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THE LANGUAGE OF AGE IN PROVERBS: ASSESSING THE CONTRIBUTION OF TRADITIONAL SAYINGS TO AGEISM

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Abstract. The article investigates how ageism is reflected in modern English-language proverbs and the instances in which such expressions can lead to the maintenance and normalization of age-based stereotypes in social discourse. Proverbs represent linguistic units that show cultural values and social beliefs inherited from previous generations. The primary aim of this study is to examine 90 English age-related proverbs in order to detect both direct and indirect ageist narratives and evaluate their contribution to public perceptions of ageing.

The findings suggest that the majority of these proverbs conduce to the normalization of age-based stereotypes either directly or implicitly. However, a small percentage of the proverbs reflects both neutral and anti-ageist tones. This study emphasizes the persistent influence of proverbial language in molding public views about aging and reinforces the need for further lexical analysis of historical sources to map the evolution of ageist motifs throughout different eras.

The scientific value of the study is based not only on the structured analysis of linguistic ageism by means of concrete examples but also on its language-oriented interpretation of how proverbs shape and support public perceptions of age.

The practical significance is manifested through the potential use of the results in education, media, language policy, and social discourse, aiding in the promotion of more inclusive and age-fair communication strategies. This research also provides the basis for further linguistic and sociolinguistic investigations on age-related verbal behaviour.

Keywords: proverbs, ageism, age, ageist language, social discourse, social stereotypes, linguistic bias, evaluative language

Introduction

According to W. Mielder, proverbs are not the simplest form of a verbal folklore genre in spite of their conciseness [1, p.1]. W. Mielder also emphasizes that proverbs do not appear randomly, rather, they are created by people consciously or inadvertently [1, p.9]. Although W. Mielder states that it has been challenging to define proverbs for many centuries [1, p. 2], some scholars have attempted to define it. From a sociolinguistic perspective, W. Mielder states that negative proverbs are still used these days in spite of social progress in a number of aspects, such as ethnic, religious, sexual, national, and regional tolerance. [1,

p. 138]. Recent research indicates, including contributions from a local author, that the paremiological portrayal of the world is seen as part of the linguistic worldview presented by the body of proverbs of a particular cultural group [2, p.105]. As proverbs, operate as linguistic containers for shared cultural wisdom and values, such portrayals help exist age-based biases across generations [3, p.295].

As mentioned above, proverbs are usually classified and examined from a sociolinguistic perspective, however, their contribution to the formation of societal stereotypes are rarely considered in depth. This is true in terms of age-related proverbs, which often convey ageist stereotypes, depicting old people as fragile and young people innocent or irresponsible. This phenomenon was a main motivation to conduct a research on the assistance of age-related proverbs in both challenging and resisting ageism. More precisely, this article seeks to address the following questions:

- which proverbs in contemporary discourse are related to age or aging directly or inexplicitly ;
- how these proverbs shape or strengthen age-related biases, particularly with respect to older and younger people;
- what strategies certain proverbs employ to resist or contest leading age-focused stereotypes;
- what linguistic or metaphorical devices age-related proverbs use to represent age or the aging process;
- what potential social and cultural impact of age-related proverbs on intergenerational perspectives and perceptions.

Along with academic discussions, the findings of this research may have more expansive applications. The research can contribute to the awareness about ageism in everyday language by disclosing how proverbs are capable of subtly conveying or challenging age-related stereotypes. Moreover, this study may also be useful for educators and cultural scholars whose work is devoted to texts and oral traditions, presenting them a foundation for analytically focusing on common expressions that produce an intergenerational outlook and cultural comprehension of ageing.

Methods and materials

This research studies the potential contribution of proverbs to ageism by analyzing a curated selection of contemporary English-language proverb collections. The analysis is based on the following five key sources:

1. *101 American English Proverbs* [4]
2. *The Oxford Dictionary of Proverbs* [5]
3. *Proverbs: A Handbook by Wolfgang Mieder* [1]
4. *Dictionary of Authentic American Proverbs* [6]
5. *Concise Oxford Dictionary of Proverbs* [7]

The target sources above were chosen according to the next criteria:

- First, they include a balanced representation of both American and British English proverbs, enabling cross-cultural comparison in the scope of the Anglophone world.

