

Studying Gender in Azary Proverb from the Viewpoint of Sociolinguistics

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ABSTRACT— Language is a social phenomenon and a model for the structure of society. People not only use the language to communicate their thoughts and feelings to the addressees, but also they use it in such a way that they can describe their relations with each other in a good manner and give identity to themselves (Fasold, 1990). Languages have always been impressed with the community and social indicators. Therefore, we always see the differences within a linguistic community. Factors such as gender, age, education, social class and status, determine the type of language used in the community. From the mid-seventies, linguists understood about the variables in languages that have been studied in different social situations. Among these variables, gender was considered as the main variable in spoken language analysis – which is of greater diversity than that of written language. Gender-related differences are the fundamental issues of human life; and no wonder if they show their own impacts in languages as well. In order to investigate the effectiveness of gender on language, proverbs are of special importance. Existence of negative views in a society towards the individual shows itself in different dimensions of cultural heritage of that community in different ways; and proverbs as one of the aspects of culture of a society can reflect this phenomenon in themselves. Considering the mentioned things about effectiveness of language by gender; this research studies the gender in Azerbaijani proverbs from the perspective of Sociolinguistics.

KEYWORDS: *gender; sociolinguistics; proverb; gender - related clichés*

Introduction

The study and description of language which is the main subject of linguistics, should take place in its social context and because of social characteristics of the language it isn't possible to study it thoroughly without taking different social variables into consideration. One of these important factors that cause linguistic diversity to be created is the social factor of "gender". In the field of sociology of language, the impact of this factor on linguistic behavior of individuals is interesting.

Due to the emergence of linguistics, most languages in the world have been studied. These studies have revealed common characteristics among a group of languages and based on it the idea of introducing the languages in the form of language family has been formed. Turkish is the most prominent member of Altaic languages family. Since Azari Turkish is the ancient language of the people of Azerbaijan and using this language has a major role in identity building, so proverbs that are used in this language can affect the identity and future lives of Azerbaijani people.

In order to determine the portrait of men and women and their position in Azerbaijani proverbs, the present research studies Azerbaijani proverbs in terms of language and gender. Therefore, in this research tones and languages used in proverbs are studied; and in this way, attitudes and viewpoints of Azary speaking society are made clear in relation to the gender and gender - related clichés.

Questions that arise in this paper are as follows:

1. Is there any gender - related discrimination in Azerbaijani proverbs?
2. How is the gender - related content in Azerbaijani proverbs?

Discussion and Review

In these modern days, considering the different as well as equal roles that are defined for women and men, gender - related inequalities are unfair while in practice and in some areas both of them display and offer equal abilities. The incidence of gender - related proverbs affects girls' acceptance in society and this might become so internal in them that they lose the possibility of their self-confidence and self-reliance forever. Gender discrimination towards the women and girls in many nations is so large that the girls from their childhood are accustomed to their own invisibility or low visibility and cannot generalize the "I" to "We" in national

native subcultures. So they always believe themselves debased, humiliated, outcast and secluded. Therefore, according to the proverbs and stories that originate from a nation's history it is possible to study the problem in depth and to prevent its continuity overtime. In this study Azerbaijani proverbs are reviewed in terms of language and gender for the purpose of determining the aspects of women and men and their positions in these proverbs. Thus, the present article studies the tone and language used in proverbs and in this way, attitudes and viewpoints of Azeri speaking society concerning the gender and gender related clichés will be identified. Method used in the research is descriptive, content analysis type and quantitative. Statistical universe of the research consists of written Azerbaijani proverbs in relation to the gender. In the present research, data gathering takes place through referring to the books containing the considered Azerbaijani proverbs, gathered data is shown in the form of tables and then, the questions of the research are studied according to the relations among the classified information.

1. "Gender", concepts and the relating terminology

The words sex and gender are generally used as the synonyms. This synonymy is generally delusive. Therefore one should differentiate between these expressions. Sometimes, sex implies the biological differences between men and women and in other times it implies the sex - related behaviors. In 1979, the social scientist Unger necessitate using the word "sex" only when biological differences were emphasized. He proposed to use the word "gender" when we emphasize on social, cultural, and psychological differences because it indicates the characteristics, norms, clichés, and roles of men and women. Being a man or a woman is among the labeled affairs and it is a part of our cultural beliefs. Although some people think that men and women have the natural specific genes, gender is formed in people's thoughts and culture (Lorber: 1994). Gender – like the grammatical sex –implies that we deal with a culture and not merely a natural phenomenon". Since the emergence of the coherent feminist theory i.e. 1980s, gender has become as an important variable in humanities and social sciences and seeing the world from the perspective of female sex and producing the knowledge concerning the women has gained special significance. The important point is that we distinguish among the natural, grammatical and social genders. Natural gender is basically biologically differe between males and females. On the other hand, grammatical gender in some languages is basic classification in the two classes of females and males (Spanish, French, Arabic ...), and / or three grammatical classes of males, females and neutrals (Russian, German,). In order to refer to whatever exists in each one of these classes, those categories are used for labeling that classes. In other words, gender in these languages has become grammatical; and some languages have not made the sex category as grammatical; such as Turkish. Natural, grammatical and social genders are not different from each other and one can find a logical base and foundation in the other two cases for grammatical gender, however, in any case sometimes in the classification of grammatical gender some cases are observed (such as putting "book libro" in the grammatical class of male in Spanish or a little girl in German in neutral grammatical class) that have nothing to do with the natural foundation. However, sometimes in classification of grammatical gender some cases are observed (such as considering the "book" in male's grammatical class in Spanish, or little girl in neutral grammatical class) that aren't apparently relevant to their natural foundations. Social gender that seems to be considered by language gender experts include some cases such as: differences in language use by the two sexes (males and females), differences between the subject and style of those two, difference in coding that takes place by the two sexes in their own languages, linguistic element and the speaker's sex, and ... and its relation with Sociological issues such as social class of the man and woman, social differences between men and women, formation of communication process and gender-related differences, inequality rate between men and women and sex-related cultural differences. All of the above mentioned cases can be found in language with different dimensions. Most feminists accept gender-related differences in language (both differences in language use and differences related to reflection in the language), however, their reports on differences are different from those of other linguists. Feminist research on gender-related differences in languages can be summarized in the three theories of deficit, dominance, and difference. Lakoff, R. is the main representative of deficit theory. He examines the linguistic differences in two aspects: the language used by women; and gender nature of the language. Cameron (1990) believes that in most languages there is some kind of semantically hidden rules according to which men and women are considered as positive and negative, respectively. It is as if the language has some kind of chauvinism hidden in it. Among the comparative words in English languages, there are some cases in which a word is special to the men and its counter word is special to the women. But the womanly word or ingredient evokes the implication which is completely different from its manly pair. Some of the mentioned cases are as follows:

Mr. / Mrs.

Mr. President / Mrs. President

Womanly /manly

Concerning the first pair it can be said that the word (Mrs) bears both meanings, its main meaning and the sex-related load. However, this is not the case concerning the word (Mr.). In relation to the second pair also evoked and implicit meanings of Madam President is (Manager of a corruption house), while the word Chief implies credibility and respect for the responsible manager of a place and it is credible and respectable for men. Concerning the third example, descriptions about the mentioned meanings in the second section well clarify the issue. In any culture based on the attitudes governing that culture towards the men and women, this research has studied and described their mental and behavioral moods in the forms of proverbs, stories and fairy tales, lullabies, folk songs, etc. Proverbs are an integral part of every culture and they can be found in almost every language. Sometimes the range of these proverbs are beyond the scope of the language of a country and they are shared among different nations and, although they are different in terms of the phrases, they express one purpose in the meaning and concept. Some of these proverbs bear gender-related bias with themselves and somehow they represent their gender-relatedness. If we consider these proverbs as the mirrors of the culture of the communities, and think about them, we will be able to better understand public perceptions towards the women. Gender-related looking towards human beings and undermining the status of women can be seen in many cultures and among the different ethnic groups and nations. Review of general culture, especially proverbs, sometimes shows unacceptable and unfair

judgments about women. Studying the etymologies and review of the proverbs can reveal the realities (Hoseinzadeh and Basiri, 2009).

2. Thematic classification of proverbs in gender impression

There are different classifications concerning the gender and here we mention two groups of them. The first classification of the proverbs that are proportional with gender, are based on human characteristics in which one can seek for outward, and sex-related features and economic and intellectual factors in this field. The second classification is based on human needs that Mazelohas referred to them. These needs include physical needs (sex - related, food, clothing, etc.), the need for social security, the need for social interaction and the need for love. These two classifications have many things in common and in this paper, considering both of them, the following indicators will be discussed: Outward, sex-related, economic and intellectual features (education level, literacy and awareness). Many of the proverbs due to the outer shape and the status of the women's face and body, have considered her beautiful face as the most important feature and the best aspect of the women, and no attention has been paid for her morality, thought and mental ability; and this is while the men's ugly face is not taken into consideration, however, the woman's ugly face is equal to her worthlessness and her ugly face causes inattention to her. In many proverbs, beautifulness of the women is for pleasure, relaxation and happiness of the men. Another indicator is sex-related characteristics. Among some nations, sex-related satisfies because of more adherence to traditions and religious constraints are done in the framework of marriage and common life; and according to the community norms the men and women are generally in the positions of applicants and accountable, respectively. Expressing the sex-related needs by the women is considered unreal. Therefore, despite the fact than sex-related need is a biological and common need between men and women in proverbs, the men have considered themselves in need of the women (Kalhor, 2002)

Methodology

The present research is a description about the type of content analysis and it is in the qualitative form. In order to research about the relationship and of the two gender-related distributions comparative content analysis method is used according to which encoding the contents is mostly based on the presence or lack of a certain characteristics in the proverbs that are studied. Coding process will include the selection of analysis units, counting and categorizing the characteristics according to the similarities. These categories are discussed in several issues. Then, according to the relationship among the categorized data the questions of the research will be answered.

1. Statistical universe and sample population

Statistical universe of this research is gender related written Azerbaijani proverbs that include 70 proverbs and the book "Proverbs in Turkish" by Aliasghar Mojtahedi (1989), "Remarks of Fathers" by Qodsi (1980), Hoseinzadeh (2008), and Shahmarsi (2009) and "Proverbs" by Vafaei (2006), which have been studied as the main body.

2. The research sample

Based on the general formula for determining the sample size, statistical sample in this research was estimated to be 60 proverbs; and these samples will be analyzed. Sampling method in this research has been purposive stratified random method. According to this method, the researcher analyzes the proverbs relevant to the research topic i.e. gender-related ones as statistical samples. Since the purpose of the researcher is studying the proverbs related to the both sexes, sample size in both classes are placed in equal proportions; and the samples are selected through simple random sampling from the statistical community. The method used by the researcher for sampling was random method. Since the researcher intends to study the proverbs in relation to the two sexes, sample size in each one of the two classes were placed in equal proportions and then, for the purpose that all of these samples have equal chances for being selected, simple probability sampling method – which is considered as one of the random sampling methods – was used. In this method, a numeric code was assigned to each one of the samples relating to each class and then, those codes were recorded on cardboards, were dumped into bags, and after the stirring we randomly brought them out of the bags. Lottery results consisted of 30 proverbs for each class that were studied as samples. Samples that have been studies - just like the other samples that didn't get a chance to be selected – were gender related proverbs.

