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Cultural-Communicative and Pragmatic Functions of Youth Socialization and Education Proverbs in the Kazakh Context

Aizhan Muldagaliyeva[1]*, Djamilya Dosmagambetova[1], Karlygash Aisultanova[1], Sholpan Gumarova[1], Kulshat Zhyrenshina[1]
[1]Al-Farabi Kazakh National University, Kazakhstan

Abstract This study investigates the communicative and pragmatic functions of proverbs used in youth education in the Kazakh context. Drawing on Pishghadam's Cultuling Analysis (CLA) framework, the research identifies how proverbs function as linguistic bearers of cultural values, moral standards, and gender ideologies. Using a corpus of 93 proverbs, we investigated how proverbs function as pedagogical tools and what cultural values are transmitted to the younger generation. The findings reveal eight key pragmatic functions embedded in the proverbs— identity formation, social cohesion, family education, patriotic values, educational motivation, labor ethics, conflict resolution, and behavioral guidance—each underpinned by culturally dominant cultulings. Additionally, the study demonstrates how proverbs construct and reproduce gendered expectations, portraying boys as bearers of honor and national responsibility, and girls as moral guardians of family reputation. By integrating sociocultural theory and speech act pragmatics, the research contributes to a deeper understanding of how language operates as a tool for cultural transmission, identity shaping, and social regulation.

Keywords: *Pragmatic functions, Cultuling, Culture, Language, Proverbs, Gender*

***Corresponding Author:**
Aizhan Muldagaliyeva
aizhan.mg@gmail.com

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1. Introduction

Proverbs are linguistic expressions that convey the values, behaviors, norms, ideologies, and attitudes of a society. The Kazakh word for proverb is "*maqal*". There are proverbs such as "*Sozding korki-maqal*" (A proverb is an ornament of speech) and "*Maqal – soz anasy*" (The proverb is the mother of the word), which underscore the communicative significance and pragmatic importance of these linguistic constructs in everyday communication. Kazakh proverbs possess a distinctive originality shaped by the historical, geographical, and cultural context of the Kazakhs. Originating from a predominantly oral nomadic tradition, they embody the ethics of mobility, survival, honor, and hospitality, central to the nomadic lifestyle. According to Vygotsky (1978), language is a powerful cultural tool

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that mediates learning and internalization of societal norms and values. In this context, proverbs act as effective linguistic and cultural tools that transmit collective knowledge, ethical principles, and social expectations from one generation to the next. Integrating Vygotsky's theory promotes a deeper analysis of how these cultural-communicative units function pragmatically in the process of youth development and identity formation.

In the Kazakh context, the significance of language as a tool of persuasion and social control has been a long-standing tradition. A rich oral history tradition has long existed among the Kazakhs, which is typical of nomadic peoples' cultures. They have a strong belief in the efficacy of a word on the surrounding reality (Mashimbayeva et al., 2021). By employing a single apt word or phrase, great Kazakh judges were able to resolve inter-clan conflicts and settle disputes. Such apt words and phrases were frequently proverbs or sayings, offering wisdom and insight. These linguistic constructs, developed over centuries, have provided young people with insights into the worldview, beliefs, and practices of their ancestors. Kazakh proverbs constitute an effective pedagogical tool designed to be used to prepare younger generations to face the problems and dangers of the adult world so that they may become worthy and responsible members of the community (Adambayev, 2007; Aasland, 2012; Ermekbayeva et al., 2007; Igissinova et al., 2024; Omarbekova et al., 2023; Ramanova et al., 2024). Educational and socialization processes in Kazakh culture begin from the moment a baby is born. This idea is encapsulated in the proverb: "*El bolam deseng besygingnen basta*" (If you want to live in a good, virtuous society, you have to start educating your children from the cradle). The main principle of the Kazakh mode of socialization and education of the younger generation is expressed in the proverb: "*Balangdy bes zhasqa dein patchangdai kut, besten on beske dein qulyngdai zhumsa, on bsten asqasyn dosyngdai syrlas*" (Until the age of five treat your child as a king, between five and fifteen use him as a slave, after fifteen onwards make him your friend).

The goals of this study are two-fold: First, to explore the communicative and pragmatic functions of Kazakh youth socialization and education proverbs; second, to define the Kazakh cultural gender ideology in the education of sons and daughters encapsulated by proverbs. As for the first aim, we seek to identify the implicit beliefs, cultural manifestations, and dominant ideologies encoded in these proverbs through the lens of Pishghadam's conceptual model of cultuling analysis (CLA). The term 'cultuling', a blend of two words, *culture in language*, was introduced by Pishghadam (2013). Cultuling refers to "the structures and expressions of language that represent the cultural background of a nation and includes a reciprocal relationship between language and culture (Pishghadam, 2013, p. 47). Our aim in using CLA is to unearth the underlying cultural patterns, or 'cultulings', residing in the content of the proverbs, which will promote a deeper comprehension of the hidden cultural manifestations and beliefs. It will also reveal the dominant thoughts and cultural patterns of the society entrenched in these linguistic constructs. As for the second aim, the study seeks to define the contours of Kazakh gender ideology as expressed and transmitted through proverbs, paying particular attention to how these linguistic constructs influence the upbringing of sons and daughters. By analysing the proverbs used in the context of youth socialization, it will be possible to reveal what traits are considered essential for boys and girls, how these traits are socially evaluated, and how they contribute to the preservation of communal identity. This will enable us to discover the pedagogical role of Kazakh proverbs and highlight their function as carriers of gender ideology.

The significance of the study lies in uncovering how proverbs function as a medium for transmitting wisdom, moral values, and worldviews from older generations to the youth, particularly in traditional societies undergoing processes of modernization. This investigation is innovative in its pragmatic application of socialization and education proverbs, which serve to activate multifarious cultulings, thereby offering a new cultural and communicative dimension to the understanding of youth socialization and the education process.

2. Theoretical Framework

This section outlines a brief literature review on proverbs in the Kazakh context, followed by the basic theoretical framework of the research, which includes the concept of cultuling and cultuling analysis,

the role of proverbs in the socialization of youth, pragmatic functions of proverbs, and proverbs as vehicles of gender ideology.