- Second, they represent some of the most recent influential collections in proverbial investigations, maintaining their contemporary relevance.

- Third, the chosen books provide both explanatory notes and usage context, which ensures a subtle philological and semantic analysis of each proverb with respect to age-focused biases.

The research method involves close reading, categorization of age-related content, and critical linguistic analysis to detect language patterns and thematic orientations that may overtly or subtly reinforce ageist attitudes.

In conjunction with using established scholarly definition of proverbs to orient the selection and analysis, this study employs N.Fairclough's three-dimensional framework of discourse examination as methodological model [15, p.73] to detect and investigate representations of ageism within the corpus. To be precise, the framework's concentration on the dynamic between text components, language use in context, and social usage provides an extensive interpretive approach to analyze the remaining 52 proverbs. This approach is used to identify subtle ageist elements present not only in the linguistics features of the proverbs but also in the broader social and belief systems they represent and reinforce.

A collection of 90 proverbs directly and implicitly related to age was found in the examined five sources. The proverbs were interpreted as connected to 'age-related' if they had references to age, aging, youth, old age, generational distinctions, or age-related traits. The proverbs were analyzed with respect to the potential perpetuation or subversion of age-related stereotypes.

Results and discussion

In the process of conducting this research, 90 proverbs were initially collected from various five sources. However, only 38 of those 90 proverbs had academic definitions in well-established dictionaries of the 21st century, such as *Oxford Dictionary of Proverbs* [5], *Oxford Dictionary of Phrase and Fable* (2004), *Oxford Concise Dictionary of Proverbs* [8], *McGraw-Hill's Dictionary of American Idioms and Phrasal Verbs* [9], *Merriam-Webster Dictionary* [13], *Cambridge Dictionary* [10], *Farlex Dictionary of Idioms* [11],[12], [14]. On the basis of analysis and close reading of the academic definitions of 38 proverbs, they were categorized into four groups:

1. Proverbs that openly promote ageism
2. Proverbs that subtly promote ageism
3. Non-ageist proverbs
4. Anti-ageist proverbs

1. Proverbs that openly promote ageism are provided with their academic definitions in brackets below:

1. *You can't teach an old dog new tricks.* (Elderly people can't change their behavior or learn anything new [4, p.63]).

2. *There's no fool like an old fool.* (A foolish act seems even more foolish when performed by an older person, who should have a lot of wisdom [4, p.75]).

3. *A fool at forty is a fool indeed.* (Wisdom should come with experience, so someone reaching the age of forty should have outgrown youthful folly [5, 116 p.]).

4. *There is no fool like an old fool.* (Persisting with folly into old age is the mark of a true fool [5, p.116]).

5. *Young men may die, but old men must die.* (Young people may be killed by accidents or disease, but old people cannot avoid dying for very long, simply because they are old [9, p.779]).

6. *Act your age.* (To behave in a way suitable for someone as old as you are [10]).

7. *Young saint, old devil.* (Proverbial saying, early 15th century; meaning unnaturally good and moral behavior at an early age is likely to change in later life [8], p. 802])

8. *A young man married is a young man marred.* (A warning against marrying at too young an age, esp. before a man has had the time to establish himself in the world [5, p.355]).

9. *Never send a boy to do a man's job.* (A young or inexperienced person should not be given work beyond their capacities, saying recorded from the mid 20th century [8, p. 97]).

10. *Old enough to bleed, old enough to breed.* (If a girl has begun to menstruate, then she is old enough to have sex and get pregnant [11]).

11. *You cannot put an old head on young shoulders.* (It is unreasonable to expect a young person to behave as sensibly as an older one [5, 234 p.]).

12. *An old man is twice a child.* (Extreme old age returns a person to the dependency and mental condition of a child [5, 235p.]).

13. *Children should be seen and not heard.* (Children should not speak in the presence of adults. (Often used as a way to rebuke a child who has spoken when he or she should not.) [9, p.98]).

14. *Youth is wasted on the young.* (Young people do not appreciate all the good things about youth that they will come to desire once they are older [12]).

