National Features of Discourse: A Systematic Review

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Abstract

While linguacultural studies are increasingly present in modern linguistics, the field still lacks clarity regarding its scope and applicable methods. This systematic review synthesized 20 studies on national features of discourse in its various types, selected from the EBSCOhost databases. The general analysis showed that most studies were conducted in Kazakhstan, the Middle East, and Africa, with a marked increase in publications after 2020. The in-depth analysis revealed that proverbial discourse was the most frequently examined type (n = 9), often linked to gender issues, while other types such as familial, education, media, and political discourse received limited attention. The findings demonstrate that English culture dominates both monocultural and cross-cultural studies, whereas Kazakh and Russian cultures remain underexplored. Methodologically, critical discourse analysis and conceptual analysis were most widely used, confirming their relevance for identifying national features in discourse. The review concludes that future linguacultural research should expand beyond proverbial and gender-focused studies, strengthen comparative analyses involving Kazakh and Russian discourses, and diversify methodological approaches. These results contribute to a more comprehensive understanding of national discourse features and offer practical implications for culturally informed language education and cross-cultural communication.

Keywords: culture, discourse, family discourse, nation, proverbial discourse, systematic review

1. Introduction

Discourse is not merely a linguistic phenomenon but also a reflection of cultural, social, and historical realities. Each society develops specific ways of structuring and interpreting experience, and these national patterns are embedded in language. Following this line of thought, in linguistic research, discourse is often interpreted as more than just a sequence of sentences; it is shaped by extralinguistic, pragmatic, sociocultural, and psychological factors, and functions as a purposeful form of social action. In this sense, it is commonly viewed as language operating in real communicative contexts (Arutyunova, 2002). Ter-Minasova (2008) also states that discourse is a dynamic process that integrates nonverbal features, social contexts, and cultural codes embedded within language. Consequently, the study of national features of discourse makes it possible to uncover how societies construct meaning, negotiate identity, and transmit values. Although linguacultural studies have become more visible in recent years, the theoretical and methodological boundaries of this field remain fluid. Scholars emphasize the close interconnection between language and culture, yet there is still debate on how best to operationalize these connections in discourse analysis.

In the global context, discourse studies often privilege dominant languages and cultures, while smaller linguistic communities remain underrepresented. This imbalance is especially evident in comparative linguacultural research. While English discourse has been extensively studied, discourses in Kazakh and Russian have received relatively little scholarly attention. Addressing this gap is particularly timely given Kazakhstan's current promotion of trilingual education and multilingual identity formation. Understanding how national features are manifested in different types of discourse not only enriches theoretical linguistics but also has applied value for intercultural communication, translation studies, and educational practices.

Discourse represents various aspects: social, political, economic, cultural, etc. Cross-national differences in how social, political, and economic realities are interpreted arise from national patterns of perception and linguistic representation. These differences are associated with cultural and historical factors that form the specificity of the national culture of a particular society. The purpose of identifying national characteristics of discourse is to reflect the cultural, national and social contexts of the country or countries in question. Discourse cannot be realized apart from language and culture, and van Dijk (1989) emphasizes its role as a major means of sociocultural interaction, where national mentality, collective identity, and individual cultural perspectives find expression.

Recently, linguacultural studies have started to be developed in modern linguistics, focusing on issues related to the human factor in language, the reflection of the linguistic and cultural paradigm in discourse. Being "a complex field of scientific knowledge about the interconnection and interplay of language and culture" (Karasik, 2002), linguacultural studies strive to understand the phenomenon of culture as a specific form of human existence in the world, with language acting as a means of interpreting human culture, the mentality

of the people (Shaklein, 2012). Modern linguacultural research owes its origins to the ideas of Wilhelm von Humboldt, who openly recognized the direct and immediate connection between language, thinking and culture of the people (Underhill, 2009). National culture is based on the behavioral stereotypes, national thinking patterns and spiritual wealth of an ethnic group, including cultural traditions, customs, habits and rituals (Vereschagin & Kostomarov, 1976). Language acts as a repository of the specific features of national culture and mentality, permitting both the penetration into mentality and expression of culture (Kenbayeva, Bekmasheva, Umarova, Shakirova, & Tuimebekova, 2022).

