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EVALUATIVE SEMANTICS OF GENDER-MARKED PAREMIAS THAT EXPLICATE STEREOTYPES (BASED ON ENGLISH AND RUSSIAN PROVERBS)

The purpose of the study is to identify ways to represent ethno-cultural concepts of value, stereotypical assessments in relation to representatives of a particular sex by conducting a comparative analysis of gender-marked English and Russian proverbs. The following research methods are used in the article: the method of scientific observation, the comparative method, the descriptive method, the method of quantitative counting. The scientific novelty of the study lies in a comprehensive comparative analysis of the evaluative semantics of English and Russian proverbs representing gender stereotypes. As a result, the following aspects are highlighted and characterized: semantic groups of proverbs containing a gender nomination that most clearly represent the evaluative gender stereotypes of the societies under study; general and specific characteristics of evaluative semantics of paremias; evaluative ideas of ethnic groups about members of the sexes, broadcasted through proverbs with a gender component.

Keywords: proverbs with a gender component, paremias, gender stereotypes, value representation, precedent units.

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ОЦЕНОЧНАЯ СЕМАНТИКА ГЕНДЕРНО-МАРКИРОВАННЫХ ПАРЕМИЙ, ЭКСПЛИЦИРУЮЩИХ СТЕРЕОТИПЫ (НА МАТЕРИАЛЕ АНГЛИЙСКИХ И РУССКИХ ПОСЛОВИЦ)

Целью исследования является выявление способов представления этнокультурных концептов ценности, стереотипных оценок по отношению к представителям того или иного пола путем проведения сравнительного анализа английских и русских пословиц, маркированных по гендерному признаку. В статье используются следующие методы исследования: метод научного наблюдения, сравнительный метод, описательный метод, метод количественного подсчета. Научная новизна исследования заключается в комплексном сравнительном анализе оценочной семантики английских и русских пословиц, представляющих гендерные стереотипы. В результате выделяются и характеризуются следующие аспекты: семантические группы пословиц, содержащие гендерную номинацию, которые наиболее четко отражают оценочные гендерные стереотипы исследуемых обществ; общие и специфические характеристики оценочной семантики паремий; оценочные представления этнических групп

о членах полов, транслируемые через пословицы с гендерным компонентом.

Ключевые слова: пословицы с гендерным компонентом, паремии, гендерные стереотипы, ценностное представление, прецедентные единицы.

Introduction

The value representation of the national picture of the world is vividly represented by the paremiological fund of a language, in which proverbs occupy a dominant place among the diversity of genres. Due to the fact that the paremiological fund of a language has the function of cultural and reflective stereotyping [Semenenko, 2011, p. 29], which is the most important cognitive and pragmatic function and makes paremias universal precedent units, we can declare the significance of proverbs in terms of value and semantic space. This fact determines the relevance of the topic of this study. To achieve the goal of the study, it is necessary to solve the following problems: — to identify and classify proverbs containing the nomination of both sexes in the paremiological funds of the English and the Russian languages; — to conduct a systematic analysis of the semantics of paremias in terms of their reflection of the value representation of gender stereotypes in both languages under consideration; — to distinguish common and unique value ideas about the sexes in the societies under consideration through gender-marked paremias.

Methods and Materials

The following research methods are used in the article: the method of scientific observation, the comparative method, the descriptive method, the method of quantitative counting.

The study material was compiled by English and Russian proverbs, obtained by special sampling from the following paremiological collections: G. B. Bryan & W. Mieder "A Dictionary of AngloAmerican Proverbs and Proverbial Phrases", A. Bertram "NTC's Dictionary of Proverbs and Cliches", W. Mieder "English Proverbs", B. Stevenson "The Home Book of Proverbs, Maxims and Familiar Phrases", Anikin V. P. "Russian proverbs and sayings," Yu. V. Murray "Russian proverbs, sayings and phraseologisms and their English analogues", I. M. Snegirev "Russian folk proverbs and parables", M. V. Bukovskaya and others "Dictionary of Common English Proverbs," V. I. Dal "Proverbs of the Russian People," etc.