15. *Better be an old man's darling, than a young man's slave.* (A young woman should prefer to marry an old man who dotes on her rather than a young man who may treat her badly [9, p.43]).

The proverbs demonstrate evaluative attitude towards both older and younger people, often depicting them in stereotypical terms. For example, '*You can't teach an old dog new tricks.*' or '*There's no fool like an old fool*' portray older age as naturally unwilling to adapt or learn. Regarding other proverbs, such as '*Act your age.*' or '*A fool at forty is a fool indeed.*' support biased assumptions about maturity, suggesting that disobedience to these expectations is socially unacceptable. Another striking point is that many of these proverbs have an

authoritative tone, covertly dictating how people should behave according to their age, which reinforces strict age norms. The frequent usage and presence of such proverbs in everyday language imply that ageist expectations have penetrated cultural consciousness and fixed their existence firmly in it.

2. Subtly ageist proverbs are provided with their academic definitions in brackets below:

1. *You're only young once.* (Used to say that people should enjoy themselves while they are young [13]).

2. *The Gods send nuts to those who have no teeth.* (Opportunities or pleasures which come too late to be enjoyed [5, p.131]).

3. *Heaven protects children, sailors, and drunken men.* (Children (, sailors,) and drunk(ard)s often escape being injured in dangerous situations. (Often used to express amazement that a child, sailor, or drunk person has escaped injury.) [9, p.299]).

4. *Young folks think old folks to be fools, but old folks know young folks to be fools.* (Proverbial saying, late 16th century, asserting the value of the experience of life which come with age over youth and inexperience [8, p. 802]).

5. *If youth knew, if age could.* (Proverbial saying, early 17th century, comparing the strength and effectiveness of youth with the wisdom of age; a similar saying is recorded in French from the late 16th century [8, p. 802]).

6. *Boys will be boys.* (Boys are expected to be irresponsible or boisterous [9, p.57]).

7. *Youth must be served.* (The young should not be denied their chance [5, p.356]).

8. *The good die young.* (*Whom the gods love die young.*) (The happiest fate is to die before health and strength are lost [11, p.290]).

As opposed to the explicitly disparaging expressions in the first group, these proverbs use irony, generalizations, or commonplace conventional phrases that subtly perpetuate age-based assumptions. For instance, '*You're only young once.*' and '*The good die young.*' may seem poetic or neutral, however they suggest that youth is an ephemeral, perfect phase of life, whereas ageing is linked to degradation and moral uncertainty. The proverb '*Young folks think old folks to be fools, but old folks know young folks to be fools.*' depict the bond between younger and older generations as antagonistic, while '*Boys will be boys.*' turns a blind eye to infantile nature of the young, indicating minimized expectations. This group covers age-based biases with traditional wisdom or humor, which contributes to their repetition without criticism. As a result, these subtle ageist proverbs conduce to ageist assumptions.

3. Non-ageist proverbs are provided with their academic definitions in brackets below:

1. *Spare the rod and spoil the child.* (You should punish a child when he or she misbehaves, because if you do not, the child will grow up expecting everyone to indulge him or her [9, p.628]).

2. *Children are certain cares, but uncertain comforts.* (Emphasizing the continuing responsibility and anxiety of parenthood, as against the possible ingratitude of children; saying recorded from the mid 17th century [8 p. 140]).

3. *Age before beauty.* (A jocular and slightly rude way of encouraging someone to go ahead of oneself; a comical, teasing, and slightly grudging way of indicating that someone else should or can go first [9, p.7]).

4. *It takes a whole village to bring up a child.* (Nigerian (Igbo and Yoruba) proverb, meaning that the whole community has a role in child's development [5, p.336]).

The number of non-ageist proverbs here account for only 4 out of 37 proverbs. The majority of non-ageist proverbs are related to children and their upbringing. Although these proverbs highlight the challenges of rearing a child, they neither reinforce nor resist age-linked social biases. At first glance, 'Age before beauty' may appear to be anti-ageist; however, its academic definition given below in the table uncovers its hidden humorous interpretation, which is beyond the scope of ageism.

4. Anti-ageist proverbs are provided with their academic definitions in brackets below:

1. *You're never too old to learn.* (You can always learn something new [9, p.354]).