2.1. Proverbs in the Kazakh Context

Proverbs serve as a vital socialization and educational instrument since antiquity passes a "red thread" in linguistic studies in different cultures (Adambayev, 2007; Lauhakangas, 2007; Mansyur et al., 2021; Ololade K. Shonubi, 2017; Omarbekova et al., 2023). Mieder (2004) points out that proverbs were used to teach common sense for everyday survival. Proverbs have been used as teaching tools for centuries to teach moral values and social skills, and they continue to play a major role as a pedagogical tool in modern societies, especially among family members and at school. They deserve to be taught as part of general education, and since they belong to the common knowledge of basically all native speakers, they are indeed very effective devices to communicate wisdom and knowledge about human nature and the world at large. Omarbekova et al. (2023) argue that proverbs represent a synthesis of observations of the life of society and natural phenomena. The authors characterize them as a kind of law, a code that defines interpersonal relations, a covenant of ancestors, and a sort of textbook for the education of generations. Proverbs were employed in the ancient Kazakh steppe for the purpose of ethical instruction and the dissemination of philosophical ideas. These words of wisdom constituted a decision-making tool among the tribes, with all members of the community paying heed to them and comprehending their idea. Igissinova et al. (2023) and Ramanova et al. (2024) in their research on the gender stereotypes and gender opposition in Kazakh proverbs show that the Kazakh proverbs reflect a typical patriarchal worldview: men are providers for the family, and warriors and defenders possessing physical strength and higher social status. In contrast, women are viewed as guardians of the family hearth, occupying a subordinate status. Moreover, they elucidated the multifaceted characteristics of gender relations underscoring the inextricable and pivotal roles of both genders within the Kazakh family and society at large.

2.2. Cultuling

The question of the interaction between language and culture is among the issues of scientific interest to specialists in culturology, linguistics, philosophy, sociology, etc. Language shapes and expresses the worldview of people and gives individuals knowledge and information about customs, traditions, norms, and values, which are concomitantly transferred through language as an inseparable entity of each culture (Derakhshan, 2018). Pishghadam (2013) has considered the role of language to be even more decisive and held that "language first led to the technology development and at the same time created culture, this culture again produces a special discourse in a society explaining how to practice wisdom" (p. 51). As a result, "an accurate analysis of a language can reflect the culture that governs the society where it is spoken" (Pishghadam, 2013, p. 52) and can be well elucidated by investigating the linguistic components containing a society's cultural information, the culture governing that society, and its thinking. Based on this idea, he introduced the concept of cultuling (culture in language). Cultuling entails the structures and expressions of language that instantiate the cultural background of a nation and includes a reciprocal relationship between language and culture. Simply put, "language can represent the culture of a society" (Pishghadam, 2013, p. 47). Therefore, the task of a researcher is to unearth these cultulings through careful scrutiny of language within the context of history and society. Finding the cultulings through CLA will reveal the hidden cultural manifestations and the dominant thoughts and cultural patterns of the society (Pishghadam et al., 2020s).

2.3. Proverbs in the Socialization of Youth

Vygotsky's (1978) sociocultural theory of development and the idea that language is the primary tool for transmitting culture and shaping thought offers a powerful framework for understanding the socialization role of proverbs, especially in contexts like youth education and cultural transmission. Proverbs, as culturally loaded and linguistically dense expressions, function as such tools: they convey societal norms, values, and expectations in compact, memorable forms. Through them, children acquire the values, standards of behavior, attitudes, and skills that are considered suitable to conform to those regarded as desirable and proper for his or her present and future role in any society. Many agents actively participate in the process of socialization, including families, peers, neighborhoods,

the mass media, schools, and religious institutions. It is assumed that these various agents function together rather than independently (Parke et al., 2008; Tartar, 2022). Little (2023) points out that socialization is critical both to individuals and to the societies in which they live. He illustrates how completely intertwined human beings and their social worlds are. First, it is through teaching culture to new members that a society perpetuates itself. If new generations of a society do not learn its way of life, it ceases to exist. For society to survive, culture must be transmitted to those who join it, and by sharing common values and norms, individuals contribute to social cohesion and stability.

2.4. Pragmatic Functions of Proverbs

Based on Austin's (1962) and Searle's (1969) Speech Act Theory, we operationalize pragmatic functions based on the following concepts: locutionary, illocutionary, and perlocutionary acts. The locutionary act is defined as the exact utterance of the speaker, and the illocutionary act refers to the intention the speaker has in mind when he makes his utterances. This means that the illocutionary is what the speaker intends to communicate to the addressee. Perlocutionary refers to the effect that the utterance has on the hearer. The illocutionary force of a proverb is defined as the speaker's intended action or communicative purpose in using it, which is distinct from its literal meaning. In other words, it is the intention of the speaker in using the proverb to perform a specific speech act (ordering, urging, advising, or warning).

John Searle has developed pragmatic functions of proverbs based on how proverbs *do things* in communication, not just what they *say*. Searle (1969) outlined five categories of speech acts, and many proverbs can be understood as fulfilling one or more of these communicative functions. They are: 1) Directive (Proverbs used to instruct, advise, or warn), e.g., "*Adam bol*!" (Be a worthy person!); 2) Assertive (Proverbs that state general truths or observations about life), e.g., "*Sabyrdyng tubi sary altyn*" (Patience is golden); 3) Commissive (Proverbs used to promise, pledge, or show obligation), e.g., *"Otan ushin kures – Erge tigen ules"* (Defense of motherland is man's duty); 4) Expressive (Proverbs expressing approval, disapproval, gratitude, or emotions), e.g., "*Qyz akesining zhuldyzy*" (Daughter is father's star); and 5) Declarative (defining reality), e.g., "*Qyz – Qonaq*" (Daughter is a guest).

