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## Gender Stereotypes in Kazakh Proverbs and Sayings

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**Abstract.** The study reviews how traditional gender norms are parodied in Kazakh. Stereotypes of “male” and “female” characteristics are evolving in the age of cultural globalization. The old notion that a man provides for the family needs financially and a woman tends to the home has evolved. In modern Kazakh society, a woman can earn significantly more than a male or serve as the family primary breadwinner. Many men believe that raising children and taking care of the home is the domain of women, so they do not want to be involved in these roles. Gender stereotypes prevailing in society prevent both women and men from living, determining their behavior and lifestyle. The relevance of the problem under consideration lies in the fact that the factors contributing to the formation of gender stereotypes have not been sufficiently studied. The parodies of the Kazakh people reflect traditional family and tribal relations based on patriarchal attitudes. The purpose of the study is to analyze gender stereotypes in Kazakh proverbs and sayings. Due to the large number of entries of the main sample, 154 proverbs were taken through a representative sample and grouped into five categories according to their content: 1. The role of men and women in the family, 2. Education of girls — education of the nation, 3. Preservation of family life, 4. Feminine and masculine qualities, 5. A woman mother gives birth to offspring. The study used comprehensive research, contextual analysis, comparison and descriptive methods. As a result of the study, the stereotype “A woman is the basis, and a man is the breadwinner of the family” has partially lost its relevance today. In modern Kazakh society, the wife not only supports family comfort, but also earns quite well. The stereotype “A mother woman gives birth to offspring” always remains the same relevant, since the main function of a woman is procreation. The traditional stereotype of “Educating girls — educating the nation” is formed in relation to the upbringing of girls in the family. Since girls are future mothers and guardians of the hearth, from an early age they are prepared for family life, motherhood and household chores. The stereotype associated with the preservation of family life depicts a woman as a man’s support, an incomparable companion, his luck and even paradise. The key to a happy family life is a good spouse, so stereotypes are formed regarding the preservation of family life.

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## Гендерные стереотипы в казахских пословицах и поговорках

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**Аннотация.** Изменение «мужских» и «женских» черт и стереотипов по отношению к мужчинам и женщинам становится характеристикой культурной глобализации: стереотип о том, что мужчина — добытчик семьи, а женщина — хранительница очага сегодня претерпел изменения. Актуальность рассмотрения традиционных гендерных стереотипов в паремиях казахского народа, в которых отражены традиционные семейно-родовые отношения, основанные на патриархальных установках, заключается в недостаточной изученности факторов, способствующих формированию гендерных стереотипов. Целью исследования является анализ гендерных стереотипов в казахских пословицах и поговорках. В связи с большим количеством основного материала исследования через репрезентативную выборку паремии были взяты 154 единицы, сгруппированные в пять категорий в соответствии с их содержанием: 1. Роль мужчины и женщины в семье, 2. Воспитание девочек — воспитание нации, 3. Сохранение семейной жизни, 4. Женские и мужские качества, 5. Женщина-мать рождает потомство. В ходе исследования были использованы контекстный анализ, сравнение и описательные методы. В результате исследования было доказано, что стереотип «Женщина — основа, а мужчина — кормилец семьи» частично утратил свою актуальность. Стереотипы «Женщина-мать рождает потомство», «Воспитание девочек — воспитание нации» остаются актуальными. Стереотипы, связанные с сохранением семейной жизни и ролью женщины как опоры мужчины, его спутницы, а также стереотипы о хорошем супруге находятся на этапе формирования.

**Ключевые слова:** гендер, гендерные стереотипы, стереотипы, маскулинность, фемининность

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## Introduction

The modern era of globalization is characterized by the transformation of traditional cultural property in society and changes in life priorities. In these difficult situations the social roles of men and women, attitudes towards family and professions is changing. Changes in gender roles and stereotypes exacerbate gender asymmetries in society.

Due to specific religious and cultural traditions, gender relations vary throughout cultures. Changing gender stereotypes in ethnic culture is a vivid manifestation of its internal values and ethnic consciousness. The pace of gender stereotype changes in various ethnocultural communities depends on religion, domestic traditions, mores and customs, mentality, and family relations which are passed down from generation to generation. The study of gender stereotypes in various cultures makes it possible to reveal gender relations, peculiarities of marriage and family, couples, masculinity / femininity concepts, strategies and models of gender socialization of children.

Ethnic culture makes special demands on the behavior of men and women and strongly affects the content of gender stereotypes.