3. Analysis of Proverbs

In this section we analyze the gender-related Azerbaijani proverbs about the two sexes (male and female). To ensure accurate concepts, for each proverb we consulted several people and all of them offered similar answers.

3.1. Analysis of gender-related proverbs about the women

1. *Xalam bildi, aləm bildi.* (Mojtahedi, 1989)

If my aunt knows, the entire world will know.

In this Azerbaijani proverb, spreading rumors by women and lack of secrecy in women have been blamed. Spreading rumors and lack of secrecy in women are among the other negative characteristics of women that have been referred to in this Azerbaijani proverb.

Bacı bacı olsun, dərd çox, vaxt yox. (Mojtahedi, 1989)

Oh, my sister, may I be sacrificed for you. The problems are more, but there is no time (to tell each other about)

In this proverb talkativeness of the women has been referred to.

2. *Qarının sözü qış gecəsi qurtarmaz.* (Qods, 1980)

The old woman's speaking doesn't come to the end at winter nights.

Again another proverb with this implication emphasizes the talkativeness of the women.

4. Daşdan çörək çıxart getit ver Nürcahan yesin, dindirende yaman desin. (Shahmarsı, 2009)

Bring out the bread out of the stone; give it to NourJahan to eat. Let him curse you whenever you want to speak to him. Eating aliment through other people's labor and avoiding to do helpful tasks and also swearing and bad language are among the other characteristics that are attributed to the women.

5. Aralıq atı, kör Fatı. (Mojtahedi, 1989)

Wanderer Fatı is like a stray horse.

This proverb refers to the carelessness and misplaced footwork of the women.

6. Hanı bizə ki gelmür. (Vafae, 2006)

That's not the case. She doesn't come to our house.

In this proverb carelessness and misplaced footwork of the women have been blamed.

7. Galın oynaya bilmür, deyir otaq aırıdır. (Mojtahedi, 1989)

The bride cannot dance; and says the shape of the room is uneven.

In this proverb woman is a defective creature. But she provides improper and misplaced excuses for other things without paying attention to her own defect and to try forelimination of her own problem.

8. Arvad ev yapar, arvad ev yıxar. (Shahmarsı, 2009)

Some women build the houses; some other women destroy the houses.

This proverb expresses that some women have positive characteristics and some other negative ones. These very two factors can be the causes of happiness or misery of the man.

9. Qız evində töydür, oğlan evində xəbar yox. (Mojtahedi, 1989)

There is wedding party at the household of the bride; there isn't any news (in this regard) at the household of the bridegroom.

This proverb refers to the hurriedness and preemption of the woman compared with the man in marriage issue. This shows the importance of marriage for women compared with the men; and also recommendation to marry at an early ages in proverbs confirms this issue; Thus, being single was considered as a threat for girls because as it was mentioned earlier marriage has an important role in forming the identity of women.

10. Ananı qızdan eyleir bir qırağı çattaq əbbası. (Mojtahedi, 1989)

A broken edge one-Abbasi coin (a coin used in Shah Abbas era in Iran) separates the mother from her daughter

In this proverb women's greed towards the worldly wealth has been damned comp because in order to gain his/her aim a greedy person even leaves aside the social considerations.

11. Arvad bəladı, Allah heç evi bəlasız eləməsin. (Qods, 1980)

The woman is disaster. Oh, God, not let any home to be without disaster.

This is a proverb that although contains positive meaning and refers to the taste, housekeeping and necessity of women at home in order to provide intimacy to the family hearth, at the same time it refers to them as disasters.

12. Arvad sözünə baxan, arvaddan da əskik olar. (Qods, 1980)

He who accepts women's speech, he is himself less worthy than them.

This proverb puts the blame on consultation and collaboration with women.

13. Dörd arvadin əğlı bir qərə toyüq əqlicə olmaz. (vafaei, 2006)

The sum of the wisdoms of four women does not weigh as much as a single black hen's.

This proverb considers women's consultation and collaboration as the cause of men's failure; and women in it are the symbols of ignorance and are suitable for staying at home.

14. Ər çöldə olsun, çörəgi evdə. (Shahmarsı, 2009)

It is better for husband to be out of the home, but his bread (income) should be returned to the home.

This proverb shows the women as lazy and opportunistic individuals and the richness of their husbands is enough for them.

15. Arvadin esməti, ərin ızəti. (Shahmarsı, 2009)

The innocence of the wife is the sign of the dignity of the husband.

The women are expected to be pious and to preserve their chastity, while during the periods of time the men have violated the privacy of chastity much more than the women. Therefore, if preserving the chastity regardless of the gender had its origin in culture, then, the men must absolutely be blamed more than the women, because the men have always violated it (Kalhor, 2002). But on the contrary, the women have been ordered to piety.

16. Arvadin axır hılləsi ağlamaqdır. (Shahmarsı, 2009)

The last trick of the women is to cry.

In these proverb women's guiles and tricks have been referred and imply that one should not trust them.

17. Arvadin ǧarısı, iki əlli yapışıp. (Hoseinzadeh, 2008)

The old women catch with their two hands.

This means that older women have a great attachment to the world property and they are greedier.

18. Tələsən qız ərə getməz. (Mojtahedi, 1989)

The hasty girl for being married does marry and if she marries she will not experience goodness.

Being hasty and heedless is among the other womanly characteristics and properties; they deal with issues with emotions and without thinking.

19. Qızı doğ, beşikdə boğ. (Mojtahedi, 1989)

Give birth to the girl; throttle her in the cradle.

This proverb has been influenced by Arab folly culture, due to which they considered one's giving birth to girl as a source of shame.

20. Qızın döymün, dızın döyər. (Shahmarsı, 2009)

S/he who doesn't beat her/his daughter, s/he will beat her/his own knees.