Pragmatics, therefore, takes into consideration such notions as the intentions of the speaker, the effects of the speaker's utterance on the listener, the implications that follow from using a particular proverbial utterance, and the knowledge and beliefs about the situation upon which both the speaker and listener rely when they interact. When the listener is able to decode its meaning, a proverbial utterance can have a significant impact on both the listener and the entire discourse. Therefore, it is clear that proverbs primarily fulfill a pragmatic function in public communication, which involves purposefully influencing the addressee. The pragmatic function of a proverb in speech is a universal property; it dominates in all contexts. As language units, proverbs are expressive entities that are always pragmatically charged (Ashipu, 2013; Lazareva, 2012).

2.5. Proverbs as Vehicles of Gender Ideology

Proverbs are not only linguistic constructs that encapsulate collective wisdom, but they also serve as ideological tools that reinforce societal norms, including those related to gender. Embedded within everyday language, proverbs may be called vehicles for gender ideology—understood as the system of beliefs and values that define acceptable roles, behaviors, and attributes for men and women in a given culture (Butler, 1990; Connell, 2005). As pithy, memorable forms of discourse, proverbs possess a unique rhetorical power: their meanings are accepted as unquestionable truths, thereby shaping thought and behavior without overt coercion.

In this study, we consider gender ideology from the perspective of the socialization of children and young people, particularly girls and daughters. Kazakh gender ideology concerning daughters and girls is deeply rooted in traditional patriarchal values shaped by historical, cultural, and religious influences. Many gender-related proverbs link family honor to a daughter's behavior, particularly with regard to her honor, chastity, and marriage. This shifts responsibility for the family's reputation

onto women, while men stand as the protectors and enforcers of that honor. Psychologically, they may perceive patriarchal proverbs as natural, correct, or even protective, rather than discriminatory.

In line with Sandra Bem's (1981) Gender Schema Theory, Kazakhs raise their children in accordance with traditional gender roles. Both sons and daughters are expected to adhere to conventional, gender-specific behavioral patterns, which, in the Kazakh understanding, ensure social order and maintain balance within the community (Igissinova et al., 2024). Kazakh sayings such as "*Er – eldin tiregi, ayel – otbasynyn berekesi*" (A man is the pillar of the nation, a woman is the blessing of the family) illustrate the division of public and private spheres along gendered lines. These expressions serve didactic and prescriptive functions, shaping social expectations by associating men with strength, leadership, and national responsibility, and women with domesticity, modesty, and moral virtue. From a modern gender ideology perspective, such proverbs serve to reinforce unequal gender relations, presenting them as timeless truths from time immemorial (Ridgeway & Correll, 2004; Yuval-Davis, 2011). These schemas become self-regulating cognitive structures that perpetuate traditional roles across generations, even in the face of modernization.

Interestingly, Judith Butler's (1990) theory of gender performativity challenges the traditional concept of gender. According to Butler, gender is not a stable identity or an inherent characteristic. She argues that gender is a repeated performance imposed by social expectations. From this perspective, gender roles are not naturally inherent, but are continuously realized through stereotypical acts, such as how men and women behave, maintain relationships, and communicate. Gendered proverbs and practices function as performative utterances that describe and constitute gender roles. For example, the continuous use of a proverb such as *"Yer zhigit yelining uly, namysynyng quly"* (Yer zhigit is the son of his people and his honor's slave) reinforces the image of a patriotic, strong, and courageous "*Yer zhigit*" (young male) who strives to embody this very image. It is noteworthy that Butler's performance theory creates room for resistance. Although gendered proverbs have historically been conservative, the way they are received and understood can change from one generation to the next. Modern youth may subtly challenge the existing gender ideologies by contesting or rejecting such messages. There is no hiding the fact that nowadays we often witness resistance of Kazakh girls and daughters to the harsh rules of patriarchal stereotypes of behavior due to the impact of globalization, modernization, and shifting value systems taking place in today's Kazakhstan.

3. Methodology

3.1. Research Design

This study employed an explanatory-descriptive and CLA method design to examine the cultural-communicative and pragmatic functions of Kazakh youth socialization proverbs. The research design involved five sequential phases: (1) data collection, (2) translation protocol, (3) qualitative content analysis of the proverb corpus to identify pragmatic functions and cultulings they draw upon, (4) defining Kazakh gender ideology, and (5) interpretations of the research findings.

3.2. Corpus

The first research task was to formulate a corpus of proverbs related to the socialization and education of the younger generation. Initially, 256 proverbs were collected from four authoritative sources: "Kazakh proverbs and sayings", Akkozin (1991); "Folk Wisdom", Kaidarov (2004); "Kazakhskoe Narodnoe Oratorskoe Iskusstvo", Adambayev (2007); and "Thousand and One Proverbs", Sattarov (2011). The authors of the present article (all native speakers of Kazakh with more than 20 years of teaching experience) independently evaluated proverbs based on five criteria: 1) correlation with the topic, 2) explicit didactic content, 3) clear relevance to youth socialization, 4) current usage in contemporary Kazakh society, and 5) comprehensibility to young adults (ages 17-18). Finally, the corpus of 93 proverbs was selected that met all selection criteria with agreement from all authors.

3.3. Procedure

Translating Kazakh proverbs into English means "giving new life to the source proverb in the target language" (Sacoyan, 2024, p. 31). To ensure semantic equivalence while preserving cultural

authenticity, a systematic four-step translation process was employed. First, the authors of the present study, who are all teachers of English, translated the proverbs from Kazakh into English. Second, an independent certified translator did a back translation into Kazakh. Third, twenty university students evaluated the comprehensibility of back translation through pilot testing, and fourth, the translations were refined based on their feedback. In the context of translating proverbs, we prioritized communicative translation over finding English equivalents. This was based on the understanding that this would still create a sense of cultural difference. Later, the contents were analyzed to identify the pragmatic functions and cultulings. For this purpose, each proverb was examined for the semantic core- the central idea expressed through metaphor, imagery, or symbolic association. According to their dominant meanings, the proverbs were assigned to thematic groupings that corresponded to established scholarly interpretations while also reflecting the specific aims of the present study. This approach enabled a systematic organization of the proverb corpus and provided a reliable framework for analyzing their communicative, pragmatic functions.

