







ARTICLE

## Explication of Human Qualities: Gender Aspect

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### ABSTRACT

The authors consider stereotypical features of femality and masculinity, which are universal in nature and determine the differences between female and male content in general. Based on the analysis of the material of the artistic text of Kazakh writers, the gender features of the explication of human qualities in the Kazakh language are determined. In the framework of the study, the content of the language construction of human qualities and their nature in gender was collected, described and analyzed, the basic characteristics of a human were determined on the basis of a list of adjectives reflecting the specifics of the Kazakh culture and psychology in the gender aspect. On the basis of the conducted questionnaire of students and adults, conscious and unconscious gender features in terms of characteristics of human qualities were identified and described. The file of adjectives denoting human qualities and character traits in the gender aspect is presented in the form of conditional classification “characteristic of men,” “characteristic of women,” “characteristic of men/women,” “positive/negative assessment.” The results of the study demonstrate the presence of language units in the Kazakh language, reflecting the features of the psychology of men and women. At the same time, education in Kazakh traditions implies different content in the formation of male and female content. It is expected that the results of the study will contribute to improving knowledge of the Kazakh language for comprehensive communication, including the context of intercultural communication.

**Keywords:** Gender Stereotypes; Human Qualities; Communication; Kazakh Culture; Intercultural Communication

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## 1. Introduction

At present, it is not enough to possess information, to know anything only theoretically. Practice is needed, studying the issue from the inside. It is desirable for a person to see what he knows from books, journals, the Internet. Everything he knows is checked through his own feelings in a real situation. In addition, and the most important, in this process, a person is a participant in communication. Long months of quarantine because of the spread of coronavirus infection have shown that it is communication that is not enough for children, students, youth, adults, elderly people, men and women. Communication is a socio-psychological process of interaction between two people or more about the reported information<sup>[1]</sup>. At the same time, there is a formation, clarification, development, distortion, experience of the reported information<sup>[1]</sup>.

According to the reasoning of a psychologist with 25 years of medical practice, «usually basic knowledge is instilled in a baby from childhood, but with an explanation of the basics of healthy interpersonal relationships or the study of basic psychological laws, we have a complete failure»<sup>[2]</sup>. The following idea is also obvious in the monograph on the language situation in Kazakhstan: «Social upheavals burst into the consciousness of people by disrupting established, familiar connections. They give rise to problems in the foundations of life and force us to comprehend the features of fundamental relationships that seemed to be taken for granted. In this case, we are talking about the language»<sup>[3]</sup>.

Without doubt, knowledge, including knowledge of the culture and identity of a certain people, is significant in the process of communication<sup>[4]</sup>. As researchers of ethnopsycholinguistics who study Korean culture note, «it does not matter what to learn - it is important to constantly receive new knowledge»<sup>[5]</sup>. For example, for one reason or another, many people live and work outside their native culture, or external tourism, as a common form of recreation for many people, involves certain knowledge of the country visited, the daily life and relationships of residents, and the peculiarities of culture<sup>[6-9]</sup>. In this context, the studies of lexical groups of a particular language are interesting. In the framework of this study, the actual material is the adjectives of the Kazakh language that characterize human qualities in the gender aspect<sup>[10, 11]</sup>. They reflect the character of

a person, his attitude to life, values, surrounding people. Voronina<sup>[12]</sup> notes that in addition to biological differences between people, there is a separation of their social roles, forms of activity, differences in behavior and emotional characteristics. The author further notes that different scientists have established the relativity of ideas about “typically male” or “typically female”: what in one society is considered a male occupation (behavior, character feature), in another can be defined as female... Moreover, the concept of *gender*, according to the scientist’s reasoning, means a set of social and cultural norms that society requires people to fulfill depending on their biological gender. It is socio-cultural norms that ultimately determine the psychological qualities, behaviors, activities, professions of women and men. Being a man or a woman in society does not simply mean possessing certain anatomical features, it means fulfilling certain prescribed gender roles. The theory of the social construction of gender is based on two postulates: (1) the gender is constructed through socialization, labor division, the system of gender roles, the family, the media; (2) the gender is also constructed by the individuals themselves - at the level of their consciousness (i.e., gender identification). Further, the dictionary article notes that gender identity means that a person accepts the definitions of masculinity and femality that exist within the framework of his culture<sup>[12]</sup>.

