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Linguocultural aspects of "duty" and "obligation" in Kazakh and English languages

The article examines the linguocultural features of the concepts of "duty" and "obligation" in the context of Kazakh and English-speaking cultures. It analyzes how these concepts are shaped by moral values, social practices, and the historical experience of society. Although the terms themselves are universal, their meanings are largely determined by cultural worldviews and ethical priorities. In Kazakh culture, "duty" (qaryz) and "obligation" (paryz) are closely tied to mutual identity, social cohesion, and strong commitments to family and community. These concepts are not merely transactional; they carry profound moral value, grounded in gratitude, respect, and intergenerational solidarity. An entire world of social norms grows from these principles: mutual assistance, hospitality, and care for others. In English-speaking cultures, where the concepts of "duty" and "obligation" also carry moral weight, they are more often associated with personal responsibility, legal duty, and the fulfillment of contractual obligations. Accordingly, their lexical expressions in English tend to represent a self-orientation to a greater extent, stressing personal duty, rights, and autonomy as against collective responsibility. Within the framework of this study, a comparative semantic and contextual analysis will be applied to investigate how these cultural models are encoded linguistically and how they influence behavior and expectations of interpersonal relationships in different sociocultural contexts. It has been shown that the notions of "duty" and "obligation" in Kazakh culture are tied to cooperation, clan and family structure, principles of mutual assistance, and respect for elders' rights. In contrast, the notions are strongly associated with personal responsibility, legal duties in English culture. Such differences affect value orientations, interpersonal relations, and behavior models. Studying such concepts through linguocultural analysis enhances the effectiveness of intercultural communication and promotes mutual understanding.

Keywords: duty, obligation, Kazakh worldview, English culture, moral responsibility, social norms, intercultural communication.

Introduction

The study of the concepts of "duty" and "obligation" from a linguacultural context is significant since these are essential points in the worldviews of cultures, influencing their interpersonal relationships, organization within society, and even moral norms. Understanding how these concepts gain expression and interpretation across languages and cultures thus carries importance for cultural-theoretical and linguistic studies. Such concepts are related to the domains of moral obligations, social responsibilities, and, therefore, are core to the analysis of values and norms that characterize various societies. So, the research into the linguacultural characteristics of the concepts of "duty" and "obligation" in Kazakh and English cultures is valuable, as it contributes to a deeper understanding of the differences and similarities in how these concepts are perceived and their significance in society as a whole.

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However, the very conception of "duty" and "obligation" is really what forms a cultural system, it includes and comprises the moral and ethical norms of society. Besides being central to social interaction, these concepts are expressed through the medium of language in passing on culture, values, and worldview. This article examines the linguistic properties of the concepts of "duty" and "obligadon" in the Kazakh and English cultures.

R. Syzdykova (2006), has drawn special attention to the study of concepts that reflect moral categories in language. In particular, she states that "language is always at the center of culture, and understanding these concepts is impossible without taking into account cultural norms and traditions" [1; 52]. Hence, her notion fully endorses the investigation of the vocabulary and expressions that reflect the views of society on duty and moral obligations.

Syzdykova (2003) in her book "Lexicology of Kazakh language" notes that "each society has its specific moral codes and language serves not only as a means of communication but also as a carrier of these codes" [2; 74]. This opinion pushes one to understand that the concepts of "duty" and "obligation" cannot be isolated from the cultural and social conditioning under which they are applied. In Kazakh culture, unlike the Western concept of "duty", which is often perceived as a personal obligation to another individual, there is a stronger emphasis on ethnocultural duties, such as caring for one's family, clan, and community.

In the analysis of human thought and behavior, language and culture, another crucial issue is that any one of the philosophical concepts under moral categories, in this case, has "not only an act of reflecting social attitudes, but also an act of influencing thinking and behavior" [2; 74]. This means that, in addition to being a reflection of cultural views of duty and obligations, language is also an agent affecting the very view of the concepts.

A considerable number of researchers have aimed at the relations between morality and obligations relating to language and culture. This can be supported by Bloch (2008), who states, "... religious and moral concepts are just not lexical units but cognitive structures regulating interaction with the social and natural environment" [3; 85]. This kind of view, as Bloch (2008) initiated, greatly influences the norms on which the respondents base their perceptions of morality and social action. In view of the same perspective, G. Lakoff (1980) presents: "... the concepts that are embodied in language form the basis of the structure of human experience". It follows, then, that "duty" and "obligation" would imprint their influences on the language and practice of a disparate culture [4; 45].