This is an irony about the belief that neglecting the girls' education will cause shame and remorse.

21. Işın döşdi arvada, olan günü sal yada. (Hoseinzadeh, 2008)

Whenever you are in need of your wife, then recall your death day.

Inability to solve the problems in your life and women's being devoid of art are among their other characteristics; and women try to cover their faults by hypocrisy.

22. Arvadı pıs olanın, saqqalı tez ağarar. (Mojtahedi, 1989)

The beard of the man, whose wife is not good, will soon turn into white.

This proverb conveys that irritability of the women destroys the freshness and youthfulness of the men.

23. Üç ai mən sənə gələn, üç ai sən mənə gələn, Rəcəb, Şaban, Rəməzan, bu doqquz ai. (Mojtahedi, 1989)

It is three months that I have married you; it is three months that you have married me, plus Rajab, Shaban, Ramadan, Altogether will be nine months!.

In this proverb, the woman archly counts about an issue and pretends her account as a settled one.

24. Bacı, bacı ni istəsə, altına it kücügu qoymaz. (Mojtahedi, 1989)

If a sister loves her sister, she will never put a puppy under her (sister).

In this proverb, a sister has done the task jealously.

25. Qatıra dedilər dədən kındır, dedi nənəm at dır. (Qods, 1980)

Mule was asked about his/her father. H/she told that his/her mother is the horse.

This proverb is said about a person who is not famous regarding her/his fatherhood families and consequently, s/he expresses her/his pride for one of her/his mother's relatives.

26. Qızın oldı, qırmızı dönu çıxart. (Mojtahedi, 1989)

If you gave birth to a daughter, then take your red skirt off.

This proverb has been affected by Arab folly culture, due to which they considered one's giving birth to a girl as a source of shame.

27. Evdə qalanda xırda qız olursan, ərdə gedəndə böyük qız. (Mojtahedi, 1989)

When you are single, you are a little girl; and when you married you are a big girl.

Opportunism is another trait that has been attributed to the women in Azerbaijani proverbs. Opportunistic refers to those who adapt themselves to any circumstances to protect their own interests.

28. Arvadı yalan, eşşəgi palan saxlar. (Vafae, 2006)

To tell a lie, and to use a pack saddle keeps the woman and the donkey health, respectively.

In this proverb, "lie" is like a pack saddle; in order to hide their misdeed, women seek refuge to "lie".

29. Qızı saldıñ beşgə, cəhazın cək eşikə. (Qods, 1980)

(At the first time) when you put girl in the cradle, think about her dowry.

Another important issue is the issue of dowry that is seen in the proverbs and its absence conveys the women's low value. This represents attitude towards the women as if they are goods; based on this attitude, value of the women is equal to the value of her properties.

30. Arvadın fıdı kışını mindi. (Vafae, 2006)

Skillfulness of the woman overcame the man.

In this proverb tricks feature has been attributed to the women and suggests that the women should not be trusted.

3.2. Analysis of gender-related proverbs about the men

1. Ər ağacı, gül ağacı, var taqsırım vur ağacı. (Mojtahedi, 1989)

The wood with which my husband beats me is the flower's branch; if I am guilty, beat me with a stick.

This proverb narrates how to castigate the woman and forcing her into obedience.

2. Ər arvadın tacı dı. (Mojtahedi, 1989)

The husband is the crown of the wife.

Expresses the husband's importance from the view point of woman and emphasizes that the husband for a woman is as important as a crown for her; He causes pride and honor for her; and concerning the women, marriage is of special significance.

3. Kişin sözü bır olar. (Hoseinzadeh, 2008)

The man's word is unique.

Conceptually, this proverb refers to both sexes but apparently again it refers to the male sex. It can be said that wherever our conversations or decisions and talks creat a right for others, so that, changing the conversation and decision or failure to fulfill that promise cause violation of the rights of individuals, then the proverb "The man's word is unique" can be referred to.

4. Pənürü dəri saxlar, arvadı əri. (Mojtahedi, 1989)

Goatskin keeps the cheese away from being decayed; the husband keeps his wife in a safe manner.

This proverb directly shows cultural clichés about men and masculinities.

5. İki arvadlı kişi, məsciddə yatar. (Vafae, 2006)

The man with two wives sleeps in the mosque.

Polygamy is another issue that some families are involved with it. Men who for whatever reason, choose the second wife, encounter some problems. In addition to problems and disputes that occur between two rivals some, other disturbances are also created in the affairs of life, and the man himself becomes entangled in the most of the arisen problems.

6. *Ər atanı el atar, ər dutanı el dutar.* (Shahmarsı, 2009)

The wife who has been abandoned by her husband is abandoned by the relatives; the wife who is taken care for by her husband is being cared for by the relatives. In a family if the wife loses her importance and existence in the views of her husband, other people won't also accept her. Because the importance and social status of the woman is related to being at service of the man of family.

7. *Oğul düşmən çərəsi.* (Hoseinzadeh, 2008)

The son is as a scapegoat against the enemy.

Throughout the history, due to the show of force and thirst for power of clan and tribe around and expanding their own territory, human societies, had their greedy eyes fixed on the others' territories. Regarding the arm strength, men were of special importance compared with the women; and against the enemy they acted as shields for disasters.

8. *Geyratlı kışı balaya düşər.* (Qods, 1980)

Courageous men experience disaster.

Ability for solving the problems in one's life and artistic concept of the men are considered as other features of men's personalities and these presents them prominent in society; and women don't have these features.

9. *İş igittər başına gələr.* (Qods, 1980)

Gentleman is affected by disaster.

Being able to solve the problems in one's life and artistic concept of the men are considered as other features of men's personalities and these presents them prominent in society; and women don't have these features.