A number of recent linguistic studies have been conducted within the linguacultural paradigm. Thus, Bobrova (2023) identified means of expressing the cultural paradigm in John Updike's discourse explicitly through words carrying a national-specific coloring and implicitly through the main characters' attitudes and behavior. Researchers have traced national specificity in Azerbaijani, Yakut, Kyrgyz, and Kazakh cultures by analyzing the use of color terms in traditional literary discourse (Pangereyev et al., 2023). Similarly, Uafa (2022) examined political discourse and identified national features through a linguacultural analysis of emotionality in the speeches of American, Canadian, and Russian leaders.

For the study, three types of discourse were selected that are particularly culturally relevant as carriers of national characteristics of an ethnic group: the discourse of proverbs, which contains and transmits national wisdom from generation to generation, the discourse of the family where national specificity is born and nurtured, and the discourse of education where national specificity is cultivated. Due to the current trend in Kazakhstan to promote linguistic diversity and Kazakh-Russian-English multilingualism (Zhakenovna, Altynbaikyzy, Abdiramanovna, Zamzagul, & Baizhankyzy, 2024), a comparative analysis of Kazakh, Russian, and English discourses was conducted to identify specific national features reflected in them. Prior to the examination of discourse samples, it was essential to start with what has already been achieved in the studies of proverbial, family and educational discourses that would serve a basis for our linguacultural analysis. This led us to the necessity of doing a systematic literature review that would enable a clearer understanding of the state of the art in the field (Carrera-Rivera, Ochoa, Larrinaga, & Lasa, 2022).

Therefore, the purpose of the present investigation is to identify the findings of the linguacultural approach in relation to discourse studies, in particular proverbial, familial and educational discourse. This investigation lays the groundwork for future linguacultural studies, pointing towards existing gaps and challenges in discourse analysis. The study demonstrates that analyzing discourse from the linguacultural perspective, as well as through comparisons of units of the Kazakh, Russian, and English languages, complements the theoretical conclusions of discourse studies. The practical significance of this study is that the results of this systematic review can be used for further research for the purposes of linguacultural comparative analysis of discourse.

2. Method

This study employed the systematic literature review method (Higgins & Green, 2008) to examine findings from linguacultural research and studies of national cultures across different types of discourse, with particular attention to proverbial, family, and educational discourse. The systematic review approach is especially valuable for identifying, critically evaluating, and integrating the results of individual investigations that are relevant to the topic under consideration (Baumeister & Leary, 1997). A systematic review was chosen because it allows researchers to move beyond a narrative overview and to apply a structured, transparent, and replicable procedure for collecting and synthesizing prior research. Unlike traditional literature reviews, which may selectively cite studies, the systematic approach ensures comprehensive coverage, minimizes bias, and provides a balanced picture of the field. This method is especially valuable in linguistics, where diverse theoretical frameworks and methodologies often produce fragmented results. By applying systematic review techniques, it becomes possible to identify converging findings, highlight methodological trends, and expose underexplored areas. As Baumeister and Leary (1997) note, the systematic review method is particularly useful for the identification, critical evaluation, and integration of individual findings that are relevant to the research question. In this study, the approach made it possible to trace how national features of discourse have been examined across different cultural contexts and to evaluate the extent to which these studies contribute to the development of linguacultural theory.

2.1 Data Collection and Research Procedure

The data for the systematic review were collected by searching one of the major international databases – the EBSCOhost interface. The EBSCOhost was used to search ERIC, MLA International Bibliography, Communication Source, Humanities Source Ultimate, and Linguistics Abstracts indexing linguistic research. The search enabled the identification of all relevant publications dealing with linguacultural studies and studies of national cultures in discourse.

The search process was conducted following the PRISMA guidelines for systematic reviews and meta-analyses establishing a list of 27 items for verification and a four-phase flow chart (Moher, Liberati, Tetzlaff, Altman, & The PRISMA Group, 2009). The process included such steps as the identification of a research question, the writing of a protocol, the performance of a systematic search, the screening of titles and abstracts, the accumulation and reading of papers, the tracing of forward citations, the search for backward references, the extraction of key information and themes, data analysis and synthesis, the interpretation and reporting of the results.