2. *Life begins at forty.* (By the time you are forty years old, you have enough experience and skill to do what you want to do with your life [9, p.402]).

3. *It is never late to learn.* (You can always learn something new [9, p.354]).

4. *It is never late to mend.* (It is never too late to make amends for something or to improve oneself [5, p.223]).

5. *Never too old to learn.* (We must go on learning as long as we are ignorant [5, p.224]).

6. *There's many a good tune played on an old fiddle.* (Old people can be very capable [9, p.693]).

7. *The child is the father of the man.* (People's personalities form when they are children; A person will have the same qualities as an adult that he or she had as a child. (From William Wordsworth's poem, "My Heart Leaps Up.") [9, p.98]).

8. *An old poacher makes the best gamekeeper.* (The best person to guard something is someone who knows all about how to steal it, so he or she can anticipate what thieves might do [9, p.464]).

9. *Don't teach your grandmother to suck eggs.* (Do not try to instruct someone who is more experienced than you [9, p.166]).

10. *They that live longest, see most.* (Older people have had a lot of life experiences [14]).

Notably, there are four proverbs, such as '*It is never late to learn.*', '*Never too old to learn.*' '*It is never late to learn.*' '*It is never late to mend.*', which

deliver the same message in spite of their minor lexical and structural differences. The proverbs motivate people to be willing to study, to learn something new and to explore their surroundings regardless their age. Another proverb, which promotes anti-ageist assumptions is '*Life begins at forty.*' According this proverb life does not reach its core at the age of forty; instead, it commences at forty, which indicates one can start a new life relying on the sufficient experience and knowledge acquired until forty. In terms of the anti-ageist proverbs, which reinforce the capability and sagacity of the elderly are '*There's many a good tune played on an old fiddle.*', '*An old poacher makes the best gamekeeper.*', '*Don't teach your grandmother to suck eggs.*', '*They that live longest, see most.*'. Anti-ageist proverbs exist with usage of 'a child' as well. For instance, the academic definition of '*The child is the father of the man.*' provided below suggests that human nature does not depend on age. Precisely, human nature is formed once in childhood, and remains the same throughout all phases of life, which subverts the belief about personality alterations based on age.

The rest 52 proverbs, which do not have academic definitions in scholarly dictionaries, were analyzed according Fairclough's three-dimensional discourse analysis [15, p.73]. The detailed analysis of five proverbs is provided below:

Proverb 1: *A boy cannot do a man's work.*

1. Textual analysis: the proverb contrasts *boy* and *man* to suggest that age is capable of determining ability.
2. Discursive practice: This saying is often used to support the idea that only older males can do challenging work.
3. Social practice: it demonstrates a social belief that young people are less competent, which implies an age-based bias.

Summary of inferred meaning of the proverb (Table 1).

Ageism category (Table 1).

Proverb 2: *A child that does not cry dies in the cloth it is carried in.*

1. Textual analysis: The proverb suggests that silence or passivity can be neglected, employing the portrayal of a quiet overlooked child.
2. Discursive practice: It is usually used to mean that people are expected to show physical signs, such as speaking up, to receive attention or care.
3. Social practice: The proverb shows a social assumption that physical needs must be expressed to deserve help, perpetuating subtle age-based stereotypes around dependence and communication.

Summary of inferred meaning of the proverb (Table 1).

Ageism category (Table 1).

Proverbs 3: *A man is as old as he feels, and a woman as old as she looks.*

1. Textual analysis: The proverb contrasts internal perceptions with external features of a person, using them differently to men and women.
2. Discursive practice: This proverb is used in a daily speech and media, echoing conventional gender biases about aging and value.
3. Social practice: It demonstrates and reinforces gendered ageism, where

men's ageing is judged by physical strength and women's aging is rated by appearance and societal beauty standards.

Summary of inferred meaning of the proverb (Table 1).

Ageism category (Table 1).

Proverb 4: *A mother can take care of ten children, but ten children can't take care of one mother.*

1. Textual analysis: The proverb uses repetition and numerical contrast to emphasize inequality in rearing a child.

2. Discursive practice: This saying is usually used to highlight familial responsibilities and shame neglect of elderly parents.