Based on this, we assume that the version we have chosen to present the features of the studied words in the Kazakh language can help speakers of other languages when communicating with native speakers of the Kazakh language, as well as in learning the Kazakh language by native speakers of this language in order to improve communicative competence<sup>[13]</sup>. Undoubtedly, the modern world is distinguished by an interest in languages, openness, awareness, intercultural communication. At the same time, communication is the transfer of information in a human staff<sup>[6]</sup>, communication is the exchange of information, and in relation to the language is a verbal message of some content from the addressant to the addressee<sup>[7]</sup>.

In the act of communication, both individual and public knowledge can be transferred, based on this transfer, meaningful communication is provided<sup>[7]</sup>. In this context, intercultural communication, according to S.G. Ter-Minasova<sup>[8]</sup>, is defined as the communication of people representing dif-

ferent cultures. At the same time E.N. Belaya<sup>[8]</sup> notes, that in all definitions of culture as society characteristics and its interaction with a person and the nature “the semiotic nature of culture is emphasized and also its properties such as systemacity, integrity, complexity, division into some components, existence of the value dominant, normativity (in particular in the moral sphere), a possibility of multiple interpretations, ability to development, the creative nature of carriers of the corresponding culture are accented”<sup>[9]</sup>. Of course, in this regard, the problems of linguodidactics are also relevant in the context of the development of modern linguistic education<sup>[14]</sup>. Thus, a researcher from Greece focuses readers on the fact that «the formation of stereotypes and prejudices at an early age strongly contributes to gender discrimination, directly affecting the increase in inequality between women and men throughout their lives». The author considers it important to pay attention to the content of the school textbook, which directly affects the formation of the younger generation<sup>[15]</sup>.

## 2. Methodology

The purpose of the present study is to collect, describe and analyze the content of language design of human qualities and their gender character on the material of fiction in the Kazakh language. We have defined the basic characteristics of a person based on the list of adjectives reflecting the specifics of Kazakh culture in the gender aspect. The list includes both a positive and negative assessment of a person’s qualities and character traits. On the material of the artistic text, we identified 51 adjectives of the Kazakh language containing semes of interest to us. In the process of collecting, processing and analyzing actual material, we used methods of continuous and targeted sampling, description of language material, linguistic analysis of text, interpretation of artistic text, questionnaire and partial interview, analysis and comparison of data<sup>[16]</sup>.

The adjectives we have collected that denote human qualities, after comparison with the data of the questionnaire and analysis of their use in artistic texts, are presented by us in accordance with gender and conditionally grouped as follows:

- (1) Adjectives with the seme “man”: *батыл, намысшыл, мықты, байыпты, дарынды, данышпан, талантты,*

*даналы, қайратты, қызба, қатал, ызақор, табанды, парасатты, байсалды, өжет, паң, әділетті, қатты, жылпос, шыдамсыз, желөкпе, жігерлі, намысшыл, жүректі.*

- (2) Adjectives with the seme “woman”: *аиушаң, аиулаңшақ, ибалы, инабатты, ерке, назды, нәзік, сезімтал, биязы, шыдамды, көрікті, кербез, сыпайы.*
- (3) Adjectives with the seme “both man/and woman”: *өзімшіл, жағымпаз, мақтаншақ, ақылды, қызғаншақ, жасқаншақ, мейірімді, қайратты, алғыр, кішіпейіл, қырсық, сыншыл, саналы, адал, кеңпейілді, мейірімді, қарапайым, қанағатшыл, әділетті.*

