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Research article

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## LINGUISTIC AND PSYCHOPHYSIOLOGICAL DIMENSIONS OF PARENT-CHILD RELATIONSHIPS

**Abstract.** A child's primary socialization environment and point of contact with the outside world is their family. A child learns how to fit in with society and has their first social interaction within the family. The child receives fundamental moral and behavioral models from the family, whether intentionally or inadvertently. The article examines pressing issues related to the increasing number of negative incidents involving children and adolescents on the Internet, which have become a matter of public concern. It explores key questions such as the changes in children's behavior, the growth of criminal incidents among minors, the shortcomings of parental involvement in upbringing, and the role of parent-child linguistic communication. A brief overview of different stages in the development of Kazakh society is provided to assess the strengths and weaknesses of child-rearing traditions. The analysis emphasizes the importance of competent linguistic interaction in the family, drawing on examples from Kazakh literary works, and highlights the necessity of integrating psychophysiological factors in the upbringing process, supported by research from German scholars. The article argues for the need of interdisciplinary, theory-based, and value-oriented approaches to family education that meet the demands of contemporary society.

**Keywords:** linguistic interrelation, system of values, national principle, national image, family upbringing, psychophysiological factors, emotional intelligence.

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## Introduction

At the present stage of social development, one of the most important tasks is the upbringing of children. This issue is of great relevance not only to pedagogy but also to modern linguistics. There are several key reasons for this. First, the way parents speak to their children and the words they use shape the child's initial linguistic experience. Second, parental speech patterns directly influence the child's emotional and social development. Third, from the perspective of national principles, parents speaking to their children in their native language contribute to the preservation of linguistic traditions and cultural specificities. These three fundamental factors form the basis of child upbringing.

Parents do not merely teach words to their children; through words, they transmit core values such as respect, care, kindness, reverence for elders, and diligence. For example, ordinary instructions to greet people when meet, to express gratitude if needed, or express the words of support or praise, a child may shape children's world of values. National values can be reinforced through other instructing words as learn from your ancestors, be polite to the old and elderly. Often said they are to be embedded in the child's linguistic consciousness and form the foundation of their spiritual development.

These expressions represent a cultural code transmitted through parents. Through parental speech, children acquire categories of values based on oppositions such as "good" and "bad," "right" and "wrong," "positive" and "negative," This value-based upbringing is fundamentally established within the family.

The family plays a fundamental role in fostering both the physical well-being and the spiritual development of a child. A child's capacity to realize personal potential and to set meaningful goals is closely tied to the values and principles upheld within the family. These values largely determine the trajectory of the child's overall development. Through parent-child interactions, children acquire their initial understanding of behavioral norms within the family, society, and various social contexts. Simultaneously, they develop the ability to respond to external stimuli and gradually construct their own inner world.

Parental speech attitudes can be defined as a system of established communicative patterns and behavioral norms transmitted to children through parental words, actions, and examples. Parents often act according to deeply internalized models shaped by their own upbringing and experience, without consciously evaluating the effectiveness of these patterns in child-rearing. Consequently, the study of parent-child communication from multiple perspectives remains a highly relevant research issue.

According to foreign psychological research, a child's comprehensive development is closely linked to the mother. Sigmund Freud emphasized the mother's role as a central determinant of a child's moral and emotional formation, viewing her as the primary source of the child's future life trajectory (Freud, 1991). Similarly, German neurobiologist Professor Gerald Hüther argues that crucial neurobiological processes begin in the child's brain immediately after birth. The more frequently an infant gazes at the mother's face, the more actively the brain structures are stimulated, making the image of the mother increasingly distinct and enduring in the child's perception. Over time, the child learns to recognize the mother's face, voice, scent, and gestures, to interpret her emotional states, and to understand her strengths and vulnerabilities—even to the extent of testing the limits of her patience (Hüther, 2015).

Therefore, it is essential to pay particular attention to child-rearing from the earliest moments of life to ensure the proper development of cognitive processes. Establishing effective communication with the infant is of paramount importance. According to Hüther's theory,

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the neural formation of the mother's image in the child's brain begins at birth and deepens as mother-child interaction becomes more complex.