The use of conceptual analysis in the study of those topics strongly supports and develops the approaches proposed by other writers such as P. Berger and T. Lakoff (1987) in their article "The Social Construction of Reality", which stresses that the different concepts concerning duties and obligations spring from the social construction of reality and are a guide to the behaviors of person in society. According to P.F. Stepanov [6; 96], this includes borrowing and duty as a conceptualization of moral notions concerning language, which correspond to the foremost cultural and moral orientation.

Linguistic approaches to the study of these concepts include conceptual analysis, comparative linguistics, and cultural analysis. The comparative approach is useful in highlighting the peculiarities of these concepts across different cultures. The works of L.V. Shcherba [7] and V.V. Vinogradov [8] are among the few that compare moral concepts across languages. Thus, with these studies, we can group the differences in cultural and linguistic perspectives and define more accurately the perceptions of moral norms across cultures. There are some works dedicated to the conceptual analysis and study of moral concepts in different languages. For instance, the works of I.V. Dyakonov [9] and S.I. Petrova [10] analyze these concepts in the Russian language, showing its suffusion into united morality and religious practices. On the other hand, a few studies in regard to the Kazakh language have been conducted on this theme, which indicates the need for an in-depth study of duty and obligation in Kazakh linguoculture. The comparative approach toward primary analysis of these concepts in Kazakh and English will not only reveal some peculiar cultural traits but will also show some common attributes influencing these concepts' perception in different societies.

The study aims to identify and compare the linguistic lining of concepts of duty and obligation in Kazakh and English cultures. The investigation targets the resources through which these concepts are construed in both languages and includes the analysis of the cultural association and moral norms assigned to them. Thus, this study will offer valuable new material for explorations in linguacultural studies, hence contributing to the growing knowledge of how moral concepts operate during intercultural communication.

Consequently, the importance of the study lies in the necessity of a profound exploration into linguocultural dimensions of the concepts of "duty" and "obligation" in other cultures, enabling better distinctions in

how moral norms and values are perceived, as well as common approaches to such concepts in both Kazakh and English languages.

Literature review

The exploration of concepts like "duty" and "obligation" from the perspective of linguistic cultural studies and theolinguistics marks a valuable area in cross-cultural and cross-linguistic research. These concepts, apart from reflecting on several social-moral norms, also embody the historical, religious, and ethnocultural features significant for a culture. Therefore, neither should one forget the fact that their perceptions and usages in the languages differ. This adds one more dimension to the studies exploring cultural identities through language. The current review will give the very important theoretical heritage as well as show how different approaches and methods affect the understanding of the "duty" and "obligation" concepts in Kazakh and English cultures.

Linguocultural Approach: This research focused on the definition of the two general disciplines in linguocultural studies — language and culture. Yu.M. Sverdlov's (1996) Language as a Cultural Phenomenon follows the study that notes the necessity for identifying cultural features through linguistic expression, for example, within moral categories like "duty" and "obligation". Referencing Sverdlov, he states that "any word and expression in culture bears historical and social significance" [11; 26], which comes particularly into focus when looking at such terms as "duty" and "obligation". This has been verified in works by Kazakh scholars, in particular, R. Syzdykova (2006), who says that, according to her studies, these categories in the Kazakh mentality are closely tied to morality and religion and have an impact on social relationships and norms of behavior [1].

Works devoted to conceptual analysis and linguacultural studies are of key importance for understanding how "duty" and "obligation" are formed and changed in different languages and cultures. Another source is Zhumabekova, K. (2022), who addresses the contemporary state of the social vocabulary of Kazakh and its conceptual system. These concepts are correlated with social responsibility and include "duty" and "obligation", intermixed with culture and society [12]. This study provides a deep understanding of how the Kazakh language reflects moral values and obligations in the social context, as well as how these concepts influence behavior and interpersonal relationships in Kazakh society. Also, S. Shayakhmetova (2023) explores moral and ethical concepts in the Kazakh language, including "duty" and "obligation". The author analyzes how these concepts are related to the traditions and customs of the Kazakh people [13]. "Concepts related to duties are at the center of national and religious worldviews, and they form a social organization" [14; 56]. This approach is especially important for the analysis of concepts in different cultures, as it helps to determine how these concepts are manifested through lexical means and what cultural meanings they carry.

