЛЫҚ ИНСТИТУТЫНЫҢ

ХАБАРШЫСЫ

ВЕСТНИК

ЕВРАЗИЙСКОГО
ГУМАНИТАРНОГО
ИНСТИТУТА

BULLETIN

OF THE EURASIAN
HUMANITIES
INSTITUTE

№1/2026

Жылына 4 рет шығады
2001 ж. шыға бастаған

Выходит 4 раза в год
Начал издаваться с 2001 г.

Published 4 times a year
Began to be published in 2001

Астана, 2026

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Қазақстан Республикасы Ақпарат және қоғамдық даму министрлігі Ақпарат комитетінде қайта есепке қойылды. Тіркеу № KZ92VPY00046970 17.03.2022

Басуға 27.03.2026 ж. қол қойылды. Пішімі 60*84 1\8. Қағаз офсеттік Көлемі. БТ.

Таралымы 200 дана. Бағасы келісім бойынша. Тапсырыс № 89

«Ақтаев У.Е.» баспасында басылып шықты

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Вестник Евразийского гуманитарного института.
Собственник: «Евразийский гуманитарный институт имени А.К. Кусаинова».
Министерством информации и общественного развития Республики Казахстан Комитет информации постановлено на переучет № KZ92VPY00046970 17.03.2022
Подписано в печать 27.03.2026 г. Формат 60*84 1\8. Бум. типогр.
Тираж 200. Цена согласовано. Заказ № 89
Напечатано в издательстве «У.Е. Актаева»

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Bulletin of the Eurasian Humanities Institute.

Owner: «A.K. Kussayinov Eurasian Humanities Institute».

The Ministry of Information and Public Development of the Republic of Kazakhstan Information Committee decided to re-register No. KZ92VPY00046970 17.03.2022

Signed for printing 27.03.2026 Format 60 * 84 1 \ 8. Paper. Printing house

Circulation 200. Price agreed. Order No. 89

Printed in the publishing house of «U.E. Aktaev»

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FORMATION OF FAMILY VALUES IN CHILDREN ON THE BASIS OF FAMILY DISCOURSE

Annotation. The family plays a special role in human life, not only in the formation and satisfaction of spiritual needs, but also in the primary socialization of individuals. The purpose of the work is to identify the main features of family values in the context of family discourse. The article highlights the significance of instilling family values in young children through family discourse. The peculiarities of young children in the realization of family values are presented, and the role of the family in the formation of young children is defined. The research was based on scientific views, principles and theoretical concepts related to family discourse. In the article, the methods of content analysis, generalization, and description were used. The development of theoretical additions to the work on family values and discourse is the scientific significance of the study. The practical significance lies in the fact that the results of the study can be used in the development of special courses, in the preparation of pedagogical and methodological complexes.

The main reason for describing the concept of family discourse and defining its content is that the problem of the family is characterised by a discursive effect on the activities of society. Based on national proverbs and sayings, the process of forming a family structure is consistently substantiated, the most important functional parameters of the family are emphasised, and family values are formulated and listed. Customs and traditions, proverbs, sayings do not have an educational effect on their own; they only have an educational effect under conditions where parents follow them as personal example in the family. The age characteristics of young children's perception of family values and the effects of family discourse on children's behaviour were investigated.

Key words: national values, family values, family discourse, communicative meaning, speech acts.

Introduction. From antiquity, humans have questioned the extent and manner in which family impacts a child's personality. The family constitutes a fundamental social value. It provides a child with an environment shaping their physical, mental, emotional, and intellectual growth. The way of communication of families is not only interesting on its own right, but how families communicate have important implications for the psychological well-being of family members and their social functioning [1]. Only through purposeful and systematic influence does a child develop into a valuable member of society. The family, with its consistent and organic nature, shapes a child's character, beliefs, perspectives, and worldview. Consequently, prioritizing the family's educational role is fundamentally logical.

Families offer emotional and recreational buffers against stress and hardship. The comfort and security of home fulfill the need for private, emotional communication, sympathy, empathy, and support, fostering resilience to modern life's challenges.

