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PHRASEOLOGICAL UNITS EXPRESSING GENDER STEREOTYPES IN THE AZERBAIJANI LANGUAGE

Summary. The article examines phraseological units expressing gender stereotypes in the Azerbaijani language. A semantic analysis of phraseological units included in the concept of the family and denoting gender stereotypes is carried out. When grouping the term kinship component gender phraseologisms, it was found that the bulk of these phraseological units were formed with the aim of expressing the severity of intra-family problems.

Methods and methodology of the article. Scientific works, articles on the topic were used in the research work. Phraseological units expressing gender stereotypes in the Azerbaijani language were analyzed on the basis of concrete examples.

The main scientific novelty of the study is that for the first time the lexical semantic features of phraseological units reflecting gender relations in the Azerbaijani language were investigated.

It can be concluded that the phraseological units contained in the phraseological system of the Azerbaijani language and showing gender relations fully reflect the gender stereotypes molded in the ethno-psychology of the Azerbaijani people. It has been established that some phraseological units deviate from the expression of gender relations over time, while others retain the initial semantics.

The translation of ethnographic lacunae into another language is quite complicated, or rather, impossible at all without additional explanations.

In particular, the specificity of gender relations was considered as a factor generating phraseological lacunae. It can be concluded that the translation of ethnographic lacunae into another language is quite difficult, more precisely, usually impossible without additional explanation. The cognitive analysis of the component composition of phraseological units reflecting gender relations in the Azerbaijani language shows that the load of meaning and additional shades of meaning reflected by terms and metaphors are directly related to the stereotypes of society, the accumulated informative “memory”.

Key words: Azerbaijani language, phraseological system, gender relations, gender stereotypes, the concept of “family”.

Introduction (statement of issue). The article examines phraseological units expressing gender stereotypes in the Azerbaijani language. A semantic analysis of phraseological units included in the concept of the family and denoting gender stereotypes is carried out. When grouping the term kinship component gender phraseologisms, it was found that the bulk of these phraseological units were formed with the aim of expressing the severity of intra-family problems.

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Review of works on the topic. It is known that there are quite different approaches to stereotypical concepts, including gender stereotypes. So, according to E. Aronson, “thinking with stereotypes means creating an identical characteristic of any individual in a social group and not taking into account real differences between members of that group” [1, 307]. L. Kim makes a more accurate characterization, noting that “traditionally, a stereotype means a scheme, a cliché that makes it possible to perceive and evaluate any kind of information obtained. This scheme performs the function of generalizing a certain event, object or concept, and with its help a person automatically, thoughtlessly, evaluates or moves to action” [2].

Namely, the female and male typifications, which are subconsciously formed on the basis of gender stereotypes of that society, directly acquire their metaphorical or adequate verbal realization in the phraseological system. For example, *Oğul odur atdan düşüb atlana, Oğul odur hər əzaba qatlana, Qız yükü, duz yükü, Oğul düşmən çəpəridir, Qızını döyməyən dizini döyər, Qızını özbaşına qoysan, ya zurnaçıya gedər, ya da halvaçıya* and etc.

Apparently, the formed stereotypes refer to the image of a woman-mother with many positive signs, as well as they acquire features such as weakness, recessiveness, subordination to power and so on. On the other hand, the male image along with strength is characterized by such characteristics as dominance, superiority-priority position.

Formed archetypes “make possible schematic generalizations of the images of femininity, masculinity”. ... Gender stereotypes conditioned by the social categories masculinities and femininities find their confirmation in the social roles and behavior of a person within society, depending on gender [3, 120–139]. Namely, on the basis of existing stereotypes, the sharp barrier between the femininity of the female image, the masculinization of the Male Image, its juxtaposition, is also reflected in the image comparisons in the phraseological system. *Kişiüzlü arvaddan, arvadüzlü kişidən həzər//Əlhəzər, arvad üzlü kişidən, kişi üzlü arvaddan* [4, 344]. Apparently, since the behavior that contradicts stereotypes about female and male images is condemned by society, phraseologisms have also appeared, which logically express a similar meaning.