Religious aspects. Theolinguistics, as a discipline, views language in determining religious beliefs and moral concepts. Using the example of duty and obligation, especially where family and civic obligations are concerned, one can recognize a significant influence of Christianity on English-speaking cultures. Islam, as an important religion for Kazakhs, influences these concepts through religious obligations related to duty to God and society. Syzdykova (2006) emphasizes in her work that in Kazakh culture, duty has deep roots related to the obligation before God and society. This role of religion in shaping concepts is also confirmed by the works of foreign scholars, such as Lakoff and Johnson in Metaphors. "The metaphors that underlie concepts determine how we perceive such notions as morality and duty" [4; 58].

Comparative analysis is significant in the study of the concepts of "duty" and "obligation" in so far as it shows specific terms associated with particular languages and cultures, but also commonalities. The findings of Sverdlov (1996) and Shakhnarovich (1998) were primarily focused on revealing this conceptualization in vocabulary and phraseology, which symbolizes cultural values. In one major context, English deemphasizes the positive duty perception as self-reliance in opposition to that of Kazakh, where own duty refers more broadly to social and religious connotations involving responsibility to society and family. Lakoff (1987), in his study "The Nature of Human Thought", notes that "thoughts and concepts are not simply expressions of language, but reflections of social norms and rules". This statement is the basis for understanding the differences in the perception of "duty" and "obligation" in the two cultures.

Importance of Previous Research. Previous studies in the field of linguacultural studies and theolinguistics emphasize the importance of studying concepts related to moral and social obligations. The works of Kazakh and foreign scholars allow us to more deeply understand how these concepts influence social norms, ethics, and personal relationships. Key sources for further research are the works of V.V. Shakhnarovich, Yu.M. Sverdlov, and R. Syzdykova, as well as the studies of Lakoff and Johnson, which allow us to reveal the deep cultural and religious features of the perception of these concepts in different societies.

Linguocultural and theolinguistic analysis of "duty" and "obligation" words in Kazakh and English cultures helps to reveal their meaning in the context of different worldviews and cultural traditions. These concepts not only characterize the moral attitudes of society but also influence social and religious norms, determining the behavior of a person in specific cultural contexts.

Research Methodology

The study aims to investigate and compare the linguistic features of the concepts of "duty" and "obligation" in Kazakh and English cultures. For this reason, the research is characterized by the complex application of various research methods due to the complexity, versatility, and range of the object of study. Comprehensive application of the methods corresponding to the study will give the most complete and objective understanding of the linguistic features of the concepts of "duty" and "obligation" in Kazakh and English cultures.

The methodology proposed for the study is thus holistic and multidimensional. It will permit the grasp of the notions of "duty" and "obligation" in Kazakh and English cultures at divergent levels: conceptual, linguistic, and cultural. The comprehensive use of various research methods can make the results richer and more objective and will contribute to improving linguacultural studies and comparative linguistics as well.

For the study of the concepts of such words as "duty" and "obligation" within the Kazakh and English cultures, an integrated approach ought to be established. Such an approach would comprise conceptual analysis, comparison, and linguistic analysis. These methods would not only delve into how these concepts are manifested in language but also into the cultural and societal aspects associated with them.

Conceptual analysis is the main method for identifying and describing the content of concepts such as "duty" and "obligation" in the languages of different cultures. This method examines the mental schemes that underlie these concepts, as well as their lexical manifestations. Yuri Kapanadze is one of the initial theorists to put forward the basic grounds for conceptual analysis: the concepts will be regarded as mental representations expressed through the linguistic units that form them [15].

Within the context of the Kazakh language, the very concepts of "duty" and "obligation" are connected traditionally with moral and ethical norms. They display propensities toward social responsibility and the principle of mutual participation. In this sense, the research works of the scholars Shayakhmetova S. (2023) and Zhumabekova K. (2022) are of prime importance in trying to capture the cultural specificity of such normative concepts. Shayakhmetova's (2023) work, for instance, analyzes the association of concepts with the particular traditions and social obligations that guide the everyday existence of Kazakhs. Meanwhile, Zhumabekova (2022) deals with the ideas of social obligation concepts in Kazakh, focusing on the significance of these concepts in the broader social norms.