To clarify the features of word semantics<sup>[17]</sup>, we conducted several stages of questionnaire of first-year students with the native speakers of the Kazakh language and a group of adults, native speakers of the Kazakh language with higher education<sup>[18]</sup>. In total, 51 people took part in the questionnaire. The participants were offered a list of adjectives of 51 words to determine the sex and age of a person who has human quality data. So, students aged 17–18 years (the first group) and adults aged 35–50 years (the second group) were asked to determine what feature, at what age is characteristic of men or women. The results of the synthesis of questionnaire data show that out of 51 questionnaire participants (1) in the first group 28, in the second group 17 respondents do not distinguish adjectives by gender and believe that they can characterize both men and women; (2) 18 respondents of the first group and 12 respondents of the second group believe that the proposed adjectives characterize women more than men; (3) 25 respondents of the first group and 22 respondents of the second group believe that these words more often characterize men. In the first group, men are more often characterized as *байқағыш, байсалды, жомарт, ержүрек, намысшыл*; women are more often characterized as *кербез, мылжың, биязы, жеңілтек, инабатты, нәзік*. In the second group men are more often characterized as *өжет, ержүрек, жалқау, байқағыш, байсалды, жомарт, парасатты, намысшыл, еңбекқор, жағымпаз*; women are more often characterized as *сыпайы, кербез, биязы, ақылды, қу, жеңілтек, инабатты, нәзік, көрікті*.

The overall result of the questionnaire is as follows (Figure 1):

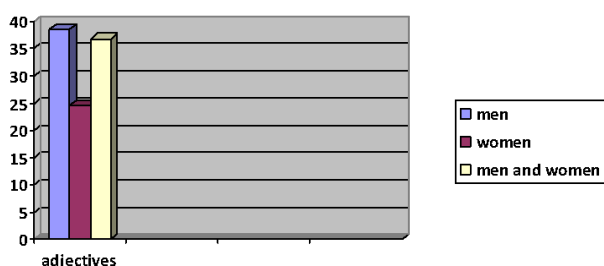


Figure 1. Total survey result.

36.8% of respondents believe that these adjectives characterize both men and women, 24.6% believe that they characterize only women, and 38.6% - men.

The respondents also noted the age period, which in one way or another is characterized by a certain quality. So, in youth, both women and men are characterized by the following: *ашуланшақ, қызғаншақ, жасқаншақ, тәкаппар, мейірімді, алғыр, дарынды, кішіпейіл, сыпайы, қырсық*; в зрелом возрасте: *сыншыл, қатты, өкпешіл, шыдамды, сабырлы, еңбекқор, саналы*; in old age: *адал, кеңпейілді, мейірімді, данышпан, қарапайым, қанағатшыл*. More often in childhood and adolescence, stereotypical ideas about women and men coincide: *өзімшіл, жағымпаз, мақтаншақ, ақылды*.

Of course, from the list of selected adjectives you can separately comment on the words as *қарапайым, қанағатшыл, ақылды, сабырлы*. Traditionally, Kazakhs are characterized by modesty in behavior, moderation in evaluating something, the desire for the new, knowledge of the environment, understanding their own being and the world around them, openness to communication, and the desire to help.

### 3. Results and Discussion

According to Z.K. Akhmetzhanova<sup>[10]</sup>, the analysis of the material, spiritual and communicative traditional culture of Kazakhs gives grounds for highlighting the principle of dispersed representation, which to a certain extent echoes A. Kreber's idea of the value (ideal) culture, with his idea that value culture is embodied in art, philosophy, religion and moral norms. In addition, the author notes that it is the analysis of the internal content of the personality that gives us the opportunity to penetrate the essence of the ethnic. Moreover, it is worth noting the difference in understanding of the male and female inner content of the personality. It is known

that the works of many Kazakh linguistics researchers are based on the anthropocentric approach in the gender aspect. Scientists such as professor B. Khassanuly, G. Mamayeva, K. Zhanatayev, G. Shoqym, M. Yeshimov made a great contribution to the comprehensive development of problems related to the topic we studied. A review of scientific literature shows that the most common issues on the problem under study include the features of gender speech, the psychological aspect of gender characteristics in the artistic text, the features of the use of words by men and women, the gender-syntactic model of Russian oral speech (B. Khassanuly, K. Zhubanov, G.S. Turdaliyeva, G.B. Mamayev, K.K. Demeubekova).

