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

1 FANUZA H. GABDRAKHMANOVA, 2 RAUSHANIYA S. NURMUKHAMETOV, 3 MADINA R. SATTAROVA, 4 TYNSHYTYK N. YERMEKOVA

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 tu (wedding), we revealed the gender specifics of the associative-verb network of the "Tui" field. Quantitative data processing revealed signs of the gender specificity of the device of the associative-verb network as one of the levels of linguistic consciousness. Qualitative analysis of associative reactions allowed more fully and accurately determine the connotation burden, 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 tu is defined as positive and tu 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-tu 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. Mauthner (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-verb 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 directional analysis.
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 hulmektom” (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 alyn tui (a golden wedding), brillant 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 / sunft tuye (literal wedding of a baby, wedding for circumcision) yashlek tuye (literal wedding of youth) / oazy 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, yosh tuye (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 tue 13; calico 12; three weddings a person / baby tuye / yashtal 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, the single wedding, yish tuye (literally the wedding of the harvest), the porcelain, hezmat tue (literally the wedding of labor), the Christian wedding in the church, et tuye (literally the dog's wedding), the green 1; 200 + 54 + 7 + 31

In the figurative sense of the token, which is transmitted through such phrases as a shavyan 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 random, 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, nikah, 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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**References**