Comparative analysis of cultural concepts. Comparative analysis should hence be utilized to study the similarities and differences concerning concepts of "duty" and "obligation" across cultures. Within this context, a comparison between Kazakh and English would reveal how different cultural contexts influence one's perception of these concepts. Wierzbicka (1992) studied the degree to which both concepts would vary according to cultural traditions, thereby making their perceptions different despite the presence of similar lexical units [16]. For instance, whereas "obligation" connotes law and formalities about matters legal in English culture, the corresponding notions in Kazakhs may also carry notions of morality, family, and social obligations as well.

Cultural Context in Cognitive Understanding. Kaal (2014) notes [17] that cultural context is crucial for the meaning of words such as "duty" and "obligation". According to this culture, "duty" means primarily an aspect of honor and mutual assistance. This type of cooperation most commonly takes place in intestate family and clan relations in Kazakh culture. Whereas, in English culture, concepts with those two titles have, from one point of view, very formalized meanings and relate to legal and ethical norms. Such traits can also be tracked in folklore and literature. In the Kazakh epic tradition, a duty to one's clan and family is an element that is usually described as part of the hero's personality. In English literature, the 19th century is again, especially represented through the works of Charles Dickens or Jane Austen, where duty is closely linked to personal moral responsibility, leaving aside economic and legal obligations.

Thus, the study of the concepts of "duty" and "obligation" using conceptual, comparative, and linguistic analysis allows us to identify important cultural differences in the perception of these concepts in Kazakh and English cultures. The choice of analysis methods is justified by the need to take into account both cognitive and linguistic features, as well as cultural differences that introduce diversity into the interpretation of these concepts.

Results

The term "duty" in the Kazakh tongue is polysymptomatic and can be subdivided further into various meanings. For example, "qaryz" refers not only to money-related obligations but also to obligations such as moral duty through the community in addition to traditional obligations to elders or relatives. This reflects the value of respect for elders in Kazakh culture, which is also present in the language [12]. An example from a Kazakh proverb: "*Qaryzdy kaytaru — pariz*" (To pay off a duty is an obligation). This expression emphasizes that duty is an obligation that a person must fulfill at any time [13; 78]. Another example: "*Qaryzdy otemegen adamdy omir tozdyrady*" (A person who does not repay a duty will suffer all his life) — here, the importance of repaying a duty as a moral obligation is emphasized, and failure to fulfill this duty leads to internal suffering. Phraseologism: "*Qaryzdy otemegen adamdy omir tozdyrady*" (A person who does not repay a duty will suffer all his life) emphasizes the need to repay a duty to restore harmony in life.

From an English cultural point of view, "duty" encompasses a lot. When we say "duty" in English, we refer, along with moral obligations, to legal and social obligations. Here, substantial emphasis is placed on personal responsibility, which finds its way into both social and legal obligations. Morally, society views duty as another obligation to the state or society. An example from English literature: in Shakespeare's tragedy Hamlet, the concept of duty to one's father (revenge for murder) is central. Hamlet faces the difficulty of choosing how to fulfill the duty of revenge without violating his moral convictions. Another example from English culture: in the conversation "It is your duty to help" (It is your obligation to help), the concept of duty reflects a direct social obligation that a person must fulfill within the framework of social norms.

To express the concepts of "duty" and "obligation" in the Kazakh language, a number of words are used, such as "qaryz", "pariz", "mindet", and "borysh". These words cover both material and moral obligations. An example from Kazakh folklore: in the work "Manas", the main character, fulfilling his duty to his people, sacrifices his interests to save his tribe. This reflects the importance of social duty in Kazakh culture [2; 49].

T a b l e 1

Explanation of differences between "Qaryz", "Paryz", "Mindet" and "Borysh"

Term	Key Difference / How to Distinguish	Example (Kazakh phrase/proverb)	Translation / Explanation
Qaryz	Specific duty that must be repaid, material or moral; often concrete and personal.	Qaryzğa bel baylama	Don't get tied up in duty. (Warning about taking on duty.)
Paryz	Moral or religious duty imposed by conscience or faith; an essential ethical obligation.	Adamnıñ parızı — adal eñbek	A person's duty is honest work. (Moral obligation to work honestly.)
Mindet	Formal or social duty defined by rules or roles; tied to responsibility and assigned tasks.	Mindetti orındağan abzal	It is honorable to fulfill one's duty. (Emphasizing responsibility.)
Borysh	Ethical or social duty, especially related to family and tradition; duty of honor and respect.	Adamdyq boryshyŋ halqyŋa enbek qyl. Aq joldan aynymay ar saqta ony bil.	Your human duty is to work for your people. Stay on the right path without deviation and keep your honor. (Respect and honor obligations.)