3. Social practice: It mirrors social norms that caring for elderly parents is a moral duty, which normalizes stereotypes of old people as vulnerable, dependent and emotionally neglected.

Summary of inferred meaning of the proverb (Table 1).

Ageism category (Table 1).

Proverb 5: *Act your age, not your IQ.*

1. Textual analysis: The sentence is imperative, which uses contrast and sarcasm to emphasize a discrepancy between a person's age and their behavior.

2. Discursive practice: It is used in informal and humorous speech to shame or mend perceived immaturity by means of exaggerated comparison.

3. Social practice: The proverb perpetuates age-related behavioral norms by indicating that one cannot fail to act their age, as it is both intellectually and socially inappropriate, which conduces to ageism and anti-individualism.

Summary of inferred meaning of the proverb (Table 1).

Ageism category (Table 1).

The analysis of the remaining proverbs is presented in the table (Table 1).

Owing to space constraints, only five proverbs are discussed in detail; the broader dataset of 52 proverbs is in the table below (Table 1).

Table 1. Proverbs with inferred meanings and ageism categories derived through discourse analysis based on Fairclough's three-dimensional discourse analysis

№	Proverb	Inferred meaning	Tentative category
	A boy cannot do a man's work.	Young people may not have the strength and skills needed for adult responsibilities.	Openly ageist
	A child that does not cry dies in the cloth it is carried in.	Children and their needs may be invisible due to their age or immaturity unless they show them with physical signs.	Subtly ageist
	A man is as old as he feels, and a woman as old as she looks.	Men are usually judged for internal perceptions, while women for youthful external features.	Openly ageist
	A mother can take care of ten children, but ten children can't take care of one mother.	Children may not be sufficiently responsible due to their age or immaturity.	Subtly ageist

	Act your age, not your IQ.	Avoid showing off intelligence or acting immaturely, instead behave strictly according to your age.	Subtly ageist
	Age gives good advice when it is no longer able to give bad example.	The elderly are usually capable of only passive influence as age limits their active contribution.	Subtly ageist
	Age is a state of mind.	Biological factors along with psychological and social dimensions contribute to the definition of age.	Anti-ageist
	Age is just a number.	Chronological age cannot define strength and skills.	Anti-ageist
	Age must have allowance.	The elderly should be respected and granted certain leniencies due to their age.	Subtly ageist
	Age weakens teeth and memory.	Age contributes to mental and physical weakness.	Openly ageist
	Better die a child at four than live and die so at four score.	The later phase of life is not worth living.	Subtly ageist
	Children and fools tell the truth.	Children are unable to filter their speech due to their lack of experience.	Subtly ageist
	Children are our future.	Children are important as the next generation.	Non-ageist (neutral)
	Children should be seen and not had.	Children's visibility is sufficient; they do not need to speak.	Openly ageist
	Don't send a boy to do a man's job.	It is beyond kid's competence to do a man's job due to their immaturity and lack of experience.	Openly ageist
	Don't send a boy to do a man's work.	It is beyond kid's competence to do a man's job due to their immaturity and lack of experience.	Openly ageist
	Father knows best.	Fathers are often considered wise and experienced.	Subtly ageist
	Hang a thief when he's young, and he'll no steal when he's old.	Youngsters are prone to wrongdoing; only strict discipline in youth can prevent potential unfavorable deeds in old age.	Openly ageist
	He lives long who lives well	The quality of life is more important than its length.	Non-ageist (neutral)
	Getting old is better than the alternative.	Although ageing is unfavorable, it is better than death.	Non- ageist
	Girls will be girls.	Young female behavior should be excused as natural due to their age and gender.	Subtly ageist
	If a family has an old person in it, it possesses a jewel.	The elderly are a great source of wisdom.	Anti-ageist
	It isn't how old you are but how old you look.	External features are more important than actual years.	Openly ageist
	It takes three generations to make a gentleman.	Moral and character improvement does not occur instantly.	Non-ageist (neutral)
	Late children, early orphans.	When parents have children late in life, those children are likely to lose their parents early when they are still young.	Subtly ageist
	Like father, like son.	Sons tend to resemble their fathers irrespective of their age.	Non-ageist (neutral)