4. Results

4.1. Content Analysis of Kazakh Youth Socialization and Education Proverbs

This section presents a qualitative content analysis of Kazakh youth socialization and education proverbs, aiming to identify their communicative and pragmatic functions by uncovering the underlying national cultural cultulings. The analysis revealed eight key pragmatic functions: identity formation, social cohesion, family education, patriotic values, educational motivation, labor education, conflict resolution, and behavioral guidance.

4.1.1. Identity Formation

Proverbs, categorized under identity formation, pragmatically function as directive speech acts, establishing foundational principles for personal development of an individual. The basic tenet of the Kazakh approach to child-rearing is *"Adam bol"* (Be a man), which serves as the primary counsel and aspiration of Kazakh parents for their offspring. The proverb *"Adam bol!"* is attributed to Abai Kunanbayev, a great Kazakh philosopher, poet, and author who believed in the worth of a man. "*Adam bol*!" reflects a cultuling of the aspiration to become a fully-fledged, virtuous individual, one who pursues knowledge, adheres to honesty and diligence, and exemplifies the qualities of a dignified citizen and a valuable contributor to society. This cultuling is reinforced by the assertive proverb "*Armansyz adam alysqa barmaid"* (A person devoid of aspirations and ambitions will not achieve success), which underscores the importance of having dreams and aspirations and aspire to achieve the goals of life.

The cultuling of recognizing the intrinsic value of a man and respecting him has always been of particular significance for the Kazakh mentality, and the young generation of Kazakhs are constantly taught this rule. This idea is operationalized through the assertive speech act through the following Kazakh proverbs: "*Omir sholaq, adam bir birine qonaq*" (Men are each other's guests) and "*Adamnyng omiri qamshynyhg sabyndai qysqa"* (Man's life is as short as a whip handle). The proverb expressing a directive function "*Bireuding ala zhibin attama, ar-namysyn taptama"* (Don't step over a white and black rope, don't trample your and others' honor and dignity) is a powerful and meaningful warning against inflicting harm upon other people. In Kazakh culture, the white and black rope symbolizes destiny made up of good and evil, representing the duality of human existence. These proverbs serve to emphasize the cultulings of the importance of upholding the inherent human dignity of oneself and others, and of living a life that is both honorable and dignified.

4.1.2. Social Cohesion

For Kazakhs, the cultuling of unity and harmony represents the fundamental values deeply rooted in historical experience and culture. The idea that social cohesion has been and remains an important part of Kazakh national values is expressed by the assertive proverb "*Birlik, yntymaq - bailyq, baq*" (Unity and solidarity are prosperity and happiness), which illuminates this cultuling equating social cohesion with collective happiness and prosperity.

The proverb "*Adam adammen adam*" (A person is a person because of other people) emphasizes the cultuling of the importance of everyone. People need each other, help each other, and should value each other, which means I *am because you are*. The cultulings emphasizing the importance of maintaining internal peace, solidarity, and harmony, and avoidance of feuds and enmity within the community are embedded in the proverb "*Syrttan kelgen zhaudan da ishten shyqqan dau zhaman"* (An internal dispute and quarrel is more harmful and worse than the external enemy who comes with war).

Proverbs emphasizing social cohesion carry the cultulings that have always been of paramount importance for the Kazakh nation, and today people persistently adhere to the principle of maintaining internal peace and solidarity, and avoiding feuds and enmity within the community, as these guarantee well-being and a peaceful life of people.

4.1.3. Family Education

Family education proverbs provide guidance for intergenerational relationships and child-rearing practices. All of them function as both directives for parents and assertiveness about family dynamics. The responsibility for educating and socializing children lies with the family since children's first teacher is the members of their family. In this context, we deal with *family* cultuling, which is the cornerstone of the Kazakh social structure. A central function of the Kazakh family is shaping their sons' and daughter's personalities. In Kazakh culture, parents are fully responsible for their children's actions, and their misbehavior brings deep disgrace and a "black stain" on their reputation, which is recognized as "*Uiat*" (Shame). It should be noted that the Kazakhs are a very shame-sensitive people. The word "*Uiat"* – shame is considered a "strong" and "heavy" cultuling in Kazakh culture. This concept is reinforced by the commissive function of the proverb *"Olimnen uiat kushty"* (Shame is stronger than death), which instructs and warns individuals to avoid shameful actions at all costs. In this sense *Uiat* functions as a moral yardstick for correct and noble actions and behavior. It is an internal ability of a person to evaluate his actions, the ability to measure his behavior in accordance with the moral norms accepted in a society, a sense of moral responsibility for his deeds, and actions in front of people. This idea is exemplified by the directive function of proverbs: "*Uldyng uiaty akege. Qyzdyng uiaty sheshege*", which translates to "The shame of a son is on the father; the shame of a daughter is on the mother"; "*Ulyng zhaman bolsa bagyng ketedi"* (The parent who raised a bad son is an unhappy person); "*Arsuz bolsa qyz – qorlyq; Aqylsyz bolsa ul qorlyq*" (It is a sorrow of a mother if she has raised a shameless daughter and it is a sorrow of a father if he has raised a stupid son). Proverb "*Ulyng zhaqsy bolsa zherding beti zhaqsy, ulyng zhaman bolsa zherding asty zhaqsy"* (If your son is good, the surface of the Earth is good; if your son is bad, the place under the Earth is good) functions as a cautionary reminder of the potential consequences of failing to raise one's offspring appropriately. Some advice to parents on how to choose a good environment for their offspring is expressed in the proverb "*Ul osse uly zhaqsy men auldas bol, qyz osse qyzy zhaqsymen auldas bo*l" (If you raise a son be a neighbor to the parents who have a good son; If you raise a daughter be a neighbor to those who have a good daughter).