Gender stereotypes reflected in the language system have not yet been sufficiently studied. The gender code in the language system determines the norms and standards of men and women behavior in everyday consciousness [1. P. 21].

Premias are one of the information sources on the content of gender relations. Since they enable the metaphorical, compelling, succinct, and unambiguous expression of a complex of cultural notions pertaining to the human phenomenon, human awareness, and human society, paremias play a significant part in the language picture of the world.

Paremic units are short words with deep meanings used for educational purposes, affecting both young and old [2. P. 985–986]. Due to a variety of functional and semantic characteristics, as well as their strong semantic potential, paremias are presented in a unique way within national and cultural categories.

Proverbs and sayings are a part of folklore. Oral literature describes the age-old dreams of people, their aspirations for a happy life and justice. Paremia reflects the national history, social status and life, reason and teaching. Proverbs also deeply, accurately and concisely describe the condition, customs, lifestyle and common culture of the people. A. Kaidar says: “Kazakh proverbs and sayings are very important from the worldview, logical and ethnolinguistic point for understanding the past and present of the people, because proverbs apply to all phenomena in the world, society and nature. From the very beginning, the natural order has existed in the natural world. This sequence can be seen only by grouping all objects and phenomena into three large areas and to focus them in accordance with their internal system and meaning” [3. P. 142].

Passed down from generation to generation, proverbs and sayings tell about the behavior, age characteristics of men and women. “*Ayel — uidin korki, erkek — tuzdin korki*” (lit. A woman beautifies the house, a man adorns the outdoor) means that a woman is the soul and a man is the keeper of the family. The social nature of genes is different from its biological significance. Various classifications of these concepts began with the famous thesis of the philosopher Simone de Beauvoir. The author of the work “The Second Sex” claims that “the difference between a man and a woman is not by nature, but an outcome of development of society...”<sup>1</sup>.

The English term “gender”, revealing only the meaning of the grammatical category (gender), in the Kazakh language means “sex”, that is, the anatomical differences between a man and a woman. Male and female are biological sexes. However, the term “gender” is the structure specific to social groups. To determine the social status of men and women in society, it is important to determine the behavioral characteristics of representatives of the sexes. In this regard, it is obvious that the concept of “gender” is an object of study in sociology, social philosophy, history, political science, intercultural communication and psychology. The volume of gender studies has expanded, so the term “gender” has acquired an interdisciplinary status, and has become an object of linguistics. Contemporary sociology distinguishes between the concepts “sex” and “gender”.

This concept was first introduced to the scientific community in the book “Sex and Gender” by the American psychoanalyst Robert Stoller in 1968. Based on the study of transgender identity, he comes to the conclusion that changing the patient’s sex by surgery is much easier than changing the identity of a man and a woman psychologically<sup>2</sup>.

The general gender category consists of two components: biological sex (sexus) and social sex (gender). Unlike the sex category, the gender status, gender hierarchy, and behavioral features are not inherited by nature, but are formed in society and social environment, and implemented by social institutions and cultural traditions.

According to A.A. Denisova, “gender is a set of social and cultural norms that society obliges to fulfill in accordance with the biological sex of people. Psychological characteristics, behavioral patterns, activities of women and men are characterized by socio-cultural norms, not by biological sex. To be a man or a woman in a society means not only to have certain anatomical features, but also to fulfill certain gender roles enshrined in society” [4. P. 15].

<sup>1</sup>The Second Sex / S. de Beauvoir-1949-E. Orlova, translation, 1997 © A. Sabashnikova, translation, 1997. The publication is in Russian, the design. Azbuka-Atticus Publishing Group LLC, 2017 AZBUKA®Publishing House Learn more at livelib.ru: <https://www.livelib.ru/book/160869/readpart-vtoroj-pol-simona-de-bovuar/~2>.

<sup>2</sup>Glossary (cawater-info.net). Glossary "Gender". Compiled by B.K. Turdybaev.

Gender is a set of social and cultural norms and roles that determine the behavior of men and women, as well as social relations between them<sup>3</sup>. Sociologists (K.N. Akhmadeeva [5], T.B. Ryabova [6] et al.) come to common conclusions in assessing the stereotypes that underlie usual “female” and “male” qualities .

The stereotypical image of a man includes the following qualities associated with their activities: resourcefulness, commitment and competitiveness, risk taking behavior, courage, perseverance, self-control, self-confidence, striving for uniqueness, and business ability. Traditional “masculine” qualities in relation to power and management are the desire for leadership, arrogance, passion for domination, responsibility, justice, strength, ability to make decisions, and intelligence. Making rational arguments and self-restraint are also masculine abilities.

