

GENDER ISSUES IN CULTURE AND LANGUAGE (AZERBAIJAN)

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Abstract: From ancient times to the present day, the differences between men and women, their roles and functions in the family, and especially their place in society, have always been the subject of discussion. However, over time, these differences have not only been biological differences, but also sociologically, the representatives of these two sexes have begun to be sharply differentiated and, more precisely, classified. It is these issues that have become the focus of attention, and "gender studies" have begun to develop in order to discuss the reasons why women remain in the background despite their irreplaceable role in the world. In Azerbaijan, the discussion of gender (social gender) began in the late XX century. The cause of the gender problem is the unequal treatment of women and men in social, economic, scientific and social life. Despite the urgency of this problem in Azerbaijan and the fact that a number of measures have been taken to address this issue, conferences and discussions have been held, this issue is still pending. Thus, one of the main problems is that women in working life are always paid less than men, women are generally not allowed to enter certain fields, and the existence of unwritten laws indicates that this issue will continue to grow. We can also say that the reason behind this inequality is that it is not a woman's business, and the idea behind the ideology that women cannot do this is that a woman would do better if she did it. The fact that women used to go hunting with men in the past, hunt and fight shoulder to shoulder with men if necessary, and the success of our women in science and politics in our time, is a proof that we can be equal to men. This article will discuss the causes of these differences and how they affect women's lives, and how these ideas are reflected in our language and culture. When we look at history, we see that gender differences also differ due to geographical diversity. What gender inequalities exist in Azerbaijan and what are the sources of this will be reflected in this article. First of all, opinions on "sex" and "gender" terms will be noted. During the research, a sufficient explanation of this term was found. However, each of them expresses almost the same opinion, and these two words are mutually explained in all the articles we encounter.

Key words: gender, language, culture, men, women

Introduction

Gender linguistics is one of the rapidly developing and relevant scientific directions in modern linguistics. To determine the cultural and social factors of society's attitude to men and women, to identify gender-based behavior, speech behavior, stereotypes about masculine and feminine qualities, to find their expression in language, to identify gender markers of language and their use in language are the problems in the focus of the field. In every culture, human behavior is differentiated depending on one's gender. At the same time, sexuality plays a special role in the formation of individual attitudes in society. This attitude has been historically formed, developed and stabilized, and such a process has left its mark on language, language tools, as well as language materials. Gender is present in all areas of our lives and is distinguished by its specific features in each area. Certain stereotypes about gender have been formed in different cultures, and over time, certain changes have taken place in them.

The phraseological system of each language, its constituent units, their origin, national-cultural identity, structural and semantic features of phraseology, differences in components, formation of general semantics and many other aspects are of special interest and are always in the focus of linguists. is distinguished by. Numerous research works on phraseology and, nevertheless, the study of new aspects of the field show that the linguistic problems, especially linguoculturological, related to stable compounds have not yet been solved. The anthropocentric tendency of modern linguistics, as well as interest in the perfect study of phraseology, the principles of finding adequate and equivalent equations of phraseological units in literary translation, teaching, the peculiarities of the development of

phraseology in the literary text have actualized the study of specific issues of comparative research.

Explanations of the term gender

Gender is used to describe the characteristics of women and men that are socially constructed, while sex refers to those that are biologically determined. "Gender" is more difficult to define, but it can refer to the role of a male or female in society, known as a gender role, or an individual's concept of themselves, or gender identity.

Sometimes, a person's genetically assigned sex does not line up with their gender identity. These individuals might refer to themselves as transgender, non-binary, or gender-nonconforming.

Gender refers to the roles and responsibilities of men and women that are created in our families, our societies and our cultures. The concept of gender also includes the expectations held about the characteristics, aptitudes and likely behaviours of both women and men (femininity and masculinity). Gender roles and expectations are learned. They can change over time and they vary within and between cultures.

Before the term gender was studied, "gender" and "gender" were identified, and it was difficult to understand the difference between them. Even the gender category and the gender category of the languages had the same meaning. Thus, when discussing the impact of gender on language, gender concepts in language were first and foremost exemplified by languages with a gender category, and were limited to their analysis. As we know, the gender division of words in English existed only in Old English. Later, this situation manifested itself only in certain pronouns and some professional names. Therefore, there was no need to study this term in linguistics until the end of the twentieth century. After the study of the term gender began in other fields of science, linguists also actualized the term and decided that it was a problematic field. It has been established at this time that gender and gender are two independent lexemes that are related to each other, but have completely different meanings. Let's look at other definitions about gender and sex.