The cultuling emphasizing the parental responsibility of serving as positive role models for their children and thereby facilitating a dignified upbringing is encoded in proverbs such as "*Balapan uiada ne korse ushkanda sony iledi*" (What the chick sees in the nest, that's what it'll do when it flies out), highlighting the notion that children imitate the behavior of their parents. Similarly, the proverbs "*Qyz anadan uirenbei onege almas. Ul atadan uirenbei sapar shekpes"* (A daughter cannot be raised without learning from her mother, a son cannot travel without learning from his father); "*Akeny korip ul oser. Anany korip kyz oser"* (A son grows up by the teachings of his father, while a daughter grows up by the guidance of her mother)," reflect the culturally embedded gendered expectations in Kazakh parenting. These proverbs operationalize directive and educational functions, giving guidance to both parents and children on the significance of familial modeling in character formation.

The proverb "*Ata korgen oq zhonar, ana korgen ton pisher"* (Raised by a father, a son will make arrows, raised by her mother a daughter will make a coat) activates the cultuling of traditional occupational and behavioral inheritance. Another proverb, "*Taza sabadan qumis ish, meirman ananyng qyzyn al*." (Drink koumiss from clean utensils, marry a girl whose mother is benevolent) is

intended to be instructive for young male youth. The second part of the proverb expresses the philosophy behind bride choice and is good advice to guys to marry a daughter who has been well brought up by her mother. This proverb reflects the cultuling of generational moral transfer through maternal role modeling.

With Kazakhs, the cultuling surrounding the image of parents, particularly mothers, is imbued with sacral meaning. A deep reverential attitude towards mothers is expressed by the directive functions of the following proverbs: "*Peish ananyng tabanynda*" (Paradise is under Mother's feet); "*Anangdy Mekkege ush arqalap barsang da qaryzyngnan qutyla almaisyng*" - (Even if you carry your mother on your back three times to Mecca, you won't be able to pay off your debt to her). These proverbs illustrate a deeply rooted cultural obligation of respect, devotion, and gratitude to parents. Importantly, this respect is extended beyond the nuclear family to include all elders, as reflected in the proverb "*Ulkenge qurmet, kishige izet*" translated as "Respect the elders and take care of the young" which reinforces one of the fundamental cultulings, emphasizing norms of behavior, encompassing not only respect for elders but also care for younger individuals, which is intrinsic to Kazakh culture. This demonstrates an understanding of the importance of nurturing and supporting the younger generation, which is an indicator of a good upbringing. The following proverbs are a guide for older brothers and sisters to set a good example for their younger siblings, thereby fostering their development into worthy individuals. Children tend to emulate the behavior of older family members and internalize the cultural values and traditions of their family: "*Agasyna qarai inisi, apasyna qarai singlisi"* (Looking up to the older brother, the younger brother grows up, like the older sister, the younger sister grows), «*Aldyngy arba qaida zhurse artqy arba sonda zhuredi"* (Where the first cart goes, the next cart follows). The latter proverb is a metaphorical one in which "the first cart" represents the older sibling showing the way for the younger ones. The cultuling of the significance of fostering supportive relationships among siblings and members of the extended family is expressed in the proverbs: "*Agassy bardyng zhagasy bar, inisi bardyng tynysy bar"* (He, who has an older brother has a collar and who has a younger brother has a rest). The proverbial wisdom implies that a "collar" for a younger brother means protection and guidance, while a "rest" for an older brother means relaxation and assistance. "*Again tatu bolsa at kop, abysyn tatu bolsa as kop"* (Brothers get along - horses are plentiful, sisters-in-law (brothers' wives) are friendly - food is plentiful), "*Tuganyngmen sylaspasang keng duniege symaysyng*" translates to "He who cannot live peacefully with their kin will not find place in the wider world". The proverb "*Birge tumaq bar, birge zhrmek zhoq*" (Brothers are born from the same mother and under the same roof, but they cannot always be together) conveys the idea that each child has their own life path.

4.1.4. Patriotic Values

Issues of patriotism, knowing one's roots and seven ancestors, loyalty to the homeland have invariably been a key part of the education of Kazakh youth and have recently become particularly relevant in the era of globalization. All the proverbs under this subject serve as discursive embodiments of culturally dominant cultulings of being faithful to "*Atameken*" (Land of Fathers). Since ancient times, the Kazakh people, who currently occupy the ninth-largest country by area, have regarded the defense of their lands from persistent attacks by aggressive neighbors as a sacred duty. The proverb "*Otan ushin kures – Erge tigen ules*" (Defence of the motherland is a man's sacred duty) activates the cultuling of patriotic duty and sense of loyalty toward homeland. This proverb carries a strong commissive pragmatic function reflecting the obligation of male youth to their land and honor.

Kazakhs firmly believe that the younger generation should never forget their roots, which are often described as the place where "the blood of the umbilical cord dripped". This concept is reflected through the assertive and directive functions of the following proverbs: "*Zheti atasyn bilmegen zhetesiz*" (He who does not know his seven ancestors is an ignoramus), "*Tugan zherdei zher bolmas, tugan eldei el bolmas"* (No country is better than the motherland, no people are better than in the motherland), "*Uide ongbagan tuzde ongbaidy"* (If you can't find happiness at home, you can't find it in any foreign country), "*Baqa kolinde patsha, balyq suynda patsha, zhigit elinde patsha"* (The frog is king in the swamp, the fish is king in the water, the dzhigit is king in his homeland), "*Tamyrsyz zhusan da ospeidi"* (Wormwood does not grow without a root), "*Shet elde sultan bolgansha, oz*

elingde ultan bol" (Rather than being a sultan in a foreign land, it is better to be a footstool for your own people). These proverbs divulge the cultulings in Kazakh culture, emphasizing deep attachment to homeland, ancestral lineage, and identity. They encourage young people not to idealize foreign countries or cultures at the expense of their own. It is the situation when these cultulings might face a challenge in modern, globalized contexts.