A good family relationship is assumed to be a relationship of equals, in which both parties have equal rights and obligations. In such an ideal-typical relationship, each person has respect and wants the best for the other. Talk, or dialogue, is the basis of making the relationship work [2].

Parents are a child's initial public sphere. Parental personalities profoundly impact individual lives. Mothers, in particular, often hold a vital role in a child's upbringing. Parental love fosters well-being, preserving physical and mental health. A primary parental duty is ensuring a child feels loved and secure.

Society is comprised of families. The nature of the family mirrors the nature of society. Families guarantee the continuation of traditions. A key societal role of the family lies in cultivating citizens, patriots, future family members, and law-abiding individuals. Family significantly shapes career choices.

Methodology and research methods. In our study, a collection of proverbs and sayings was taken as language material. Example of lullaby used as linguistic material was taken from the work of L.A. Seitova "Lullaby" and examples demonstrating the importance of family discourse was taken from B. Momysheuly's novel "The Flying Nest".

In the article, a complicated method was applied, which included gathering, processing, analyzing, and classifying the data (including lexical and semantic analysis, comparative analysis, generalization, and synthesis of the conclusions obtained).

Discussion and observation. Family type influences upbringing features and methods. Child-rearing methods are purposeful parental pedagogical actions affecting a child's awareness and behavior. This influence is individualized, action-based, and tailored to the specific child. Method selection hinges on parental pedagogical culture, including understanding the purpose of upbringing, parental roles, value concepts, and family relationship styles. Folk Kazakh pedagogy, drawing from ancestral experience, shaped notions of family, love, parenthood, childhood, and ancestry. These ideas passed through generations and families via traditions, national rites, customs, folklore, and decorative arts, ensuring the continuation of the people, spiritual culture, national identity, and psychology. Many Kazakh families continue to uphold these traditions, which have enabled the Kazakh people to endure for centuries as a unified nation.

Family education hinges on parents' personalities, lifestyle, work ethic, and overall value system, including responsibility, consistency, perseverance, respect, and religious beliefs.

Kazakh family relations are governed by the "senior-junior" principle, forming the foundation of Kazakh upbringing. The eldest are responsible for being positive role models for the youngest, who in turn must respect and learn from their elders. This principle extends beyond the family, shaping an individual's perception of social interactions. Anyone older deserves respect, and younger individuals are expected to offer it. Therefore, in public settings, young people raised in accordance with this principle will naturally offer assistance to the elderly, such as giving up their seat, carrying bags, or helping them cross the street.

In Kazakh families, the authority of older generations has always been very high, respect for old age and elders has been developed. It is customary to support aging, losing physical strength, sick parents, their care until the last day is considered the duty of children (as a rule, the responsibility for the care of elderly family members rests with their elder son). Modern Kazakhs, as before, are characterized by the veneration of family values, the revival of ethno-cultural traditions and their observance in the process of family life.

The most important values in a human's life are the family, children, health and well-being of relatives and friends. In family life, love, children, mutual respect and mutual understanding of husband and wife, an atmosphere of positive mood and optimism are primarily important for each person. The family pedagogy of the Kazakh people reflects its ideals, ideas about the purpose and means of upbringing, the implementation of which contributes to the formation of the best features of a national character in children, and prepares them for an independent decent life.

Raising children in love and respect for parents, veneration of ancestors is one of the leading ideas of Kazakh folk pedagogy. Another idea is to raise the future family man from a young age by instilling positive moral qualities (hard work, tolerance, concessions, diligence, modesty, honesty, etc.).

The indifferent attitude of mother and father towards the child, their inclusion in the process of upbringing, is the key to the success of the socialization of the child's personality. Even before the birth of the baby, the mother is able to favorably influence his development with the positive attitude in the process of hatching, an active lifestyle, a love for child. The infant's strong association with the mother gives excellent results in the later life of the family. A child who feels the love, care and responsiveness of the mother is more easily socialized in society.