In the search process, specific terms were carefully selected to ensure the relevance of the sources. Combinations of words were used in the basic search option of each database, including "linguacultural", "discourse" and "national features". Different spellings of the word "linguacultural" were also tested, since many works contained the variant "linguocultural". As these general terms produced too many results, the search was narrowed by adding modifiers such as "Kazakh", "Russian" and "English", as well as "proverb", "family" and

"education". Boolean operators such as "and" and "or" were also employed. A total of 598 articles were obtained. As a result of the search, numerous gray of literary sources on proverbial, familial and educational discourse were identified, many of which fell outside the scope of this paper.

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Afterwards, to distinguish the most relevant material, duplicates were removed from the databases and the titles, abstracts, and keywords of the articles were screened in accordance with the criteria set prior to the search:

(1) The terms "linguacultural", "national", and "discourse" appear in the title, abstract or keywords.

(2) The studies refer to the field of linguistics.

(3) The articles deal with national features of different types of discourse.

(4) The articles focus on one or several cultures reflected in discourse.

(5) The articles are written in the English language.

In application of these criteria, 578 articles were excluded from the research corpus. Finally, the 20 selected studies were read in full to identify their subject, methodology, findings and conclusion.

2.2 Data analysis

A special template was designed to analyze the selected articles, containing both general and in-depth review information. The general data were based on such bibliographic parameters as the author(s) of each article, the journal title, the year of publication and the country where the investigation was conducted. The in-depth analysis of the selected articles was based on the identification of the type of discourse and culture(s) under consideration, as well as the methods used in the study.

3. Results

The general review revealed an uneven geographical and temporal distribution of studies. A concentration of publications appeared in Kazakhstan, indicating the strong interest of local scholars in applying the linguacultural approach. The in-depth review highlighted that proverbial discourse is by far the most extensively examined type. Out of the 20 articles, nine focused on proverbs as repositories of collective wisdom, cultural values, and gender ideologies. Within these studies, recurring themes included the reinforcement of social hierarchies, the construction of gender roles, and the adaptation of traditional sayings to contemporary realities. In contrast, family discourse, educational discourse, and media discourse appeared less frequently, though they remain important for understanding how national features are negotiated in everyday interaction and institutional contexts.

The majority of studies relied on critical discourse analysis and conceptual analysis, demonstrating their utility for unpacking cultural meanings embedded in language. Nevertheless, some innovative approaches, such as psycholinguistic experiments, contextual-functional methods, and corpus analysis, also appeared, indicating a gradual diversification of methods. This methodological variety enhances the reliability of findings and opens opportunities for interdisciplinary dialogue.

The systematic review of literature sources on discourse studies from the linguacultural perspective allowed constructing a corpus of relevant articles and analyzing them in general and in depth. The findings from the general and in-depth reviews are presented below. The general analysis considers the research corpus from the point of view of several descriptive parameters, while the results of the in-depth analysis provide a holistic view of the topics covered in the selected works, in the one hand, and gaps in the literature that might be helpful in planning research in the area.

3.1 General Review

Table 1 illustrates the 20 selected articles characterized in accordance with the following bibliographic parameters: the author(s) of the publication, the title of the journal where the article was published, the year when it was published, and the country where the research was developed and conducted. It can be seen from the table that the publications from the corpus are distributed between Central Asia (n = 6), East Asia (n = 1), South Asia (n = 1), the Middle East (n = 4), Europe (n = 4), Africa (n = 3), and North America (n = 2). Kazakhstan in Central Asia (n = 6) is the country with the highest number of publications on the linguacultural approach to discourse analysis. The descriptive characteristics of the research corpus are summarized in Table 1.