4.1.5. Educational Motivation

One crucial aspect of socialization and the education of young people is the acquisition of formal education, which is the subject of the following proverbs. The directive proverb "*Myng malyng bolgansha bilimdi bir balang bolsyn*" (It is better to have one educated son than to have a thousand cattle) activates the cultuling of valuing intellectual capital over material wealth and prioritizing education in the context of modernizing society, where knowledge is increasingly seen as the foundation of personal and national advancement. The proverb "*Oqu inemen qudyq qazganday*" (Learning is like digging a well with a needle) reflects the cultuling of education as a long, laborious process requiring perseverance—a value deeply ingrained in Kazakh traditions of endurance and commitment. This commissive proverb notifies young people in advance that learning requires hard work, patience, diligence, and zeal. The proverb "*Bilekti bireudi zhengedi, bilimdi myngdy znengedi"* (He who has a thick wrist can win one man, he who has a good education can win one thousand) emphasizes the cultuling of the advantage of intellect over brute force, which may increase a chance to achieve success.

The fact that from ancient times, Kazakhs have valued and encouraged the study of foreign languages is evidenced by the directive proverb "*Zheti zhurttyng tilin bil, zheti turli bilim bil*" (Know the language of seven nations and master seven types of skills). This proverb highlights the cultuling of the advantage of knowing many foreign languages, which is important in the context of globalization and digitalization processes taking place in Kazakhstan.

4.1.6. Labor Education

Labor education takes the central place in the upbringing of young people in Kazakh culture. This idea is illustrated in numerous proverbs that serve as vehicles of cultulings, such as the approval of industriousness, the disapproval of laziness and idleness: "*Engbek etseng erinbey toiady qarnyng tilenbey"* (If you are not lazy and work hard, you will never be hungry), "*Mangdaiy terlemegenning qazany qainamaidy*" (He, whose forehead doesn't sweat, will have an empty kazan(pot). These proverbs, performing an assertive function, promote the idea that a person who is not lazy and is gainfully employed will never be hungry.

The aforementioned cultulings are reinforced by the idea of reward from early rising for both men and women "*Erte turgan aielding bir isi artyq, Erte turgan erkekting yrysy artyq"* (A woman who rises early will get one more work done, a man who rises early will become wealthier) and warning against wasting time "*Uaqytyngnyng bosqa otkeni – omiringning bos ketkeni*" (To waste time is to waste one's own life). Conversely, laziness is equivalent to illness: "*Zhalqaulyq – zhaman auru*" (Laziness is a bad disease). "*Zhaksy bolar zhigittin zhumyssyz zhurgen kuni zhok, Zhaman bolar zhigittin zhumyska esh qyry zhok"* (The good guy is always busy and never idle, the bad guy is always idle and doesn't want to do anything). These proverbs carry a strong directive pragmatic function in communication. They carry very important cultulings encouraging industriousness and discouraging laziness, and maintaining social discipline through everyday activities that contribute to the education of the younger generation.

4.1.7. Conflict Resolution

Conflict resolution cultuling emphasizes the strategies used to end disputes, reduce tension, and restore harmony between individuals or groups. This idea is expressed in the proverbs that teach to be considerate, not to offend people with a hurtful, offensive word, so as not to promote aggressive behavior and avoid conflicts. This idea is operationalized through the assertive and directive functions of the following proverbs: "*Soz suyekten otedy*" (Word can pierce bone), "*Zhaman coz zhurekke*

kirgen tken" (A harsh word is like a thorn in the heart); *Zhaksy soz zharym* yrys" (A good word is half a blessing).

The proverb "*Taspen atqandy aspen at*" (Throw food at a person who throws stones at you) accentuates the cultuling to solve conflicts in a peaceful way through sitting around a *dastarkhan* (feast table). This principle of treating others with respect and consideration so as not to create an aggressive situation is not confined to one's own people but extends to representatives of other nations as well.

4.1.8. Behavioral Guidance

Kazakh proverbs offer a wealth of educational guidance, encompassing various aspects of young people's lives. The Kazakh language abounds in proverbs that embody cultulings of tactful, polite, restrained, and discreet behavior, which serve to prevent enmity in interpersonal relationships and help preserve one's dignity and save face. These are the following directive and assertive proverbs as*:* "*Zhyly-zhyly soileseng zhylan da ininen zhygady*" (If you speak softly, the snake will come out of its hole), "*Kesirly sozding keshikkeni zhon"* (It's good when a harsh word is late), *Tilingdi tyi–tising synbaidy"* (If you don't speak to people in a mean way, you won't have to worry about losing your teeth). The proverbs emphasize restraint in speech and non-confrontational communication in order to ensure personal safety and social peace. "*Qaita ashatyn esikti tars zhappa*" (Don't close the door so loudly that you will open it again). This proverb promotes the idea of self-restraint and emotional moderation in interpersonal interactions, calling people to act thoughtfully and to refrain from aggressive reactions during conflicts.

The proverbs: "*Qaiqqa otyrsang qaiqshymen qagyspa"* (If you are sailing in a boat don't argue with the boatman), "*Zhylannyng uy tisinde, adamnyng uy tilinde"* (A snake's venom is in its fangs, man's venom is in his tongue), "*Oinap soileseng de oilap soile*" (Even if you say jokingly, say it thoughtfully), "*Oilamai soilegen aurmai oledi*" (He, who speaks thoughtlessly, will die without disease) encapsulate the cultulings of verbal diplomacy and restraint of emotion. These proverbs perform a directive and protective function, advising listeners—especially youth—to be mindful of their words to avoid future harm.

The following proverb teaches young people the virtue of patience: "*Sabyrdyng tubi sary altyn"* – which translates to "Patience is akin to gold". Another proverb states, "*Asyqpagan arbamen qoian alady*" (He who doesn't hurry up will get a hare on his cart). All these proverbs uncover implicit cultuling of patience and tolerance. The cultuling of the dissolution of being fidgety and hasty is encoded in the proverb "*Asyqqan shaitannyng isi*" (Haste is the devil's work). The proverb "*Urlyqtyng tubi qorlyq*" (Theft will ultimately result in disgrace and sorrow) serves to caution against the heinous sin of theft, and another proverb, "*Zhylannyng quirygyn baspa"* (Don't step on the snake's tail) warns against careless actions that can lead to harm and bad consequences.

