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Educational nature of gender images in Abai's works

This article discusses the issues of youth education from gender aspects by means of Abai's works. Abai's many thoughts on the moral education of young people have not lost their relevance today. Abai's pedagogical views were formed under the conditions of feudal and tribal system, remote from us a whole historical epoch. But they coincide with our views on the very important aspects of educational theory and practice. It is necessary to take into account social and gender roles of men and women in society. In this regard, the authors analyzed the works of Abai, taking into account gender roles, stereotypes and images.

Key words: gender image, gender stereotypes, educational nature, educational value, gender roles, kindness, tender.

Whenever there is a public need to understand the time, especially during a turning point, it puts forward people for whom it becomes an internal necessity. The number of such people include the outstanding Kazakh poet and democrat, enlightener of 19th century Abai, whose outlook was formed during the collapse of the patriarchal-feudal relations and the emergence of capitalist relations, when the life of the Kazakh steppe was complicated.

The further the era of Abai went back to history, the more acutely appeared the need to study its multifaceted heritage. The first literature researchers and later teachers began to study.

In Kazakhstan a lot of researches were written about Abai Kunanbayev as a great poet, a thinker, an educator, the democrat of pre-revolutionary period. These are works of M.Auezov K.Beysembiev, E.Bekmakhanov, O.Segizbayev, B.Gabdullin, S.Zimnov, A.Margulan, S.Mukanov, M.Sichenko, N.Smirnova etc. His educational and pedagogical heritage is studied less.

Abai's poetic creativity is inseparable from his pedagogical views. M.Auezov spoke for the first time about the necessity to study the works of Abai in terms of their educational value. He wrote: «Let's take Abai's book of words. Among them are many of those who serve with great success to our reality.»

Selecting historically progressive ideas of Abai's heritage and placing it at the service of the moral and aesthetic education of students, M.Auezov primarily appeals to the patriotic and internationalist motives of the poet [1; 10].

Poet rebelled against backwardness and routine in public life, with all his heart he welcomed the new joyfully what he had witnessed. He urged young people to studying, to the mastery of Russian science, various new crafts, advised to work honestly for the benefit of society.

Particular importance in the education of young people Abai gave family education. According to Abai's thoughts the first and most important teachers are parents.

Abai firmly believed that time full of ignorance and darkness would go away and it would be changed by the light world which will be built by young generation.

The disclosure of Abai's pedagogical views should be noted in the works of Kazakh scientists as T.Tazhibayev, K.Zharikbaev, H.Suyunshaliev, A.Kazybayev E.Nildibaev, A.Sembaev, S.Srymbetov etc. Their studies concerned certain aspects of his pedagogical heritage.

Abai's pedagogical views were formed under the conditions of feudal and tribal system, remote from us a whole historical epoch.

However, they are either very close or coincide with our views on the very important aspects of educational theory and practice «his attitude to corporal punishment, a number of principles of training and education: the relationship between labor, moral, intellectual, aesthetic education; recognition of the leading role of education in the formation of the individual; It works as one of the main means of education, and so on». This was made possible thanks to the outstanding abilities of Abai and the fact that the great educator was well acquainted with the history of the material and spiritual culture of the peoples of the East, a revolutionary-democratic and pedagogical views of N.G.Chernyshevsky, V.G.Belinsky, N.A.Dobrolyubov, K.D.Ushinskiy, outstanding teachers and educators in Western Europe.

Comprehension of Abai's pedagogical views is impossible without studying the national origins of his work, without understanding that Abai had absorbed all progressive that was the life of the Kazakh people, his folk pedagogy, folk wisdom.

Based on the study of progressive educators' works and national experience of folk pedagogy the thinker's pedagogical views corresponded to the level of development of contemporary science and, in many cases, and ahead it.

It should be added that Abai the first among Kazakh educators, scholars, and teachers understood and demanded the account of the age and psychological characteristics of children during their upbringing.

Abai believed that the main features of pedagogical skills of a tutor, a mentor are commitment, high level of general pedagogical culture of the mind, a good heart, pedagogical talent, committed to continuous search, goodwill [2; 27].

The educator, in his opinion, should use in his work all the influence factors on the educability: family, environment, communication. The latter he paid a particular attention.

Not being a scientist and an educator, a pedagogical practitioner in direct and professional sense, Abai on the basis of generalization of his observations on the basis of progressive tendencies in the development of the modern and the preceding pedagogical thought has managed to emerge as a teacher and mentor, having their views on the theory and practice of education the younger generation.

Abai is a mentor and a teacher, attaching his people to the great heritage of culture of the Russian people, and through it — the culture of other nations, led by the most progressive movement of social thought of his time. He embodies all the best qualities of the educator, capable of leading the people through all obstacles hindering the path to a brighter future.