The internal climate in the family, the relationship of the spouses is very important. A favorable and comfortable environment in the family helps the child develop correctly. It is in the family that the child learns what is good and what is bad. He forms the first ideas about the world around him and what kind of ideas the baby receives in the family will depend on his future life and what kind of person he will grow up in the future.

Traditions of love and respect for others, leading to mutual understanding between people, are formed in the family. In the system of the family world order of Kazakhs, an important role belongs to children: "Balaly ui - bazar, balasyz ui – mazar" ("House with children like a market is noisy and cheerful; a house without children, that the grave is quiet and sad").

The Kazakh family most often lived not only as part of the "husband-wife-children," it included grandparents, as well as already married sons, and sometimes married grandchildren and their descendants. Cohabitation dictated not only economic interests, blood bonds and moral foundations should be taken into account here.

Such families gathered at the same table and jointly resolved all family issues. This, in turn, made it possible to effectively organize the upbringing process. The life style of the Kazakh family brought up the habits like sociability, calmness, courtesy and responsibility in children. Even those who already live independently, do this under the guidance of their father and are not left unattended, can always seek help and advice from their parents.

According to, Abduali Kaidar: "How vast the offspring of one family were, so strong were the positions of this family among the people, because for the protection and triumph of justice the whole family stood up. Therefore, if it was necessary to raise the Kazakhs to any achievement, not the consent of the khan was more effective, but the help of the heads of the largest families". This characteristic shows how important it was to have a large, respected offspring. Therefore, the effectiveness of upbringing in particular consisted in the number of descendants [3].

The main family issues were solved by the head of the family. And such families were united, friendly, they could not be destroyed for nothing, they nurtured mutual support and unity. Researchers believe that our ancestors were caring and tender parents, and their children were modest, polite, courteous. The fact is that parents not only warned the child against committing certain actions, but also necessarily explained the reasons for ban. For example, there was a rule – not to cross the path of the eldest people and this rule exists in modern families too. From ancient times, it has two reasons in basis: the first is a sign of insensitivity and disrespect, the second is the intersection of the elder's path meant taking away his luck on this path, because of which he could hard experience such a child's misconduct and express discontent. Getting the elder's blessing for young people was very important. There were other superstitions that helped to control the life path of young people and demand from them the right, formed on the basis of ancient traditions of behavior.

In family education, the Kazakh people always took into account the peculiarities of the child's age and individuality. The worldview of the people did not allow the use of methods of corporal punishment that bring pain. Kazakhs rarely punished children not only in infancy, but also in later life. Thus, given the age characteristics, Kazakhs were sympathetic to the vagaries of a child under five years old, saying: "When a mind is gained, he will cease by himself." The child was accustomed to justice, humanism, attentive attitude to what the parents say and also, knew how to introduce into the child's consciousness all the good that they had.

In Kazakh families usually fathers were engaged in raising boys, mothers paid much attention to raising girls. This is evidenced by such proverbs as: “Akege karap ul oser, anaga karap kyz oser” (A son takes an example from his father, a daughter from his mother), “Ata korgen ok zhonar, ana korgen ton pisher”, (A man raised from his father shoots a bullet, and a mother cracks a fur coat). Parents considered it a duty for their children to master some sphere of craft. Therefore, they tried to instill in children all the good virtues of their characters.

One of the means of education was a song or song recitative which is called “terme”. Kazakh terme had a very deep educational and edifying meaning, they spoke about the sanctity of the family hearth, told the rules and foundations of the formation of a new family and joint residence, the coexistence of older and younger ones and their rights and obligations in the family and society.

Kazakh educator, M. Zhumabayev, rightly gave parents the following advice: “Parents should not raise children completely similar to themselves, they should be more visionary, because their children will live in a time, to one degree or another, different from the time in which they live now”.

The specifics of family discourse are the interweaving of standard, template and individual means. The desire for patterns is associated with the regularity of speech contact between family members and, accordingly, the need to accurately and unambiguously nominate household items and settings. The manifestation of a unique individual in the use of language means (a kind of language game) is associated with the desire to move away from the routine in everyday family discourse [4].