In Kazakh, cultural and linguistic imagination, *"qaryz", "paryz", "mindet",* and *"borysh"* have similar but non-synonymous meanings of responsibility and duty, each a distinct aspect of human social and moral existence. *"Qaryz"* is the basis of obligation, derived from material, mutual duty. It focuses on duty through material responsibilities to be repaid or completed, which focuses on the transactional character of certain social interactions. From this, *"paryz"* further develops the concept of duty one step beyond material or overt obligations to moral and divine duty. It portrays an internalized moral regulator, duties based on conscience, religious faith, and honor, which control behavior irrespective of external influences. Moving into the social arena, *"mindet"* places responsibility in formal institutions like laws, roles, or institutionally determined expectations. It is responsibilities imposed by societal norms for bringing about order and harmony, and these are all about discipline and compliance with specified duties. *"Borysh"* completes these by drawing out the relational and moral responsibilities based on family, tradition, and society. It conveys the feelings of honor, gratitude, and respect for keeping social relationships in the long term. These ideas uncover a rich and subtle system of obli-

gation where material duty, moral universals, systematic obligations, and ethical commitments coexist and cut into each other, demonstrating the dense multiplicity of Kazakh conceptions of human obligation.

Interestingly enough, both Kazakh terminologies *"paryz"* and *"borysh"* are founded on Islamic ethical religious foundations. For Islam, *"fard"* (obligatory duty) literally reflects "paryz" and represents necessary actions which are religiously obligatory, e.g., prayer, justice, and services to parents and society. The Qur'an repeatedly calls the faithful to respect their *"amanah"* (trust or moral responsibility), as in the words: *"Indeed, Allah commands you to render trusts to whom they are due".* (Qur'an, 4:58) [18]. They are directed to the internalized obligation in Turkic society within the overall Islamic tradition [19]. Just as in the Christian faith, *"duty"* is placed not just in a material context but also as a moral and *"spiritual duty".* In the New Testament, the Apostle Paul states: "Let no duty remain outstanding, except the continuing duty to love one another" (Romans 13:8) [20]. In the New Testament, and places the concepts of love and social responsibility as ongoing responsibilities. The Christian ethical theory of divine calling is very similar to the English phrase *"moral obligation"* or *"civic duty",* one's moral response to God's will, society, or family [21]. In both traditions, therefore, the idea of obligation is elevated beyond mere contractual or legal dimensions to a higher spiritual and ethical plane. These religious roots help explain why concepts like "paryz" in Kazakh and "duty" in English literature (e.g., Hamlet's revenge or Elizabeth's family loyalty) are associated with moral struggle and personal sacrifice.

In the English language, expressions such as "duty", "obligation", and "responsibility" show the concepts of "duty" and "obligation". In Kazakh culture, the concept of duty is rooted in moral and communal obligations, whereas in English culture, it is often understood from a more legal and individual perspective. An example from English literature: in Jane Austen's novel Pride and Prejudice, the role of family duty is explored through characters such as Elizabeth Bennet and Darcy. Their social responsibility towards their family and personal morality becomes the main driving force of their decisions [22; 52]. Example phrase: *"It is my duty to protect my country"* (My duty to defend my country) emphasizes civic responsibility, which is an important element of English culture [23; 87].

In the Kazakh language, the concept of "qaryz" is associated not only with material duty but also with moral obligations. For example, in Kazakh culture, "paryz" and "qaryz" can be used as synonyms, but the former focuses on deeper moral aspects, such as duty to the clan, family, and society. In Kazakh culture, duty to the clan and society is always perceived as an important component of moral life [12; 52]. An example from Kazakh literature: in the work of Abay Kunanbayev "Kara sözder" emphasizes the importance of the moral duty that a person owes to his people and family. Abai emphasizes that fulfilling one's duty to one's family and nation is more important than personal ambitions [13].