Kazakh scientists note that the concepts of a man and a woman, being universal, attract special attention in any language. Stereotypical features of femininity and masculinity are universal, determining in general the differences between female and male content. For example, when we talk about women, we think about stereotypes and behaviors like gentleness, tenderness, kindness, sensitivity, skepticism, extreme caution, susceptibility, variability, perseverance. In relation to men, there was a stereotype of a leader, a strong, sometimes tough person who knows how to make decisions, striving for a career<sup>[19]</sup>. In this context, issues of gender inequality and the possibility of professional implementation to one degree or another are increasingly being raised<sup>[20]</sup>.

Researcher A.T. Onalbaeva in his dissertation for the degree of Doctor of Philology, considering the gender and age characteristics of communicants as one of the parameters affecting the nature and frequency of the use of non-verbal means of communication, notes the following: «Gender is one of the ways of social stratification of society, which, in combination with other socio-demographic factors, forms a system of social hierarchy». At the same time, the author also notes that «in different regions of Kazakhstan, the rootedness of gender stereotypes is different: in the northern regions bordering Russia, their observance is less strict than in the southern regions; in rural areas, stereotypical forms of behavior are always more pronounced than in the city»<sup>[21]</sup>.

As a reflection of the principle of dispersion, the semantics of adjectives characterizing the qualities of a person from a gender position can be distinguished in the language. At the same time the concepts “gender”, “gender”, “gender-ness”, “gender behavior”, “gender stereotype” are based on

the anthropocentric principle of scientific understanding and knowledge of reality<sup>[11]</sup>. O.A. Voronina<sup>[12]</sup> understands gender stereotypes as “standardized ideas about behaviors and character traits corresponding to the concepts of “male” and “female”. V.I. Chumakov<sup>[22]</sup> adheres to the same opinion, grouping and characterizing them as follows: 1—stereotypes of masculinity-femality (“in the gender approach, masculinity and femality mean normative social ideas about the characteristics of men and women, as well as cultural and symbolic scenarios of behavior”); 2—stereotypes of the content of labor of men and women; 3—stereotypes related to the consolidation of family and professional roles in accordance with gender. According to the scientist, there are differences between men and women: (1) “anatomical-physiological: women usually have a higher pain threshold compared to men; a male larynx is larger than a female one. As a result, the men’s voice is lower than that of women; (2) psychophysiological: hysteria has always been considered a disease exclusively female. Neuroses (depressive conditions, anxiety, aggressiveness, impaired intellectual abilities) are also found more often in women than in men, suicides among men are more often. The transverse fascicles of the corpus callosum are wider in women, which can cause better interhemispheric communication and, accordingly, they have a better combination of information available in both hemispheres. Therefore, they have a better developed ability, which is called emotional intellect (female intuition); (3) psychological: selection in the discomfort zones of the male and female sex goes in different directions: thanks to a wide norm of reaction, the female sex can “get out” of these zones due to education, learning, conformity, that is, in general - adaptability. For males, such a path is closed due to a narrow response rate; only resourcefulness, intelligence, ingenuity can ensure his survival in discomfort conditions. Women adapt to the situation, men come out of it, finding a new solution.

Foreign scientists T. Brandt, L. Arliss, E. Gussler, Sh. Bern, P. Grice, E. Pines, K. Maslach, E. Oakley, studying the language of men and women in the context of intercultural communication, base on the fact that “in communication, people can emphasize their femality or masculinity.” Russian scientists I. Khaleeva, E. Goroshko, V. Belikov, L. Kryssin, O.A. Voronin, A. Kirilina note that in the field of linguistics it is preferable to consider the differences between

female and male languages. At the same time, the female language is expressed by language tools such as adjectives, modal verbs, idioms, requests, interrogative sentences, and the language of men is characterized by the presence of keywords, words with a summary meaning. Research focuses on the cognitive aspect of the female and male language, on the recognition that the gender nature of the language is not fully defined in the context of linguistics. As noted by E.N. Belaya, the scientist G. Hofstede calls the male culture, in which vanity is appreciated, the desire for success, concern for high wealth, and the female culture, in which the importance of interpersonal relations, cooperation, concern for others prevails<sup>[9]</sup>.