In Kazakh culture, there is also such moral value as respect for one’s family and origin, that is, lineage [5]. Children from an early age are taught to honor ancestors to the seventh tribe. As confirmation serves the proverb: “Zheti atasyn bilmegen – zhetimdiktin belgisi” (“If you don’t know the family tree to the seventh tribe –that you will pass for the orphan”). Any real kazakh remembers and venerates the souls of ancestors. The Kazakh proverb says, “Oli riza bolmai, tiri bayimaidy” (“Until the dead receives honor, the living will not get rich”).

The child’s speech activity is realized by communicating with other native speakers – adults and peers. In the process of communication, the individual is socialized, his entries into society and the culture of a certain society. In this regard, the important characteristic of the child as a participant in communication stands out: he is a product of a specific socio-cultural environment, the features of the internal world of which are represented in statements and texts in the conditions of the national tradition of their formation [6]. That is, in the speech of the child, the linguistic picture of the society in which he is located is reflected.

The main feature of family discourse is the presence of case law statements, family memories and an apperception base based on collective experience. We refer to the precedent units of family discourse: important family events, such as weddings, laying a child in a cradle, celebrating a forty –day period from the moment of birth of a child, as well as statements that occurred during these events, and jokes of family members. The existence of case law statements helps to determine the type of family discourse through family programs and situations in accordance with established standards, depending on the type of family.

Accordingly, family precedent can be seen as a family stereotype. The family discourse clearly shows the influence of internal family factors, such as direct contact of family members living together in a family, and a joint solution to family problems.

Family members turn into the axiosphere of values during intra-family communications.

Repeated negotiation of refined, transmitted from generation to generation family stories, high assessment judgments not only contributes to the long-range latest broadcast of the most significant information to the family but also form an axiosphere that includes values in human consciousness (representations, grades, tastes, ideals, norms, and habits) and the world of values [7].

Communication takes place between two or more people during family conversations or family lunches. Family discourse is based on this communication. And each communication has its own communicative meaning.

Communicative meaning is the idea behind verbal and non-verbal approaches that are expressed in communication and helps communicators to understand each other. For the effectiveness of family discourse, special attention should be paid to the age characteristics of family members. In general, depending on the age of people, it is divided into four main stages: childhood, youth, growing up, old age. In family discourse, it is important to communicate according to the age characteristics of people at these four stages and take into account the psychological state of family members. Forms of communication and tactics of communication vary depending on each stage. In particular, there are differences in discourse between children of preschool, school age, adolescents and their communication with parents or other adult members of the same family. From the moment of birth, the child can communicate with parents, siblings, grandparents, that is, understanding the family members around him, we can say that a discourse is formed between members of this family and with a small child.

In addition, one of the most important features of family discourse is the family discussion, family narrative, telling stories. Narrative is not just a story with a certain plot, but also the intonation of speech, the rhythm of the voice on which thought is directed.

As the great Kazakh writer Abai Kunanbayev said in his nineteenth word: "Adam atanadan tuganda esti bolmaidy: estip, korip, ustay, tatyp eskerse, duniedegi zhaksy, zhamandy tanidy-dagy, sondaidan bilgeni, korgeni kop bolgan adam bilimdi bolady!", (The person from parents isn't born intelligent, and only after sees, touches on taste, learns what is good and what is bad in this life, and only then becomes reasonable and knowing).

Even before birth, babies become part of the conversation between parents. Experts say that from the day the child is in the womb, there is a mysterious connection between him and his mother. That is, from the day of conception, the future mother contributes to the early development of the future child, thinking only positive thoughts and reading various tales to her child.

Results. The formation of values is a process of educational influence on the person, on the result of this educational influence. The process of formation of values begins from early childhood and lasts throughout a person's life during his socialization.