Major psychological problems in the works of Abai: the relationship of mind and body, the role of bringing up and education in the psychological formation of the personality, characteristics of the psychological development of the child. Problems of moral education and formation of personality

From the rich heritage of a poet and an educator Abai the most valuable for us are his progressive ideas, forward-looking and full of determination to constantly urge the people to light knowledge. These ideas resulted in a kind of a program of mental training of the younger generation. Abai persistently sought to adopt the ideal of a new man — the figure of reason and enlightenment, the champion of labor and science, the defender of the weak and oppressed. Therefore, the poet stated: «Only with knowledge man can be alive, just knowing moves age! Only knowledge — the torch of Hearts!» [3; 42].

Underscoring the difficulty of mastering knowledge, Abai said that the case is not yet turned into a tradition, there is no people's desire for knowledge, and the blame for this economic and social conditions among the Kazakh people.

The poet does not hide the harsh truth that the lack of knowledge, ignorance makes man inferior. Spiritual personality is largely dependent on the acquisition of knowledge and education. «The knowledge of man — Abai wrote — is the measure of humanity.»

The poet-educator encourages young people to study, not for short-term interests, and for the service of a brighter future of the people, in order to fulfill his duty to his conscience.

Abai was not a professional educator and scientist. However, the value of his statements in this regard is unquestionable for us. When did Abai draw all this wisdom, which now becomes the object of research and for the philosopher and psychologist, and educator? In our opinion, Abai was primarily a teacher by vocation. He studied all his life, why was able to assess their knowledge and never remained satisfied, like any man greedy for knowledge. «Did I live well? — Abai asked the question himself. There were plenty of all in this life, — wrote the poet — and disputes, painful gossips and unworthy fight and quarrel... But when have seen the end of the path, when exhausted and tired soul, I am convinced of the futility of their good desires in vanity and catchiness of human life» [3; 15].

Such bitter, brave and self-critical confessions in spirit, a person could not make who had not committed anything significant in the life. Racking by thoughts, what he should devote the rest of life, Abai listing a number of problems for himself and rejecting everything he stops on the only correct one: «I will take paper and ink as a companion, and will record my thoughts. Maybe someone will like some of my word — Abai wrote — and if not — my words will remain with me...»

If we touch the term «gender», it is widely used in modern science. A lot of articles were devoted to gender linguistics, gender analysis of literary texts, the image of gender in the works. In this article, we for first time try to identify the gender images in the works of Abai, who carries the educational value for the formation of personality. At all times educating young people was considered relevant, but recent changes of

men and women's social roles in society has led to a number of problems. Significantly the changes in values are felt. Changes in family values and gender roles not only in society but also in the family can be considered as the cause of problems in the family and in society.

Gender stereotypes are widespread in society representation on the characteristics and behavior of members of different genders, especially men and women. Gender stereotypes are closely related to existing in a given society gender roles and provide for their maintenance and reproduction. In particular, gender stereotypes contribute to the maintenance of gender inequality.

Simply put, gender stereotypes are generalizations about the roles of each gender. Gender roles are generally neither positive nor negative; they are simply inaccurate generalizations of the male and female attributes. Since each person has individual desires, thoughts, and feelings, regardless of their gender, these stereotypes are incredibly simplistic and do not at all describe the attributes of every person of each gender.

A *gender role* is a set of societal norms dictating what types of behaviors are generally considered acceptable, appropriate, or desirable for a person based on their actual or perceived sex. These are usually centered around opposing conceptions of femininity and masculinity, although there are myriad exceptions and variations. The specifics regarding these gendered expectations may vary substantially among cultures, while other characteristics may be common throughout a range of cultures. There is ongoing debate as to what extent gender roles and their variations are biologically determined, and to what extent they are socially constructed.

While most people realize that stereotypes are untrue, many still make assumptions based on gender. There are many stereotypes we may all be guilty of, such as assuming that all women want to marry and have children, or that all men love sports. The following is a list of some of the most common gender stereotypes as they pertain to either men or women. Remember that these are stereotypes because they claim to apply to all men or women.

The content and extent of gender stereotypes is different in different cultures and in different historical periods, although there have been some cross-cultural similarities. Scientific studies of gender differences show that gender stereotypes in general does not correspond to reality, but their stability is ensured, in particular, cognitive distortions, which allow people selectively perceive and interpret information from the outside world.

For example, according to a study conducted about 40 years ago, such views are stereotypically considered: Men are strong, brave, unemotional person. They are concerned about their appearance less, almost are not afraid of old age and death, serve as the family breadwinner. All men in all spheres of activity tend to be a leader. Men are logical and objective, free and active. They love to play sports, always striving for success, ambitious. Women are weak creatures not inclined to sports, but very concerned about their appearance and are very afraid of old age. Women are emotional and virtuous, gentle and frivolous. Despite this, they have very thin intuition. Women are compliant, dependent. To a greater extent than men, they need protection. Women are mostly timid, passive, shy and they are inherent qualities such as kindness and gentleness, modesty.