Literature Review

The paremiological units considered represent in language and culture a certain set of pragmatic attitudes aimed at preserving and translating the ideological foundations of national culture. Using a cognitive-pragmatic approach, N. N. Semenenko [Semenenko, 2017, p. 3] considers proverbs as a special group of precedent units of language, since paremias are a means of expressing the worldview of an ethnic group existing and forming in a culture, influenced by many factors and internal contradictions. The scientist understands value representation as the verbalization of cognitive units: concepts, categories, notions, frames, etc., meaningfully correlated with the values   of culture, the existence of society and man [Semenenko, 2017, p. 26]. Due to anthropocentric orientation of modern linguistics, the study of the semantics of paremiological units corresponds to the tendency of linguistic science to investigate the correlation of language and culture when analyzing secondary nominative units of the language representing certain cultural meanings.

The semantics of proverbs has a certain set of specific characteristics, the most important of which is the assessment, which is the main criterion for the formation of a pragmatic culture. According to O. B. Abakumova [Abakumova, 2013], there are the following types of assessment: "the first type reflects the values   of this culture, presented in the semantics of the proverb implicitly, and is encoded by different linguistic means, the other is associated with the communicative strategy of the speaker" [Abakumova, 2013, p. 118]. During the process of a linguistic personality socializing, there is a simultaneous procedure of forming a hierarchy of values interconnected with it. The formation of a national linguistic personality closely correlates with the awareness of the cognitive base of a certain linguocultural society containing precedent phenomena and stereotypes [Gudkov, 1999, 13], vividly represented in the paremic fund of a particular ethnic group. Stereotyping of judgments and estimates finds its vivid expression in paremiological texts, being their dominant function, because with the help of this function the didactic potential of folk sayings is represented. N. F. Alefirenko [Aliferenko, 2009] defines language stereotypes of an ethnocultural nature as "objectified in language profiled concepts, notions, signs of reality surrounding a person, which make up the linguocognitive configuration of the language picture of the world. Since language stereotypes are generated by ethnically conditioned ideas formed by folklore-mythological consciousness and existing in the system of traditional

linguoculture, their content is based not only on estimated images recorded in the language (nominative models, phrases and paremias). The cognitive substrate of each language stereotype is one of the ethnocultural concepts that makes fundamental the basic topics of the language picture of the world" [Aliferenko, 2009, p. 67]. According to A. A. Konstantinova [Konstantinova, 2007], "stereotypes — firmly established ideas, certain cliches of consciousness specific to a particular people, native speaker — are elements of its cognitive base. Any stereotype is a precedent phenomenon. On this basis, paremias can be studied as a variety of them — precedent statements "[Konstantinova, 2007, p. 8]. N. N. Semenenko defines the proverb as "a paremic genre, which is a means of forming stereotypical assessments and recommendations in relation to typical life situations. The main semantic characteristics of proverbs are: (a) the generalized nature of meaning; (b) a "transparent" metaphorically organized internal form; (c) polyconneptuality of the semantic structure" [Semenenko, 2017, p. 3]. G. S. Hakimova emphasizes that paremics, being an extremely informative material for analyzing a particular concept, expresses a frozen awareness that has formed over a long period, "it gives an "average", stereotypical picture of the world and expresses an assessment in an explicit form" [Hakimova, 2003, p. 88]. A. V. Kirilina sees paremics as a marker of cultural stereotypes formed in the language [Kirilina, 1999, p. 85]. The importance of studying the main stereotypes of ethno-linguistic consciousness in the formation of semantic and pragmatic content of proverbs is explained by the ability of these paremiological units to represent the main thought characteristics of ethno-linguistic consciousness, to implement the inculturation of an individual in the course of mastering compromise morality, including a comprehensive assessment of the situation. Proverbs, known for their dogmatism, still show ambiguity in assessment, and are also polyphonic in relation to cultural values. N. N. Semenenko presents the speech formula of paremia as "folk morality against the" background "of stereotypical understanding of many typical situations under the" sight "of certain value dominants of folk consciousness" [Semenenko, 2017, p. 4].