Characteristics of family discourse with children:

1. Infants from birth to 6 months. Children of this age can participate in discourse in their own way. They react to various sounds made by family members, turning their head, groaning and laughing. The lullaby that a child listens to after birth is a kind of story from a certain life experience. The history of tradition is very ancient, and the texts of lullabies cannot be counted. In every Kazakh family, each baby has its own lullaby. A woman usually sits down at the "besik" (cradle) and sings a song to the baby, resting her hand on the railing. So began the upbringing of a small person. Kazakhs say – "Tarbie ana sutimen beriledi" (the child is brought up with the mother's milk). Together with mother's milk the child accepts his "Ana tili" (mother tongue). And therefore, to the traditions of "besik zhyryn aitu" Kazakhs assign an important role.

The rite of laying the baby in the cradle is also an integral part of the family traditions of Kazakhs. This ceremony is conducted by a wise and respected grandmother with numerous generation. In the cradle of the baby put seven different things that have a certain meaning. It should be noted that the lullaby itself is a kind of discourse of mother and child. For example:

Aldi-aldi, ak bopem,
Ak besikke zhat, bopem!
Zhylama, bopem, zhylama,
Zhilik shagyp berejin,
Bajkutannyn kuirygyn
Zhipke tagyp berejin [8].

We want to say that this example is a reflection of the discourse between mother and child. Despite the fact that there was no dialogue between mother and child, the conversation is successful, the grandson understands that speech is for him, gets rid of anxiety and falls asleep

for a short time, which is a sign of mutual discourse. Here we want to say that all people develop and grow up not in a linguistic environment, but in an environment where a real story or event is told. We can communicate at any time by listening to the stories of certain people or by talking about our own experiences.

In the culture of the Kazakh people, among family traditions, there was a rite of giving first-born child to be raised by grandparents. It was believed that this contributes to the child's upbringing of folk wisdom, respect for the traditions of Kazakh culture. Nowadays, this rite has ceased to exist. Current young parents try to raise the child themselves, instill in him a sense of civic duty and respect for the elders, but many traditions have become forgotten.

2. Infants from 6 months to 1 year. Infants of this age can enter into a conversation with family members, responding to their name, responding with gestures to the question of adults. Understands and knows the difference between the words "yes, it is possible" and "no, it is impossible". With children of this age, it is important to talk and explain more without getting tired of their questions. In the first year of life, the child receives a large amount of information, incomparable with other stages of life. At this stage, communication between parent and child has a great influence on the personal development of the child. Only when a child asks adults constantly repeats the name of an object or thing without laziness, for example, a chair, spoon, ball, doll, the child learns native language and gradually begins to use these words. The various sounds that the child makes are the first steps to draw the attention of parents. Sound palettes, supplemented with visual effects, provide infants with information. Regular communication with the baby helps him get used to the positive aspects of communication.

3. Children from 1 to 2 years old. Children of this age can participate in the conversation, addressing parents with the rhythm of voice, as well as bringing what adults ask for. They develop repeating nursery rhymes that consist of 1-2 lines, showing body parts. For example: "Sonny, show me your eyes, show me your nose?" By asking such questions from the child, in turn, you can get feedback if the child shows those parts of the body, this is the result of discourse between the child and family members.

4. Children from 2 to 3 years old. Children can independently pronounce sentences of 5-6 words and understand the words they hear. At this age, when discussing with children, it is important to pay special attention to the rhythm of voice and timbre of speech, and we should not forget that the child repeats the words of adults daily. This is because words spoken daily by parents or older family members can give the child confidence and experience. Before eating, an adult, that is, a grandfather or father in the house, begins to say "bata" (give a blessing as soon as the families sit down at the table). For example:

Kudai zharylkasyn,
Bak karasyn,
Kydyr darysyn!
Aidan aman,
Zhyldan esen kylyp.
Uidegi, tuzdegi,
Mal, basty aman kysyn! [9].