*Her brow is proud and clear as polished silver,
Her eyes are dark, and shed a tender light.
Her eyebrows are so slim, and arched so finely
They're like the crescent in the sky at night.
Fresh roses bloom upon her ivory cheek,
She has a delicately sculptured nose,
And when she parts her crimson lips to speak
Her teeth are pearls, set in two gleaming row
Her speech is suitably reserved and clever,
Her laugh a nightingale could not recite,
And when she tilts her head you feel you've never
Seen swans with necks as supple and as white.
She holds herself erect, her walk's divine,
As ripe and hard as apples are her breasts,
Her body is as pliant as a vine,
In beauty rare, indeed, she is invest.*

*There is a childlike softness in her hands ,
The fingers strangely capable and strong.
Her hair which falls in heavy, silken strands,
Is wavy, raven-black and wondrous long [4; 28].*

In this poem Abai fully describes an external image and the inner world of women. We see a rich variety of linguistic resources, particularly epithets. So beautifully author compares each girl's body part: brow with polished silver, «Her eyes are dark, and shed a tender light» eyebrows are «like the crescent in the sky at night», «Fresh roses bloom upon her ivory cheek», « her teeth are pearls «« her hair which falls in heavy, silken strands «« seen swans with necks as supple and as white «. Image of girl is so wonderful. And an author describes some features of character «her speech is suitably reserved and clever», «there is a childlike softness in her hands» «her laugh a nightingale could not recite». He gives an ideal image of a girl. At the same time Abai encourages women to be modest, behave nice and not to flirt with anyone:

*Belles are they all, but which of them is chaste?
Not one among the lot, or so it seems.
To squander their endowments they make haste,
Nor care to wait till they have reached eighteen.
Their conduct is, I fear me, far from blameless:
Some play the game of touch-me -not, and some,
Their independence flaunting, are too shameless
And flirt outrageously with first man come.
What is upon their minds is known to all [4; 29].*

The great poet Abai also gives an advice for young beautiful ladies in choosing future husbands. And here he judges character defects of jigits (kaz. Young boys). In these lines, he asks the girls do not pay attention to the lazy guys who do not even want to acquire knowledge, 'Who do no useful work by hand or brain,... «. It is necessary to avoid the guys who are wasting time on the fun and feasting:

*A young jigit to marry is their dream ,
One who by all is held in high esteem.
Such is their one ambition and their goal ,
They know not that jigits are not all kin:
A modest man will make no claim to fame,
A scheming sort will jump out of the skin
To draw attention to his glorious name.
These last, our beauties never stop to think,
Who do no useful work by hand or brain,
Their fortune feigned, their lifetime spent in drink,
Are worthy not of all their tricks and pains! [4; 29].*

Kindness manifests itself in gentleness and tenderness, and these properties determine the feminine charm, or in other words create a charm. The ability to be soft, tender and gentle creates an extraordinary appeal and magnetism. Even without the classic proportions of the face, a kind woman becomes a pretty and charming. Preference of femininity based on such quality as kindness, becoming the leading factor of the ideal beauty. It is expressed in the refined sensuality, the other rough and animal sexuality.

Modesty combines with kindness. That modest stillness woman ensures her from the vulgarity and licentiousness. In addition, modesty is connected with a sense of measures affect the taste development in many respects. With a sense of proportion a woman can behave decently and dress with proper taste, which eliminates excessive and pretentious, turning into kitsch.

In poem 'Tis laughter we should prize , not empty jests « Abai appeals to young boys, describing the virtues of male qualities such as respect for each other, honesty and sincerity, unanimity, generosity, courage, and activity, intelligence:

*'Tis laughter we should prize, not empty jests
Not in appearance, in the soul true value rests.
If anybody laughs with all his heart
He merits trust — 'tis him we should love best
One pays no heed to anything you say,
Another every utterance will weigh.
But there are those who understand your words ,
Yet twist them to their benefit some way
If you're in love, then love with all your heart.
Burn up in flames, yet with your love do not part.
But youths today are apt to shrink away
And give up love as soon as hardships start
Young hearts should dare and never be afraid .
Be generous, and you will be repaid .
The selfish and the heartless earn contempt.
Accursed be those who will not give others aid!
Be gentle as a brother to a friend .
Share everything that God to you may send .
Let friendship be both honest and sincere,
Let enmity and evil feelings end! [4; 34].*

He condemns the negative qualities such as greed and callousness, the spread of gossip, unbridled blind passion:

*Do not spoil each other's mood with altercations.
Show other people genuine respect
Which, sad to say, I see on rare occasions.
May harmony e'er reign among Kazakhs,
Unknown to the ignoramus and ass.
The worthy never give away a secret
And slurs up on another will not cast .
Keep passion under check, is my advice ,
For lechery is most deadly vice.
Remember — a jigit is not a hound
To fall for gutter-bitches in a trice.
The joy of tender passion quickly dies
For those who change their women all their lives.
He who feels bored with a faithful spouse 's face
Is just a worthless wretch to be despised .
The sloven and the womanising fool
Can only gossip, wallowing in muck
Fools who destroy their families with strife [4;35].*

Here he gives good advice in the choice of future wife. The poet clearly and accurately describes all the positive qualities of the wife, which must be considered in choosing and which subsequently will positively affect their family life and upbringing of future children. And judging disadvantages of feminine qualities, he warns against the negative effects:

*A prudent husband and a wife of modest ways
Are always warranted a happy life.
No fool for gossip will a proper woman bring
The burns of slander to her skirt will never cling.
Sweet — smelling as a many-petalled rose,
Her every movement breathes of happiness and spring .
Do not woo a rich man's daughter for her wealth.*

*Do not scorn a poorer wench for scanty pelf.
 But if she comes of wise and worthy parents
 Marry — she'll bring you peace of mind and health.
 When an acquaintance to your table you invite
 Let wife not hiss and scowl at him with spite,
 But let her show respect towards your friends ,
 Be hospitable, cheerful and polite.
 You, too, be cautious in your choice of friends.
 Shun him who all his time and frolic spends,
 But value him who shows discrimination
 And to the word of wisdom well attends .
 Young men and women useful work despise,
 They'll live without it, they're so slick and wise.
 They only laugh and jeer like jackanapes;
 There's nothing in them, only selfishness and lies.
 You'll never see such swindlers anywhere.
 Base mercantility is what they most prefer.
 Rows, fights and scandals rage throughout the land,
 For benefits worth nothing cur sells cur.
 Children alone can still enjoy their play
 And be like friends for almost half the day.
 And yet they also finish with a row ,
 And then fall out in veritable fray.
 And when a little tot comes home in tears
 His mother starts to shout, his father swears.
 All life is like such friendship and such games
 It's not so soon we'll alter , it appears.
 Among your friends you'll come across a man
 Who always tries to trip you if he can.
 Trust only those who have a sense of honour,
 But scoundrels from your side you'd better fan.
 Broad-minded people are a rarity so far.
 Slander-born quarrels our existence mar;
 The worthless litigating busybody
 Gets our respect — yes, that's the folk we are [4;35].*

Abai's public activity and poetry were especially appreciated by the young people. They were always asking the akyns to sing Abai's songs at popular gatherings, weddings, ceremonial feasts and funeral banquets. Kazakh young men quoted lines from Abai's to tell their sweethearts of their love. When girls in Abai's village got married they usually took away with them to their new home a handwritten collection of his verses, poems and precepts [4; 9].

Summarizing, it must be said that the works of Abai — priceless treasure for the education of the younger generation. Without mentioning the book of words which are the storehouse of all the necessary knowledge in any field of human activity. Through these works, we can and need to educate our today's youth.

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Абай шығармаларындағы гендерлік бейненің тәрбиелік табиғаты

Мақалада Абай шығармашылығы арқылы гендерлік тұрғысынан жастарды тәрбиелеу мәселелері талқыланды. Жастарды рухани тәрбиелеу туралы Абайдың көптеген ойлары бүгінде өзектілігін жоғалтқан жоқ. Бізден тұтас тарихи дәуір шалғай Абайдың педагогикалық көзқарастары феодалдық және рулық жүйесі кезінде қалыптасқан. Бірақ олар өте маңызды, педагогикалық теориясы мен практикасы аспектілері бойынша біздің пікірге де сәйкес келеді. Дегенмен қоғамдағы ерлер мен әйелдердің әлеуметтік және гендерлік рөлдерің назардан тыс қалдырмауымыз қажет. Осыған байланысты авторлар Абай шығармаларын гендерлік рөлдерді, таптауырын мен бейнелерді ескере талдады.

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Воспитательный характер гендерных образов в произведениях Абая

В статье рассмотрены проблемы воспитания молодежи в гендерном аспекте посредством произведений Абая. Многие мысли Абая о нравственном воспитании молодежи не утратили своей актуальности и в наши дни. Педагогические взгляды Абая формировались в условиях феодально-родового строя, отдаленного от нас целой исторической эпохой. Но они совпадают с нашими взглядами по очень важным аспектам педагогической теории и практики. При этом необходимо учитывать социальные и гендерные роли мужчин и женщин в обществе. В связи с этим авторами проведен анализ произведений Абая, с учетом гендерных ролей, стереотипов и образов.

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