This comparative study is intended to identify general and specific characteristics of the value semantics of paremias; as a consequence, to detect and compare gender-valued stereotypes of the ethnic groups studied. The distinctive characteristics of the semantic structure of paremias with a gender component are a generalized body of knowledge regarding relationships between different sexes, relationships between relatives, as well as stereotypical gender behavior during repeated communication situations. The ideological content of proverbs with a gender component

is comprehended by our mind fully and collectively sets forth the accepted standards of behavior of representatives of different genders in certain life circumstances in the family and in society. Gender-marked paremias are one of the subjects of research of gender linguistics. A. V. Kirilina states that "the purpose of gender research in language can be to study the speech behavior of the sexes, to distinguish and describe male and female speech patterns" [Kirilina, 1999, p. 36]. E. V. Grishchenko considers the goal of linguistic genderologics as "the study of gender signs of the language picture of the world, the speech behavior of men and women, taking into account the cultural tradition of this society, gender stereotypes and historically variable concepts of masculinity and femininity, a female and male vision of the world, the manifestation of female and male methods of speech self-realization" [Grishenko, 2010, p. 10]. Speaking about the object of study of linguistic genderologics, L. S. Polyakova declares that it "becomes the relationship between language and gender, that is, the question of how gender manifests itself in the language — in the nominative system, vocabulary, syntax, gender category, etc." [Polyakova, 2007, p. 49]. The main goal, according to the scientist, is to describe and explain "how gender presents itself in language, what assessments are attributed in language to men and women, and in which semantic areas they are most common" [Polyakova, 2007, p. 49]. Paremias play a significant role in gender research. Being an important layer of language, the paremiological fund allows you to identify gender stereotypes of a particular people, which contributes to the formation of an assessment judgment in relation to the sexes.

Results

This work is devoted to the analysis of English and Russian gender-marked proverbs expressing value stereotypes in relation to behavior and the inner world of the sexes of the studied ethnic groups. To conduct the study, we selected English and Russian proverbs with a gender component, containing the following keywords, which are a gender nomination: женщина, баба, жена, woman, wife; мужчина, муж, мужик, man, gentleman, husband, he. The analysis of the factual material provided an opportunity to classify the investigated paremias into two semantic groups, which, in our opinion, most clearly reflect stereotypical estimates in relation to genders:
1. behavior;
2. inner world.

Tables 1–2 show the results of the analysis. These tables show the percentage of proverbs with positive and negative estimated semantics from the total number of considered paremias included in a particular semantic group.

Table 1. **Frequency of <u>English</u> paremias with positive and negative estimated semantics**

Semantic Group	Male			Female		
	Total	Positive	Negative	Total	Positive	Negative
Behavior	12/8,5 %	9/6,4 %	3/2,1 %	34/23 %	8/5,5 %	26/17,5 %
Inner World	19/14 %	3/2,5 %	16/11,5 %	47/32 %	8/5,5 %	39/26,5 %

Table 2. **Frequency of <u>Russian</u> paremias with positive and negative estimated semantics**

Semantic Group	Male			Female		
	Total	Positive	Negative	Total	Positive	Negative
Behavior	22/22,5 %	3/3 %	19/19,5 %	63/21 %	13/4 %	50/17 %
Inner World	17/17,5 %	10/10,2 %	7/7,3 %	106/35 %	13/4 %	93/31 %

As can be seen from the tables, female representatives are most susceptible to assessment by society through paremiological units, since both the English and Russian paremiological world pictures (PWP) contain a larger number of paremias representing estimated semantics in relation to women. Moreover, the data presented in the tables show a predominance of negative attitudes towards women in both ethnic groups in question.

When considering gender-marked proverbs containing a male nomination, a more loyal assessment of men by the societies studied is found. For example, in the English PWP, the behavior of men is assessed more positively (6.4 %) than negatively (2.1 %). A similar picture is observed in Russian paremics: proverbs describing the inner world of a Russian man number more paremias with positive evaluative semantics (positive estimation — 10, negative estimation — 7).