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	Like mother, like daughter.	Daughters tend to resemble their mothers irrespective of their age.	Non-ageist (neutral)
	Little kids, little problems; big kids, big problems.	The more children grow, the more serious their issues become.	Non-ageist
	Man fears time, but time fears the pyramids.	Only great monuments are immune to aging by time.	Non-ageist (neutral)
	Mother knows best.	Mothers are often considered wise and experienced.	Subtly-ageist
	Old age doesn't protect from folly.	Old age does not liberate from mistakes.	Subtly ageist
	Old age is a state of mind.	Your internal mental perception is more important than your actual age.	Anti-ageist
	Old age is better than the alternative.	Old age is better than dying young.	Anti-ageist
	Old age is hell.	Old age is full of extreme suffering.	Openly ageist
	Old age is not for sissies.	Old age can be unendurable.	Openly ageist
	Old age sucks, but it's better than the alternative.	Irrespective of unpleasantness, old age is better than dying young.	Subtly ageist
	Old man make wars, and young men pay the price.	Older leaders are usually responsible for conflicts that younger people suffer for.	Openly ageist
	Old men make wars, and young men fight them.	Sometimes the cost of the lives of the young is dependent on the decisions made by the elderly.	Openly ageist
	Old soldiers never die.	Older veterans are respected or remembered symbolically.	Anti-ageist
	Old soldiers never die; young ones do.	War often takes the lives of young people, while the older survivors are few and remembered.	Subtly ageist
	Old trees must not be transplanted.	Older people are incompetent to adapt to new environments.	Subtly ageist
	One generation opens the road upon which another travels.	Older people facilitate life for the next generation.	Non-ageist (neutral)
	The beard does not make the philosopher.	Neither age nor external features guarantee wisdom.	Non-ageist (neutral)
	The surest sign of age is loneliness.	Social isolation is inevitable at the later life phase.	Openly ageist
	The only difference between men and boys is the price of their toys.	Adult and young males differ from each other only by the cost of their interests.	Subtly ageist
	There are no bad children, only bad parents.	Children's behavior is dependent on adult responsibility, not age.	Non-ageist (neutral)
	There are three faithful friends: an old wife, an old dog, and ready money.	Old age is usually linked to loyalty and reliability.	Openly ageist
	We get old too soon and smart too late.	Wisdom is common in old age and absent in youth.	Subtly ageist
	When they are big enough, they are old enough.	Maturity is usually measured by physical size not actual age or development.	Openly ageist
	Wisdom is in age.	Age is associated with experience and knowledge.	Anti-ageist

	You cannot shift an old tree without it dying.	Older people are incapable of adjusting to life changes.	Openly ageist
	Youth lives on hope, old age on remembrance.	Young people tend to look to the future, while older people frequently reflect on the past.	Openly ageist

The bar chart below presents the outcome of the analysis, which studied 90 proverbs collected from five various sources (Figure 1). As illustrated in the chart, openly ageist proverbs lead the way with 36% of the total, while subtly ageist proverbs come second at 29%. Regarding the third place, it belongs to anti-ageist proverbs, which account for 19%. In terms of non-ageist proverbs, they constitute the smallest portion, representing 17%. Overall, it can be inferred that the majority of the analyzed proverbs reinforce age-based stereotypes.