Thus, A.A. Chekalina<sup>[23]</sup> considers the issues of gender socialization, gender personality characteristics, the applied aspect of gender psychology, including gender stereotypes, gender roles, and gender personality attitudes. It is noted that “biological differences have a socio-cultural context that determines which personal and behavioral characteristics are currently expected from a man and which are expected from a woman”<sup>[23]</sup>. Further, in his reasoning, the author emphasizes that “the characteristics of biological activity are often mixed with behavior in a socio-psychological sense. The confusion of sexual and gender characteristics leads to the fact that the characteristics of masculinity and femality simultaneously include both psycho-physiological and socio-cultural aspects of psychological differences. Whereas in situations of real interaction, people rarely associate the biological characteristics of their body with gender characteristics. The mix of sex and gender is often based on criticism of the gender approach to explaining people’s behavior. In fact, gender theory refers to the fact that biological differences undeniably exist, but they are always endowed with cultural and symbolic significance and placed in a certain system of power relations with a vertical (dominance/subordination) or horizontal (equality and equal opportunities) structure. And this power structure dictates what can and cannot be shown in the behavior of men and women.

Based on the above, we note the relevance of the topic and on the material of the artistic text we will try to determine the gender features of the explication of human qualities in the Kazakh language.

It should be noted that the results of the survey conducted are most likely conditional, since the differences them-

selves are interpreted as relative. It is known that a man is more often represented at work, outside the house, while a woman is in everyday life, in the family circle<sup>[23]</sup>. From here there are key words characterizing men - *батыл, намысшыл, байсалды*; women - *нәзік, көрікті, ашуланишақ*. At the same time, the group represented by adults with life experience determine a larger number of adjectives that characterize men and women separately. Most likely, adult observations of people's behavior in everyday life and at work suggest that men are demanding, serious, obedient, restrained and do not show many emotions, most often a woman is more sensitive than a man; a woman often shows real feelings, being sincere, irritable, jealous.

When defining the concept of «Kazakh woman», A.M. Baigutova<sup>[24]</sup> demonstrates the stereotypes that have developed in society in relation to men and women. «Man - beneficiary,» «man - breadwinner», «man – defender», «man - professional figure», «man - head of the family», «man – husband», «the desire to be strong and successful in accordance with the stereotypes» man - father, have the ability to present themselves materially and spiritually, consider it necessary to work in order to gain the love of others, the need to influence children through reputation, reason, the tendency to deeply penetrate the essence of creativity, leadership, risk, phenomena<sup>[24]</sup>. Based on these prevailing stereotypes, we see in men such qualities as hard work, perseverance, courage, courage, courage, wisdom, talent, honesty, cruelty, etc.

Baigutova A.M. “woman-mother” to stereotypes that have developed in society in relation to a woman, “woman - spouse,” “woman - housewife,” “woman - guardian of the hearth,” attribution to such stereotypes as “a woman is a worker,” “in all cases, be sweet, meet the requirements of female beauty, be ready to be a guardian, patient, sociable, understand that a positive attitude of others towards themselves is mandatory, maternal love, kindness to people and children, self-expression through marriage, female attractiveness and children” characterized by behavior, actions in accordance with gender stereotypes<sup>[24]</sup>.