Table 1. Descriptive characteristics of the corpus

Author(s)	Journal	Year	Country
Aragbuwa	Nordic Journal of African Studies	2020	Nigeria
Atabekova	Sustainability	2020	Russia
Baizakova & Duisekova	Eurasian Journal of Philology: Science and Education	2024	Kazakhstan
Dulayeva, Mamedova, & Khalel	Semiotica	2023	Kazakhstan
Ehineni	Colombian Applied Linguistics Journal	2016	USA
Gizdatov, Sopiyeva	Media Education	2018	Kazakhstan
Gyan, Abbey, & Baffoe	Social Sciences	2020	Canada, Ghana
Issakova, Kultanbayeva, Kushtayeva, Sadukas, Aitbenbetova, & Imangazina	ASTRA Salvensis	2021	Kazakhstan
Issakova, Kultanbayeva, Tukhtarova, Zhetessova, & Kartzhan	Eurasian Journal of Applied Linguistics	2023	Kazakhstan
Khan	NUML Journal of Critical Inquiry	2021	Punjab
Li	Journal of Language Teaching and Research	2016	China
Mariwah, Ofori, Adjakloe, Adu-Gyamfi, Asare, & Bonsu	Journal of Asian and African Studies	2023	Ghana
Mohsen & Ahmed	Journal of Tikrit University for Humanities	2023	Iraq
Rashidi & Ghaedi	International Journal of Translation	2013	Iran
Rasul	FWU Journal of Social Sciences	2015	Pakistan
Rusko	SANTALKA: Filologija, Edukologija	2013	Lithuania
Tetik	Electronic Turkish Studies	2018	Turkey
Tomchakovska	Polonia University Scientific Journal	2022	Ukraine
Zawisławska & Falkowska	Metaphor & the Social World	2021	Poland
Zhabayeva	Eurasian Journal of Philology: Science and Education	2023	Kazakhstan

The screening phase also made it possible to trace the temporal distribution of research. Figure 1 illustrates the dynamics in the publication of results of the articles from the research corpus starting from 2013. As seen from the figure, the number of publications fluctuates over the entire period with lows at one publication in 2022 and 2024 and highs at three publications in 2020 and 2021 and five publications in 2023. In three years, 2014, 2017 and 2019, no publications are found. On the other hand, a notable rise in scientific production is observed from 2020 and 2021 onwards. The upward trend shows that there has been an increasing interest in linguacultural studies in the last four years.
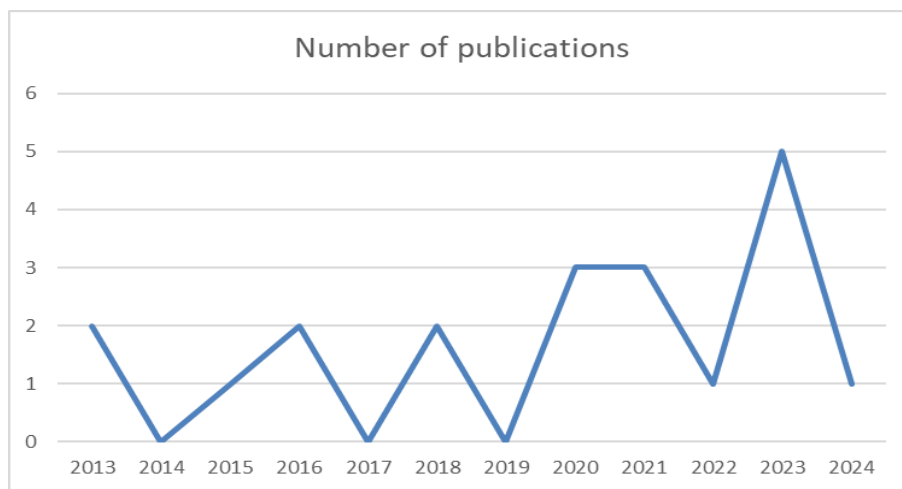

Figure 1. Distribution by year

3.2 In-depth Review

Table 2 shows the distribution of the selected article in accordance with such parameters as the type of discourse, culture(s) under consideration and research methods utilized in these studies. Regarding the number of target cultures involved in analysis, the investigations can be equally divided into monocultural and cross-cultural. The most frequently analyzed culture in the sub-corpus of monocultural studies is the English culture (n = 5), followed by Yoruba and Akan (n = 2 each) and by Kazakh (n = 1). Cross-cultural studies vary from two to six cultures under analysis. Thematically, the table illustrates a wide variety of types of discourse involved in the studies: university, politics, farewell/greeting, media, newspaper, fairytale, humor, song, computer, magic and perfume, each of them occurring in the corpus only once. The largest number of occurrences is characteristic of the proverbial discourse (n = 9). An examination of the methods employed by the authors of the selected articles shows considerable diversity, with critical discourse analysis (n = 6), conceptual analysis (n = 5), comparative analysis (n = 4), content analysis (n = 3) and discourse analysis (n = 3) being most frequently utilized.