According to Y.P. İlyin, gender stereotypes mean “psychophysiological characteristics that distinguish men from women in the mass consciousness”, including “independence, courage, rudeness, activity, logic” inherent in men, “dependence, shyness, cowardice, dreaminess, spontaneity, emotionality” inherent in women, etc. he points out that the features are intended

above [5]. For example, In Azerbaijani *arvadağiz kişi, arvadağiz olmaq, arvadağizliq eləmək* [4, 95] phraseological units are undoubtedly used to expose the vanity, gossip of a person of the male gender. In other words, here directly refers to the inconsistency of the characteristic features of a stereotyped image, that is, such characteristics as conversationalism, a tendency to gossip, extreme emotionality inherent in a woman, with a male image. Let us pay attention to the positions of elaboration of those phraseological units, *arvadağiz kişi-henpecked man: Onda yenə min şükür bizim arvada... Görəsən bu hansı arvadağiz kişinin arvadıdır?* (S. Rustem) [6, 235]. *Biz kişilər mentalitetimizə xas olan ciddi kişi modeli ilə arvadağiz kişi modeli arasında çıxılmaz vəziyyətdə qaldıq* [7]. As it can be seen, the characterization of an image outside the male image, formed on the basis of gender stereotypes in the Azerbaijani ethnomentality, is carried out here. In the examples presented, the characteristics of the opposite gender are addressed in order to reveal the characteristic of “*a man without a mouth, a man behaving like a woman, who cannot be the master of his words.*”

Arvadağizliq eləmək – we also follow the phraseological combination of the verb within the framework of the analogous meaning load: *Belə söz-söhbətlər Temirin çox da beyninə batmırdı... “Arağa pis deyən görün heç xeyir tapmasın, – arvadağizliq elədi, qarğıdı”* [8]. *Özünü Musayevə qəhrəman göstərməyə çalışanlara, mənim arxamca arvadağizliq edənləri gözəl bilirəm* [9].

As it can be seen, the meaning of phraseology such as “to commit adultery” or “to be adulterous”, as in the example we will follow, also includes meanings such as “cursing, laughing in the face and talking behind the back”, which are incompatible with the image of a man in our national mentality.

Let's take a look at the processing positions of the phraseological combination of *arvadağiz olmaq*:

Allah, yordu məni dedi-qodular,

Arvadağiz oldu kişilər çoxu.

Hər yerdə, hər yanda tələ qurdular,

Hər yerdən, hər yandan kəsdilər arxı.

Onun hər dediyi sözü ilə razılaşmağa borclu deyilsən. Nə qədər nəzakətli görünməyə çalışsan da, bu daha çox arvadağiz olduğumu göstərəcək.

In this context we can note the phraseological units such as “*arvad söhbəti*”, “*arvad söhbəti eləmək*” [4, 95].

Rusiya kimi bir ölkənin başçısı deyirsə ki, arzumuzu ürəyinizdə qoyacam və tez sağalacam, onda digərlərindən nə gözləyəsən. Bu bilirsiz nəyə oxşayır, arvad söhbətinə... [10], Məndən sənə məsləhət, heç qorxub eləmə, biri var balaca yalan, yəni dedi-qodu, arvad söhbəti, biri də var böyük yalan, yəni camaatın ürəyindən xəbər verən yalan [11].

As can be clearly seen from the presented examples, the meaning of the phraseological unit “*arvad söhbəti – wife talk*” covers a wide semantic spectrum such as “gossip, nonsense, meaningless talk, empty promise”.

It should be noted that among the expressions included in the phraseological system of the Azerbaijani language and included in the concept of “family” there are quite interesting phraseological units reflecting gender stereotypes inherent in our people, and in some cases with contrasting semantics. For example, among the phraseologisms characterizing the role of a woman and a man within the family *Arvadı əri saxlar, pendiri – dəri* [4, 95]. *Bilirsiniz, qadın əsasən kişidən asılıdır. Ataların bir məsəli var: pendiri dəri, arvadı əri saxlar, Səməyə ana ömrü boyu 70 il sürən Sovet*

hökumətinə bir gün də işləməyib. Ömrünü övladlarına, nəvələrinə, nəticələrinə həsr edib. Belə yerdə deyiblər “arvadı əri saxlar, pendiri dəri”.