Sex refers to biologically defined and genetically acquired differences between males and females, according to their physiology and reproductive capabilities or potentialities. It is universal and mostly unchanging, without surgery.

Gender refers to the economic, social, political, and cultural attributes and opportunities associated with being women and men. The social definitions of what it means to be a woman or a man vary among cultures and change over time. Gender is a sociocultural expression of particular characteristics and roles that are associated with certain groups of people with reference to their sex and sexuality. Gender is the state of being male or female in relation to the social and cultural roles that are considered appropriate for men and women.

Gender discussion in linguistics for the first time

The first gender research in the field of linguistics was conducted by R. Lakoff. Thus, he reflected the relationship between gender and language by revealing differences in the speech of the "male" and "female" sexes. Lakoff conducted an experiment at the university for his writing and recorded conversations between men and women. He then compares the conversations, revealing differences in the speech of the "woman" and the "man." Lakoff notes the following differences in "Language and Woman's Place" [5, p 6] :

1. Hedges: Phrases like "sort of", "kind of", "it seems like"
2. Empty adjectives: "divine", "adorable", "gorgeous"
3. Super-polite forms: "Would you mind..." "...if it's not too much to ask" "Is it okay if...?"
4. Apologize more: "I'm sorry, but I think that..."
5. Speak less frequently
6. Avoid curse language or expletives

7. Tag questions: "You don't mind eating this, do you?".
8. Hyper-correct grammar and pronunciation: Use of prestige grammar and clear articulation
9. Indirect requests: "Wow, I'm so thirsty." – really asking for a drink
10. Speak in italics: Use tone to emphasise certain words, e.g., "so", "very", "quite"

Another linguist who studied male and female speech was C. Coates (1986). In his book *Women, Men and Language*, Coates noted that there were linguistic differences in the speech of men and women, that women gossiped more and men used swearing. These were already well-known differences. In the third edition of his book, Coates stated that these differences could no longer be satisfied and that more experiments were needed. He said that women's and men's speaking styles are so different that we focus on finding differences, not similarities in their style, because it's easier. According to Coates, the reason for the active study of the term gender in sociolinguistics is the change in the place of women in society. According to her, women and men do not speak different languages, they use language differently. If we look at articles from this period, we find that Labov (1972) studied the speech of teenagers in Harlem, Reid (1976) the speech of schoolboys in Edinburgh, and only since 1980 have a number of linguists concentrated on the speech of female speakers [10, p 12]. In her research, Coates sought to find differences in the speech of women and men from different walks of life, and she found that, women – like middle-class speakers – use proportionately more standard forms (those accorded overt prestige by society), while men – like working-class speakers – use proportionately more non-standard forms. Janet Holmes has even suggested that this finding could be considered a 'strong contender for the status of a sociolinguistic universal tendency' (Holmes, 1998). But as we have seen, recent work like Eckert's has uncovered patterns which do not fit such a 'universal tendency'.

Culture and Gender stereotypes

The connection between the terms culture and gender is mainly related to the behavior that society expects from men and women. The "rules of conduct" we have mentioned shape gender stereotypes. Gender markers are language units and tools that reveal gender semantics. There is no gender category in either language. Among the person pronouns in English, the III person means female. There is no pronoun for a woman in the Azerbaijani language. However, a number of derivations in the Azerbaijani language refer to a female subject. For example, a teacher (müəllimə), a friend (rəfiqə), a secretary (katibə), a housekeeper (evdar qadın), a parent (ana), and so on. Gender differences are reflected in the large number of words included in the lexical system of the language. This forms a group of lexical units that arise from the naming of subjects and creatures that differ in gender in the language. Among such words, the lexemes "male" and "female" have a more general meaning related to gender. It should be noted that in the process of historical development of the language, some words, including the word masculine, were used in the sense of "man", "person" in addition to gender. If in Turkish the sibling is not fully differentiated by sex, in the Azerbaijani language this distinction is completed.

