

Ways of Expression of Compliance to Norm in the Phraseological Field of the World of English and Tatar Linguistic Cultures

Ekaterina A. Khuzina*

Kazan Federal University, Russia

Rezeda Yo. Mukhtarova

Naberezhnye Chelny Pedagogical Institute, Russia

Abstract

This article deals with the study of similarities and differences in expression of the correspondence of the norm to English and Tatar linguistic cultures using the material of phraseological units with a gender component. The paper defines the concept of norm in language and phraseology. One singles out the main groups of phraseological units according to whether they conform to the norm or not. The gender direction in linguistics, the subject of which is the interrelation of language and gender as a social factor, considers the concepts such as “gender”, “femaleness”, “maleness”. Gender is expressed in semantics and in the grammar of the language, forming a linguistic image of the world, which in turn depends on the conceptual image. The gender image of the world is not biologically determined, and the concepts of femaleness and maleness are determined by cultural and historical factors, in particular, by language stereotypes in different cultures and language communities. Gender metaphor also influences the formation of a conceptual and linguistic image of the world. A gender metaphor is understood as “the transfer not only of the physical, but also of the totality of spiritual qualities and properties, united by the nominations of femininity and masculinity to the objects that are not connected with sex”. In different language communities, femininity and masculinity referents often do not coincide, which creates difficulties in intercultural communication and translation.

Keywords: Norm; Phraseological unit; Gender component; Cultural scenario.



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1. Introduction

The concept of norm in language has been studied by such linguists as Moon (1994b), Arutyunova (1999), Pavilionis and others. Specificity of human consciousness is such that the very concept of the norm is not an object of attention, only a deviation from the norm draws attention. And while on the subject of axiological concepts, the norm is not in the middle of the scale, but it coincides with the positive pole: the good is not “a supernorm”, but the norm, and thus the ratio of the axiological adjectives is organized according to the model – “norm / no norm. Phraseological units are the units that, for the most part, express an emotionally-evaluative judgment about what is happening (actions, situations, human qualities, etc.), the image-motivational component serves as a necessary link to transfer this relationship, as it evokes associations, feelings, experiences. The study aims to determine the general and different in the expression of compliance with the norm in English and Tatar linguistic cultures. The study is conducted on the basis of the phraseological units (hereinafter PhU) of the English and Tatar languages (hereinafter the EL and the TL) with gender component. Previously, such studies have not been carried out. The material was PhU, selected by the method of continuous sampling, 658 units in the EL and 523 units in the TL (Rosemarie, 1998).

2. Methods

The study uses the methods of phraseological identification and phraseological analysis proposed by (Ibragimova, 1993), the method of component analysis and the method of componential analysis in combination with the method of analyzing vocabulary definitions and context analysis, the method of comparative analysis (Chukalova et al., 2018).

3. Results and Discussions

As is known, phraseological units tend to negative evaluation, therefore, as a rule, they reflect the situations of deviation from the norm: obscene behavior (swear like a fishwife – “to swear like nothing on earth”, хатын ыстеннән йөрү – “to have a mistress”), unpleasant circumstances (get a girl into trouble – “bring a girl to grief”; тугыз кызның тулгагы бергә килү – “to have too many things to do”), negative qualities of character (the bad guy – “rascal” Кәпери егет – “bastard, dandy”). There are, however, phraseological units with a positive and neutral connotation that fixing a role model, a standard of behavior or a standard situation (a man of his word – a man who has respect for his promises, килен булып төшү - to enter the house in the role of daughter-in-law). Thus, our research focuses on the degree of expression of the norm, its presence in the internal form of PhU of the semes of positive, negative evaluativity or their absence. The concept of norm in language is associated with the norm of life

*Corresponding Author

activity established by society, as well as the individual idea of the norm. Social norm, as a rule, prevails in the minds of people. Norm can be revealed at different levels – from sensory to rationalistic. The very fact that PhU is characterized by different levels of expression of norm in language shows that there are different levels of development of human consciousness – from lower (animal) to higher (spiritual): to make a hog of oneself – “to overeat”; сьер шикелле яту – “lying like a cow, being a parasite”, and man and a brother – “fellow”; халык уллары – “the sons of the people”.