Women are characterized by passivity, inability of rapid decision-making, caution, and a tendency to comply with norms. The “feminine” qualities include good nature, helplessness, dependence, irresponsibility, weakness, confidence in the superiority of a man. Feminine traits are sensitivity, quick wit, rapid change in emotional state, tendency to anxiety, tears, complaints, and fragility.

Based on the femininity and masculinity concepts, the researcher N.A. Konopleva created a complex of binary oppositions:

- consistency — intuition,
- instrumentality — expressiveness,
- consciousness — unconsciousness,
- power — submission,
- order — chaos,
- independence, individuality — closeness, collectivity,
- strength — weakness,
- impulsivity, activity—static, passivity,
- inconstancy, infidelity, radicalismconstancy, loyalty, conservatism<sup>4</sup>.

Gender stereotypes, like other stereotype kinds, are created based on information from the outside world and personal experience:

- parental example, established as the norm in childhood;
- example of perception and detachment of others;
- works of art and culture;
- media products.

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<sup>3</sup> Glavnaia (stat.gov.kz). Biuro natsional’noi statistiki Agentstva po strategicheskomu planirovaniuu b reformam Respubliki Kazakhstan [The Bureau of National Statistics of the Agency for Strategic Planning and Reforms of the Republic of Kazakhstan]. URL: stat.gov.kz (accessed: 25.01.2023).

<sup>4</sup>Konopleva, N.A. (2002). *Gender stereotypes. Dictionary of gender terms*.

## Materials and methods

The materials of the analysis are taken from “7777 Kazakh proverbs and sayings” by J. Keikin<sup>5</sup> and the collection “Kazakh proverbs” Babalar sozi (Words of ancestors) volume 65<sup>6</sup> and Internet sources. Owing to the size of the core sample, 154 paremias were sorted into five categories based on their content after being passed via a representative sample: *The role of men and women in the family*, *Raising girls — raising the nation*, *Preserving family life*, *Feminine and masculine qualities*, *Woman-mother gives birth to offspring*. Every category’s percentage has been established.

Table 1

### Classification of proverbs and sayings related to gender stereotypes

№	Categories	Frequency	%
1	Preserving family life	40	26
2	Raising girls — raising a nation	39	25.3
3	Woman-mother gives birth to offspring	35	22.7
4	Feminine and masculine qualities	26	16.9
5	The role of men and women in the family	14	9.09
	Total	154	100.0

Source: author’s study

The proportion of collected proverbs and sayings based on the stereotype of *The woman is the basis and the man is the breadwinner of the family* is 9,09 %. The paremia of *Woman as a continuer of life*, reflecting female maternal love, care and respect of the Kazakh people for women-mothers amounted to 22,7 %. There are many proverbs and sayings about girls in the paremic fund of the Kazakh people, who treat their daughters with special respect and pay great attention to their upbringing. We considered 25,3 % of the collected paremias from the sources. 26 % of paremias is associated with the stereotype of *Only a person who has chosen the right spouse can live a happy life*. 16,9 % of proverbs and sayings are devoted to the qualities characteristic both to men and women.

In the paremias about “a splendid gender” women are given as *katyn* (wife or married woman), *kыз* ‘girl’ depending on age, and *ana*, *sheshe* ‘mother’ as a continuer of life. Men are represented by the words *erkek* ‘man’, (*er*) *zhigit* ‘brave guy’, *ake* ‘father’, *ata* ‘grandfather, ancestor’, and *ul* ‘son, boy’. Table 2 below shows the frequency of occurrence of these words.

<sup>5</sup> Zhardem, Keikin (2002). *7777 Kazakh proverbs and sayings*. Almaty: Olke Publ.

<sup>6</sup> Word of ancestors: Centenary (2010). Astana: Foliant. Vol. 65. : Kazakh proverbs and sayings.

**Words used to refer to women and men**

	Frequency	%
kыз 'girl'	46	29.9
катын 'wife'	37	24.02
ана 'mother'	34	22.07
айел 'woman'	28	18.2
епкек 'man'	12	7.8
(er) zhigit 'brave guy'	12	7.8
ул 'son, boy'	10	6.5
аке 'father'	3	1.9
шеше 'mother'	3	1.9
ата 'grandfather, ancestor'	2	1.3
Total	154	100.0

Source: author's study

## Theoretical Sources

The most prevalent kind of social stereotypes are gender stereotypes, which are based on systematised, simplified normative views about how men and women should be perceived, or more specifically, about what characteristics a man and a woman should possess. Gender stereotypes are found in all spheres of human life and relate to social images of femininity and masculinity. A gender stereotype is a generalized view of attributes or characteristics or a preliminary idea about the roles of women and men<sup>7</sup>.