The adjectives under study were analyzed by us according to the presence of the “age feature” seme. For example, such qualities as *дарындылық* and *таланттылық* are more often characteristic of young age: *дарынды джигит* (boy, young man), *талантты джигит* (boy, young man). Young age is characterized by choice, manifestation of one's own

self, passion, knowledge of the new. The words *байыпты, паң* characterize men with life experience, who have experienced not only many difficulties in life, but also achieved certain results: *байыпты еркек (ақсақал), паң еркек (ақсақал)*. *Менің көптен естіп жүрген әңгімемнің бірі – Сағынайдың паң Нұрмағанбеті* (S. Seifullin). *Данышпан, даналық* are the qualities of a person who has seen a lot and knows a lot, an experienced, wise and worthy person, accordingly this is an elderly person, a person of old years: *данышпан ақсақал, данышпан қарт*. *Жасыңыз алтысқа аяқ басты деп естідім, жас үлкейген сайын данышпандық молая береді деседі* (Kh. Esenzhanov). Clearly, a wise and dignified person can be defined as just one. Plato notes that “a just man is dignified and wise, and an unjust man is ignorant and indignified”<sup>[25]</sup>. In addition, in the Kazakh family, in Kazakh society, the veneration and respect of a man is traditionally accepted: *aksakal, grandfather, father, brother, husband, son*.

Certainly, the ability to endure life's adversity, a high purpose in life, a person's attitude to business, work, and others contribute to the formation of a male character. The quality of *батылдық* is characteristic of a man of different ages: *батыл* (boy, young man, man of mature, elderly age). According to lexicographic data, the adjective *батыл* is used in the meaning of bold, decisive<sup>[26]</sup>. *Батылдық* is a quality that more often characterizes men. It is considered that the man in achievement of a concrete goal usually proves as courageous, brave, strong and resolute. For example: *Қоспаны Балқожаның еді батыл, Жаулардан ауыл кегін алғалы ақыр. Ысқақ пен Биқанды ертіп еппен басып, Солдаттар жатқан үйге келе жатыр* (A. Nurtazin). Men in a certain situation (for example, military service, protecting homeland, performing physically difficult work) who are characteristic of behaving courageously and bravely, showing will, strength and dexterity. As an example, the famous names *Kambar batyr, Zhalantos batyr, Koblandy batyr, Kenessary Kassymov, Hadzhimukan Munaitpasov* can be cited. Of course, a woman can be characterized as *батыл* (brave, decisive). There are many examples in history when as a warrior and leader of the army was a brave woman, with unusual strength and courage for her. For example, *Queen Sami Tomiris* (VI century BC); *Aliya Moldagulova, Manshuk Mametova* are soldiers who heroically fought for victory. And yet, at present, women rarely have to show

courage and bravery (for example, in Kazakhstan there is only one girl pilot - Ardana Botay). It is also obvious that *батыл* presupposes primarily intellectual abilities and hard work<sup>[25]</sup>. This is due to the image of the male - daily bread, the male - defender, the support of the family, respectively the woman - the guardian of the hearth, the mother of the children.

The adjective *намысшыл* also characterizes men more often. According to Z.K. Akhmetzhanova<sup>[27]</sup>, the name is inherent primarily in men, they have long acted as defenders of their people, their land. *Намыс* is initially formed at an early stage of human formation, absorbed with the mother's milk and then - throughout life - goes to the level of the unconscious, the reaction to the infringement of *намыс* is automatic. *Namys* is a great force that helps overcome its own weaknesses, pushes a person to great deeds. According to lexicographic data, the conceptual content *намысшыл* is reduced to the inner world of a person, which is based on respect and self-respect<sup>[26]</sup>. The internal form of *намысшыл* is based on internal morality, moral behavior, thinking and lifestyle<sup>[28]</sup>. This confirms the idea that a person is primarily a part of the society to which he belongs. Society, people around may or may not consider him to be *намысшыл/намыссыз, ақылды/ақылсыз, батыл/қорқақ*.