The meaning of the given "bata": May God please you, may, happiness will come to you. May Kydyr visit you, from month to month, from year to year. Both in and out of the house, cattle and family May He (God) keep well! In the given "bata" the word "Kydyr" means happiness and well doing and this word is associated with "Kydyr ata" – who is considered as the "sacred man" in Kazakh beliefs and who helps to fulfill the people's dreams. The child who hears such kind of "bata" before eating, will have a habit of looking at the adult as soon as he sits down at the table.

A role in the development of the behavioral component of family affiliation in a child is played by the imitation mechanism. The child adopts ways of behavior and activity in adults, which, in turn, are the reference point, authority. So, for example, if adult family members respect the opinion of the child, are polite in communication, show care and attention, spend time with him, then the child subconsciously adopts such a model of behavior [10].

In addition, if family members have a habit of thanking each other, the child who sees this will undoubtedly repeat it. When a child hears how his father says: "Dear, dinner was so delicious today, thank you!" children 2-3 years old will necessarily learn to thank: "Mom, thank you for turning on the cartoon", "Brother, thank you for washing my hands".

5. Children from 3 to 4 years old. Children of this age speak fluently and ask many questions. This is a time when a child likes to tell without interrupting him. It is advisable to use the correct tactics when entering into a conversation with a child. For example, when the adults say: "You ask a lot of questions!" the child by hearing such a phrase, he immediately accepts the negative thoughts expressed to him, and this is evident from the fact that during the game he speaks negative words to his toys or curses with his toys. And now, on the contrary, a child who hears that: - You are smart, you can do everything! will build the same pleasant relationship with toys. It is also known that children aged 3-4 years like to praise themselves, caress and hear warm words. There are times when children of this age can be persuaded by promising to do something in return. For example: - "My baby has a big mouth!" or - "If you eat quickly, I'll give you candy!" That is also a tactic used in the discourse between a parent and a child. When a child hears such words, he immediately tries to eat food, so when using the right tactics as a result of the discourse between mother and child, the child begins to eat.

The inner world of the child is also a reflection of the values of the family. He develops with the experiences of internal needs, followed by their identification. In this process, objects of the outside world, primarily the mother, acquire certain meanings and emotional colors for the child, and emotions in turn exist in an wedded with family values and traditions. Everything that the child learns in the process of getting to know the world will be spiritualized using the mental function of thinking, which is intellectual and moral. New knowledge will also include ideas about the values of the family, which will allow the child to think through the prism of spirituality [11].

6. Children from 4 to 6 years old. Children of this age can express their opinion easily. They can tell stories and talk with family members. Children of this age begin to absorb national values through tales or stories of adults. They also automatically understand that they should not do this, even if they do not fully understand the meaning of the "yrym" and "tyiym" (superstitions) that adults talk about every day. As soon as the child hears prohibitions such as: "Ayagyndy aspanga koterme!" (do not raise your feet to the sky!) - "Zhagyndy tayanba" (do not rest on your cheeks!) immediately ceases to do. However, the child may not fully understand the meaning of these prohibitions, but gradually the child who grew up on such superstitious prohibitions, which determines the Kazakh mentality, gradually begins to understand the meaning of these superstitions.

We believe that the period from birth to 6 years old is an important period in human age. This is because the daily communication of family members with each other, which the child hears at this age, becomes a habit for the child. If the form and tactics of discourse used by family members during the conversation are positive, it is obvious that the same discourse will occur in the future, when the child will build his own family.

Characteristics of family discourse between school-age children and parents.

Through family communication, the problems of socialization are solved in the process of real interaction in the family. Parents inculcate the children culture and act as agents of values and norms of behavior.

It is known that the sources of speech culture of younger school students are family, school, books, communication with friends, media (television, radio, newspapers, telephone, internet). In addition, television is the most comprehensive and accessible medium of information that actively influences to the formation of national values in children, including language communication.

Today, the number of children reading newspapers and books is small. We can say with confidence that children, school-age children, and sometimes adults use smartphones. Children develop together with the environment, receiving a lot of information from various sources. The

speech of the child is regulated and developed by an external factor - the presence of an artistic image, a frame in the cartoon. In most cases, the directive form of illocutionary act is often found in the discourse of school-age children and parents. Because the relationship between parent and child is always of educational importance.