For this interaction to be effective, the family, regardless of its structure, must perform several key functions:

*Emotional development:* fostering emotional intelligence by providing the child with consistent love, warmth, and security within the family environment.

*Communicative development:* engaging the child in regular, meaningful dialogue to build a foundation for effective social interaction and to provide guidance when necessary.

*Educational development:* nurturing a psychologically stable and well-rounded personality capable of emotional resilience and social maturity.

### **The aim of the research**

The growing prevalence of aggressive behavior in society requires comprehensive investigation. Recent data indicate an increase in the number of adolescents and young people who, in the process of social adaptation, deviate into destructive behaviors. Psychologists, psychotherapists, and educators have already been studying the causes and consequences of chemical and psychological dependencies such as drug addiction, gambling, bullying, violence, computer addiction, involvement in religious sects, and recruitment into extremist organizations. However, this problem must also be examined from a linguistic perspective, specifically, the role of parental linguistic communication in family upbringing. In addition, it is essential to identify psychophysiological factors in child-rearing and determine their significance in the educational process.

National values and parental speech attitudes in family upbringing, along with psychophysiological factors influencing child development, are considered the object of the research.

Linguistic units that reflect national values and parental speech attitudes in family upbringing, as well as interdisciplinary theoretical studies aimed at identifying psychophysiological factors in child development are determined as the subject of the research.

### **Research Materials and Methods**

In order to illustrate family communication practices that have served as exemplary models within Kazakh society, the article examines works of fiction, with particular attention to the role of fairy tales in child upbringing. Beyond the linguistic dimension, the study provides explanations and analyses of interdisciplinary scientific concepts proposed by scholars concerning major factors influencing child development.

To demonstrate the impact of political, economic, and socio-cultural conditions on family values, child-rearing practices, and social phenomena, the article offers a historical overview of different periods in Kazakh society and employs comparative research methods. For providing exemplifying speech attitudes, the works of fiction related to the family interrelation topic are analyzed. To ensure an interdisciplinary perspective, theoretical research in sociology, pedagogy, psychology, and medicine is also reviewed.

### **Literature Review**

The family constitutes a unique social environment in which a child experiences psychological security and receives essential emotional support. In contemporary research on family values, the family institution is conceptualized as a system of emotional relationships that unite children, parents, and relatives (T.A. Markova, O.L. Zvereva, E.P. Arnautova, V.P. Dubrova, I.V. Lapitskaya, among others).

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The significance of emotional bonds in parent–child relationships is vividly illustrated in Abish Kekilbayev’s story *Shyngyrau*. The plot clearly demonstrates the power and value of language used in communication with children. Another literary example, Azil Khan Nurshaikhov’s novel *Years of Joy and Love*, offers a compelling depiction of effective speech attitudes in child upbringing. The author traces an individual’s moral and psychological transformation through parental speech influences, showing how a young girl evolves into a distinct personality shaped by positive national traditions, well-defined values, and clear life goals.

The practical part of the present study includes a linguistic and content analysis of these literary works. Moreover, it emphasizes the potential of oral folk traditions in cultivating axiological awareness and value orientation in children.

The article draws on the work of sociologist and social psychologist Professor Hans-Josef Wagner, particularly his study *Strukturen des Subjekts*, which explores the relationship between language and human activity, building upon the theories of George Herbert Mead. The research also examines the work of neuroscientist Professor Gerald Hüther, *Die Macht der inneren Bilder*, which investigates how an individual’s inner world is shaped by neural processes.

Additionally, the article considers insights from psychologist, behavioral therapist, and psychoanalyst Eva Jaeggi, particularly her works *Psychologie und Alltag: Ehe Freundschaft Arbeit and Moral, Erziehung, Institutionen, Sprache, Mensch und Maschine, Psychologiestudium*, which analyze issues of upbringing, morality, and the dynamics of friendship and family relationships, as observed in her psychotherapeutic practice.

The theoretical framework is further supported by Thomas Hülshoff’s study of *Emotionen*, which classifies the neurobiological foundations of emotions, their causal factors, and their psychological effects.