The words characterizing only women are also distinguished. In relation to a woman, the words *ибалылы, инабаттылы, нәзік, сезімтал, кербез, биязы* are used. These qualities can characterize young girls who have reached or have not reached adulthood, as well as young women: *инабатты қыз, ибалы қыз, нәзік қыз. Айсұлу әжеге тақап келіп, столдың екінші жағына тізесінен жүгініп отырып, ибалы жүзбен сәлем бергендей боп: – «Есенсіз бе, әже?» – деді (М.Аuezov). Биязылық* is characteristic of a woman of young, mature, elderly age: *биязы* girl (woman, wife, grandmother): Adjectives *ерке, назды, жеңілтек* are used in the characterization of young age: *ерке қыз, назды қыз, жеңілтек қыз. Қыз келбетіндегі сұлулық наздылыққа, наздылық мейірбандылыққа, мейірбандылық қуанышқа, қуаныш кей сәт тұңғыш ой сезіміне тереңдейді (А. Satayev). Асылқанның қасына келген қыздар да салмағынан айрылып, жеңілтек боп кетеді (А. Сатаев). Such qualities as сезімтал, кербез characterize women of young and mature age: сезімтал қыз, кербез әйел (қыз). Қыз жүрегі*

*тым нәзік болғанмен сезімтал келетінін есті адамның бәрі біледі (В. Dauletbayev).*

## 4. Conclusions

Thus, the analysis of language material collected by the continuous sampling method demonstrates the presence of stereotypes in the Kazakh language that promote norms of behavior. At the same time, education in the Kazakh traditions implies different content in the formation of male and female content. From this position, a person from childhood is taught the correct communication, the perception of individual events, phenomena, the understanding of relativity of a certain phenomenon, a positive attitude, the fulfillment of certain duties that relate to age and gender. Since a person is a part of society, his qualities are evaluated primarily by this society. The qualities that characterize a person as a woman or a man are based primarily on the value guidelines of the Kazakh people: a man is the support and strength of the family; a woman is the pride and hope.

Our research is based on the integrative character, since it is impossible to describe and give an analysis of the content of language units denoting the qualities of a person and his or her character in the gender aspect without knowledge from the field of philosophy, psychology, sociology, cultural studies, self-knowledge, history, literature. The artistic text chosen by us as an illustrative material allows, in our opinion, to determine the gender features of the explication of human qualities in the Kazakh language sufficiently.

In perspective, it is possible to expand the aspect of the study of the paradigmatic relationships between the studied lexical units characterizing human qualities in the gender aspect. In the language material we have collected there are lexemes with opposite or synonymous meanings, for example: *батыл – қорқақ, намысшыл – намыссыз, сабырлы – қызба, сыпайы – дөрекі; батыл – өжет, өткір, жүректі, өр/қорқақ – жүрексіз, батылсыз, үрейшіл, намысшыл – намысқор, намыскер, намысқой, намысты, сабырлы – байсалды, салмақты, ұстамды, сарабал/қызба – қызу қанды, қызылпаз, сыпайы – биязы, бипаз/дөрекі – анайы, тұрпайы, дөкір, оспадар. Certainly, the systematization, analysis and description of lexical units in this direction will require an additional analysis of the semantic structure of words, in the frequency of semantic relations, to determine*

the nature of the connection between lexemes.

## Author Contributions

Conceptualization, E.A. and B.A.; methodology, B.S.; software, S.Z.; validation, N.N., G.S. and B.K.; formal analysis, E.A.; investigation, S.Z.; resources, B.S.; data curation, B.K.; writing—original draft preparation, N.N.; writing—review and editing, E.A.; visualization, G.S.; supervision, B.A. All authors have read and agreed to the published version of the manuscript. All authors have made the same contribution.

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## Institutional Review Board Statement

Not applicable.

## Informed Consent Statement

Informed consent was obtained from all subjects involved in the study.

## Data Availability Statement

The data supporting the findings of this study are available upon request from the corresponding author. The dataset consists of adjectives denoting human qualities, classified based on gender and analyzed through questionnaire responses and artistic texts. Due to privacy concerns, only aggregated data will be shared.

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## Conflicts of Interest

The authors stated that there are no conflicts of interest.

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