10. *Güyurluq kışının görkəmidur.* (Qods, 1980)

Courageous is a sign of manhood.

Such an application may create this notion for language users that apparently courage and bravery are among the men's features and women lack them.

11. *Sır saxlamaq ərliqdir.* (Vafae, 2006)

Privacy is a reason for masculinity.

This proverb refers to both sexes but apparently it again refers to the male sex and creates the mentality to the language users that the men are not tattlers and privacy is a sign of masculinity, instead the women are not confidential.

12. *Kışi töyürdüyü yalamaz.* (Mojtahedi, 1989)

The man does not lick his own spit.

Men act as they have promised and their promises are alive. Usually, when we hear about or observe perfidiousness and violation of someone, we cite this proverb. This proverb also conceptually refers to the both sexes however apparently it again denotes the male sex.

13. *Ər evi, ədab evi.* (Mojtahedi, 1989)

The husband's home is the home of politeness.

One of the important factors in the process of formation of personality in women is marriage; and the men in their very first confrontation, play important roles in shaping the personalities of women. The above proverb also shows dominance of men over women and somehow the violence against women; and men can even have physical encounters for the purpose of training the women.

14. *Əvəzin bədal adlı ağılı olmaz.* (Hoseinzadeh, 2008)

Change will have a son named Exchange.

This implies that ethically, the son behaves as his father does.

15. *Əl tutmaq Əlidən qalıb.* (Mojtahedi, 1989)

Helping other people is Ali (A)'s manner.

This Turkish proverb about the kindness and being at other people's service somehow refers to intimacy, empathy and assistance.

**16. *Yeri yeri naşı oğlan çarvadarın başı oğlan
Bıçın bıçmaq yaraşmır gül xəlvərin başı oğlan*** (Shahmarsı, 2009)

Go away go away the unskilled boy

You who are the head of the carter

You cannot reap the farm

Come and move your load.

This proverb is about the individuals who take steps to do the tasks that cannot afford to deal with them.

17. *Başı börtklü, ləçəklini yıxar.* (Vafae, 2006)

The one with a hat (a man) on his head appeases the one with a scarf (a woman).

This proverb is used to show the importance of kindness towards relatives and the brother's duty towards his sister and mother.

18. *Oğul qızıl üzükdi, hər barmağa gərməz.* (Mojtahedi, 1989)

The son is golden ring; it doesn't fit to any finger. Comparing the girl and boy in family, superiority of the boy compared with the girl for father and mother and family members becomes clear in this proverb. In importance of the boy they have told that not every one gains this blessing; and every woman who gives birth to a boy is proud before her husband and relatives.

19. *Atalar sözü, sözlərin gözü.* (Qods, 1980)

Remarks of ancestors are the noblest of the talks.

In this proverb we see that the language clears sexism in another form and plays an important role in lowering the value of the women and enhancing the value of the men.

20. Qonşının oğlunan çırağ yanmaz. (Mojtahedi, 1989)

One's light doesn't turn on by the son of the neighbor..

This proverb is used in lack of confidence towards the neighbors's and foreigners' sons.

21. Ağrılıq kışının ləngəridur. (Qods, 1980)

Sobriety is the anchor of the man.

In this proverb, specialities and dignity and far-sightedness of the men have been referred to; and this indicates that the men are not hasty and unlike the women, they do not emotionally and without thinking encounter the problems.

22. İgit əmək itirməz. (Mojtahedi, 1989)

Gentleman does not forget other people's goodness.

In Turkish, "Egit" mens gentleman and in the tradition of Turkish speaking communities, gentlemen are not traitors.

23. Taleon qəzda sına, ögülda qızda sına. (Shahmarsı, 2009)

Test your luck in a walnut; test it in your son and your daughter..

This proverb shows the order of positions of the boys and girls and also somehow the discrimination between them.

24. Yaxşıluğa yaxşıluq hər kışının işidir, yamanluğa yaxşıluq nər kışının işidir. (Shahmarsı, 2009)

Being good against other's goodness is the habit of everyone; being good against the bad behaviors of others is the habit of good people.

25. Gəç igit daisına çəkər. (Mojtahedi, 1989)

A young boy takes after his uncle. (becomes similar to).

Generosity is male-specific attribute and in the tradition of the Turkish speaking people, gentleman cannot be a traitor.

26. Ər gəzancın tək yeməz. (Vafae, 2006)

The man (husband) doesn't eat by himself what he has gained. This means that the man economically works for subsistence; and all income and expenditure of the family is responsibility of the men because The man is in charge of managing the household and is responsible for other family members, while this is not true in case of the women.

27. Atalar sözü hekmətdir. (Qods, 1980)

Sayings of ancestors are wisdom .

In this proverb we see that language makes the sexualism clear in another form and plays an important role in lowering the value of women and venerating the men.

28. Hər dədəsinin gözün çıxartan kör öglü gılmaz. (Mojtahedi, 1989)

Not everyone who makes his father blind can be called Koroghlu !.

Koroghlu is one of the historical features of Azerbaijan that has taken a legendary form to itself. His courage and heroism in Azerbaijan, is considered as the model and Sample of courage and struggle.

29. Kışı sözü üzə deyir. (Qods, 1980)

The man says his words face to face.

It means that speaking face to face is a sign of masculinity and chivalry and gentleman doesn't speak about someone in his/her absence. This proverb also conceptually refers to the both sexes but apparently again it implies male sex and creates this mentality that the women spoke about other persons in their absences.

30. Üşəğ atasından güclüsünü bilməz. (Shahmarsı, 2009)

The child knows his/her father the strongest one.

Children think that their fathers can physically do the tasks that the women can hardly perform them or, they are not able to them at all. Being a man has been considered some kind of violence and cruelty and apathy and fighting and shouting and oppression and prejudice and stubbornness and authority.