In the study “Ethnocultural characteristics of the concept “Kazakh woman”, A.M. Baigutova reflects the social nature of the concept “a Kazakh woman” through gender stereotypes. The author expresses the opinion that the stereotypes are a special form of knowledge preservation and evaluation, and the behavior oriented concepts [7. P. 8].

G. Shokym defines the gender stereotypes as certain socio-cultural opinions and the linguistic expression of the true part of the attributive opinion about behaviors, properties, and norms of the sexes. When studying the concepts of masculinity and femininity, it is important to identify gender stereotypes in the language inherent in the collective consciousness [8. P. 120]. One of the proverbs that have formed in the collective consciousness is “*Ayeldin shashy uzyn, akyly kyska*” (*lit.* Women have

<sup>7</sup>United Nations Human Rights Office of the High Commissioner (2014). URL: [https://www.ohchr.org/sites/default/files/1\\_The\\_whole\\_Report\\_2014.pdf](https://www.ohchr.org/sites/default/files/1_The_whole_Report_2014.pdf) (accessed: 23.07.2021).

long hair and short mind) in Kazakh, “*Volos u zhenshchiny dolog, da um korotok*” (lit. A woman’s hair is long and mind is short) in Russian, and “*Frauen haben langes Haar und kurzen Sinn*” in German.

Gender stereotype is a predetermined set of attitudes and behaviors that are considered characteristic to all men and women<sup>8</sup>. In the Kazakh language gender stereotypes are often based on the customs, behavior and traditions, that have been passing from father to son. One of these traditions is to marry off the girls under twenty. After the age of twenty the girl was considered an old maid. Therefore, the proverb “*Kari kyz bai talgamaidy, olgen adam zher talgamaidy*” (lit. The old maid doesn’t choose her husband, and the deceased doesn’t choose the burial place) means that a girl shouldn’t choose her life partner for a long time and start a family as soon as possible, but at the same time men can marry at any age.

One of the linguistic sources, reflecting the gender stereotypes, is paremia. Paremia is the academic notion for proverbs and sayings, which comes from the ancient Greek word *paroimia* and means ‘proverbs and sayings’, ‘wise teachings’; *para* ‘near’, *oime* ‘poem, legend’, i.e. ‘something that stands next to the statement’<sup>9</sup>.

Paremiology has “taken shape in a separate, independent direction in terms of object and tasks” as a field of linguistics at this time [9. P. 4]. Proverbs, sayings, riddles, omens, sayings, and other brief genres of folklore are typically included. A proverb with the following qualities is the most common type of paremiological fund: dialogic, frequently used, ethnolinguistic markers present in the structure, traditional, anonymous, generalizing, brief, aphorism, imagery, didacticism, closure of the syntactic structure, and situationality [10. P. 64].

Paremiology is distinguished by an important cumulative-communicative function as phraseology: they accumulate the cognition of the world experience and distribute it not only among the descendants of one linguocultural community, but also in other cultures. This expands the prospects for the perception and recognition of paremia [10. P. 80].

V.M. Mokiyeenko defines proverbs as “a minimal artistic text” perceived in different ways. Proverbs and sayings are not the same for “everyone”, because they take individual tastes and linguistic competence into account [10. P. 17].

According to A.A. Bredis, experience stands out as a defining aspect of proverbs and sayings, “a commonly used set of human experience, standardized for life situations and presented in speech as a complete and stable sentence with a figurative meaning” [11. P. 86].

<sup>8</sup> Gender Stereotype. Encyclopedia of Sex and Gender: Culture Society History. Encyclopedia.com. URL: <https://www.encyclopedia.com> (accessed: 23.07.2021).

<sup>9</sup> Großes Wörterbuch der deutschen Sprache. URL: [wissen.de](http://wissen.de) (accessed: 23.07.2021).



Paremiias are particularly stable in any language. They are still widely used today, although the described realities might have long disappeared from everyday life. These artistic miniatures of folk wisdom are based on human experience, and as D.P. Moiseeva, “they fly from century to century, from generation to generation on wings” [12. P. 94].

According to T.G. Bochina, proverbs are the essence of a dialogue, a proposition (proverb = sentence), as well as generalized information (proverb = text) [13. P. 27]. The main feature of proverbs is their common use. When people hear a part of a proverb they immediately recognize it. If any Kazakh person is told: “*Enbek etsen erinbei, ...*” (If you work hard ...”), he can immediately pronounce the second part of the proverb as “*Toyady karnyn tilenbei*” (Then you will be full, not begging).