### **Results and discussion**

As human society becomes increasingly complex, its rules and regulations evolve accordingly. In a society that has distanced itself from traditional ways of life, long-established norms and principles, once deeply ingrained in cultural consciousness, can no longer serve as guiding forces. Under these circumstances, alongside adapting to the demands of technological progress, it is equally essential to address the growing need to understand issues related to “humanity,” which are gaining renewed significance today.

In modern social conditions, clear behavioral norms are often absent, and traditional methods of education, whether communal or domestic, are rarely applied. Traditional knowledge retains relevance only when it meets a specific need or is supported by scientific validation. For instance, during the rapid development of modern medicine, the healing properties of medicinal herbs were often dismissed. However, in recent years, many people have once again begun to integrate herbal remedies into their everyday lives.

A defining feature of our time is the continuous expansion of information, which provokes both rational and irrational human responses. These reactions demonstrate that social norms and behavioral rules are undergoing rapid transformation, reflecting the dynamic and unstable nature of contemporary society.

A lifestyle based on collective behavior was shaped by shared stereotypes and social norms that united people within their respective social or community groups. This, in turn, influenced the development of common opinions and patterns of behavior across society.

As a result, a sense of interdependence emerged, enabling individuals to act in the interests of the collective.

However, scientific and technological progress, along with the information revolution, has expanded the boundaries of both individual and collective behavior.

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In his work *The Great Disruption*, F. Fukuyama states:

“We want to break rules that are unnecessary, unfair, incorrect, or outdated, and we strive to maximize our personal freedom, while at the same time we constantly need new rules that would enable new forms of cooperation to arise and allow us to feel connected to each other in a community” (Fukuyama, 2003).

Indeed, under changing conditions brought about by advances in technology, economics, and legal regulation, society is compelled to reorganize itself continually. However, constant social transformations and restructurings often diminish individuals’ capacity for rational thought while intensifying irrational behavior, ultimately contributing to the overall instability of the social system. The social system, in essence, represents society itself, and one of its integral components is the family.

In this context, a number of socially significant questions arise: *How do societal changes influence family upbringing? What mistakes have been made in the process of family education? What are the causes of negative behavioral tendencies among children and adolescents today?* Addressing these questions has become an urgent public concern. The increase in negative behavioral patterns among schoolchildren and young people suggests that modern family education is experiencing a profound crisis. This raises another critical question: *Why now, and how was it organized in the past?*

Historically, the Kazakh people did not have formal public institutions dedicated to child-rearing. Instead, children were educated within the family and community through folk traditions—songs, legends, and fairy tales—beginning from early childhood. Although people in earlier times lacked scientific knowledge of the natural world, they skillfully navigated their environment, predicting weather patterns and finding their way by observing stars and natural signs.

From an early age, Kazakh children were taught the value of labor and creativity. Educational attitudes included the use of proverbs, taboos, and superstitions imbued with moral meaning. Expressions such as “*It will bring shame*” or “*It will bring sin (obal)*” served as ethical markers, discouraging misbehavior and reinforcing moral discipline. These practices reflected the workings of collective consciousness within the community.

In traditional Kazakh society, any public event or conflict, even in tense situations, was resolved through the decisions of the community’s most respected members. Each action was carefully evaluated, and necessary measures were taken to maintain social order and justice. Family integrity was preserved, and issues related to orphans and widows were addressed collectively.

There existed a strong moral principle that no *orphan should cry, and no widow should wander*; and this principle was strictly upheld.

During the Soviet period, the institution of the family was closely supervised by the Communist Party. Employment, career advancement, and social recognition were often contingent upon an individual’s family situation and moral standing, which in turn contributed to the prevention of family breakdown and divorce. Beyond the family sphere, child upbringing was also institutionalized through public education and youth organizations.

At school, children were gradually integrated into collective structures such as the *Oktyabryata*, *Pioneers*, and *Komsomol*. Each stage of participation such as wearing the *Octobrist* badge, taking the Pioneer oath, or joining the Komsomol, carried significant moral and social responsibilities. These organizations functioned with strong discipline and a clear educational purpose. They instilled in students a sense of loyalty, civic responsibility, and a commitment

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to good deeds; without such qualities, one could not be admitted into the ranks of these organizations.