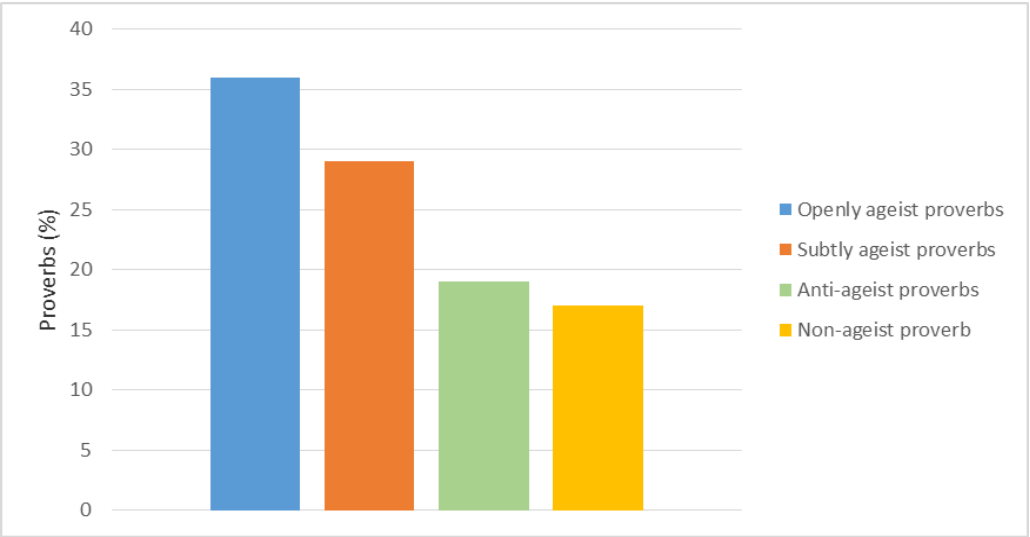


Figure 1– Distribution of Age-Related Proverb Categories

Conclusion

This study investigated 90 age-related proverbs from various five academic sources to identify their potential contribution to ageism in language. The examination divided the selected proverbs into four categories, such as openly ageist, subtly ageist, non-ageist, anti-ageist, based on their scholarly dictionary definitions and inferred meanings obtained through a socio-linguistic analysis. The analysis revealed that the majority of proverbs perpetuate age-based biases either explicitly or implicitly. Another outcome of the study is the existence of a small number of proverbs with non-ageist or anti-ageist tones.

An integrated of pair of methods – the employment of academic definitions from authoritative academic dictionaries for 38 proverbs and Fairclough’s threefold discourse analysis for the remaining 51- demonstrated effectiveness

in detecting both the linguistic and ideological traits of proverbs. This method provided with deeper comprehension of how everyday language implicitly assist to form attitudes towards age.

This study reveals the presence of ageist patterns in proverbial language focusing on modern sources, and also suggests the need for further investigation of historical collections. Future studies could target the analysis of earlier proverbs, such as those recorded in Morris Palmer Tilley's work, to delve into how age-related discourse has evolved over time.

To summarize, the findings demonstrate that the proverbs play a huge role in reflecting and shaping social norms. Their frequent usage in a daily communication enables them to influence, reinforce or challenge ageist stereotypes, stress the importance of critical engagement with language.

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МАҚАЛ-МӘТЕЛДЕРДЕГІ ЖАСҚА ҚАТЫСТЫ ТІЛ: ДӘСТҮРЛІ СӨЗДЕРДІҢ ЭЙДЖИЗМГЕ ҚОСҚАН ҮЛЕСІН БАҒАЛАУ

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Аңдатпа. Бұл мақала қазіргі ағылшын тіліндегі мақал-мәтелдерде жас ерекшелігіне байланысты кемсітушіліктің (эйджизмнің) қалай көрініс табатынын және оның сақталу механизмдерін зерттеуге арналған. Мақал-мәтелдер – ұлттың мәдени дүниетанымын бейнелейтін, ұрпақтан-ұрпаққа берілетін тұрақты тілдік құрылымдар. Алайда олардың кейбірі бейсаналы түрде жасқа қатысты теріс көзқарастарды нығайтуы мүмкін. Осыған байланысты зерттеудің негізгі мақсаты – ағылшын тіліндегі жасқа қатысты 90 мақал-мәтелді талдап, олардың мазмұнында тілдік эйджизмнің бар-жоғын анықтау, жас ерекшелігіне байланысты стереотиптердің көрінісін көрсету.

Зерттеу әдіснамасы екі түрлі тәсілге негізделді. Бірінші кезеңде 38 мақал-мәтелдің семантикасы төмендегі бес академиялық жинақтағы анықтамалар арқылы талданды: *The Oxford Dictionary of Proverbs*, *Oxford Dictionary of Phrase and Fable*, *Oxford Concise Dictionary of Proverbs*, *McGraw-Hill's Dictionary of American Idioms and Phrasal Verbs*, және *Dictionary of Authentic American Proverbs*. Екінші кезеңде анықтамасы жоғарыдағы академиялық жинақтарда берілмеген 52 мақал-мәтел Норман Фэрклоудың үш өлшемді дискурстық талдау үлгісі арқылы зерттелді. Бұл әдіс мәтінді құрылымдық, интерпретациялық және әлеуметтік практика тұрғысынан саралауға мүмкіндік береді.