Table 2. Descriptive Characteristics of the Corpus

Author(s)	Year	Type of discourse	Culture(s)	Method(s)
Aragbuwa	2020	proverbial discourse	Yoruba	critical discourse analysis
Atabekova	2020	university discourse	Russian, African, Asian, European, North and Latin American	corpus analysis
Baizakova & Duisekova	2024	political discourse	English, Kazakh	conceptual, content, comparative analysis
Dulayeva, Mamedova, & Khalel	2023	farewell and greeting discourse	Turkish, Arabic	conceptual, comparative
Ehineni	2016	proverbial discourse	Yorùbá	discourse, structural
Gizdatov, Sopiyeva	2018	media discourse	Kazakh	critical discourse analysis, psycholinguistic (associative fields)
Gyan, Abbey, & Baffoe	2020	proverbial discourse	Akan	critical discourse analysis
Issakova, Kultanbayeva, Kushtayeva, Sadukas, Aitbenbetova, & Imangazina	2021	fairytale discourse	Kazakh, Russian	functional contextual, comparative
Issakova, Kultanbayeva, Tukhtarova, Zhetessova, & Kartzhan	2023	humorous discourse	Kazakh, Russian, Arabic, English French	content analysis
Khan	2021	proverbial discourse	Yoruba, Punjabi	content analysis
Li	2016	song discourse	English	attitudinal analysis
Mariwah, Ofori, Adjakloe, Adu-Gyamfi, Asare, & Bonsu	2023	proverbial discourse	Akan	critical discourse analysis
Mohsen & Ahmed	2023	proverbial discourse	English	critical discourse analysis
Rashidi & Ghaedi	2013	proverbial discourse	Persian, English	content, contrastive
Rasul	2015	proverbial discourse	English, Urdu	critical discourse analysis
Rusko	2013	computer discourse	English	discourse, semantic, contextual
Tetik	2018	proverbial discourse	Turkish, Russian	conceptual, comparative
Tomchakovska	2022	magic discourse	English	descriptive, contextual-interpretative
Zawisławska & Falkowska	2021	perfume discourse	Polish, English, Russian, French	conceptual, statistical analysis
Zhabayeva	2023	newspaper discourse	English	discourse analysis

Among interesting findings identified in the selected articles were observations regarding the national characteristics formulated on the basis of discourse analysis. Thus, Gizdatov and Sopiyeva (2018) relate the space of reasoning and abstractness in Kazakh media discourse to the Nomadic mentality of Kazakh people. According to the findings of Zhabayeva's (2023) investigation, English newspaper discourse is characterized by the consistent presence of humor and sarcasm, frequent allusion to cultural reference points, politeness and indirectness. These features, especially cultural reference points like historical events, local traditions and British literature, are revealed to establish a shared understanding in national discourse and, what is more, to strengthen a collective sense of identity among readers of British newspapers. In the end, Zhabayeva (2023) concludes that print media discourse serves to reflect and reinforce cultural characteristics.

In their comprehensive cross-cultural study of ethnic stereotypes in humorous discourse, Issakova, Kultanbayeva, Tukhtarova, Zhetessova, & Kartzhan (2023) shed light to national and universal features of the Kazakh, Russian, Arabic, English and French cultures reflected in their national worldviews, mentalities and the images of the world. According to their findings, Kazakh and Russian people share good heartedness as a common universal feature; Kazakh and English people are stereotypically known for their boastfulness; and Kazakh,

Russian and English people share such a universal trait as ingenuity. On the other hand, among features unique to Kazakhs are hospitality, amiability, laziness; while Russians are typically characterized as being straightforward and gambling, and the English are known for their formality and deliberateness.

Surprisingly, the corpus lacks articles dealing with family discourse directly. However, one of the papers on political discourse addresses the family concept. In the comparative analysis of English and Kazakh political discourse, Baizakova and Duisekova (2024) did not notice any significant differences in the use of the family concept by Kazakh and English politicians. They explain it by the universal and cultural nature of the family concept.

As the findings of the systematic review of literature on the linguacultural approach in discourse analysis show, the most frequently used type of discourse in the corpus is proverbial discourse. However, out of nine papers dealing with proverbial discourse, six focus on gender issues, which is a specific aspect of national culture. In general, scholars argue that discourse governs what gender perceptions, behavioral patterns and relations different nations have, and a special role in mediating this belongs to proverbs and popular sayings (Gyan et al., 2020). Proverbial discourse is generally believed to host the wisdom of societies (Mariwah et al., 2023), at the same time it significantly adds to gender inequality and ideologies justifying gender inequality (Mohsen & Ahmed, 2023) expressed in masculine superiority (Mariwah et al., 2023) and silencing feminine voices for their rights and venting their creative talents (Khan, 2015). Yet, traditional proverbial discourse is shown to adapt to modern reality. Thus, Aragbuwa (2020) observes some major gender-based ideological shifts in some post-proverbials from antiquated notions to more modern and innovative perceptions including more feminist values.