It should be noted that in the Southern dialects of the Azerbaijani language, there are variants of the phraseological unit in the following forms- *Arvadı əri saxlar, bostanı bar və ya Arvadı əri saxlar, bostanı vəl* [12, 160].

The presence of certain contradictions of Gender stereotypes in itself inevitably led to the antonym of their respective semantics. The most obvious example of this kind of contrasting approach can be traced in statements characterizing the attitude of a woman to her mind, the level of female intelligence. For example, *Ağıllı olan arvad sözüünə baxmaz, Ağıl olan arvad sözüünə baxmaz* [12, 83] expression such as *Arvadı olmayanın ağılı olanı, Arvad yox, ağıl yox* [12, 44] is in complete semantic conflict with its phraseological units.

As you can see, along with objective assessment, an extreme masculine approach is also reflected here. This is primarily due to the stereotypical attitude towards female intelligence. In the ethnomental approach, women were also given features such as trickery, infidelity, which contributed to the appearance of the next group of phrases:

Bəylərlə arvadlara inanma, xar suya dayanma [10, 160],

Arvaddan vəfa, zəhərdən şafa olmaz [10, 82],

Arvad yıxan evi, fəlakət də yıxa bilməz,

Arvad yıxan evdən Allahın xəbəri yoxdur,

Arvad malı alçaq qapıdır, bir girəndə alınma dəyər, bir çıxanda [13, 7],

Arvad tufanı başlayanda Nuhun tufanı yaddan çıxar [7, 67].

However, it should be noted that there are a large number of phraseological units that highly value the role of a woman in the family and express our national gender stereotypes about this point:

Arvadsız ev - susuz dəyirman [4, 95],

Arvadsız ev – urvatsız ev [7, 67],

Evi abad edən arvaddır [7, 376],

Evi abad edən arvad, yurdu şən edən dövlət [7, 376].

It should be noted that in phraseological units with a more neutral attitude, it is possible to trace the adequacy of the gender stereotype, that is, its objectivity. For example, *Arvad var, ev yağar, arvad var, ev yıxar* [4, 7], *Arvad ərini rəzil də edər, vəzir də* [4, 7].

Among the phraseological units included within the framework of the concept of “family”, there are no less phraseological units expressing gender stereotypes about the distribution between the role-functions of parents. *Atı atası ilə tanıdılar, qatırı anası ilə* [12], *Uşaq atadan yox, anadan yetim qalar, Ana gızına təxt verər, ata oğluna bəxt* [7, 66].

As it can be seen, among the phraseological units reflecting gender relations in the phraseological system of the Azerbaijani language, there are many interesting linguistic facts reflecting the gender stereotypes of our people.

It should be noted that the expression of gender relations in phraseological units with ethnographic content increases the lacunarity coefficient even more. Thus, both ethnographic data and gender stereotypes inherent in the people complicate the task of adequate explanation of these statements. Thus, the phraseological units included in this group do not act on the nature of gender differences, that is, the fact that a woman is a weak, graceful creature, and a man has a strong and dominant position. This group of phraseologisms