In the Anglo-Indian homes, a word like "duty" may be associated with social responsibility or civic responsibility. It includes both legal and moral obligations. In contrast to Kazakh, where the word carries ideas of common obligations, English culture predominantly relates to self-obligations about personal liability [22]. For example, in English medicine, the word duty comes to the fore within the conceptual model of family and society. In John Steinbeck's The Grapes of Wrath, the whole idea of the duty to relatives and society becomes quite significant. A character like Joad comes across a moral area: how much a person should repay this duty to family and still fight for his rights against social injustice.

T a b l e 2

Definitions of the concepts of "duty" and "obligation"

Language/Culture	Concept of "Duty"	Concept of "Obligation"
Kazakh	"Qaryz" — material and moral obligations, duty obligations, usually emphasizing responsibility to the family and society.	"Paryz" — moral duty, obligation to relatives, society, nation. Emphasis on social and moral responsibility.
English	"Duty" — obligations from both a legal and moral point of view. Based on personal responsibility and civil obligations.	"Obligation" — a legal obligation or moral obligation to society, family, or the state, emphasizing personal responsibility.

Discussion

The comparative analysis, therefore, reveals that even though there are differences in culture, both systems connect the concepts of duty and obligation with moral responsibility, as it guides people's behavior in society. The Kazakh model is more prone to upholding social order and harmony through clan and family ties, while the English model gives more leverage to legal regulation and individual responsibility [2]. Special em-

phasis must be placed on the rich lexicometric diversity of Kazakh speech, which makes it possible to make a subtle differentiation of obligation types from inner moral obligation ("paryz") through formal social obligations ("mindet") to ethical family obligations ("borysh"). The semantic opposition maps the depth and width of the Kazakh thought system.

In reality, knowledge of these culturally specific aspects is needed in intercultural communication, translation, and joint international activity, where a wrong understanding of the terms of duty and obligation can create misunderstandings [22]. Especially, this is needed now in the times of globalization when cooperation between members of various cultures has become the norm. Meanwhile, the research is limited in terms of the choice of cultures and books to analyze. Future studies can alter samples of cultures and add other languages and cultures in order to discover universal and culture-specific elements of the concepts of duty and obligation.

The Kazakh and English understandings of "duty" extend well beyond economic application and embrace moral, social, and spiritual dimensions. Though there is a differential cultural context, in both traditions it is insisted that duty involves an undertone of responsibility that intersects with the deepest human values of obligation and moral action. In Kazakh culture, the notion of duty is deeply rooted in social norms and would likely reflect social order, respect for tradition, and personal responsibility towards others. English culture, with its individualistic nature, also emphasizes individual responsibility and accountability, tending to associate obligation with legal, civic, or ethical code. These two traditions are shaped significantly by their root religious and philosophical underpinnings. Islamic morality defines the concept of obligation and moral duty in Kazakh philosophy as the fulfillment of a trust from God [18]. Likewise, English cultural patterns rooted in Christian morality recognize obligation as a moral duty wrapped in love, justice, and civic duty [19]. In either context, obligation is not merely an issue of duty external to oneself but an internalized sense of morality that takes one's values and integrity into account.

Thus, the vision of duty in these civilizations is one that exists as a limbo between self and society, law and morality, material duty and spiritual calling. Whatever later reinterpretation may be, it is still rooted in the universal human desire to pay homage for what one owes and to have social and ethical balance. Duty to family, country, and society is represented widely in English culture at law. For example, the same Hamlet of William Shakespeare has a protagonist who faces a personal and public conflict in his character. He could not collect his mind over what was more important to him: his deep personal feelings or his public duty to take revenge for his father's murder. This was the essential locus of the tragedy's moral issues in relation to family. It seems that within Pride and Prejudice, yet again, the theme of accountability towards the family is apparent as Elizabeth decides what Bennett would do in a situation where the daughter had an obligation to her parents, but her individual emotions had to take second place [22]. What this added up to was that, in English culture, a dimension of duty related to and encompassed by that of family, country, and society is often manifested in English literature. The line between personal feelings and duty to revenge for his father's murder is the most ubiquitous theme in William Shakespeare's Hamlet, wherein the protagonist finds himself. It centers on the family as the main spotlight in the tragedy of morality. In Jane Austen's novel Pride and Prejudice, it becomes evident that the decisions taken by Elizabeth demonstrate a sense of obligation to the family. Bennett, notwithstanding her own feelings, works within impositions created at the social level against a daughter with respect to her duties towards her parents [22].

