

THE INFLUENCE OF THE GENDER PARAMETER ON THE ASSOCIATIVE BEHAVIOR OF THE SUBJECTS (ON THE MATERIAL OF THE TATAR LANGUAGE)

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Abstract: Gender research is a relatively new field of knowledge, in the focus of which is sex. The gender of a person is one of the most important characteristics of a personality, which largely determines its social, cultural and cognitive orientation in the world, including through language. The gender factor, as well as other factors, affects the formation and development of "linguistic" consciousness, as well as the choice of language or associative strategy. Associative experiment is a kind of indicator of a person's pre-speech ability and demonstrates the presence of gender differences in the choice of an association strategy. This is what determines the choice of our research topic. Having analyzed the associative reactions to one of the key concepts of the Turkic people verbalized in the Tatar language by the lexeme *tui* (wedding), we revealed the gender specifics of the associative-verbal network of the "Tui" field. Quantitative data processing revealed signs of the gender specificity of the device of the associative-verbal network as one of the levels of linguistic consciousness. Qualitative analysis of associative reactions allowed more fully and accurately determine the connotational load, as well as the national and cultural fullness of the word. We were able to find out that on the whole, the emotional-evaluative component of the word *tui* is defined as positive and *tui* appears for the Tatar people as a very cheerful, interesting, reinforcing relationship, an emotional-entertaining, hospitable holiday, a solemn event, in particular, the rite marriage, but despite this, the analysis of associates to the word-stimulus *tui* made it possible to reveal gender peculiarities in the understanding of this concept.

Keywords: Gender, linguistic genderology, linguoculturology, free associative experiment, national character, Tatar language, word-stimulus, word-reaction, national-cultural fullness of the word.

1 Introduction

Gender studies began to attract scientists relatively recently. For the first time the problem of the difference between men's and women's linguistic personalities began to be developed by O. Jespersen (Jespersen O., 1922) and F. Mautner (Mauthner F., 1924) at the very beginning of the 20th century. Every year, gender studies are increasingly expanding and acquiring new forms of analysis. In the domestic linguistics began the formation of a scientific direction, studying the gender factor in language and communication – linguistic genderology: A.V. Kirilina (Kirilina A.V., 1999), E.S. Gritsenko (Gritsenko E.S., 2005) etc.

Analysis of the structure of the language allows you to get information about the role of gender in a culture, what behavioral norms for men and women are fixed in texts of different types, what style features can be, with which fragments and thematic areas of the language picture of the world it is connected and etc. Despite the fact that at the present stage of the development of linguistic thought, gender studies have taken a firm place in linguistics and gained the status of an independent linguistic direction, works on this topic are still clearly insufficient, which explains the relevance of this study.

The purpose of our study is to identify the gender specificity of the associative-verbal network of the field "Tui" (wedding) in the Tatar linguoculture.

This goal led to the use of various and complementary methods and techniques: inductive method, the method of semantic analysis, the method of associative experiment, the study of syntagmatic links and distribution, the method of synchronous and diachronic analysis.

The methodological basis of the work was the theory of E. Goffman's generism (Goffman E., 1994), M. Mead's thesis about the cultural conditionality of the tender (Mead M., 1949), some ideas lingvokulturologicheskogo description of Z.H. Bizheva (Bizheva Z.H., 2000), F.R. Sibgaeva (Sibgaeva F.R. et al., 2015), G.N. Khusnullina (Khusnullina G.N. et al., 2016), R.M. Bolgarova (Bolgarova R.M. et al., 2014) etc.

During the mass associative experiment, we interviewed Tatar men and women of different ages and professions, the total number of which was 300 people. The mass associative experiment carried out by us has a directed character. We asked the respondents a questionnaire containing one word-stimulus *tui* (wedding), composed of five questions: "What is a wedding?", "What weddings can be?", "What kind wedding is?", "What are people doing during the wedding?", "Wedding cannot be without?" And word-reactions, respectively, it was expected five. This was done to more fully and accurately determine the connotation burden, as well as the national and cultural fullness of the word. Thus, we assessed five types of reactions separately.