4.2. Content Analysis of Proverbs Related to the Socialization of Sons and Daughters

According to gender ideology accepted in Kazakh culture, children are raised in accordance with traditional gender roles; both sons and daughters are expected to adhere to conventional, gender-specific behavioral patterns, which, in Kazakh understanding, ensure social order and maintain balance within the community. The phrase "You are a man; you must be strong!" forms the basis of the Kazakh approach to boys' rearing. It is worth noting that parents are immensely happy about the birth of both sons and daughters, but every family considers that they should have sons, so some families continue to have children until they have a son. Despite relative equality of male and female children in the traditional Kazakh family, male children usually receive preferential treatment due to their position as the potential heir in the family (Kuzembayeva, 2024).

The primary Kazakh educational principle of raising sons centers on nurturing them to become a "*yer zhigit*", or "*azamat*", which translates as "*worthy man*". The concepts of "*yer zhigit*" and "azamat" embody a comprehensive set of cultulings dominant in Kazakh culture – such as honor, dignity, patriotism, responsibility, and courage, valued by the Kazakh people. It is socially expected that a "*yer zhigit"* should possess a number of traits, including "*ar-namys, uzhdan, abroy, abiur"* (honour),

"*qadir-qasiet"* (dignity), and "*uiat"* (shame, conscientiousness). It is noteworthy that the Kazakh language possesses five distinct terms for the English word "honour". These ideals are transmitted through directive, assertive, and commissive pragmatic functions of the proverbs: *"Zhanym arymnyң sadagasy*" ("Honour is dearer than life"); "*Zhigitting quny – zhuz zhylqy, ary myng zhylqy"* (The price of a dzhigit is a hundred horses, the price of his honor is a thousand); "*Yerdi namys oltirer, qoiandy qamys oltirer"* (Honor will kill a yer zhigit, reed will kill a hare) and *"Yer zhigit yelining uly, namysynyng quly"* (Yer zhigit is the son of his people and his honor's slave), "*Yer zhigitting eki soilegeni - olgeni*" (When yer zhigit isn't worthy of his word, it means his death).

These proverbs encapsulate the cultuling of *namys* (honor), thus illustrating the extent to which personal integrity is intertwined with masculine identity within the context of Kazakh culture. Parents and the wider kinship community have expectations of their sons, anticipating their future success and self-actualization. And these expectations serve as a significant motivating factor for the male child's self-discipline and the right direction of his aspirations. This idea is expressed in the proverb "*Zhaun zhausa zherge sy, yer zhigit tusa yelge sy,*" which translates as "When it rains, it is a gift to the earth; when yer zhigit is born, it is a gift to the nation". It is expected of *Yer zhigit* to demonstrate a strong work ethic as evidenced by the proverb "*Zhaksy bolar zhigittin zhumyssyz zhurgen kuni zhok, Zhaman bolar zhigittin zhumyska esh qyry zhok"* (The good yer zhigit is always active and productive, the bad one is always idle and unwilling to do anything). *"Zhigitke zhetpis turli oner az"* (For a yer zhigit mastering seventy skills is still not enough. He should be both clever and wise so as to be prepared to ride a horse as well as sit on a throne as expressed in "*Akyldy zhigit atka da otyrar, takka da otyrar*" (Traditionally, Kazakhs have a hopeful and confident attitude towards *Yer zhigit*, believing that they will contribute to the improvement of the country and the advancement of the nation.

The socialization and upbringing of daughters occupy a distinct place in the context of Kazakh culture. In Kazakh families, daughters are perceived as the most vulnerable members. This is accentuated in the proverb, "*Qyz-Qonaq*" (Daughter is a guest in the family, indicating that her presence in the family is temporary, as she is expected to marry and join another family. The daughter is treated with love and tenderness; she is cherished and cared for. In Kazakh culture, girls are regarded as a 'gateway to paradise.' Daughters were always pampered and seated in a prominent place at the dinner table – *møp.* The proverbs *"Kyz akesining zhuldyzy, sheshesining qundyzy*" (Daughter is her father's star and mother's precious fur collar that decorates her coat (dearest child)) and "*Qyzdy zhylatpa. Qyzdyng qabagynda qut bar"* (Don't hurt daughters. Daughter's good mood brings grace and good fortune to a family) highlight the deep emotional bond and symbolic beauty daughters hold within the family structure. Kazakhs consider that the upbringing of a female child is analogous to the nurturing of an entire nation. This metaphor underscores a cultuling of generational continuity, rooted in the belief that daughters as future mothers are carriers of vital and social values.

From ancient times to the present day, it has been the responsibility of parents to ensure that their daughters are adequately prepared for their future roles as "*Imandy qyz*" (well-mannered daughter), "*suikti zhar*" (beloved wife), "*aiauly ana*" (dear mother), "*aqzhaulyqty azhe*" (affectionate grandmother), and "*ot anasy*" (mistress of the house). These identity roles reflect deeply embedded cultulings of virtuous female behavior, domestic responsibility, and generational continuity.

Daughters are expected to behave in a modest, dignified, and respectful manner in order to meet societal expectations and demands. This idea is encoded in the content of the following gender-related proverbs directed towards parents and daughters*: "Kyzdy qymtap ustagan uialmaidy"* (Parents who raise their daughter with adequate care and guidance will never experience the feelings of shame), "*Anasynyng tilin almaityn qyzdan bez*" (Stay away from the daughter who doesn't listen to her mother's advice). These proverbs embody the cultuling of family honor preservation and preventive moral education. The proverb "*Aqyldy qyz bilimge zhugirer, aqylsyz qyz sozge iliner"* (A clever daughter gets an education, a stupid daughter becomes the object of gossip) highlights the idea that formal education is an invaluable asset for daughters because Kazakhs believe that to "educate a girl is to educate a nation".

The proverbs "*Qydyrmashy qyz ongbaidy"* (A girl who exhibits frivolous and promiscuous behavior and loves too much fun will never be happy), "*Kyzga qyryq uiden tyim*" (A daughter is prohibited

from forty houses), and "*Qyzdyng zholy zhingishke"* (Girl's life path is narrow) emphasize the cultuling of the importance of parents' vigilance over their daughters' behavior and her safety. From a Kazakh cultural perspective, the underlying objective of these prohibitions is to safeguard the daughter's "*abroy*" (reputation and honor), while simultaneously instructing her on the importance of good behavior, modesty, chastity, and careful speech and action.