In Kazakh epics, "duty" usually denotes responsibility to society, clan, or family. For instance, the hero of the epic "Alpamys" pays his duty despite personal troubles. Alpamys will give his life for his country and his people, which shows that the duty for Kazakhs has always been based on collaborative moral responsibilities [2; 25].

There are similarities between the concept of "duty" in English and Kazakh cultures, as both associate it with moral obligation, social responsibility, and the expectation of fulfilling one's duty toward others and the community. These similarities are more evident in classical and traditional literature than in modern texts, where cultural shifts have influenced the interpretation and usage of the concept.

Interestingly, both of these cultures are religious about the sanctity of repaying duty but Kazakh culture is more preoccupied with spiritual and emotional consequences, as opposed to English culture being more focused on legal obligation and personal responsibility. These similarities and differences are particularly resonant in more traditional writings, where metaphoric and didactic forms of duty are most pivotal. Contemporary works, on the other hand, may be more inclined toward pragmatically oriented or lay forms of knowledge, evidencing a shift in culture brought about by globalization and modernization. In the process, the idea of duty serves as a filter through which wide cultural values — community, morality, individualism, and justice — are refracted and passed to future generations. Through proverbs, phraseologisms, and literary illustrations, we start

to see how each culture thinks of human obligation not just in terms of transaction, but as an existential and deeply ethical aspect of human life. Finally, "duty" and "obligation" in Kazakh culture and English-speaking cultures have multi-faceted and rich meanings that are strongly associated with historical and cultural contexts, norms of society, and religion. Understanding them better explains the process of developing moral norms and social obligations in various cultures.

Conclusion

One of the notable features that characterizes Kazakh understanding of the concept "duty" is its close association with family values and respect for elders. This is observed not only in language but also in the cultural practices related to family and clan duties. The English culture most often relates the notion of "duty" to personal responsibilities to society and legal and social obligations. These differences affect everyday life and are manifested in the fiction as well as folklore of both cultures.

Particular attention in the study was paid to the semantic analysis of expressions containing these concepts, including through the study of proverbs, sayings, and phraseological units. Kazakh and English expressions such as *"Zhauyngerdin zholy — kyzmetinde, eldin zholy — yeldi süüde"* (Kazakh) and "Duty is the soul of a man" (English) emphasize the importance of responsibility, both for the personal and for the public good. In these contexts, we see how language reflects culturally specific perceptions of duty and responsibility.

The results of this study open up broad opportunities for further research in the field of linguacultural studies and comparative analysis of concepts in different languages and cultures. In future, one possible area of research could be more extended and focused studies on such concepts as *honor, conscience, duty* to the Motherland, and their perception in different cultures among other languages. What's more is that the transformation of such concepts related to current-day society also needs to be studied, as the perception of moral and social norms might also be influenced by the processes surrounding globalization and migration [24; 35].

Especially pertinent is further research in the field of intercultural communication, where understanding the differences in perception about obligations and duties is of decisive importance for ameliorating intercultural interaction. It suffices to note that the perception of moral obligations can be modified by history, social variations, and religion, which makes it all the more imperative to be sensitive to culture when involved in an intercultural context. The understanding of duty and responsibility is profoundly important in intercultural communication in a globalized world. This is where differences in how these concepts are perceived can cause misunderstanding as such may happen as far as these relate to international politics, business, or personal relationships. Understanding how cultures express and perceive these concepts would enable avoidance of conflicts stemming from misinterpretations based on their views of the meanings of obligations and responsibilities.

Thus, it is an important task to further discuss these concepts from an intercultural communication perspective and their use in different spheres of life. Understanding cultural differences regarding the concepts of "duty" and "obligation" will improve international interaction and create more harmonious and effective communication mechanisms in the global context.

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З.Б. Кульманова

Қазақ және ағылшын тілдеріндегі «қарыз» және «парыз» концептілерінің лингвомәдени аспектісі