According to the findings on national features, it is possible to analyze discourse that demonstrates national and cultural specificity. Literary texts, in particular, contain numerous cultural codes and preserve knowledge of history, ethnography, psychology, and patterns of behavior. In this study, the focus is placed on familial discourse within an English literary text in order to illustrate its characteristics from a linguacultural perspective (Rustamova, 2022). The following extract is taken from Thomas Hardy's Tess of the d'Urbervilles (Hardy, 1891) and serves as the basis for this analysis. While the findings above are based on the systematic review, the following literary passage is included solely as an illustration of how familial discourse can be analyzed from a linguacultural perspective.

- But where is father?' she asked firmly.

- 'Now don't you get angry!' said Mrs Durbeyfield. 'The poor man was feeling so weak after the news that he went to Rolliver's. He needs to build up his strength to deliver the beehives tomorrow, remember.'

- 'Oh my God!' cried Tess. 'He went to a public house! And you agreed to it, mother!'

- 'No, I didn't,' said Mrs Durbeyfield crossly. 'I've been waiting for you to look after the children while I fetch him.'

Lexical-Semantic Analysis

The passage demonstrates Hardy's careful selection of domestic and culturally weighted lexicon. The term "father", rather than a colloquial variant like dad, conveys a formal and hierarchical relationship typical of patriarchal family structures. The mother's speech is saturated with euphemistic expressions ("feeling weak", "build up his strength"), which downplay the real issue "the father's drinking" by presenting it in terms of health and labor.

The phrase "Rolliver's" functions metonymically, standing in for the village pub and, more broadly, for male social retreat spaces. Such local references carry both familiarity and moral judgment. Tess's reaction "Oh my God!" adds a religious and emotional register, signaling her moral disappointment as well as her internalization of Victorian codes of respectability.

Pragmalinguistic Analysis

Pragmalinguistically, Mrs Durbeyfield's utterance "Now don't you get angry!" functions as a negative politeness strategy (Brown & Levinson, 1987), attempting to soften the impending face-threatening act of justifying her husband's behavior. The indirect justification "He needs to build up his strength" acts as an implicature (Grice, 1975), clarifying behavior by linking it to a productive rural duty.

Speech act theory (Searle, 1969) helps categorize the roles: Mrs Durbeyfield performs directive and expressive acts, aiming to mitigate tension while asserting maternal authority. Tess's accusatory act ("And you agreed to it, mother!") disrupts the familial hierarchy, reflecting a rare moment of role inversion in family discourse.

To sum up, the analyzed extract shows key national features of British family discourse. These include emotional control and the use of polite expressions, which reflect cultural habits of speaking carefully and avoiding strong emotions. The conversation also shows a clear division of roles between men and women, where women carry most of the emotional and practical duties in the family. In addition, the characters' language reflects a moral view of life, often connected to religion. Finally, conflict is handled indirectly, through polite and careful speech. These elements together show how discourse reflects important national values.

4. Discussion

The results reported in this article are derived from the systematic review of 20 studies. In order to illustrate how linguacultural features may be identified in practice, an additional example drawn from Hardy's "Tess of the d'Urbervilles" was briefly analyzed. This literary illustration is not part of the review corpus but serves to demonstrate how the theoretical framework may be applied to familial discourse.

The primary goal of this study is to synthesize the findings of prior investigations of different types of discourse performed within the

linguacultural framework. Based on a systematic review of 20 articles selected from 598 studies in the EBSCOhost databases relating to linguistic analysis, both general and detailed features were identified, outlining current trends as well as research gaps. The review revealed a rather wide geography of relevant investigations, however so far Kazakhstan seems to be a leading initiator in linguacultural studies. From the point of view of temporal distribution, the review indicated a marked increase in scholarly attention to linguacultural studies since 2020, confirming that this research direction remains highly relevant.