The educational system also promoted labor education and social solidarity through initiatives such as *“Timur and His Team”*. This movement encouraged children to help the elderly, develop organizational and teamwork skills, and avoid idleness through socially useful activities.

At that time, students competed primarily through academic achievement and athletic performance. They took pride in sharing impressions of the literary works they had read. Thus, education, sports, and reading culture formed the main platforms for self-expression and constructive competition among youth.

Minor infractions committed by students, such as having untidy shoes, a dirty collar, forgetting sportswear, accidentally breaking a window, running in the hallway, attending evening film sessions, or failing to bring a book, tie, or *Octobrist/Pioneer* badge, were subject to school disciplinary measures. Such students were often mentioned in the school magazine *“Bee”* or publicly listed in the “corner of shame” section of the wall newspaper. This form of public accountability was considered highly embarrassing for students and served as an effective method of social control.

Cleaning the school floors was regarded as a mandatory duty for middle and high school students. On the one hand, it served as practical training in labor discipline; on the other hand, it taught students to respect and value manual work. Every town and village had a *“Board of Honor”*, where exemplary workers were recognized, instilling in young people an awareness of labor achievement and civic responsibility.

At the same time, families followed both the moral code of Soviet society and the traditional educational principles inherited from their ancestors. The national values of expressing modesty in every act towards either material things or behavior did not lose its relevance. While the ultimate goal of Soviet-era ideology with its hegemonic political stance was to mold citizens in line with its collective ideals, today’s era of independence allows for a more critical re-evaluation of that legacy. Nevertheless, it is impossible to deny the effectiveness of the Soviet educational mechanisms that promoted discipline, purity, diligence, unity, and patriotism. What is required today is a reorganization of these valuable pedagogical practices in a new, modern format that aligns with the principles of an independent society.

Following the attainment of independence, society underwent profound socio-economic and cultural transformations. The transition to a market economy brought about far-reaching structural changes that reshaped everyday life. A sharp rise in unemployment compelled many families to focus primarily on securing their material well-being. Consequently, less attention was devoted to child-rearing, and the spiritual and emotional connection between parents and children began to weaken.

In the educational sphere, the youth organizations of the Soviet period (*Oktyabryata, Pioneers, Komsomol*) ceased to exist, and no new institutions emerged to assume their socializing and moral functions. Within the developing market economy, information agencies and media outlets, facing financial limitations, prioritized commercial advertising, which contributed to a gradual erosion of spiritual and moral values in society.

During this transitional period, public consciousness underwent a significant shift: material values increasingly took precedence over moral, ethical, and cultural ones. A new generation emerged for whom material success became the dominant measure of achievement. As a result, many young people began to emulate foreign cultural models rather than their own national

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traditions, leading to processes of acculturation and the gradual displacement of indigenous cultural identity.

Changes in public consciousness have also had a significant impact on family education and parent-child relationships. Many parents, preoccupied with meeting daily material needs, tend to ask their children routine questions such as: “*What was good at school today?*”, “*What did you learn?*”, “*What’s new with your friends?*”, “*Which lesson was most interesting?*”, or “*Did the teacher scold you?*” These questions, often asked mechanically, reflect not genuine interest but parental anxiety and distrust—fears that the child might have misbehaved, faced reprimand, or shown weakness in social interactions.

It must be acknowledged that many of the behavioral problems observed among today’s youth stem from adults’ negligence and lack of literacy in child-rearing. A large proportion of parents believe that education and moral upbringing are solely the responsibility of the school. However, schools today lack the ideological organizations that once united children under common moral and civic ideals. Parents, in turn, often have neither sufficient time nor adequate pedagogical knowledge to provide meaningful guidance. Moreover, instability in parental values and behavior further weakens the family’s educational function.

As a result, children increasingly form their worldviews and moral orientations independently—drawing influence from peers, the street, and the internet—rather than from their family or school environment.