The semantic group **"inner world"** in both English and Russian PWP is the most frequent and, in our opinion, represents the brightest marker of the value representation of the national picture of the world in relation to the sexes. The inner world of English and Russian women in paremi-

ology is generally similar. As noted earlier, the image of women of both ethnic groups in question is negatively connotated. The following qualities express a negative assessment of the inner world of a woman in both paremiological pictures of the world under consideration: ***stupidity, cunning, anger, stubbornness, impermanence, hypocrisy, laziness:***

Women have long hair and short brains [Fergusson, 1995, p. 89]; Баба дура [Snegirev, 2010, p. 46]; У бабы волос долог, да ум короток [Zukov, 1991, p. 328]; The greatest water power known to man is a woman's tears [Kotyi, 2012, p. 21]; Баба и черта перехитрит [Anikin, 1988, p. 15]; Women are like wasps in their anger [Stevenson, 1956, p. 2104]; Всех злее злых злая жена [Dal, 1993, p. 121]; Woman will have both her word and her way [Stevenson, 1956, p. 2100]; Бабе хоть кол на голове теши [Dal, 1993, p. 64]; A woman's mind and winter wind change oft [Murrey, 2008, p. 7]; У бабы семь пятниц на неделе [Dal, 1993, p. 64]; God save us from all wives who are angels in the street, saints in the church and devils at home [Stevenson, 1956, p. 1900]; В людях — ангел, не жена: дома с мужем — сатана [Murrey, 2008, p. 27]; The more women look in their glass, the less they look at their house [Murrey, 2008, p. 46]; Где бабы гладки, там нет воды в кадке [Murrey, 2008, p. 46].

In addition, a woman in English paremics is characterized by ***having callous nature***: Women have no souls [Murrey, 2008, p. 107]; ***greed***: Women, priests and poultry, have never enough [Murrey, 2008, p. 127]; ***narcissism:*** A vain woman is like an empty egg-shell [Bryan, Mieder, 2005, p. 855].

The Russian PWP endows a woman with ***deceitfulness*** in addition to the above mentioned negative characteristics: Баба бредит, кто ей верит [Snegirev, 2010, p. 46]; Бабьи враки — девичьи присухи; Бабы врут, девкам присуху дают [Dal, 1993, p. 195].

In contrast to the negatively colored image of a woman, which is clearly represented in the paremics of both languages studied, the positive image is shown very sparingly in the both PWP and consists of the following few characteristics: ***diligence , kindness, wit***

One hair of a woman draws more than a team of horses [Bryan, Mieder, 2005, p. 345]; Жена хороша не телом, а делом [Snegirev, 2010, p. 165]; In the husband wisdom, in the wife gentleness [Murrey, 2008, p. 128]; С доброй женой горе — полгоря, а радость вдвойне [Dal, 1993, p. 109]; A wise woman is one who has a great deal to say, and remains silent [Kotyi, 2012, p. 20]; A woman's counsel is sometimes good [Stevenson, 1956, p. 2100]; Умная жена, как нищему сума [Dal, 1993, p. 109].

The negatively connotated image of a woman in both PWP is supplemented by paremias included in the semantic group **behavior**. The data

from these tables reflect the gender stereotype of the negative assessment of female behavior in the languages studied. The negative assessment of female behavior, represented in the paremias of the considered ethnic groups, is expressed by the following characteristics: ***chattiness, tearfulness, fussiness, lasciviousness, quarrelsomeness, coquetry (panache)***: A woman's tongue wags like a lamb's tail [Stevenson, 1956, p. 2100]; Бабий кадык не заткнешь ни пирогом, ни рукавицей [Dal, 1993, p. 65]; There is nothing sooner dry than a woman's tears [Kotyi, 2012, p. 22]; Без плачу у бабы дело не спорится [Dal, 1993, p. 66]; Three women make a market [Murrey, 2008, p. 223]; Где две бабы, там суем, а где три, там содом [Dal, 1993, p. 64]; Three things to stay away from: a snake, a man with an oily tongue, and a loose woman [Bryan, Mieder, 2005, p. 769]; Баба блудит, а деду грех [Dal, 1993, p. 548]; Happy is the deaf man that has a scolding wife [Stevenson, 1956, p. 1915]; Жена бранчлива — мужу позор [Anikin,1988, p. 96]; Баба вертится задом, передом, а дело идет чередом [Snegirev, 2010, p. 46].