There are three types of directional speech acts: 1) prescriptivities, which are characterized by the priority of the speaker's position and the obligatory performance of the action for the addressee (the sign of the benefit of the action is not relevant here). For example: Do not interrupt when the elders talk! - We prohibit children from talking during the conversation of adults, demanding that they should listen without interrupting [12].

Demand – reprimand – E-e! Zhaman bala bolmasan etti! Buzakynyn tirligi goi mynauyn, - dep azhem kolyman ustai aldy. –Karlygashka nege tiesin? Bul kieli kus ekenin, adamnyn dosy ekenin bilmeushi me en, sen beibak? Balapanyyn emin-erkin ushyryp, bakyty tapkansha, bul kus menin uimnin torindegi en kadirli konagym goi... Konagyma kol kotergenin - meni de syilamaganyn emes pe, shunagym, - dep uyalyp tastady [13]. In this example, the grandmother confuses the child by telling grandson not to touch the swallow, saying that the swallow is her guest, and the guest must be respected. The swallow is recognized as a sacred bird in our nation, a friend of man, the behavior of the child is condemned, explaining that destroying the swallow nest is a big mistake.

2) Requestives, which are characterized by the priority of the addressee, non-ligatorship of the action and benefit for the speaker; This type of speech act includes: permission, request, reconciliation.

Permission: - You can play when you finish the lesson! - in the given example, that children are allowed to play the game only if they finish doing the lessons.

Request: - Do not go long on the street, you will get sick! –in the given example, the child is asked not to go long on the street.

Reconciliation: - Well, let's learn a poem together! - parents encourage a child by collaborative work who does not want to learn a poem.

3) Suggestive, which are characterized by the priority of the speaker, non-ligatorship and beneficial action for the addressee. The speaker's goal is to motivate the addressee to do something useful for him. This type of speech act includes: The advice, proposal, warning, threat.

- Read the book without wasting your precious time! - parents often say children when they play computer games or use a mobile phone. For their part, parents in this example propose and prompt children to spend their time with benefit. Of course, if as soon as a child hears these words he begins to spend his time on something useful, that is, he reads a book or does a lesson, the discourse between parent and child can be said was successful.

Conclusion. It is erroneous to assume that family values can be formed in a child only by spontaneous means. As a rule, if due attention is not paid to this process, family values become "inferior". Missing certain details in the family discourse, parents provoke a sense of isolation, limitation, anxiety in children. Adult family members in most cases do not notice that they interact incorrectly with the child. That is why it is necessary to purposefully organize the formation of family values at children from the young age. It is very important to pay attention to the age difference of the children in the family discourse and parents should correctly choose the right tactics and strategies in the communication with their children.

The family plays special role in human life in the formation and satisfaction of spiritual needs, as well as in its primary socialization. Personality formed under the influence of all social relations in which it proceeds life and activity. The level of moral culture of parents, their life plans and aspirations, social ties, family traditions are crucial importance in the development of the child's personality. The identity of the child is under the active impact of the parent's personality, which is often manifested within the specific parental discourse and often "educational" phraseology. Thus, parents are the source of knowledge, a kind of "breeding ground" for borrowing skills, including (and primarily) speech. It is on the personality of the parent (linguistic personality in particular) that there is a great responsibility for speech, which means the thinking of a child who has recently entered the life path.