When discussing parent - child communication, we primarily refer to the crucial role of verbal interaction. The speech culture of parents—their manner of speaking, verbal activity, and choice of words—forms the foundation for a child’s psychological and emotional development. Language plays an essential role in shaping an individual’s personality and worldview.

The significance of the spoken word is vividly illustrated in Abish Kekilbayev’s novel *Shynyrau*, where he writes: “*In this world, which has divided people into good and bad, a warm word from a stranger’s mouth, flattery or praise, is like a stirrup sharply struck on an argymak horse that has not yet been mounted*” (Kekilbayev). This statement, deeply rooted in Kazakh cultural understanding, encapsulates the national perception of the emotional and social power of the word.

For a person who has not read the novel, the expression “*botennin auzyndan shyqqan zhyly soz* (warm words from the mouth of a stranger) may be incomprehensible. The main character of the work has never seen warmth from his father since birth, has never heard kind words. He was afraid of his father, who never greeted children kindly, never asked anything. After his father’s death, the good villagers give Engsep and his brothers to his father’s brother. The situation in this house is different. Darzhan, his uncle, comes home tired, but when he sees the children, he begins to smile and talk to the children. The children, who grew up under the cold gaze of their father and under constant fear of him, were at first afraid to approach Darzhan and did not smile. But soon the children felt the warmth and kindness of this man, and when he came, they themselves climbed onto his lap or stood next to him.

A linguistic analysis of this passage reveals multiple layers of meaning: it embodies social contrast (*good vs. bad*), demonstrates the emotional and pragmatic functions of speech, and conveys both the psychological impact and motivational force of words in social interaction. The metaphorical comparison employed by A. Kekilbayev creates a vivid image within the national consciousness, accurately reflecting how the word is perceived and experienced in Kazakh culture.

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In summary, the central idea expressed in this excerpt is *that* a kind word is a powerful social and psychological force that awakens the human spirit and counteracts conflict, alienation, and indifference within society.

In a morally prosperous family, relationships among its members are characterized by mutual understanding, support, protection, respect, and trust. An illustrative example of such family values can be found in Azil Khan Nurshaikov's novel *Makhabat mol zhyldar (The Years Full of Love)*.

The image of Mantay, the main heroine in the story is a reserved, well-educated, and modest girl, yet lively, thoughtful, principled, honest, deep and thorough in her nature. Toward the end of story, the author notes that, in responding to readers' questions, he included some details about Mantay's mother that he had heard from others.

In the story, the writer presents Mantay as a model of a well-brought-up girl, embodying the traditional national ideal of womanhood. This portrayal serves to set an example for parents, drawing attention to the importance of their role in raising children. It emphasizes that every wise word spoken by parents becomes spiritual nourishment for their child.

In addition, there are several conditional factors that parents should take into account in the process of a child's development, and one of the most important is emotion.

Emotion is a psychophysiological reaction through which environmental events are perceived, processed, grouped, and analyzed, serving as the basis for evaluation. Emotion, primarily a physiological phenomenon, affects the autonomic nervous system through the information received" (Hülshoff, 2012).

In other words, emotion represents a response of the sympathetic branch of the autonomic nervous system, enabling a rapid reaction to a situation or one's own thoughts. This response occurs swiftly, mobilizing the body to overcome or adapt to the situation. The parasympathetic branch of the autonomic nervous system functions more slowly, being responsible for the restoration and regulation of emotional balance. Thus, a person reacts emotionally to a situation almost instantly, while the process of returning the personality to its original state takes more time. The functioning of the autonomic nervous system is not subject to human will.

The development of emotional intelligence refers to the process of cultivating an individual's ability to recognize and understand their own emotions and their underlying causes. In most cases, a person is unaware of what has influenced their emotions or bodily reactions, since these are often driven by prolonged thought processes. Some emotions remain unacknowledged, while others, when accumulated, may exceed the limits of conscious control—even when they are not directly related to the immediate situation.

Fiction pieces that convey moral values and educational ideas can serve as valuable guides for parents. Properly established language communication between a parent and child fosters a healthy relationship and helps regulate the child's behavior.