In terms of kinship, gender is widely expressed in Turkic languages, including Azerbaijani. For example; male gender: father (ata), brother (qardaş), uncle (əmi, dayı), cousin (əmi oğlu), son (oğul), cousin (xala oğlu), cousin (dayı oğlu), brother-in-law (qayın), father-in-law (qaynata), son-in-law (kürəkən), etc.; female sex: mother (ana), daughter (qız övlad), grandmother (nənə), aunt (xala), aunt (bibisi), mother-in-law (qaynana), sister-in-law (baldız), etc. Semantikasında cins mənasını ifadə edən belə leksik vahidlər hər iki xətt üzrə kifayət qədər çoxdur (məsələn; erkək, dişi, buğa, qoç, nər, xoruz, fərə və s.).

There are many such lexical units that express the meaning of gender in their semantics on both lines (for example, male (erkək), female (dişi), bull (buğa), wether (qoç), brave male (nər), rooster (xoruz), mouse (fərə), etc.) forms an ordered hierarchical model.

This model is a macro component formed from semantic organizers. The author shows that the semantic structure of the idiom consists of six main macrocomponents: 1) the content reflected in the meaning of the descriptive macrocomponent or phraseological unit; 2) evaluative macro component; 3) macro component of motivation; 4) emotional macro component; 5) style macro component; 6) grammatical macrocomponent [8, p.72]. Zykova noted that the gender macro component in phraseology participates in the formation of meaning [11; p.135]. Undoubtedly, this macrocomponent realizes the expression of the concepts of "man / woman", or more precisely, the concept of gender in phraseology. However, there are cases when this macro component is distributed among other macro components. Such cases occur as a result of implicit expression of sex. As a result, it is necessary to analyze the whole mechanism of implicit expression of the gender factor.

The gender component can participate in phraseology in both explicit and implicit forms. For example, every beauty has a flaw, man of the moment and so on. Implicitism is an important means of economical use of language [2, p.189].

Gender brightly reveals the characteristics of male / female concepts as a socio-cultural category, as well as contributes to the transmission of cultural structures and stereotypes from generation to generation [3, p.89].

Nouns and pronouns, personal names act as markers expressing gender explicitly. Personal names refer to male or female denotations. Phraseologisms containing words and personal names that have a clear gender meaning can easily bring the semantic image to life, as the component itself determines gender affiliation. For example, a man for all seasons, a girl Friday (trusted secretary), brother in arms (comrade-in-arms, military friend; brother-in-law); mother child and so on.

Phraseologisms are dominated by explicit gender markers, while few have an implicit expression plan. Implicit expression is lost in the gender structure in planned phraseologies, and its definition is sometimes at the expense of another component or in the general sense. In all cases, the component that points to gender is identified through analysis and interpretation. For example, a hot stuff (attractive girl; literally translated: incendiary substance); (as) red as a rose (literally: red as a golden rose); a slick chick and so on.

The phraseological units that express gender implicit express a person's character, age, appearance, field of activity, physical condition, and health. Determining the specific sex from the gender semantic component used in such phraseologies requires some analysis. However, in such phraseological units for each language, sexual clarification is more related to the language competence of the language carrier. Implicit gender is distinguished by semi-linguocultural nature.

When the gender component in phraseological combinations has an explicit expression plan, it is possible to register it as a direct gender marker of phraseology. Of course, not all lexical units containing explicit gender are included in the phraseological structure. Research has been conducted in a number of languages on the development of explicit gender semantic units in phraseological combinations and their productivity. There are no such studies based on Azerbaijani language materials. The general idea and belief about the characteristics, qualities and functions that should be specific to members of a particular social group is called a stereotype. For the first time, the concept of "social stereotype" was introduced into scientific circles by U. Lippman. He considered stereotyping as the only way for a person to understand the infinite variety and diversity of reality, and defined stereotype as a well-regulated image, a regulating model [5, p. 96]. Indeed, through stereotypes, the worldview is shaped in the human mind in a way that is appropriate for life and activity. A person puts aside what he considers superior and correct, tries to assert himself, defines and defends group values. An appropriate emotional response occurs when the worldview formed by events coincides, as well as when there is a danger of changing this

landscape. Features of the stereotype are internal and interpersonal agreement, personal and group (gender, age, ethnic, etc.) resilience, choice, emotional-evaluative content.