reflects the peculiarities of the society, specifically the Turkic existence of the Azerbaijani people, Islamic values, and belonging to the multicultural environment of the Caucasus. Gender relations, reflected in phraseologisms with ethnographic content, directly reflect on the centuries-old cultural heritage, the basis of traditions, refer to the existing historical-social and historical-philological “vertical context”. This group of phraseologisms directly reveals the “frameworks” of the linguistic picture of the world inherent in the Azerbaijani people, allows us to define the basis and core of the “world picture” characteristic of our people. Because the family is the foundation of society, and gender relations establish a code of conduct, models of behavior that regulate that minisiosium. Our analysis and research clearly reveals *the correlation of the linguistic picture of the world inherent in the people – ethnographic lacunae – phraseological units with ethnographic content, reflecting gender relations*. “Culture is not what a person receives ready-made from nature but his own creation” – the author of the idea R.Ladon rightly points out, “the linguistic picture of the world differs from the conceptual or cognitive models of the world”, and the linguistic picture of the world “actually embodies a verbal conceptualization of a person's knowledge of the world” [14, 34–35, 51]. Since mold concepts arising from traditions play an exceptional role in the formation of the linguistic picture of the world inherent in the Azerbaijani people, no doubt, phrases such as “*Oğlan evi alınca, qız evi ölinca, “Oğlan adamı – sındırar badamı, Qız adamı – sındırar adamı”*” [11, 126], *Qız qapısı, şah qapısı // Qız qapısı, şah qapısı, mini gələr biri razı gedər* [15,74] would not be understandable to peoples of different cultures and, therefore, of different world models.

However, the models of behavior dictated by the traditions of the Azerbaijani people fully clarify the historical and social vertical context of these phraseological units: according to a well-known model of behavior, the girl's family representatives should not say “yes” to the messengers from the first time, and the boy's family representatives should be in a difficult situation a bit. Saying “yes” to a boy's family representatives from the first time could be regarded as “keeping a girl cheap” and not valuing a girl's family, even if such a “precious” and “heavy” image of the girl's family laid the foundation for certain family conflicts in the later stages. It is noteworthy that even the fact that young people had already agreed and made a decision to be together, it did not play a very important role here. Thus, the centuries-old model of behavior on the basis of the existing wedding customs ultimately led to the formation of ethnographic lacunae-status expressions in the language. Despite the fact that some customs become obsolete and life dictates more modern and more liberal living standards, these expressions continue to function in the modern Azerbaijani language.

It can be concluded that the phraseological units contained in the phraseological system of the Azerbaijani language and showing gender relations fully reflect the gender stereotypes molded in the ethno-psychology of the Azerbaijani people. It has been established that some phraseological units deviate from the expression of gender relations over time, while others retain the initial semantics.

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Алісва Камала. Фразеології, що виражують гендерні стереотипи в азербайджанській мові

Анотація. Основна мета у статті дослідження фразеологізмів, що виражають гендерні стереотипи в азербайджанській мові. Проводиться семантичний аналіз фразеологізмів, що входять до концепту сім'ї та позначають гендерні стереотипи. При угрупованні термінородно-компонентних гендерних фразеологізмів було встановлено, що основна маса цих фразеологізмів була утворена з метою гостроти внутрішньосімейних проблем.

Методи та методологія статті. У дослідницькій роботі використовувалися метод когнітивного аналізу, були проаналізовані на конкретних прикладах наукові праці, статті фразеологічних одиниць, що виражають гендерні стереотипи в азербайджанській мові.

Основна наукова новизна дослідження полягає в тому, що вперше було досліджено лексико-семантичні особливості фразеологізмів, що відображають стосунки статей в азербайджанській мові.

Висновки. Зазначається, що фразеологічні одиниці, що містяться у фразеологічній системі азербайджанської мови та відбивають гендерні відносини, повною мірою

відображають гендерні стереотипи, що сформувалися в етнопсихології азербайджанського народу. Встановлено, що одні фразеологізми згодом відхиляються від вираження родових відносин, інші зберігають вихідну семантику.

Переклад етнографічних лакун іншою мовою досить складний, вірніше, взагалі неможливий без додаткових пояснень.

Зокрема, специфіка гендерних відносин розглядалася як фактор, що породжує фразеологічну лаконічність. Можна зробити висновок, що переклад етнографічних

лакун іншою мовою досить складний, точніше, зазвичай неможливий без додаткових пояснень. Когнітивний аналіз компонентного складу фразеологізмів, що відображають гендерні відносини в азербайджанській мові, показує, що смислове навантаження та додаткові смислові відтінки, що відображаються термінами та метафорами, безпосередньо пов'язані зі стереотипами суспільства, накопиченої інформативною пам'яттю.

Ключові слова: азербайджанська мова, фразеологічна система, гендерні відносини, гендерні стереотипи, поняття «родина».