How to develop emotional intelligence in the context of raising a child? We will try to give an example of the four basic emotions and consider in what context they appear:

A. fear is the lack of resources (internal, external resources). Getting low grades in class, getting poor grades in control work, forgetting to do what their parents have assigned them, losing a valuable thing, etc. These are emotions of fear associated with certain life situations. In addition, according to G. Nissen's theory, there is a process of physiological development of fear in children and adolescents (Nissen, 1993).

Diagram 1 represents the dynamics of fear syndrome in children by Gerhard Nisse, doctor of medical sciences, professor, psychiatrist of children and adolescents (Diagram 1).

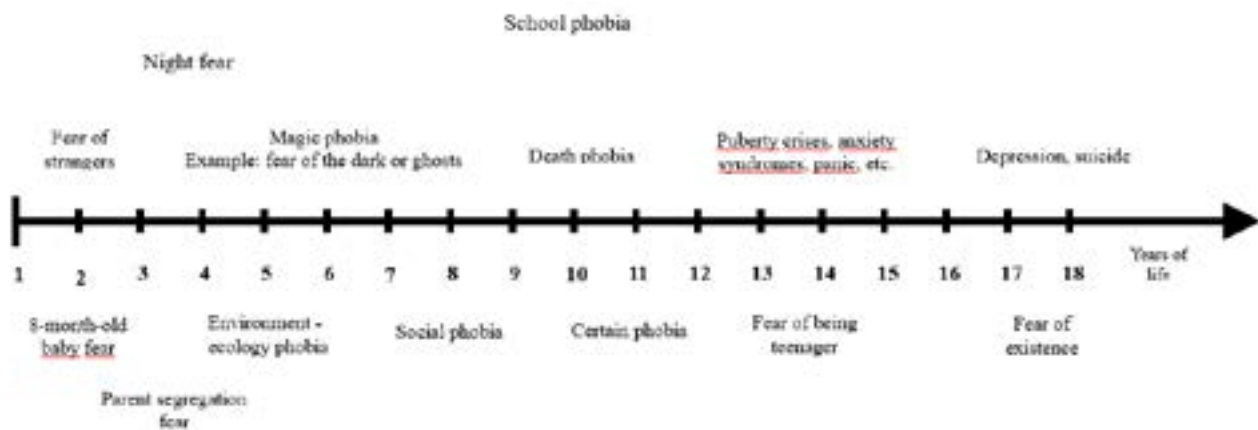


Diagram 1. The dynamics of fear syndrome in children by Gerhard Nisse

According to the diagram, at each stage of a child's development, we can observe that as the child's cognitive abilities expand, various fears begin to emerge. It is therefore important for parents to assist the child in overcoming these fears.

A) Anger. Anger typically arises in two situations: when a person's boundaries are violated, or when they encounter an obstacle that prevents them from achieving a desired goal.

For instance, if someone, e.g., a peer or classmate, criticizes a child's appearance or clothing, or makes an unpleasant remark about a family member, the child is likely to feel angry.

Another example: if a child has promised to go to the movies with a friend, but their mother asks them instead to look after a younger sibling, the child's plans and wishes are frustrated, which provokes anger. Similarly, if a child expects to receive a mobile phone as a birthday gift but instead receives a ball, the unfulfilled expectation can also lead to anger.

B) Joy is an emotion experienced when a person achieves a goal or successfully resolves a problem. For example, when a father buys the mobile phone, his son has long dreamed of, the child expresses emotions of joy and satisfaction.

C) *Sorrow is the emotion that arises from the loss of something valuable or meaningful. A child may, for instance, experience sorrow after quarreling with a close friend and losing that relationship, or when failing to achieve the expected result in a competition for which they had long prepared.*

The examples above illustrate basic human emotions through situations grounded in contemporary life and values. This approach is important because behaviors and experiences that seemed normal to previous generations may appear outdated or even "strange" from the perspective of today's generation.

The concept of motivation is a hypothetical construct that seeks to answer the question of *why human activity occurs*, serving as an auxiliary process that explains the initiation and regulation of behavior (Nissen, 1993). In order to mobilize an individual toward the attainment of a specific goal, a cognitive process must be engaged that directs and regulates their actions. Thus, motivation can be understood as a cognitive mechanism that governs behavior and evokes emotion and enthusiasm (Nissen, 1993). In essence, motivation generates goal-oriented activity.