Data analysis

In this study, firstly gathered data is encoded, classified and shown in the forms of tables and diagrams (Descriptive Statistics). Then each group of the data is placed in one category according to the similarities. Then, regarding the relationship among the classified data the research questions are studied. Finally, the researcher discusses and interprets the results according to the obtained statistical ones (results).

The first question of the research

Is there any gender-related discrimination in Azerbaijani proverbs?

Figures in table 1 indicate that the highest percentage has been specified to the category of hypocrisy (10 percent) and the lowest percentage i.e. 3.33% to the categories of activeness, lack of confidentiality, weakness and lack of ability, being sinister, considering the woman as goods, excuse-making, chastity, pride and honor, educational role and jealousy. It is noteworthy that in proverbs about the women in relation to the categories of incompetence, superiority, assistance and empathy, generosity, responsibility, loyalty, power and authority, independence, good promise, courage and bravery, distrust, far-sightedness, the secrecy and mood no frequency has been observed. Figures in table 2 are indicatives of the fact that the highest percentage is that of superiority (20%) and the lowest percentage is those of the categories of mood, incompetence, lack of trust, confidentiality and foresight, support and empathy and inferiority.

Table1. Frequency and Percentage of Gender - related Clichés or formed Imaginations in Relation to the Women in Azerbaijani Proverbs

Categories	Female	
	Frequency	Percentage
Activeness	1	3.33
Helplessness	2	6.66
Lack of knowledge	2	6.66
Greed and cupidity	2	6.66
Expediency	2	6.66
Lack of trustworthiness	1	3.33
Weakness and lack of ability	1	3.33
Crankiness	2	6.66
Prudery and hypocrisy	3	10
Ominousness	1	3.33
Talkativeness	2	6.66
Considering the women as if they are goods	1	3.33
Carelessness	2	6.66
Testiness	1	3.33
Being hasty	2	6.66
Falsity	1	3.33
Purity	1	3.33
Educational role	1	3.33
Proud and glory	1	3.33
Jealousy	1	3.33
Whole number	30	100

Table 2. Frequency and Percentage of Gender - related Clichés or formed Imaginations in Relation to the Men in Azerbaijani Proverbs

Categories	Men	
	frequency	Percentage
Inefficiency	1	3.33
Superiority	2	6.66
Helplessness	2	6.66
Assistance and intimacy	2	6.66
Prudence	2	6.66
Manliness	1	3.33
Willingness to accept responsibility	1	3.33
Trustworthiness	2	6.66
Strength and power	3	10
Temper and mood	1	3.33
Being faithful to one's promise	2	6.66
Courage and bravery	1	3.33
Lack of trust	2	6.66
Educational role	1	3.33
Whole number	30	100

The Second Question of the Research

How is the content of gender-related issues in Azerbaijani proverbs?

According to the tables 3 and 4 concerning the analysis of contents of gender-related proverbs about the women and men in regard with value load, and also according to table 5 concerning the frequency and percentage of value load in gender-related proverbs, from among 60 proverbs about the two sexes (male and female), 25 ones have positive views towards the men and 3 ones negative views towards them, and 2 of the proverbs are neutral in relation to the value load. One proverb has positive view towards the women and 27 ones negative views and two ones are neutral regarding the value load.

Table (3): Analysis of gender-related Proverbs about the women from the view point of value-load

No.	Proverbs	Value Load		
		positive	negative	Neutral
1	<i>Xalam bildi, aləm bildi</i> If my aunt knew, The entire world will know.		√	
2	<i>Bacı bacı olsun, dərd çox, vaxt yox.</i> Oh, my sister, may I be sacrificed for you. The pain is more. But there is no time (to tell each other about)		√	
3	<i>Qarının sözü qış gecəsi qurtarmaz</i> The old woman's speaking doesn't come to the end at winter night.		√	
4	<i>Daşdan çörək çıxart getir ver Nürcahan yesin, dindirəndə yaman desin</i> Bring out the bread out of the stone; give it to NourJahan to eat. Let him curse you whenever you want to spoke to him.		√	
5	<i>Aralıq atı, kör Fati</i> Wanderer Fati is like a stray horse.		√	
6	<i>Hanı bizə ki gəlmir</i> That's not the case. She doesn't come to our house.		√	
7	<i>Galın oynaya bilmir, deyir otaq ərirdir.</i> The bride cannot dance; and says the shape of the room is uneven.		√	
8	<i>Arvad ev yapar, arvad ev yıxar</i> The woman builds the home. The woman destroys the home.			√
9	<i>Qız evində töyüdür, oğlan evində xəbar yox.</i> There is wedding party at the household of the bride; there isn't any news (in this regard at the household of the bridegroom).		√	
10	<i>Anamı qızdan cəyir bir qırağı çatmaq əbbasi.</i> A broken edge one-abbasi coin (a coin used in Shah Abbas era) separated the mother from her daughter.		√	
11	<i>Arvad bəladır, Allah heç evi bəlastız eləməsin</i> The woman is disaster. Oh, God, not let any home to be without disaster.		√	
12	<i>Arvad sözünə baxan, arvaddan da əskik olar.</i> He, who accepts the speaking of the women, is himself less worthy than them.		√	
13	<i>Dörd arvadın ağı bir qara toyuq ağıca olmaz.</i> The sum of the wisdoms of four women does not weigh as much as a single black hen's.		√	
14	<i>Ər çöldə olsun, çörəgi evdə.</i> It is better for husband to be out of home, but his bread (income) should be returned to the home.		√	
15	<i>Arvadın esməti, ərin izzəti.</i> The innocence of the wife is the sign of the dignity of the husband	√		
16	<i>Arvadın axır hüləsi ağlamaqdır</i> The last trick of the women is to cry.		√	
17	<i>Arvadın qarısı, iki əlli yapışır</i> The old women catch with their two hands		√	
18	<i>Tələsan qız əra getməz</i> The hasty girl for being married does marry and if she marries she will not experience goodness.		√	
19	<i>Qızı doğ, beşikdə boğ</i> Give birth to the girl; throttle her in the cradle.		√	
20	<i>Qızın döymən, dızın döyər</i> S/he who doesn't beat her/his daughter, s/he will beat her/his own knees.		√	
21	<i>İşin döşü arvada, olan günü sal yada.</i> Whenever you are in need of your wife, then recall your death day.		√	
22	<i>Arvadı pırs olanın, saqqalı tez ağarar.</i> The beard of the man whose wife is not good, will soon turn into white.		√	
23	<i>Üç ay mən sənə gələni, üç ay sən mənə gələni, Rəcəb, Şəban, Rəməzan, bu doqquz ay.</i> It is three months that I have married you, it is three months that you have married me, Rajab, Shaban, Ramadan. Altogether it will be nine months!		√	
24	<i>Bacı, bacı ni istəsə, altına ut küçüğü qoymaz.</i> If a sister loves her sister, she will never put a puppy under her (sister).		√	
25	<i>Qatıra dedilər dədəm kimdir, dedi nəməm atdır.</i> Mule was asked about his/her father. H/she told that his/her mother is the horse.			√
26	<i>Qızın oldı, qırmızı dönnü çıxart.</i> If you gave birth to a daughter, then take your red skirt off.		√	
27	<i>Evdə qalanda xırda qız olursan, əra gedəndə böyük qız.</i> When you are single, you are a little girl; and when you married you are a big girl.		√	
28	<i>Arvadı yalan, eşşəgi palan saxlar.</i> To tell a lie, and to use a pack saddle keeps the woman and the donkey health, respectively.		√	
29	<i>Qızı saldın beşigə, cəhəzin cək eşikə</i> (At the first time) when you put girl in the cradle, think about her dowry.		√	
30	<i>Arvadın fəndi, kışını mındı.</i> Skillfulness of the woman overcame the man.		√	