## Results

The results of the analysis show that the stereotype *a woman is the basis and a man is the breadwinner of the family* was formed in connection with the functions of the woman in the family. The Kazakh wife is engaged in housekeeping: cooking, cleaning, raising children, and serving the guests, while man works and earns money to support the family. This traditional stereotype has not lost its relevance today: “*Ayel — uidin korki, erkek — tuzdin korki*” (*lit.* A woman beautifies the house, a man adorns the outdoor). In modern Kazakh society women do household chores, but they also earn money, pursue a career and support the family. However, the main responsibility of a woman is to take care of the family. They say that there is no good in the house without a wife: *Katyn olse, uyin ketedi, Basyynnan kuiyn ketedi* (*lit.* If the wife dies, the house will be empty, and you will lose well-being). None of the analyzed paremiias mentions that women worked and earned money, but were only relegated to family roles. This can be seen in the frequent combination of the words *ayel-ui* (woman-home), *katyn-ui* (wife-home). Men were relegated to the role outside the home.

One of the main responsibilities of a woman in society is procreation. The next 22,7% includes the stereotype *A mother is a woman giving birth to offspring*, which is one of the most relevant concepts today. The Kazakh people consider the mother to be the most important person in human life:

*Anasyz omir — songen komir* (*lit.* Life without a mother is an extinguished hearth);

*Anasyz ui — panasyz* (A home without a mother is roofless);

*Anandy Mekkege ush arkalap barsan da, karyzynan kutyla almaısın* (*lit.* Even if you take your mother to Mecca three times on your back, you cannot repay your debt to your mother);

*Alty zhenge birigip ana bolmas* (*lit.* Six daughters-in-law cannot replace a mother);

*Zhannattyn kilti — ananyñ tabanynda* (*lit.* The key to paradise is at the mother’s feet);

*Ananyñ sutin akta, zhuregine kuye zhakpa* (*lit.* Repay your debt to your mother, do not tarnish her good name).

As a result of the analysis of the collected proverbs and sayings, we can see the special respect of the Kazakh people for women in the phrases as *maternal milk*, *maternal soul*, *maternal wish*, *mother's rights*, *mother's hands*, *mother's heart*. The image of a mother is given in a positive way by mother-child relationship:

*Zhalgyz balasy atka shapsa, Anasy uinde takymyn kysady* (lit. When a child mounts a horse, his mother, sitting at home, squeezes her knees);

*Balasyнын byldyryn anasy gana ugady* (lit. Only the mother can understand her child's babbling);

*Ana balasyn arystannyn auzynan alady* (lit. The mother will snatch the child from the lion's mouth);

*Analy balanyn ozi tok, Anasyz balanyn kozi tok* (lit. A child who has a mother is always well fed, a motherless child eats the food only with eyes);

*Anana rakym etpesen, Balannan rakym kutpe* (lit. If you do not show mercy to your mother, do not expect mercy from your children).

The traditional stereotype “*Raising girls — raising the nation*”, which ranks second with 25,3 %, is associated with upbringing girls in a family. Since girls are expectant mothers and hearth keepers, they are prepared for family life, motherhood and household chores from an early age. After all, mothers bring up brave, courageous, intelligent and hardworking men. We know that the native language and national upbringing have a special place in the formation and preservation of any nation.

It is known that the preservation of family life and peace in the family is very important for a person's life. The Kazakh woman's respect for her husband and the man's respect for his wife and family preservation are our centuries-old tradition.

The analyzed paremias show that the woman is the man's supporter, incomparable companion, good luck and even his paradise. The woman is recognized as a person, who conceals her husband's flaws and exaggerates his merits:

*Zhaksy ayel zhaman erkekti tuzetedi* (lit. A good wife will make a bad husband a better person);

*Zhaksy ayel — teni zhok zholdas, tubi zhok syrlyas* (lit. A good wife is an incomparable companion and close friend);

*Zhaksy katyn zharyнын zhaksysyn asyrrar, zhamanyn zhasyrrar* (lit. A good wife conceals her husband's shortcomings and exaggerates his merits);

*Zhaksy zhar — zhumak, Zhaman zhar — tozak* (lit. A good wife is heaven, a bad wife is hell).

In the Kazakh paremias the categories as “a good woman”, “a bad woman” and “a good man”, “a bad man” are parallel, and stereotypical images of women and men in the public mind are shown by comparison. The stereotype about *the*

*preservation of family life* is being formed out of the conviction that a good spouse is the key to a happy family life.