In addition to this, proverbs characterizing a woman as a ***fragile, morally weak being*** are present in English (A woman and a ship ever want mending [Bertram, 1993, p. 137]; A woman and a glass are over in danger [Mieder, 2008, p. 128]; Frailty, thy name is woman [Stevenson, 1956, p. 537]), which, in our opinion, also tends to be viewed negatively by society. However, the Russian Paremiological Fund, on the contrary, demonstrates the ***strength of the woman's spirit*** (which refers to a positive assessment): Баба — не квашня: встала, да и пошла [Dal, 1993, p. 64].

The selection of gender-marked proverbs of both ethnic groups studied expressing a positive assessment of female behavior revealed the only positive characteristic of the semantic group "behavior" — ***thrift:*** Men get wealth, and women kept it [Stevenson, 1956, p. 843]; Men make houses, women make homes [Bertram, 1993, p. 148]; Баба с кашкой, а дед с ложкой [Anikin,1988, p. 15]; Баба с кромою, а дед с сумою [Dal, 1993, p. 65], Баба, что мешок: что положишь, то и несет [Dal, 1993, p. 67]; Пусти бабу в рай: она и корову за собой приведет [Dal, 1993, p. 66].

When examining stereotypical gender estimations in relation to men in paremiological paintings of the world of the languages in question, a much lower number of proverbs (compared to gender estimations of women) were found, giving value ideas of these ethnic groups. In both societies studied, the most pronounced negative characteristic of the **inner world** of a man is ***cowardice***: He that feareth every bush must never go a-birding [Bukovskaya et al., 1988, p. 304]; He that fears death lives not [Bukovskaya et al., 1988, p. 202].

A study of the positive assessment of the inner world of men of both societies under consideration revealed such a positive characteristic as *wisdom*: In the husband wisdom, in the wife gentleness [Murrey, 2008, p. 128]; У умного мужа и глупая жена досужа [Dal, 1993, p. 104]; Мужик-то сер, а ум-то у него не волк (не черт) съел [Anikin,1988, p. 188].

The semantic group **behavior** is more clearly represented in the paremics of the studied ethnic groups. Paremias with positive semantics demonstrate the following qualities common to the languages in question: *thrift, honesty*: Men make houses, women make homes [Bertram, 1993, p. 148]; Мужик добрый не проказник, работает и в праздник [Zukov, 1991, p. 179]; An honest man's word is as good as his bond [Murrey, 2008, p. 226]; Правдивому мужу лукавство не под нужду [Dal, 1993, p. 17].

Investigating paremias with negative evaluative semantics, we encountered the phenomenon of dissimilarity of gender evaluative stereotypes of the paremiological funds studied. English paremics characterizes a man's behavior as *stupid (monkey-like):* A man is an ape in velvet [Bryan, Mieder, 2005, p. 493]: A quarrelsome man has no good neighbours [Mieder, 2008, p. 79].

The behavior of a man in Russian paremics is attributed to many negative characteristics: *sloppiness, jealousy, deceitfulness (secretiveness), alcoholism, lasciviousness:* Жена прядет, а муж пляшет [Dal, 1993, p. 104]; За ревнивым мужем быть — не в корысти свою молодость изностить [Snegirev, 2010, p. 544]; Не всякую правду муж жене сказывает, а и сказывает, так обманывает [Dal, 1993, p. 108]; Мужик год не пьет, и два не пьет, а как черт прорвет, так и все пропьет [Zukov, 1991, p. 177]; У кого на уме молитва да пост, а у него бабий хвост [Dal, 1993, p. 208].

Discussions

This study demonstrated the uniqueness of the proverb, which consists in the ability of paremia not only to reflect the concepts and generally accepted stereotypes formed by society, but also to broadcast the attitude of the people to these aspects of the picture of the world, their value meanings

Conclusions

The analysis allows us to formulate the following conclusions: — gender-marked proverbs, being an indicator of estimated gender stereotypes,

represent decades-old judgments and assessments of society in relation to the sexes; — in both paremiological funds considered, greater attention is paid to assessing the representatives of the female sex; — portrait of a woman both in the English, and in the Russian PWP is assessed rather negatively by the studied ethnic groups; — in both studied PWP, there is a predominance of positive assessment for males, despite the fact that the paremics of English and Russian represent the portrait of a man in different ways.

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