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ОТБАСЫ ДИСКУРСЫНЫҢ НЕГІЗІНДЕ БАЛАЛАРДЫҢ БОЙЫНДА ОТБАСЫ ҚҰНДЫЛЫҚТАРЫН ҚАЛЫПТАСТЫРУ

Аңдатпа. Отбасы адамның өмірінде рухани қажеттіліктерді қалыптастыру мен қанағаттандыруда, сондай-ақ адамның алғашқы әлеуметтенуінде ерекше рөл атқарады. Жұмыстың негізгі мақсаты - отбасылық дискурс контекстінде отбасылық құндылықтардың негізгі белгілерін анықтау. Мақалада отбасылық дискурс арқылы балалық шақтағы отбасылық құндылықтарды дамытудың маңыздылығы сипатталған. Отбасылық құндылықтарды жүзеге асырудағы балалардың жас ерекшеліктері көрсетіліп, балалардың қалыптасуындағы отбасының рөлі анықталды. Зерттеу отбасылық дискурсқа қатысты ғылыми көзқарастарға, принциптерге және теориялық тұжырымдарға негізделді. Мақалада мазмұнды талдау, синтездеу және сипаттау әдістері қолданылды.

Отбасылық құндылықтар мен дискурс теориясы бойынша еңбектерге теориялық толықтырулар дайындау зерттеу жұмысының ғылыми маңыздылығы болып табылады. Практикалық маңыздылығы: зерттеу нәтижелерін арнайы курстар бойынша лекцияларды әзірлеуде, оқу-әдістемелік кешендерді дайындауда пайдалануға болады.

Отбасы дискурсы түсінігіне сипаттама беріліп, оның мазмұнын анықтаудың басты себебі – отбасы мәселесі қоғам қызметіне дискурсивті әсер етуімен сипатталады. Халық мақал-мәтелдеріне сүйене отырып, отбасы құрылымының қалыптасу процесі дәйекті түрде негізделді, отбасының маңызды функционалдық параметрлері көрсетіліп, отбасылық құндылықтар тұжырымдалып, нақтыланды. Әдет-ғұрыптар, мақал-мәтелдер өз алдына тәрбиелік мән бермейді, ата-ана оларды отбасында жеке үлгі ретінде ұстанып, ондағы айтылған қағидалар мен ойларды дұрыс қолданғанда ғана тәрбиелік мәні болады. Кішкентай балалардың отбасылық құндылықтарды қабылдауының жас ерекшеліктері және отбасылық дискурстың балалардың мінез-құлқына әсері зерттелді.

Түйін сөздер: ұлттық құндылықтар, отбасы құндылығы, отбасы дискурсы, коммуникативті мағына, сөйлеу актілері.

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ФОРМИРОВАНИЕ СЕМЕЙНЫХ ЦЕННОСТЕЙ У ДЕТЕЙ НА ОСНОВЕ СЕМЕЙНОГО ДИСКУРСА

Аннотация. Семья играет особую роль в жизни человека в формировании и удовлетворении духовных потребностей, а также в первичной социализации человека. Основной целью работы является выявление основных особенностей семейных ценностей в контексте семейного дискурса. В статье описывается важность формирования семейных ценностей у маленьких детей посредством семейного дискурса. Представлены особенности детей младшего возраста в реализации семейных ценностей и определена роль семьи в их формировании. Исследование было основано на научных взглядах, принципах и теоретических концепциях, связанных с семейным дискурсом. В статье были использованы методы контент-анализа, обобщения и описания.

Разработка теоретических дополнений к работам по теории семейных ценностей и дискурсу является научной значимостью исследования. Практическая значимость заключается в том, что результаты исследования могут быть использованы при разработке лекций, при подготовке учебно-методических комплексов.

Основной причиной описания понятия семейного дискурса и определения его содержания является то, что проблема семьи характеризуется дискурсивным воздействием на деятельность общества. На основе народных пословиц и поговорок последовательно обосновывается процесс формирования семейной структуры, выделяются важнейшие функциональные параметры семьи, формулируются и перечисляются семейные ценности. Обычаи и традиции, пословицы, поговорки не имеют воспитательного эффекта сами по себе, они имеют воспитательный эффект только в условиях, когда родители следуют им как личному примеру в семье. Были изучены возрастные особенности восприятия детьми младшего возраста семейных ценностей и влияние семейного дискурса на поведение детей.

Ключевые слова: национальные ценности, семейные ценности, семейный дискурс, коммуникативный смысл, речевые акты.

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