Family life in peace and harmony depends on their behavior, actions and social status of a married couple in society.

The concepts as “a good woman — a good man”, “a bad woman — a bad man” are associated with the behaviors characteristic to women and men. The analyzed paremias show the woman as talkative, cunning, gossiping, and with no managerial ability:

*Otka bargan katynnyn otyz auyz sozi bar* (lit. The woman, who goes next door for some matches, brings a lot of talking);

*Ayeldin kushi zhok, ailasy kop* (lit. A woman has no strength, but many tricks);

*Katyn bastagan kosh onbaidy* (lit. The caravan headed by a woman will fail);

*Eki ayeldin basy kosylsa, ushinshi ayeldin sory* (lit. If two women came together, it is misfortune to the third woman).

From the perspective of the Kazakh people, the man is the breadwinner, defender of the country, hero, successor, and master of the house. In the proverbs and sayings the man is described as hardworking: “*Zhaksy bolar zhigittin zhumyssyz zhurgen kuni zhok, Zhaman bolar zhigittin zhumyska esh kyry zhok*” (lit. The good guy is never idle, the bad guy can’t do anything), “*Akyldy zhigit atka da otyrar, takka da otyrar*” (lit. A wise guy can sit both on a horse and on the throne), skillful: “*Zhigitke zhetpis turli oner az*” (lit. Mastering the seventy skills are not enough for a man), strong: “*Zhigittin kushin surama, Bitirgen isin sura*” (lit. Do not ask the man how much effort he put in, ask what he did), and managerial skills: “*El baskarar zhigittin, etek-zheni ken bolar*” (lit. The man leading the country has a generous spirit).

## Discussion

Gender stereotypes are spread through social institutions such as mass media, family, education, religion, government, other social and political institutions. The most important is the mass media, broadcasting information about gender roles, masculinity and femininity, and how men and women should behave in different situations.

Gender stereotypes are socially defined concepts. A person demonstrates his socially acceptable behavior to look suitable for society. The results of some experiments show that men and women behave differently when talking with an employer, depending on the gender of the employer [14; 15]. We usually notice and blame those, who do not follow the established order. For example, if a man goes on maternity leave because of his wife’s high salary, his actions will cause a negative reaction in society. Sometimes even the choice of profession can cause public criticism, because it is determined by gender roles, and for a man these norms are stricter than a woman. If for a man works as a nanny in kindergarten, he will

be publicly blamed for gender inconsistency. Consequently, gender stereotypes are a powerful mechanism of social control.

Second, gender stereotypes can negatively affect the life needs and achievements of women. According to J. Allport, people who became victims of discrimination usually develop the qualities that correspond to this discrimination. A number of western researchers agree to it. If society perceives femininity as a negative trait, then a woman agrees with this, programs herself for failure and develops these traits in herself (see: [15. P. 27]).

Roles defined by gender stereotypes in society also negatively affect men. According to the masculine stereotype, men are characterized by dominance, goal achievement, and high competition. So they program their behavior and actions according to this stereotype. However, when men fail, they are more stressed than women and have lower self-esteem.

The stereotype of a selfish rude man, along with gender inequality, reinforces the image of a weak, neglectful woman.

Society, social institutions and groups, political forces, and people can deliberately use gender stereotypes with different intentions. It is a way of using a person's gender identity to achieve a desired type of behavior or direction. This approach defines the relationship between the behavior of individual and certain patterns of masculinity / femininity like "You are a man, so you must be able to support your family. If you can't, then what a man you are!"

One of the possibilities for using gender stereotypes in the social space is the political sphere, which is one of the strongest resources for the formation and restoration of masculinity and femininity. In androcentric culture "power" is traditionally associated with masculinity, and "submission" with femininity, where "a real man" has power, and the "the real man's" qualities affect not only the ideal of power, but also the masculine ideal. This is a mechanism for maintaining gender asymmetry. Those who are in power are considered more competent, and who have no power are considered more emotional and incompetent.

As a result of the analysis of paremias, 26 proverbs and sayings which describe the characteristics of men and women were identified. Women are described as wordy, cunning, gossiping, and with no managerial ability, and men are hardworking, intelligent, with managerial skills. Historical records indicate that the Scythian queens Tomiris and Zarina were active in political power and government. Women are also smart, hardworking and can take responsibility for their actions. Today, women in power work side by side with men. According to official statistics, 55,5 % of civil servants in the country are women, and the number of women in leadership positions is 39,8 % [16].