As regards the number of cultures under analysis, the review reveals no obvious preferences for monocultural or cross-cultural studies. Still, monocultural studies focus more often on the English culture. The English culture is also included in cross-cultural investigations, probably as a reference culture, being more widely and deeply analyzed. On the contrary, Kazakh and Russian cultures have become the object of research less frequently and obviously need more attention in future studies.

Another gap identified in the selected literature is connected with the type of discourse used for analysis. Although the range of discourse types is rather wide, most of the types occur only once, which shows these types have not been elaborated enough to draw general and trustworthy conclusions of national features reflected in discourse. The only type of discourse that stands out in the research corpus is proverbial discourse. It has been shown, however, that the most preferable direction of the linguacultural approach to proverbial discourse analysis concerns gender studies. While gender is indeed an essential aspect of national culture, it is not the only one. The results of this review highlight the need for further research in proverbial discourse beyond the gender dimension.

Although proverbial discourse dominates the current body of research, the scarcity of studies devoted to family and educational discourse is striking. Both domains are crucial sites for the transmission of cultural values: the family shapes everyday interactional norms, while education provides an institutional context where cultural models are reinforced or challenged. The limited attention given to these areas indicates a gap that deserves systematic investigation. Future studies should analyze authentic family conversations and classroom exchanges in order to uncover how national features of discourse are reproduced in these primary socializing environments.

The results of this systematic review can be applied in the field of English language education to foster culturally aware and discourse-informed teaching practices. Recognizing the national characteristics of discourse helps educators address cross-cultural communication challenges and equip learners with the pragmatic and sociolinguistic tools necessary for authentic interaction. By incorporating culturally nuanced discourse patterns into curriculum design, educators can enhance learners' ability to interpret, produce, and respond to language within a range of social and cultural contexts. Proverbs, as carriers of cultural meaning, may be integrated into classroom tasks that highlight metaphorical thinking and cultural values. Similarly, role-plays or textual analyses based on family discourse can help students practice politeness strategies and understand hierarchical relations typical of different cultures. Educational discourse, particularly teacher-student interaction, may be introduced into curricula through comparative exercises in Kazakh, Russian, and English, allowing learners to reflect on how cultural contexts shape communication styles. These approaches offer practical ways of linking linguacultural insights to pedagogical design.

5. Conclusion

Regarding research methods, most investigations in the corpus utilized a combination of methods for data collection and analysis. However, critical discourse analysis and conceptual analysis were most common, suggesting their perceived usefulness for identifying national features in discourse. It is expected that one of the contributions of this systematic review is to provide researchers interested in linguacultural analysis with a broad understanding of the methods employed in previous investigations, enabling them to design their future analyses more effectively.

This systematic review has several limitations. The review was limited to the EBSCOhost databases. Expanding to additional databases (e.g., Web of Science, Scopus) would yield a more comprehensive picture of achievements and gaps. In the search process, only articles published in English were considered for inclusion in this review. Future research would benefit from including research conducted in languages other than English, which may potentially affect the current findings. However, despite these limitations, this systematic review demonstrates the necessity of conducting linguacultural analyses of various types of discourse and can be used as a starting point for further research into national specificity of culture in discourse.

In multilingual contexts involving Kazakh, Russian, and English speakers, future studies could investigate how the unique discourse characteristics of each language shape learners' engagement with English. For instance, cultural norms related to communication style, such as the preference for indirectness in Kazakh, structured formality in Russian, or clarity and directness in English, may influence learners' interaction patterns and language production. Further research could aim to develop pedagogical approaches that incorporate these discourse tendencies into English language instruction, thereby promoting intercultural awareness and more effective communication. Investigating classroom practices through empirical and longitudinal studies would help determine how awareness of native discourse norms can be leveraged to support students' development of pragmatic and discourse-level skills in English. Additionally, there is scope to create teaching materials that draw on discourse elements from all three languages, supporting learners in navigating different communicative contexts with greater confidence and competence.

this study.

Authors' contributions

Professor Kulzat Sadirova and PhD Candidate Guldana Nauryzbaikyzy were responsible for the study design and revision of the manuscript. Candidate of Philological Sciences Aigul Imangazina carried out the data collection and analysis. Candidate of Philological Sciences Aigul Aitbenbetova drafted the manuscript, and Guldana Nauryzbaikyzy provided critical revisions. All authors read and approved the final version of the manuscript.

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