Daughter's divorce and returning home was perceived as highly undesirable, manifested in the proverb "*Qaityp kelgen qyz zhaman, qaita shapqan zhau zhaman"* (*Bad* are the married daughter who returns home after divorce and the enemy who returns with war). In a nomadic society, a divorce was seen not only as a personal failure but as a disgrace, a ruin to the family's collective reputation. In ancient times, a daughter could only visit her parents' home as a guest; that is why coming back home of a divorced daughter was a 'threatening' event comparable to the return of the enemy with war. These proverbs, taken collectively, operate as cultural scripts for both daughters and their families. Through emotionally charged language and performative utterances, they embed gender-specific cultulings that socialize girls into roles of obedience, resilience, and moral guardianship, aligning with broader Kazakh ideals of familial and societal cohesion. There is a humorous saying in Kazakh: *"Qyz ben eshkining zhurmeitin zheri zhoq"* (You can meet a girl or a goat anywhere). The idea is that a girl can marry someone from a different nation and live in any country in the world.

5. Discussion

This study investigated the communicative and pragmatic functions of Kazakh youth socialization and education proverbs through the lens of CLA introduced by Pishghadam (2013). The application of Pishghadam's conceptual model of CLA to Kazakh youth socialization proverbs helped to promote the understanding of them as not just moral sayings, but as culturally and pragmatically charged linguistic constructs that reflect and reproduce dominant worldviews, values, and norms. Also, the cultuling theory helped uncover implicit cultural norms, values, beliefs, and emotional expressions embedded in proverbs. For example, a proverb like "*Qaita ashatyn esikti tars zhappa*" (Don't close the door so loudly that you will open it again) reveals the cultuling of self-restraint and emotional intelligence in interpersonal interactions, encouraging people to act thoughtfully, rather than react impulsively during disagreements. The proverb reflects a cultural expectation to preserve social ties, even when conflicts arise.

The analysis of proverbs in the above paradigm revealed how individuals are included in sociocultural spaces through linguistic forms, and how behavioral norms, thinking stereotypes, and speech strategies are formed. The findings affirm that the ultimate goal of proverbs in the Kazakh context is to transmit and reinforce foundational cultural values, moral principles, and social norms, particularly with regard to identity, behavior, and relationships within the community. Rooted in oral tradition, they function as tools for teaching youth how to live a worthy life- one that is both honorable and dignified (*Adam bol*), behave appropriately within the family and society—e.g., showing respect to elders, maintaining family honor, fulfilling gender roles, and being loyal and faithful to the Land of Fathers (*Atameken*).

A culture-based interpretation of proverbs revealed eight pragmatic domains that are central to the Kazakh worldview and the development of young people: identity formation, social cohesion, family education, patriotic values, educational motivation, labor education, conflict resolution, and behavioral guidance. These categories represent the basic values accepted in traditional Kazakh society, emphasizing the directive, assertive, commissive, and expressive roles of proverbs in shaping moral character and behavioral expectations. Kazakh proverbs offer a wealth of educational guidance, encompassing various aspects of young people's lives and, with particular emphasis on instilling in the younger generation's mind high moral qualities such as *"ar-namys, uzhdan, abroy, abiyur"* (honor), *"kadir-kasiet"* (dignity), and *"uyat"* (shame, conscience), which are 'strong' and 'heavy' cultural values in Kazakh culture that are learned in childhood and intergenerationally. These are the intrinsic traits in line with which an individual evaluates his actions, measures his behavior in accordance with the moral norms accepted in society, and assumes moral responsibility for his deeds and actions in front of people.

The analysis of Kazakh socialization and education proverbs makes a valuable contribution to the gender ideology theory, particularly with regard to how gender roles and norms are linguistically constructed, contested, and negotiated within transitional societies. Based on the research findings, the key theoretical contributions are as follows: proverbs about sons promote ideals of "*Yer zhigit*" which equate to honor, dignity, patriotism, and courage, thereby reinforcing the male role in public and national domains. In contrast, proverbs concerning daughters stress modesty, familial loyalty, and moral purity, reflecting a patriarchal worldview wherein the daughter's behavior symbolizes family virtue. While these proverbs reflect long-standing cultural stereotypes, their continued use in modern-day Kazakhstan creates tension between cultural preservation and the modernization of social values, particularly the resistance to traditional gender ideology among girls who reject these norms intellectually. Nowadays, they prioritize higher education and personal development over early marriage, embrace their individuality, and strive to become free-spirited and strong-willed individuals (Nussupova, 2023). The results also confirm Pishghadam's (2013) claim that language and culture are in reciprocal interaction, with proverbs functioning as cultural memes that reproduce dominant ideologies. For instance, proverbs promoting educational achievement, "*Myng malyng bolgansha bilimdi bir balang bolsyn"* (It is better to have one educated son than to have a thousand cattle), and labor ethics, "*Mangdaiy terlemegenning qazany qainamaidy*" (He, whose forehead doesn't sweat will have an empty Kazan (pot)), illustrate the adaptability of traditional wisdom to contemporary social needs, such as modernization, economic development, and global integration.

Taken together, the study contributes to both the theoretical development of CLA and the understanding of how language practices encode cultural ideologies. It also sheds light on how proverbs serving as cultural models that are shared by members of a society, play an enormous role in their understanding of the world and their behavior, and how they are instantiated and perpetuated in speech. While many of the proverbs analyzed promote social harmony and moral behavior, others reflect dated gender ideologies that may be subject to reinterpretation or disagreement by younger generations, especially in a rapidly globalizing society. Future research might explore how these proverbs are received and interpreted by contemporary Kazakh youth. Do they accept, resist, or reinterpret these messages? Additionally, comparative studies across Turkic or Central Asian cultures could examine how similar cultulings manifest in different linguistic communities, further enriching the interdisciplinary dialogue between linguistics, cultural studies, and social psychology.

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