Table (4): Analysis of gender-related Proverbs about the men from the view point of value-load

No.	Proverbs	Value Load		
		positive	negative	Neutral
1	<i>Ər ağacı, gül ağacı, var taqsırım vur ağacı.</i> The wood with which my husband beats me is the flower's branch; if I am guilty, beat me with a stick.	√		
2	<i>Ər arvadın tacıdır</i> The husband is the crown of the wife.	√		
3	<i>Kişin sözü bür olar.</i> The man's word is unique.	√		
4	<i>Pəniri dəri saxlar, arvadı əri.</i> Goatskin keeps the cheese away from being decayed; The husband keeps his wife in a safe manner.	√		
5	<i>İki arvadlı kişi, məsciddə yatar.</i> The man with two wives sleeps in the mosque.		√	√
6	<i>Ər atanı el atar, ər dutanı el dutar.</i> The wife who has been abandoned by her husband is abandoned by the relatives; the wife who is taken care for by her husband is being cared for by the relatives.	√		
7	<i>Oğul düşmən çərəsi.</i> The son is as a scapegoat against the enemy.	√		
8	<i>Geyrətli kişi bəlayə düşər.</i> Courageous men experience disaster.	√		
9	<i>İş igitlər başına gələr.</i> Gentleman is affected by disaster	√		
10	<i>Güyrürlük kişinin görkəmidir.</i> Courageous is a sign of manhood.	√		
11	<i>Sır saxlamaq ərləkdir.</i> Privacy is a reason for masculinity.	√		
12	<i>Kişi töyürdüyü yalamaz.</i> The man does not lick his own spit.	√		
13	<i>Ər evi, ədəb evi</i> The husband's home is the home of politeness.	√		
14	<i>Əvəzin bədət adlı ağıl olmaz.</i> Change has a son named Exchange.			
15	<i>Əl tutmaq Əlidən qalıb</i> Helping other people is Ali (A)'s manner .	√		
16	<i>Yeri yeri naşı oğlan çarvadarın başı oğlan</i> <i>Bıçın bıçmək yarasımlar gül xələvin başı oğlan</i> Go away, go away unskilled boy You who are the head of the carter You cannot reap the farm Come and move your load		√	√
17	<i>Başı börtklü, ləçəkli yıxar</i> The one with a hat on his head knocks down the one with a scarf.	√		
18	<i>Oğul qızıl üzükdi, hər barmağa gərməz.</i> The son is golden ring; it doesn't fit to any finger.	√		
19	<i>Atalar sözü, sözlərin gözü.</i> Remarks of ancestors are the noblest of the talks.	√		
20	<i>Qonşının oğlunan çırağı yanmaz</i> One's light doesn't turn on by the son of the neighbor.		√	√
21	<i>Ağrılıq kişinin ləngəridir.</i> Sobriety is the anchor of the man	√		
22	<i>İgit əmək itirməz.</i> Gentleman does not forget other people's goodness.	√		
23	<i>Tələon qəzda sına, oğulda qızda sına.</i> Test your luck in the walnut, test it in your son and your daughter.			
24	<i>Yaxşılığa yaxşılıq hər kəsinin işidir, yamanlığa yaxşılıq nə kəsinin işidir.</i> Being good against other's goodness is the habit of everyone; being good against the bad behaviors of others is the habit of good people.	√		
25	<i>Göç igit daisına çəkər.</i> A young boy takes after his uncle; a young girl takes after her aunt.	√		
26	<i>Ər gəzəncin tək yeməz.</i> The husband doesn't eat by himself what he has gained.	√		
27	<i>Atalar sözü hekətdir.</i> Sayings of ancestors are wisdom.	√		
28	<i>Hər dadasının gözün çıxartan kör oğlu gilməz</i> Not everyone who makes his father blind can be called Koroghlu !	√		
29	<i>Kişi sözü üzə dəv.</i> The man says his words face to face.	√		
30	<i>Üşəğ atasından güclüsünü bilməz</i> The child knows his/her father the strongest one.	√		