When studying norm in language, it becomes necessary to refer to the notion of norm being characteristic of a specific linguistic society. Molotkov (1977) points out to “the need to correlate the analysis of the meaning of linguistic expressions with the analysis of conceptual systems as certain systems of opinion and knowledge that reflect the cognitive experience of native speakers”. Moon (1994a) considers the concept of norm as “a cultural scenario”. This is “a certain subconscious norm, which a native speakers of a particular culture are usually guided by. Such norms differ from culture to culture. Socialization of the child within this culture necessarily involves the mastery of these norms. It is equally important for the beginners – for example, for immigrants: consciously or subconsciously they must decipher the norms of the society that adopted them and suck them in” (Pimenova, 2015). The main hypothesis is that “knowledge of culture-determined standards may have been coded in us in the form of a kind of “scenarios”, the latter being represented as a sequence of simple and sufficiently general rules” (Pavilenis, 1983). The idea of the norm as a cultural scenario, in our view, most clearly reflects the mechanisms of the work of the human and, consequently, the public consciousness (Villalobos, 2013).

Let us demonstrate the concept of “cultural scenario” using the examples: Tatar culture: “A normal woman is a married woman”. Anglo-American culture: “A normal woman is a beautiful woman”. The phraseological units in the TL emphasize the special importance of marriage for a woman: иргә чыгу – “to marry”, ир хатыны – “a married woman”. The phraseological units in EL emphasize the woman’s visual appeal: a cover girl – “a girl from the cover”, a glamour girl – “beauty”. Apparently, Anglo-American culture is oriented toward other values, although these examples give only the sketchiest notion of culture (it cannot be said that in Tatar culture the beauty of a woman is not a necessary quality, but beauty in phraseology is not a normative criterion). Culture has been changing and the normative concept of personality and person’s activities has been changing. The concept of the norm is determined by two criteria: ideological and social. Ideological idea of the norm has a stronger base. Social idea varies depending on society and the standard of living. What is normal for one circle of people is unacceptable for another (for example, the manner of speaking and the mode of dressing differs among the poor and the rich). Thus, the social notion of the norm varies to a greater extent. In both languages, there is a tendency towards the use of the PhU of feminine components to characterize both genders, usually to show a person’s mean spirit. This is uncharacteristic for the PhU containing male components, also often with a negative connotation. But the asymmetry is obvious (Wierzhbitska, 1990).

Compare the PhU with the component that designates the face. In the EL the component of feminine gender ‘girl’ brings a negative seme to the PhU girl boy – “effeminate boy”, also to the PhU old wife – “gossip”, old woman – “a timid, fussy person”, to play the woman – “to be afraid, to behave like it does not pertain to a man”. Gossip, cowardice, fragility are an indicator of discrepancy in the norm of behavior for a man. The phraseological units mother’s boy – “mother’s son”, to be tied to one’s mother’s apron strings – “to cling to one’s mother’s skirt”; in the TL анасы яламаган малай – “an untidy, dirty boy”, ана итәгенә ябышып йөрү – “to cling to one’s mother’s skirt” are negatively coloured. Attachment to, dependence on mother characterize the man as being weak, i.e. unworthy of being approved. In the EL, the words ‘woman’, ‘wife’, ‘girl’, ‘queen’ in the phraseological units drag queen – “homosexual”, old wife – “gossip”, old woman – “timid, fussy person”, you big girl’s blouse – “coward” are applied to a man, characterizing him as a man with female qualities, an unpleasant person for a given society. The words ‘man’, ‘boy’, ‘guy’, ‘king’ for comparison are not used in describing a woman. With regard to the male, the PhU with these components have a positive, neutral or balanced evaluation:

To be a man – “быть мужчиной”;

A good boy – “obedient”;

The king of the streets – “король улиц”.

The words ‘кыз’, ‘жиңги’, ‘маржа’ ‘хатын’, ‘кодача’ in the TL in relation to the man also describe his negative side:

Итәксез хатыннар - “a man of a weak character”, “wife”

Туйдан качкан кыз – “a man who disappears at necessary time”

Пудыр жиңги – “a man who uses make-up”;

Сакаллы маржа – “an informer”;

Кондырлы кодача – “a capricious person”.