2 Results

Reaction 1. To the question "What is a wedding?" the following answers were received.

Answers among men

Feast / holiday 22; banquet 17; union of two people 14; step into the new life 7; bride and groom 6; family creation 5; legalize the relationship of two lovers, efforts 4; money / waste of money 3; a feast of love 2; happiness, a memorable and joyful event, a lot of cars, beautiful conversations, nikah (nikah is a wedding ceremony of Muslims like a Christian wedding), a long table, an unforgettable moment, a booze, a show, a meeting of relatives, an important moment in the life of a man, joy, a meeting for a good cause, youth 1; 100 + 32 + 2 + 14

Answers among women

Celebration 62; union / of lovers / two loving hearts 23; the beginning of a new life of two people, nikah 10; white dress / I in a white dress, family 9; happy boy and girl 8; legal marriage 7; love, joy / fun 5; the most important event, ritual / marriage ceremony / Tatar rite, bride and groom, very many people 4; the most important moment 3; money, guest, smile, very responsible step, rings, joyful occasion, relatives' evening, flowers, vanity 2; purity, vodka, joining your life with someone, meeting the groom with the bride, the fun of the young, red roses, red, the groom in a beautiful suit, music, show, table and chair, feast 1; 200 + 43 + 3 + 12

200 + 43 + 3 + 12, where the first digit (200) is the total number of reactions, the second (43) is the number of different types of reactions, the third (3) is the number of failures, and the fourth (12) is the number of single responses.

As can be seen from the results of the experiment, the word *tui* is associated in the minds of men and women primarily with the concept of a holiday.

The word *tui* is often associated with the concepts of marriage, transmitted through such words and phrases as *the union of two happy people, two hearts* etc. and a feast – *feast of two loving people, a feast about getting married* and so on.

The concept of *a new life* is found both in men and women in the fourth place in terms of the number of answers to the first question. However, the word-reaction *marry* is more among the answers of men than women, but *nikah* (nikah is a wedding

ceremony of Muslims like a Christian wedding) is more in women (in men only in 10 place).

We notice, that women who perceive the wedding as *happiness, joy, love, music, flowers*, more, but more men understand by this word *money and troubles*. We can conclude that for women, the wedding is *a more romantic, emotional-spiritual phenomenon* than for men. Also, only women have the answer "*Tui – min ak kulmekten*" (a wedding is me in a white dress) and a large number of associate *white wedding dress* speaks about a more personal, intimate perception of this word.

Reaction 2 – answers for the question "*What weddings can be?*" The results of the mass associative experiment showed that in the world view of both women and men, the stereotypical associate of the word *tui* is *a wedding ceremony, a ritual of marriage* (about 78%), which the respondents "lied" with words and phrases like *altyn tui* (a golden wedding), *brilliant tui* (a diamond wedding), *kizil tui* (a red wedding), *rus tuye* (Russian wedding) etc.

Answers among men

Golden 17; silver 12; red 11; *bebi tuye / synnut tue* (literal wedding of a baby, wedding for circumcision) *yashlek tuye* (literal wedding of youth) / *ozaty tuye* (literally a funeral wedding) / three weddings of life 10; Greek wedding / Jewish wedding / Egyptian wedding / Russian wedding around the table / Tatar wedding / Turkish wedding / Buddhist wedding / Christian wedding / wedding of different countries of the world 9; Muslim wedding / *halel tui* (literally wedding without haram), *oy tuye* (literally wedding of house) 6; diamond, *nikah tue*, wooden 4; a bronze, a glass 2; *baka tuye* (literally wedding frogs), Bridal wedding, a berry wedding, a silk, a paper, an iron, *ynish ruye* (a literally wedding of a harvest), a porcelain, *hezmat tue* (literally a wedding of labor), *shaytan tue* (literal wedding line) 1; 100 + 40 + 3 + 10