Мақалада «борыш» және «міндет» ұғымдарының лингвомәдени ерекшеліктері қазақ және ағылшын тілінде сөйлейтін мәдениеттер контексінде қарастырылған. Бұл ұғымдардың адамгершілік құндылықтардың, әлеуметтік тәжірибелердің және қоғамның тарихи тәжірибесінің әсерінен қалай қалыптасатыны талданған. Терминдердің әмбебаптығына қарамастан, олардың мазмұны негізінен мәдени дүниетаныммен және этикалық басымдықтармен анықталады. Қазақ халқы үшін «парыз» (қарыз) және «міндет» (парыз) ұжымдық бірегейлікпен, қоғамдық бірлікпен, сондай-ақ отбасы мен ру алдындағы жауапкершілік сезімімен тығыз байланысты. Бұл жай ғана алмасу немесе құқықтық ұғымдар емес — олар алғысқа, құрметке және ұрпақтар арасындағы ынтымақтастыққа негізделген терең моральдық мәнге ие. Осы принциптерден әлеуметтік нормалардың тұтас әлемі қалыптасады: яғни өзара көмек, қонақжайлылық, басқаларға қамқорлық. Ағылшын тілінде сөйлейтін мәдениетте «парыз» және «міндет» ұғымдары да адамгершілік сипатқа ие, олар көбінесе жеке жауапкершілікпен, заңды және шартты міндеттемелерді орындаумен байланысты. Ағылшын тіліндегі бұл ұғымның ұжымдық көзқарастан айырмашылығы құқықтарды, жеке таңдауды және жеке тұлғаның автономиясын атап көрсететін индивидуалистік көзқарасты көрсетеді. Зерттеу мәдени үлгілердің тілде қалай көрсетілетінін және олардың тұлғааралық қарым-қатынастардағы мінез-құлық пен күтуге қалай әсер ететінін түсіну үшін салыстырмалы семантикалық және контекстік талдауды пайдаланады. Қазақ мәдениетінде «қарыз» және «парыз» ұғымдары ұжымшылдыққа, ру мен отбасы құрылымына, өзара көмек пен үлкенге құрмет принциптеріне негізделген. Ағылшын мәдениетінде бұл ұғымдар жеке жауапкершілікпен, заңды міндеттермен және дербес ерекшелікпен тығыз байланысты. Мұндай айырмашылықтар құндылықтар жүйесіне, қарым-қатынас сипатына және мінез-құлық үлгілеріне әсер етеді. Лингвомәдени ерекшеліктерді талдау бір-бірін жақсы түсінуге және тиімді мәдениетаралық коммуникацияны құруға көмектеседі.

Кілт сөздер: қарыз, парыз, қазақ дүниетанымы, ағылшын мәдениеті, моральдық жауапкершілік, әлеуметтік нормалар, мәдениетаралық коммуникация.

З.Б. Кульманова

Лингвокультурные аспекты концептов «долг» и «обязанность» в казахском и аглийском языках

В статье рассматриваются лингвокультурные особенности понятий «долг» и «обязательство» в контексте казахской и англоязычной культур. Анализируется, как эти понятия формируются под

влиянием моральных ценностей, социальных практик и исторического опыта общества. Несмотря на универсальность самих терминов, их содержание во многом определяется культурным мировоззрением и этическими приоритетами. Для казахского народа «долг» (карыз) и «обязательство» (парыз) тесно связаны с коллективной идентичностью, сплочённостью общества, а также с чувством ответственности перед семьёй и родом. Это не просто обменные или правовые понятия — они несут в себе глубокий моральный смысл, основанный на благодарности, уважении и межпоколенческой солидарности. Из этих принципов вырастает целый мир социальных норм: взаимопомощь, гостеприимство, забота о других. В англоязычной культуре, где понятия «долг» и «обязанность» также несут моральную нагрузку, они чаще ассоциируются с личной ответственностью, юридической обязанностью и выполнением договорных обязательств. В английском языке эти концепты отражают индивидуалистический подход, акцентируя внимание на правах, личном выборе и автономии человека, в отличие от коллективистского взгляда. В исследовании используется сравнительный семантический и контекстуальный анализ, позволяющий понять, как культурные модели отражаются в языке и как они влияют на поведение и ожидания в межличностных отношениях. Показано, что в казахской культуре понятия «долг» и «обязательство» опираются на принципы коллективизма, родовых и семейных структур, взаимовыручки и уважения к старшим. В то время как в английской культуре эти понятия тесно связаны с личной ответственностью, юридическими нормами и индивидуальной отчётностью. Такие различия влияют на систему ценностей, характер отношений и модели поведения. Анализ лингвокультурных особенностей помогает лучше понять друг друга и выстраивать эффективную межкультурную коммуникацию.

Ключевые слова: долг, обязательство, казахское мировоззрение, английская культура, моральная ответственность, социальные нормы, межкультурная коммуникация.

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