Coquetry, non-compulsion, inability to keep one’s mouth shut are considered to be exclusively feminine qualities. If a man behaves like a woman, he is ridiculed by society.

Unlike the EL, the component ‘ир’ (male) in the TL is rare but it is used to characterize a woman:

Ирдавай хатын – “a gynandrous woman”.

A woman with masculine qualities does not correspond to the standard characterization of femininity, and accordingly, is not approved by society. When studying gender stereotypes, it should be noted that the PhU that characterizing a person are divided into thematic groups: 1) appearance, physical qualities; 2) character; 3) intellectual and other abilities; 4) marriage, marital status, relations between a man and a woman; 5) moral qualities; 6) social status, occupation; 7) general characteristic. The normative characterization of a person, his actions and his surrounding reality is not sufficiently widely reflected in phraseology, as well as in language. The representation of

deviation from the norm in one direction or another is wider in language. Phraseology is characterized by an abundance of images that expose human deeds and behavior, since it is the breaking of the rule that causes a negative reaction. However, there are also the groups of phraseological units that do not express a certain relation to the norm or have a dual meaning (Gorokhova *et al.*, 2018).

4. Summary

So, the results of research based on the evaluation classification, subjective-objective attitude to a person (female or male), subject or phenomenon, action or condition, time and situation distinguish the following groups of PhU with gender component in English and Tatar:

1. The PhU that express compliance with the norm (they contain a positive evaluation and emotions of admiration, approval, etc.). (“+”): In English: the belle of the ball – “the queen of the ball”; mother earth – “native land”; if mother could see us now – “it’s a great fun”; In Tatar: герой ана – “mother-heroine”; ата туфрагы – “native land;” АНЫҢ үгезе дә үкерә – “life is just a bowl of cherries”.

2. The PhU that express non-compliance with the norm (they express a negative evaluation and emotions of contempt and scorn) (“-“): In English: a woman of the streets – “prostitute”; mother’s boy – “mother’s darling”; woman’s reason – “logic of a woman”; murder the King’s English – “to butcher the English language”; drunk as a lord – “dead drunk”; In Tatar: уйнашчы хатын – “a frivolous girl”; малай актыгы – “snotnose”; хатын логикасы – “woman’s reason”; әнисенең итәгенә ябышып йөрү — “to hang on to one’s mother’s apron strings”; мөгөзсез сыер кебек – “like hornless cow”.

3. The PhU that do not express a certain attitude to the norm (they are characterized by zero or obliterate evaluation and neutral (“0”)) make up a small group: In English: a maid of all work – “general servant”; ask for a lady’s hand – “to ask a girl’s hand in marriage”; In Tatar: якын әби – “grandmother, the father’s mother мать отца”; кияүгә чыгу – “to get married”;

4. The PhU that express a dual attitude to the norm (they contain both evaluations and conflicting emotions) (“+/-“). This group usually includes polysemantic PhU, one of which is positive or neutral, and the other is negative (typical of the English language) or phraseological units-alogisms (typical of the Tatar language): In English: an old wife 1) scandal-monger (the seme of playfulness); 2) gossip, “old woman” (the seme of scorn); In Tatar: аның әтәче дә күкәй сала – “his cocks lay eggs” (as if everything was child’s play to him).

5. Conclusions

The PhU study on expressing phraseological conformities to the norm revealed many isomorphic features in the languages being compared, which makes it possible to determine the common stereotypes and standards that are common to the comparable linguistic world images. The PhU expressing norm discrepancy are dominated in both languages, which is explained by the prevalence of negative evaluativity in the phraseology of both languages. Most of these phraseological units are the PhU with components of the feminine gender. The idea of the norm is fixed in phraseological units in the form of cultural scenarios and cultural concepts. With time, this view has been changing. Especially it can be traced on the material of the phraseology of the EL. The emergence of the PhU such as red hot mamma – “hot little number”, wham bam thank you ma’am – “in the twinkling of an eye” in modern English sheds light on a more frivolous attitude towards the female sex (compared to a lady of easy virtue) (Smith, 1970).

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