For the Kazakh women the family is above all and they are three times less likely to seek leadership positions than men. To overcome such stereotypes as *Katyn bastagan kosh onbaidy* (*lit.* The caravan headed by a woman will fail),

gender education is being carried out in our country. Career opportunities have been created for women at all levels. Women as well as men have made great strides in their careers, in the government, family and science.

The stereotype *A woman is the basis, a man is the breadwinner of the family* never loses its relevance. In family relationships the man was the ruler and the woman was a level below her husband. Hierarchical relationships reflected the rights and responsibilities of family members. Men worked outside and women worked around the house. As the head of the family a man was always in a place of honor at home, which is also given to an elderly person or a guest. Men started the meal first in the family. The man was engaged in cattle, haymaking, sowing and harvesting, and also protected the family and the country from external enemies. In traditional Kazakh families women do half of the housework themselves. For example, a woman has to milk cows, making dairy products (airan, sour cream, cottage cheese, kurt, koumiss, butter). Woman was helpmate to man in Kazakh society. Her responsibilities included cooking, sewing, spinning, weaving, washing, cleaning the house, assembling and setting up the yurt during the nomadic migration, raising children, and caring for her husband's elderly parents. This is why a woman with so many responsibilities was considered the mainstay of home.

The number of paremias in relation to women-mothers is 22,7%. The Kazakh people's special respect for the mother has been developing along with the history of statehood, ethnogenesis, culture and spiritual life of the people. Mothers not only procreate, they contribute to the formation of an entire ethnic group. Gabit Musirepov's statement about women is true: "If you praise, then you should praise and respect a woman. Mother is an inexhaustible force that overcomes all difficulties, a source! ... It's true. Any mother can say: We are stronger than death. We give life to poets, thinkers, geniuses and heroes. Death tries to destroy people, but we have defeated it by giving birth to people! ..."<sup>10</sup>. The national spirit given through mother's milk is important in the formation of any nation. In the Kazakh society women with children, especially those who gave birth to a son, were highly respected. Our ancestors said: "*Bala tappagan katynnan, laktagan eshki artyk*" (lit. Better a lambing goat than a childless woman).

The proverbs and sayings confirming the stereotype of "*Raising girls — raising a nation*" is 25,3%. This is the second largest among the categories we have classified. Consequently, the Kazakh people paid special attention to the upbringing of girls, as the girl is a future mother. In the family it was important for the girl to be flexible in household chores, for example, cooking, preparing tea, knitting and beautifully folding the bed. The girls were brought up from all sides: parents, grandparents, uncles and aunts, as the saying goes "*Kyzga kyryk uiden tyiym*"

<sup>10</sup> Alpysbe, M. (2015). Ult shezhiresindegi aituly ate analary men khanymdar. "Kazak khandygy tusyndagy khanymdar men arular": halykaralyk gylim-tazhiribelik conference materialdary / (dayarlagan D. Kamzabekuly). Astana: Form Plus baspasy.

(*lit.* The girl is banned from forty families). The dignity of the girl was especially strictly observed, it was believed that “*Kyzdyn zholy zhinishke*” (*lit.* a girl’s path is narrow), as she was going to be a respectful mother, a loving wife and a bride, showing respect for the elders and the younger.

National identity was and is given by mother’s upbringing. Therefore, mothers prepared daughters for family life from an early age. Parents indulged their daughter and gave freedom, but not too much. Parents are obliged to raise their daughter, “*Kyzyn kanattyga kaktyrmai, tumsykyta shoktyrmai*” (*lit.* not allowing the winged to touch with its wing and pecking with its beak) (not giving offense). They did not spare anything for their daughter, saying that “*Kyzga bergendi Kydyr oter*” (*lit.* Everything that was given to the girl is compensated by Kydyr (a saint in human form)). The proverb “*Kyz bergen zherge dau zhurmeidi*” (*lit.* You will not go with reproaches to the place, where you have given your daughter) means that in the Kazakh history girls and women played a consolidating role in the unification of Kazakh tribes and formation of the nation<sup>11</sup>.