Researchers differ on gender stereotypes. According to Mayers, "Gender stereotypes are people's perceptions of the behavior of women and men" [6, p. 228]. Konoplyova explains the gender stereotype in almost the same way: "Gender stereotypes are a culturally formed, generalized idea of how women and men behave". In sociology, gender stereotypes are explained in more detail. "Gender stereotypes are simplified, modeled, emotionally defined images of men and women. These images are inherent in all members of a gender union, regardless of the individual characteristics of one or another member of the social group".

Y.V.Prostotina believes that the most optimal explanation for gender stereotypes is a generalized perspective on the personal and behavioral characteristics of men and women. The author concludes that this definition reflects the essence and main features of gender stereotypes and allows for further theoretical generalizations, revealing the determinants. Determinants of gender stereotypes include physical gender, traditional cultural values, socio-cultural dynamics. During socio-cultural processes, values may change, new status and norms may emerge.

According to cognitive terminology, stereotype is the processing of information and knowledge of this information. It follows that the evaluation and response to received information depends on the experience of this information, the social or general attitude to it, and the knowledge base of the evaluator. We perceive objects on the level of stereotypes of our cultures.

Sociologists look at the stereotype through the prism of people's social interactions, considering it a model of selection of one or another behavior under certain conditions. Y.Y.Prokhorov considers the stereotype to be a socio-culturally marked mental-linguistic unit of a representative of a certain ethnoculture. According to him, this unity is realized in the form of normative-local association in accordance with the standard of communication conditions for a given culture. Just as a stereotype manifests itself in the behavior of speech in the process of communication, it also plays a role in shaping the attitudes of the participants in communication.

Stereotypes are the representation of fragments of the surrounding reality, the marked mental landscape, as an invariant of a certain area of the world landscape as a result of the inclusion of a typical fragment of the real world in the mind. It is clear that the stereotype is a stable invariant image that exists in the human mind as a fragment of the worldview, conditioned by national and cultural identity. Separate stereotypes combine to form a stereotype system. The collection of stereotypes presents a social reality, which is a complex stereotype.

Types of Gender stereotypes

Stereotypes can be divided into two groups: 1) behavioral stereotypes; 2) Imaginary stereotypes. Behavioral stereotypes determine certain communicative behavior in one situation or another, perform a prescriptive function, manifesting themselves as regularity. Imagination stereotypes are perceptions of a situation or object that form certain associations. Depending on the object of stereotyping, it is possible to distinguish between conditional and imaginary stereotypes from imaginary stereotypes. Image stereotypes remain in the form of a certain pattern in the human mind [2]. These patterns become relevant in the communication process.

The main feature of stereotypes is reflected in their prototype, and each stereotype is an abstract, concentrated image. The properties and qualities of this image are optimized to a minimum that can distinguish one stereotype from another. Stereotypes conditioned by thinking have a national-cultural identity, they are conditional and can change over time.

Gender stereotypes are a separate species, appearing as a special form of stereotypes. They also have a national-cultural identity and are prototypical and unifying. "Gender stereotypes are culturally and socially conditioned ideas about the norms, qualities and attributes of behavior of both sexes and their expression in language [3]. Gender stereotypes, like all other cultural stereotypes, are recorded in the form of stable associations in language.

Language reflects the culture of a society and plays the role of one of the main and important sources of gender stereotypes in this society.

Gender stereotypes are closely related to the expression of price and influence the formation of expectations about the behavior of members of one sex or another. If the behavior of a real individual does not correspond to the expectations of society, then society does not consider this behavior correct and acceptable. These expectations also apply to the speech behavior of individuals, and thus become a definite behavioral program for the process of socialization and communication.

Speech gender stereotypes can be both imaginary and behavioral stereotypes. While it is considered inadmissible to have rude and taboo words in Turkish in women's language, rude lexicon is accepted in male language. Speech gender stereotypes are always national.

It reflects gender stereotypes, male and female behavior, as well as what people of different genders expect from each other. The following functional features of gender stereotypes are recorded:

- as gender stereotypes take a permanent place in the collective public consciousness and gradually change, they simplify the real situation;
- Gender stereotypes are revealed on the basis of analysis of language structure. This is because language is the main source of knowledge about gender stereotyping and its change over time;
- All gender stereotypes are expressed in language. At the same time, the frequencies of processing in their speech differ;
- Gender stereotypes are mental structures and are expressed both verbally and non-verbally;
- Although gender stereotypes are related to the expression of both masculinity and femininity in language, they are not the same [4, p. 134].