In the context of child upbringing, motivational strategies are employed to stimulate, guide, and sustain the child's efforts in learning, personal development, and other forms of activity. It is essential to cultivate intrinsic motivation, that is, an internalized drive for self-improvement

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and cognitive growth. In contrast, extrinsic motivators such as rewards and punishments tend to produce only short-term enthusiasm and may, in some cases, undermine the child's genuine motives. Parental support, sincere interest in the child's life, and patience are crucial factors that foster confidence, transform the process of development into a source of joy, and help the child learn to take responsibility for their own actions.

The development of emotional intelligence plays a crucial role in a child's future. Stable emotional growth and appropriate reactions to external stimuli are closely linked to competent and empathetic interaction between parent and child from the earliest stages of development. Explaining situations clearly to a child and ensuring that they are properly understood is key to preventing misunderstandings within the family. A child raised in such an environment learns to act only after fully understanding the situation, which in turn helps them regulate their emotions.

Unresolved feelings such as resentment or anger, especially when left without explanation, can create emotional resistance in a child, so if such experiences are repeated, the child may develop latent forms of aggression.

According to the theory of symbolic interactionism, founded by the German-American sociologist George Herbert Mead (1863–1931), there are hidden mechanisms underlying a person's self-regulation. In his work *Strukturen des Subjekts*, Hans-Josef Wagner cites Mead's research, noting that human activity should be understood as social behavior based on communication. Mead argues that in our interactions, we respond not only to others' actions but also to their intentions; our reactions are shaped by the interpretation of their previous behavior and by our own past experiences in similar situations (Hans-Josef Wagner, 1993).

For proponents of symbolic interactionism, the focus lies on the process by which individuals make decisions in favor of specific actions. Symbolic communication allows us to anticipate how others might behave and to prepare our own responses accordingly. For example, when a wife begins to reproach her husband, she may already anticipate his gestures or reactions, expecting an aggressive response. Mead emphasizes the importance of studying patterns of human behavior within social contexts.

In this regard, the principles of symbolic interactionism can be effectively applied to the regulation of children's behavior, helping parents understand how a child's actions and emotional responses are shaped through social communication and interpretation.

Parents should also be mindful of maintaining balance in their approach to childrearing and avoid excessive control or a purely voluntarist style of upbringing. A lack of rational understanding in parenting may lead to situations where the child cannot identify the causes and consequences of events. In such cases, children are not accustomed to making decisions based on objective facts but rather tend to act "at the behest of adults." Consequently, they are unable to logically evaluate the rightness or wrongness of their actions (Abdykhanova et al., 2025).

### **Conclusion**

In every family, a child perceives close relatives as sources of protection, warmth, and unconditional acceptance. Children wish to be loved for who they are, not only for their achievements. If parents are able to recognize and nurture their child's natural temperament and abilities, a significant portion, perhaps up to one quarter of misunderstandings between parents and children could be avoided.

The family serves as the primary environment of socialization for the child—a point of connection with public life. It is within the family that a child first experiences social

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interaction and learns how to integrate into society. The family provides the child, consciously or unconsciously, with essential moral and behavioral models. Children naturally imitate their parents, internalizing what they see and hear. Therefore, the family represents the most crucial and responsible environment for child development. Other social institutions, such as kindergartens, schools, universities, and society at large, play a supplementary educational role, supporting the child's moral and spiritual growth and helping to shape the ideal of the "complete person" as envisioned by our great thinker, Abai.

In conclusion, it should be noted that the relationship between the child and the parents should correspond to the growing requirements of society for the family, therefore, the family should act as an institution of upbringing and socialization of the child, an active subject of his life. In the modern world, the concept of the family is increasingly being defined not only as a factor determining the development of the child's personality, but also as a factor determining the development of society as a whole.

### **Conflict of interest**

The author declares that the article contains no conflict of interest.

### **The use of AI tools**

Generative AI was used to adapt the text in accordance with the journal's technical requirements, to standardize it and correct in English accurately and in accordance with scientific standards.