Талдау нәтижесінде барлық мақал-мәтелдер төрт категорияға бөлінді: ашық эйджистік, жасырын эйджистік, бейтарап және анти-эйджистік. Көптеген мақал-мәтелдерде жас ерекшелігіне байланысты стереотиптердің сақталғаны анықталды. Сонымен қатар, кейбір мақал-мәтелдерде бейтарап немесе жағымды көзқарастар да байқалды.

Зерттеудің ғылыми құндылығы – тілдегі эйджизм құбылысын нақты тілдік деректер негізінде жүйелі түрде талдап қана қоймай, мақал-мәтелдер

арқылы қоғамдағы жас ерекшелігіне қатысты көзқарастардың қалыптасу үдерісін лингвистикалық тұрғыда түсіндіруінде.

Практикалық маңызы – бұл зерттеу нәтижелері білім беру, тіл саясаты, медиа тіл, әлеуметтік жарнама және қоғамдық дискурс салаларында жасқа қатысты әділетті көзқарасты қалыптастыруға бағытталған нақты ұсыныстар әзірлеуге септігін тигізеді. Сондай-ақ бұл жұмыс тіл мен қоғам арасындағы өзара байланысты түсінуге және болашақ лингвистикалық зерттеулерге негіз қалауға мүмкіндік береді.

Тірек сөздер: мақал-мәтелдер, эйджизм, жас, эйджистік тіл, әлеуметтік дискурс, әлеуметтік стереотиптер, тілдік бейтараптық, бағалауыштық тіл

ЯЗЫК ВОЗРАСТА В ПОСЛОВИЦАХ: ОЦЕНКА ВКЛАДА ТРАДИЦИОННЫХ ИЗРЕЧЕНИЙ В ЭЙДЖИЗМ

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Аннотация. Данная статья посвящена исследованию того, как проявляется возрастная дискриминация (эйджизм) в современных английских пословицах и каким образом она закрепляется на уровне языка и дискурса. Пословицы представляют собой устойчивые языковые формулы, отражающие культурное мировоззрение народа. Однако часть из них может неосознанно способствовать укреплению негативных возрастных стереотипов. Цель исследования — выявить наличие открытых и скрытых эйджистских установок в английских пословицах, связанных с возрастом, и оценить их влияние на общественное восприятие старения.

Методология исследования состоит из двух этапов анализа. На первом этапе 38 пословиц были интерпретированы на основе их определений в пяти авторитетных источниках: *The Oxford Dictionary of Proverbs*, *Oxford Dictionary of Phrase and Fable*, *Oxford Concise Dictionary of Proverbs*, *McGraw-Hill's Dictionary of American Idioms and Phrasal Verbs* и *Dictionary of Authentic American Proverbs*. На втором этапе 52 пословицы, не имеющие словарных трактовок, были проанализированы с применением трёхмерной модели критического дискурса Нормана Фэрклоу, которая учитывает текстовую структуру, интерпретационные практики и социальный контекст.

По результатам анализа все пословицы были разделены на четыре категории: открыто эйджистские, скрыто эйджистские, нейтральные и антиэйджистские. Большинство из них прямо или косвенно поддерживают возрастные стереотипы. Тем не менее, в ряде выражений прослеживаются нейтральные или позитивные возрастные образы.

Научная ценность исследования заключается не только в системном анализе языкового эйджизма на конкретных примерах, но и в лингвистическом осмыслении того, как пословицы формируют и закрепляют возрастные представления в общественном сознании.

Практическая значимость – в возможности применения полученных выводов в образовании, медиакоммуникации, социальной политике и других сферах, где важно формировать справедливое отношение к возрасту и деконструировать стереотипы. Исследование также может служить основой для дальнейших социолингвистических и филологических работ.

Ключевые слова: пословицы, эйджизм, возраст, эйджистский язык, социальный дискурс, социальные стереотипы, лингвистическая предвзятость, оценочная лексика

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