Although gender stereotypes are reflected at all levels of language, they are more pronounced in phraseological units and in the text.

Gender stereotypes in English thought include beauty, charm, family, motherhood, love, power, courage, power, fatherhood, and so on. defined by concepts. Some of these stereotypes determine the gender of women and others. The same concepts act as gender stereotypes in Azerbaijani thought.

Gender stereotypes in English and Azerbaijani thought

The word "man" is used in English to refer to a man. Interestingly, the first meaning of the word "man" is person / people. The lexeme "Woman" means only "girl, woman" [11]. As a synonym for this word, the English lexemes wife and maid - servant / housekeeper are widely used. The compound word femaleperson is used to refer to a woman as a human being. The word literally means "a woman." This fact confirms the strength of the negative factor in the attitude of the British towards women historically. As noted, gender stereotypes can change over time. In this sense, the modern English gender stereotype does not deny the female-human parallel. However, the word "woman" only means "woman". In fact, in the Turkic languages, the word "man" was formed in the sense of "person / people", and later became an asymmetrical pair with the word "woman", which implies a direct difference in gender.

In Turkish, "woman" is also used in a genealogical sense and means a woman. The phraseology "ask the man of the house" (evin kişisini soruşmaq) in the Azerbaijani language

implicitly means "human". The content of the phraseological association means the existence of two subjects, two people in a secret form. Of course, a man (husband) and a woman (wife) can have children at home, regardless of their gender. In this case, the "man" in the phraseological unit also means the head of the house, the eldest of the house. In our opinion, this unit was later understood as a masculine one. Phraseologism at this point confirms the acceptance of male dominance in Turkish thought.

Given the use of the English gender stereotype as a synonym for the words "wife" and "maid", the generalization of whether a wife is a servant or a servant of the house is raised to the level of public opinion. In Azerbaijani thought, a wife is a servant of the house, family, a person who serves the house. It can be concluded that the gender stereotype has the same content in the English and Azerbaijani imagination in relation to the wife. The expressions "fatherhood", "motherhood", "being both father and mother" are used in the Azerbaijani language, and there is no doubt that these expressions go through a process of stabilization as a union. "Gulsanam, whose husband did not go to war and returned, was both a father and a mother to her children" [1, p. 23].

"After the death of his wife, Mursal did not get married, he became both a father and a mother of two children" [1, p. 46]. In these examples, the precise definition of the roles of women and men in raising children according to gender stereotypes is reaffirmed from the perspective of exceptions.

The conceptualization of the gender organizer of the English language landscape is conditioned by the patriarchy of the national consciousness for the modern period, reflecting the social hierarchy and roles of members of society. At the heart of male dominance is the Christian concept of the creation of the world. The male origin is dominant, while the female is passive and submissive [8]. The process of female emancipation has been associated with destructive social consequences, moral degradation, and family breakdown since ancient times [1]. The androcentric, patriarchal view of the world has created a stereotype of a guilty image of women. In traditional English linguoculturology, masculinity is presented as a nuclear sign. In general, in English gender views, the sign of manhood, which encompasses the concepts of "masculinity, manliness, manhood", is expressed by the term virility. For femininity (femininity, womanliness, womanhood) the signs of weakness (weakness) and fertility are dominant [7]. The British attribute the positive qualities (strength, endurance, intelligence, courage, etc.) to men, and the negative qualities (weakness, helplessness, cowardice, etc.) to women. This reveals the secondary role of women in English thought. In British culture, the traditional image of a woman is axiologically polar, that is, polarized [9]. While this culture acknowledges the imperfections of unmarried men and the well-being and happiness of a good wife, the British man's distrust of women is also prominent. According to the British mentality, men are far superior to women.

In Turkish culture, a woman was a complement to a man. In the Turkish way of thinking, a woman is accepted as a wife and mother [6]. It is the mother's responsibility to give birth to the child, to raise him, and to give him his first upbringing. Therefore, the stereotype of "mother's right, God's right" also came from here.