Table (5): Frequency and percentage of value- load in gender related proverbs

Sex – related characteristics	Value Load in females		Value Load in males	
	Frequency	Percentage	Frequency	Percentage
Positive	1	3.33	25	83.33
Negative	27	90	3	10
Neutral	2	6.66	2	6.66

An overview of research findings

1. In studying the question “Is there any gender-related discrimination in Azerbaijani proverbs?” the following findings were obtained: frequency of gender-related categories or formative imaginations about the women in Azerbaijani proverbs are: activeness 3.33%, hypocrisy 10%, educational role .33%, being hasty 66/6 percent, loquacity 66/6 percent, purity 3.33%, lack of knowledge (ignorance) 66.6 percent. The highest percentage was that of the category hypocrisy (10%) and the lowest percentage i.e. 3.33% was specified to the categories of being active, lack of privacy, weakness and inability, sinister look, kind of goods, excuse making, chastity, pride, envy and educational role. In studying the proverbs about the women in the context of categories of incompetence, outreach, assistance and empathy, generosity, responsibility, loyalty, power and authority, independence, good promise, courage and bravery, distrust, mood, foresight and privacy no frequency has been observed. Also, the frequency of gender-related cliché categories or formative imaginations about the men in Azerbaijani proverbs are: inefficiency 3.33%, outreach, 20%, courage and bravery 10%, and power and authority 13.33%. The highest percentage (20%) has been specified to the category of outreach; and the lowest percentage (3.33%) to the categories of mood, incompetence, lack of trust, confidentiality, foresight, support, empathy and inferiority.

2. In studying the question “How is the gender-related content in Azerbaijani proverbs?” obtained findings were: from among the 60 gender-related proverbs about the two sexes (males and females) frequency and percentage of value load 25 ones with positive views towards the men and 3 ones with negative views towards the men and 2 ones neutral concerning the value load. One proverb has positive view towards the women, 27 ones negative views, and 2 ones neutral views regarding the value load.

It can be concluded that in Azerbaijani proverbs gender-related discrimination is present because most of the proverbs have negative views towards the female sexes; and gender-related content is positive towards the men and negative in case of the women.

Discussion about Findings

Results related to the study of the research questions “whether there are discriminations in gender-related Azerbaijani proverbs or not”, and similarly “how is the gender-related contents of Azerbaijania proverbs?” showed that there is gender-related discrimination in Azerbaijani proverbs because most of them include negative views towards the women sex and gender-related concept towards the men and women are positive and negative, respectively. In relation to the compliance of findings from this research with Lakoff theory it can be said that he studies linguistic differences within the two dimensions of “making use of language by women” and “gender- related nature of language”. In the first aspect he names some differences and concludes that women’s speaking are merely related to the superficial, nonserious, and related to their personal interest’s issues and express a personal and emotional reaction in specific matters. The style of women’s speakings is in such a way that suggests the addressee that s/he is in doubt and lack of about her/his talks and lack of self-confidence about her/his talkings. According to Lakoff these linguistic differences don’t show the natural defects of the women, rather they have their origins in the community’s education manner. In the second aspect, after mentioning the evidences, it is concluded that the men are introduced to the society with the work they do, and the women through the men with whom they are in relationship. In studying the categories about the gender-related features of the language, some theories similar to those of Lakoff’s were obtained. Gender-related categories or template imageries about the women in Azerbaijani proverbs such as hypocrisy, being hasty, talkativeness, innocence and lack of knowledge (ignorance) can further be seen in Azerbaijani proverbs. It is noteworthy that the categories of incompetence, superiority, inferiority, support and empathy, generosity, responsibility, loyalty, power and authority, independence, good promise, courage and bravery, distrust and mood can’t be seen there.

Conclusion

In studying the gender-related language, proverbs are of great importance. In fact, they are the result of years of experience and past history of a people or nation. For example, one case is the existence of negative views in a society towards the individual in different aspects; and proverbs as one of the cultural representations of a community can show this in itself. However, proverbs due to their historical nature are not always and necessarily reflections of current approaches of a society towards a special phenomenon, because over time it is probable for that special view towards the considered phenomenon to be changed. As shown in this study, in Azeri Turkish proverbs this case has been represented associated with negative attitudes towards the women and it is still in use. Therefore, proverbs that show negative attitudes towards a special phenomenon may be used for a long time in the community or in the literature of that community. Gender affected language is one of the factors that may cause the women to receive negative imaginations about themselves and consequently, this may affect the expectations of the men or women themselves about what is worthy of women. Results from this paper also showed that gender-related content of the proverbs towards the women bears with itself negative value load; in other words, there is some kind of gender-related discrimination in Azeri Turkish culture. If we consider the proverbs as the mirrors of cultures of societies, by thinking about their meanings we will be able to perceive the attitudes of the society towards the women in a good manner. In Azerbaijani proverbs, women have been described to be ignorant, incompetent, and irresponsible, misunderstand, unable to consult and It is not merely the Azeri culture and literature that has

negative views towards the women. Gender-related look at human beings and undermining the status of women can be seen in many cultures and among the different peoples and ethnic groups. Studying the gender-related proverbs sometimes shows unacceptable and unfair judgements about the women. However, study, find out why and review of the proverbs can make the reality of concepts hidden in gender-related proverbs and consequently, negative attitudes that are created by these proverbs towards the women will be eliminated due to the discovery of the facts; and the women will be able to obtain their real status in culture and society together with positive values and impressions.

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