As is known, the preservation of family is very important. The family is not only an important group which accompanies a person the entire life cycle, but also the basis for the sustainable and lasting development of society, and well-being of the state. In real life, there are many family examples, starting from the moral and spiritual situation to the financial and economic period. Family performs a number of functions related to reproduction, upbringing, comprehensive socialization, continuity of traditions, and preservation of ethnocultural traditions. If a man chooses the right wife, he will have a happy life. The Kazakh people say: “*Zhaksy ayel omirindi uzartar, Zhaman ayel ustine tuz artar*” (*lit.* A good woman prolongs your life, a bad woman puts a heavy burden on you). In the Kazakh society women are brought up to respect and honor men, and to keep the family from an early age. In any nation the preservation of family values depends on women.<sup>12</sup>

## Conclusions

Proverbs and sayings expressing gender stereotypes in the Kazakh paremia have been divided into five categories.

First, the stereotype that *woman is a mainstay, man is a breadwinner* has not lost its relevance today. A Kazakh woman does housework as cooking,

<sup>11</sup> Kazakhstan Republikasyndagy 2030 zhyлга deyingi otbasylyk zhane genderlik sayasat tuzhyrymdamasyn bekitu turaly — “Adilet” AKZH (zan.kz) [On approval of the concept of family and gender policy in the Republic of Kazakhstan until 2030 — IAS “Adilet”]. URL: zan.kz (accessed: 25.01.2023).

<sup>12</sup> Alpysbe, M. (2015). Ult shezhiresindegi aituly ate analary men khanymdar. “Kazak khandygy tusyndagy khanymdar men arular”: halykaralyk gylım-tazhiribelik conference materialdary / (dayarlagan D. Kamzabekuly). Astana: Form Plus baspasy. 31. Alpysbes, M. (2015). “I don’t know,” she said. “Ladies and beauties in the Kazakh Khanate”: materials of the international scientific and practical conference / (prepared by D. Kamzabekuly). Astana: Form Plus Publ.

cleaning, raising children, and serving guests. Man earns money to support his family. None of the analyzed paremias mentions about woman's working and earning money. Women are assigned only family roles, men — a role outside the home, that is, outside the family.

Second, the stereotype *Woman-mother gives birth to offspring* biologically distinguishes a woman from a man. The woman's main task in society is the birth of a new descendant. As a result of analyzing the proverbs, we made sure that the Kazakh people treat the mother with special respect and love, and that she is the most important person in human life.

Third, the traditional stereotype *kız tarbiesi-ult tarbiesi* (raising girls is raising a nation) is associated with upbringing of girls in a family. Since girls are expectant mothers and hearth keepers, they are prepared for family life, motherhood and household chores from an early age. The girls were brought up in a complex way (from all sides). In the Kazakh history girls and women played a consolidating role in the unification of Kazakh tribes and the formation of the nation.

Fourth, the stereotype associated with *the preservation of family life* depicts a woman as the man's supporter, incomparable companion, good luck and even his paradise. A woman is the person who conceals her husband's flaws and exaggerates his merits

Fifth, in the Kazakh paremias the categories as “a good woman”, “a bad woman” and “a good man”, “a bad man” are parallel, and stereotypical images of women and men in the public mind are given by comparison. Hence, the stereotype about *preservation of family life* is being formed out of the conviction that a good spouse is the key to a happy family life. Many proverbs and sayings about woman's negative traits. Women are described as talkative, cunning, gossiping, and without managerial ability.

Biological differences between women and men become social expectations of which behaviors are masculine / feminine. Gender models of behavior are characterized by a strict hierarchy: the masculine is associated with leadership and power, the feminine is associated with submission. However, many of these qualities are not necessarily feminine or masculine. A variety of behaviours are disseminated and relationship individualization is considered in the context of cultural revolution.

The constant dynamics of gender dispositions, elimination of stereotypes in the normative cultural environment, gender imbalance inherent in the traditional patriarchal pattern, dominance of female factor in fostering a culture, deviations from gender socialization required by gender schemes, gender intolerance to the issues related to gender identity of a person, insufficient informativeness and contradictory positions lead to deviant behavior and gender tension. These social modifications are also changing cultural stereotypes of masculinity and femininity. Traditional and modern characteristics intersect, reflecting the views of not only men, but also women.

Putting the world in order of male and female characteristics, sexual symbolism in culture represents and upholds the gender hierarchy that exists in society, and power and dominance relationships that are developed via stratification.

Stereotypes about gender exist in every aspect of our lives. It is employed, for instance, in political conflict. They are also used in economics, group interaction and interpersonal communication, as well as in the discourse of international relations.

Future study is required to learn how to transcend gender preconceptions and alter gender consciousness through them. These studies include: examining the cultural aspects of gender stereotypes and how they are distributed in society based on age, social class, and nationality; recognising the contribution of gender stereotypes to the growth of gender asymmetry in the domains of politics and the economy; examining how political and economic discourse affects societal gender stereotypes.

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