In ancient times, the equality of men and women among the Turks is confirmed in historical sources and written monuments. Women rode like men, wore weapons, carried daggers and swords, and fought. The Turks attached great importance to the family, linking its strength and stability with the strength of the tribe, clan, and later the state. Women had rights and privileges in the Turkic states of Central Asia. Discrimination between men and women has not been tolerated since the time of the Huns. In Turkish mythology, women are also depicted in high positions.

Conclusion

In modern times, stereotypes about male-female relations in the Turkic peoples, including the Azerbaijani people, are significantly different from ancient times. The stereotype that remains unchanged is the woman-mother, woman-family relationship. It should be noted that time, civilization, modern world statehood have an impact on gender relations. In this regard, equality of rights occupies an important place at the legislative level. However, stereotypes in thinking still remain. Over time, attitudes toward men and women have changed. It became a man's job to be a hero, to take part in battles, and women looked after family and domestic issues.

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MƏDƏNİYYƏT VƏ DİLDƏ GENDER PROBLEMLƏRİ (AZƏRBAYCAN)

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Qədim dövrlərdən bu günə kimi qadın və kişi arasındakı fərqlər, onların ailədəki rol və funksiyaları, xüsusən də cəmiyyətdəki yeri həmişə müzakirə mövzusu olmuşdur. Lakin zaman keçdikcə bu fərqlər təkcə bioloji fərqlər deyil, həm də sosioloji cəhətdən bu iki cinsin nümayəndələri kəskin şəkildə fərqlənməyə, daha dəqiq desək, təsnifləşdirməyə başlamışlar. Məhz bu məsələlər diqqət mərkəzinə düşüb və qadınların dünyada əvəzolunmaz roluna baxmayaraq, arxa planda qalmasının səbəblərini müzakirə etmək üçün “gender tədqiqatları” inkişaf etməyə başlayıb. Azərbaycanda gender (sosial gender) müzakirəsi XX əsrin sonlarından başlayıb. Gender probleminin səbəbi sosial, iqtisadi, elmi və ictimai həyatda qadın və kişilərin qeyri-bərabər münasibətidir. Azərbaycanda bu problemin aktuallığına və bu problemin həlli istiqamətində bir sıra tədbirlərin görülməsinə, konfransların və müzakirələrin aparılmasına baxmayaraq, bu məsələ hələ də həllini tapmayıb. Belə ki, əsas problemlərdən biri iş həyatında qadınların həmişə kişilərdən az maaş alması, qadınların ümumiyyətlə müəyyən sahələrə buraxılmaması və yazılmamış qanunların mövcudluğu bu məsələnin daha da böyüyəcəyindən xəbər verir. Dildə olan bu problemlərin həmin dövlətin mədəniyyətinə olan təsiri danılmazdır. Bu məsələnin həll olunması üçün bir sıra işlər görülsə də, bu termin hələ də öz aktuallığını qorumaqdadır.

Açar sözlər: gender, dil, mədəniyyət, kişi, qadın

ГЕНДЕРНЫЕ ПРОБЛЕМЫ В КУЛЬТУРЕ И ЯЗЫКЕ (АЗЕРБАЙДЖАН)

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С древних времен до наших дней различия между мужчинами и женщинами, их роли и функции в семье, особенно их место в обществе, всегда были предметом обсуждения. Однако со временем эти различия представляют собой не только биологические различия, но и социологически представители этих двух полов стали резко различаться, а точнее классифицировать. Именно эти вопросы вышли на первый план, и начали развиваться «гендерные исследования», чтобы обсудить причины, по которым женщины остаются в тени, несмотря на их неопределимую роль в мире. Гендерная дискуссия (социальный гендер) в Азербайджане началась в конце XX века. Причина гендерной проблемы - неравное отношение к женщинам и мужчинам в социальной, экономической, научной и общественной жизни. Несмотря на актуальность этой проблемы в Азербайджане и ряд мер, принятых для ее решения, конференций и дискуссий, этот вопрос до сих пор не решен. Таким образом, одна из основных проблем в трудовой жизни заключается в том, что женщинам всегда платят меньше, чем мужчинам, женщинам, как правило, не разрешается заниматься определенными сферами деятельности, а наличие неписаных законов указывает на то, что эта проблема будет расти. Влияние этих языковых проблем на культуру этой страны неоспоримо. Хотя для решения этой проблемы была проделана определенная работа, этот термин все еще актуален.

Ключевые слова: пол, язык, культура, мужчины, женщины

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