Answers among women

Golden 20; silver 17; red 16; *Saban tuye* 15; diamond, *oy tuye* 14; *nikah tuye* 13; *calico* 12; three weddings a person / *babi tuye / yaushler tuye / songy tui* (literally the dying wedding) 11; anniversary 9; paper 8; wooden 7; Russian wedding / Tatar wedding / wedding of different peoples 6; white, Muslim wedding, glass 4; crystal, a wedding for the elderly 3; a marriage 2; a wedding in the groom, a silk, an oak, a ritual, a bride's, *mashina tuye* (literally a wedding for cars), a pearl, a mini wedding – only with parents, a flower wedding, *synnut tuye*, the single wedding, *ynish tuye* (literally the wedding of the harvest), the porcelain, *hezmet tuye* (literally the wedding of labor), the Christian wedding in the church, *et tuye* (literally the dog's wedding), the green 1; 200 + 42 + 2 + 16

It should be emphasized that among the associates a large number are occupied by "calendar weddings", celebrating the anniversaries of weddings, like *a golden wedding, diamond wedding, a bronze wedding, a glass wedding, a silk wedding*, etc., which came into use by the end of the 19th century. Such frequency use indicates their widespread distribution at the present time.

In the minds of men and women, the word *tui* is also associated with the concept of *a ceremonial event*, represented by the phrases *Saban tuye* (annual folk festival of the end of the spring field works of the Turkic peoples) and *oy tue* (literally wedding of house).

An equal number of expressions *three weddings of life, bebi tuye* (literal wedding of a baby), *yashlek tuye* (literal wedding of youth) *ozaty tuye* (literally a funeral wedding), *songy tui* (literally dying wedding) speak about the same association with the concept of the *three weddings of life* typical for the Turkic peoples – *bebi tuye, yashlek tuye, soggy tui*.

In the figurative sense of the token, which is transmitted through such phrases as a *shaytan tuye* (literal wedding line), *baka tuye* (literally wedding frogs) there are no significant differences between the respondents on the basis of gender.

Response 3. Most of the answers in this category of respondents to the question "What kind wedding is?" contain the words *cheerful* (1 place), *playful* (2 place), *beautiful* (3 place), *big* (4 and 5 places), *joyful* (4 and 6 Places), *unforgettable* (5th and 10th places), *with dances and dances, noisy* (7th and 9th places), etc. with a positive connotation. The main meaning of these words boils down to the concepts of cheerful, beautiful, playful manner, which speaks of the dominant emotional and entertaining trait and the aesthetically and ethically positive character of the connotation of the word *tui* in the minds of Tatar men and women.

Answers among men

Merry 14; playful 12; beautiful 7; joyful 6; large 5; gloomy 4; class, rich, with dances and dances, in abundance 3; small 2; modest, for a whole week, for two days, who as can, crowded, with many relatives, noisy, different, white, pre-cooked, without vodka, open, festive, happy, one-day, may not be memorable, religious, drunk, with congratulations, desired, lovingly, clambering, ritual, according to calculation, excellent, solemn, traditional, Calm, with resentment, without resentment, the best one, poor 1; 100 + 43 + 7 + 31.

Answers among women

Merry 51; playful 14; beautiful 13; large 10; unforgettable / memorable 9; joyful 8; noisy 7; small 5; with troubles at the end / sad / ugly, with songs and dances / with games 4; rich, happy, crowded, solemn, class 3; simple, uncool, with games and laughter, festive, very long, very light, bread-solo, ceremonial, memorable, with guests, busy, original, sensible, surrounded by relatives and friends, traditional 2; white, amazing, someone who, with a groom and a woman, wants, with joyful clapping, with love, compulsion, sad, blissful, with a toast, with congratulations, calm, strengthening family relations, ill-considered, with a bride in the center, with a grudge, flowers, with garmanist 1; 200 + 54 + 7 + 19

Negative assessment is represented by words *laborious, may not be, drunk, small, sad, compulsive, sad, calculated, thoughtless, poor* is only 9.6% with 90.4% positive among men, 7.2% with 92.8% positive – in women.

Reaction 4. The positive connotation and entertaining character of the lexeme wedding in the minds of Tatar men and women can also be observed in the words-responses-signs, which are the answer to the question "What do people do during the wedding?"