**Contribution of the authors.** Material preparation, data collection, and analysis were performed by Abdykhanova B.A. and Meirambekova L.K. The first draft of the manuscript was written by Abdykhanova B.A., and all authors commented on previous versions of the manuscript. All authors read and approved the final manuscript.

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### **Ата-ана мен бала арасындағы қарым-қатынастың лингвистикалық және психофизиологиялық өлшемдері**

**Аңдатпа.** Интернет желілеріндегі балалар мен жасөспірімдерге қатысты орын алып отырған жағымсыз оқиғалар легі қоғамды аландатып отырғаны анық. Мақалада «Балалардың мінез-құлқы неге өзгерді?», «Балалар арасындағы қылмыстық оқиғалардың артуына не себеп?», «Ата-аналар бала тәрбиесінде нені ескермей отыр?», «Ата-ана мен баланың тілдік қарым-қатынасының тәрбиедегі орны қандай?» сияқты маңызды сұрақтар пәнаралық тұрғыдан қарастырылды. Жоғарыдағы сұрақтардың жауабын анықтау мақсатында қазақ қоғамының дамуындағы әр кезеңге қысқаша сипаттама берілді, бұл сипаттама бала тәрбиесіндегі артықшылықтарымыз бен кемшіліктерімізді бағамдау үшін қажет. Баламен сауатты тілдік қарым-қатынас құру ежелден қазақ халқының тәрбие саясатындағы басты ұстанымы болды. Мақалада отбасы тәрбиесіндегі тілдік қарым-қатынастың маңыздылығының мысалы ретінде қазақ жазушыларының көркем шығармалары қарастырылды. Бала тәрбиесінде тілдік қарым-қатынас бала дамуындағы психофизиологиялық факторларды ескере отырып қатар жүргізілуі керек, сол себепті балаға дұрыс тәрбие беруде қандай психофизиологиялық факторлар бар деген сұрақтың жауаптары осы саладағы ғалымдардың зерттеулеріне сүйене отырып талданды. Мақала қоғамның бүгінгі даму жағдайында бала тәрбиесіне қатысты заманауи өзгерістерді қамти отырып, заманауи теорияларға сүйенген, ұлттық білім мен құндылықтарға негізделген пәнаралық кешенді зерттеулер қажеттілігі, қазіргі қоғам форматына сай отбасылық тәрбие туралы білімнің қажеттілігі мәселесін көтереді.

**Түйін сөздер:** тілдік қарым-қатынас, құндылықтар жүйесі, ұлттық ұстаным, ұлттық бейне, отбасылық тәрбие, психофизиологиялық факторлар, эмоционалды интеллект.

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### **Лингвистические и психофизиологические критерии взаимоотношений между родителями и детьми**

**Аннотация.** Семья – основная среда социализации ребёнка и точка контакта с внешним миром. Именно в семье ребёнок учится вписываться в общество и впервые вступает в социальную жизнь. Именно в семье ребёнок, намеренно или непреднамеренно, получает основные моральные и поведенческие модели. В статье рассматривается проблема, связанная с ростом числа негативных явлений с участием детей и подростков, ставших предметом общественного беспокойства. Авторы исследуют ключевые вопросы, касающиеся изменений в языковом поведении детей, увеличения роста преступлений среди несовершеннолетних, недостатка родительского участия в воспитательном процессе, а также роли языковой коммуникации между родителями и детьми. Приводится краткий обзор этапов развития казахского общества с целью выявления сильных и слабых сторон традиций воспитания. Более того, в анализе подчеркивается значимость компетентного языкового взаимодействия в семье, что иллюстрируется примерами из казахской художественной литературы, а также акцентируется необходимость интеграции психофизиологических факторов в процесс воспитания, подтверждённая исследованиями учёных. Авторы обосновывают необходимость междисциплинарного, теоретически обоснованного и ценностно-ориентированного подхода к семейному воспитанию, отвечающего требованиям современного общества.

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**Ключевые слова:** языковое общение, система ценностей, национальная позиция, национальный образ, семейное воспитание, психофизиологические факторы, эмоциональный интеллект.

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