Answers among men

Have fun 17; congratulate 12; celebrate 11; eat 10; dance, sing, drink 6; kissing 5; play, make friends, communicate / chat cheerfully, marry, have a rest 2; give advice, unite loving hearts, rejoice, spend money, become happy, give gifts, praise the bride and groom, connect fates, give ransom, laugh, perform a wedding ceremony, say toasts, relatives and friends gather, feast, rustle; 100 + 30 + 2 + 15

Answers among women

Wish happiness / congratulate / say toasts 43; have fun 42; sing / dance 24; celebrate 18; eat / and drink, play 13; give memorable gifts 8; go to the registry office, become relatives, conversing 5; feasting, loving hearts join together, drink 2; kiss, change rings, redeem the bride, read *nikah*, marry, have a rest, grow tired, love each other, all friends gather, give advice, have fun, has fun as can, bless, check the young, raise a glass for the young 1; 200 + 35 + 3 + 15

Almost all words, except for *spending money, get tired and drink* (6.6% among men's responses and 1.2% among women), have a positive coloring, which once again emphasizes the emotional and entertaining nature of the *Tui* concept.

In our opinion it is interesting, that among women there are more such answers as *dancing, singing, congratulating, playing*, and for men – *talking, eating, celebrating, gathering friends, giving advice, having fun, drinking, resting*. This indicates that playful manners are important for women, that for them *tui* is an active rest, and for men it is passive.

Reaction 5. The equal amount of the answer to the question "*Wedding cannot be without?*" emphasizes that in the world view of Tatar men and women the main participants in the *tui* are the bride and groom.

Answers among men

The groom and the bride 35; toastmaster 12; the bride 8; offense 6; vodka / alcohol 5; the groom 4; loving hearts, guests, rings, relatives, bread with salt, matchmakers, music, nikah, witnesses 2; parents, a harmony, memorable gifts, entertainment, love, an operator, reason, a second half, women 1; 100 + 27 + 3 + 9

Answers among women

The bride and groom / the happy couples / lovers / the newlyweds 78; offense 18; guests 12; parents 9; toastmaster 8; relatives / witnesses 7; a rich table / feast 6; a song, without people 5; wedding rings 4; a white dress, wine / drink, joy, gifts 3; dancing, old friends, bread with salt, a groom, congratulations, nihach, reason, games / playful manner, chak-chak (a piece of dough with honey, belonging to the kitchen of the Turkic peoples) 2; money, the consent of God, one responsible person, a second half, drunks, a goose, matchmakers, a suit, matchmaking, bride theft, love, a mullah, a hub, flowers 1; 200 + 45 + 2 + 14

In second place in terms of the number of responses among men is an associate *without a toastmaster*, among women – *without resentment*. This presence of answers suggests a more emotional perception of women *tui*. And for men about the entertaining nature of the wedding, in addition, we can conclude that they prefer that someone entertained them.

It should be emphasized that a greater number of reactions *without a bride* than *without a groom* in the category of respondents, also presence of answers *without women* only in men, and in women – *without the bride's wedding, without bride stealing*, indicate the dominant role of women in understanding the word *tui*.

The frequency of using such words and phrases as *without parents, without relatives* indicates the importance of family relations, and *without bread and salt, without guests, without a feast* – on hospitality in the minds of men and women in the understanding of this lexeme.

3 Conclusions

We can conclude that in the Tatar women's paradigm wedding is a very cheerful, colorful, interesting, romantic, emotionally entertaining, hospitable holiday, a solemn event, in particular, a marriage ceremony, the main participants of which are the bride and groom, where they congratulate the newlyweds, have fun, sing and dance, strengthen family relationships, but sometimes resent. And in the men's paradigm *tui* is a very cheerful, colorful, interesting, entertaining holiday, a solemn event, namely the marriage ceremony, the main participants of which are the bride and groom, where they have fun, congratulate the newlyweds, celebrate and strengthen family relations.

4 Discussion

Thus, gender analysis of associates to the word-stimulus *tui* allows revealing the associative meaning of the concept. At first glance, there are no significant gender characteristics, but it cannot be denied that for women, wedding is more romantic, assuming a superiority in emotional and spiritual load, playful manners are important for them, wedding is an active rest, for men – it is passive, they prefer to observe from the side.

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