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INFLUENCE OF AMERICAN GENDER DISCOURSE ON THE SEMANTIC FIELD OF THE “GENDER” CONCEPT OF AZERBAIJANI DISCOURSE

The article analyzes the problem of the influence of American discourse on the formation of the semantic field of the concept of "gender" in various world national discourses, in particular on the formation of a similar conceptual field of the Azerbaijani media discourse, scientific discourse, etc. It is known that the American discourse is the flagship of global discourse, thus being a kind of newsmaker predetermining the agenda of global political and social life. It is known that American discourse is the flagship of global discourse, thus being a kind of newsmaker predetermining the agenda of global political and social life. It is ideologically significant changes occurring in the American discourse that have the opportunity to influence the formation of various subdiscourses. The interdiscursive nature of the gender concept makes it a significant component of a variety of subdiscourses, especially public, political, virtual (in the context of social media discourse), media and many other subdiscourses. In this regard, it is enough to recall that the development of American gender linguistics has had a major impact on the formation of global gender discourse, and the latter in turn has set the tone for many ideological transformations of global gender discourse. American linguists and philosophers, such as S. Perkins, author of the theory of androcentricity of language, R. Lakoff, author of the theory of feminist critique of language, and J. Butler, author of the theory of performativity, are (metaphorically speaking) 'godmothers' of many linguistic transformations in different languages of the world, including Azerbaijani gender discourse and gender terminology of the Azerbaijani language.

Based on the research conducted within the framework of this article, it can be concluded that, at present, it is the American gender discourse that is the flagship of changes and development of global gender discourse, which inevitably elevates it to the status of a concept-maker; a pre-determiner of global changes in the semantic field of this discourse. In particular, Azerbaijani gender discourse, despite the rather conservative attitude of the society, did not stay away from the queer-ideological mainstream, the contours of which were and continue to be defined by the American gender discourse.

Key words: American gender discourse, Azerbaijani language, semantic field, "Gender" concept.

Statement of the problem. The article tries to identify the correlation between ideological transformations in the American and global gender discourse, as well as in its local manifestations in the format of national gender discourses. The question formulation also requires a proper explanation of the ideological prerequisites for the change in the semantic core of the concept “gender” and its growth with new unconventional micro-concepts, which were verbalized after the adoption of a new ideological doctrine associated with the updated gender policy of the American discourse. It was the latter (American discourse) that gave impetus to many semantic shifts in the global gender concept, on the basis of which, for almost two whole decades, the core of the concept has been characterised by female-male relations and the problem of the realisation of social sex (gender).

In recent years, the semantic core of the concept has been enriched with notions of binary gender identity.

Analysis of recent research and publications. It is known that the problem of discourse has been and continues to be the object of diverse research over the past several decades. Among the researchers of the problem of discourse, I would like to note the names of T. van Dijk, M. Foucault, D. Shrifin, J. Guillaume, D. Maldidier, M. Jorgensen, L. Phillips and many other outstanding researchers. In the works of Azerbaijani authors (such as: A. Mammadov, F. Veysalli, A. Abdullayev and many others) various linguistic, linguo-cognitive approaches to the study of discourse are proposed. As for the degree of development of genderology, including gender linguistics, then, undoubtedly, we can name the names of O. Esperson, Sh. Gilman, R. Lakoff, D. Tannen and many others.

Among the Azerbaijani scientists involved in various aspects of genderology and gender linguistics, the names of K. Aghayeva, E. Mollaeva, Sh. Kasimova, K. Aliyeva and many others can be especially mentioned. However, it should be noted that the latest trends in the development of gender discourse have not been sufficiently studied in Azerbaijani linguistics. This is probably due to the conservatism of Azerbaijani society, which avoids taking into account the traces of the influence of the new queer ideology. Based on the above, it can be said that, unfortunately, the degree of influence of American gender discourse on Azerbaijani gender discourse has not been thoroughly studied to this day, and this problem has not been studied either within the framework of national linguistics or in Azerbaijani genderology in general.

Task statement. The purpose of the article is to determine the degree of active influence of the American gender discourse directly on the Azerbaijani discourse, as well as to compare the semantic fields of this type of borrowings, identify possible semantic differences. Based on this, the methodology of the studies presented within the framework of this article covers such linguistic methods as the comparative-contrastive method, the method of conceptual analysis.

Outline of the main material of the study. It is known that, in the modern world, English is the language of globalization, and American socio-political discourse, due to its special position, is a predominant of certain changes in global terminology. In this context, it is quite natural that over the past few decades, gender terminology and, in general, the semantic field of the global gender concept have been significantly influenced by the American gender discourse to a greater or lesser extent. As a logical consequence of this, in many national gender discourses, borrowings from the actively progressing American gender discourse appear more and more frequently.

Suffice it to recall that even the term 'gender' was introduced into scientific circulation in the American scientific discourse: in 1958, one of the leading psychoanalysts of his time, Professor Robert Stoller of the University of California, proposed to use a new term, "gender", as an alternative to the term 'sex', which denoted the social interpretation of biological sex [18]. It was this step that marked the beginning of a new era in the study of the problem of the sex (gender) identity of a person, including the problem of its verbal representation. The term 'gender display' also appeared thanks to the American scientific discourse: the author is the American sociologist Irving Goffman [11].

The mechanism of gender identity representation directly in the process of interpersonal communication was meant under the term 'gender display'. According to I. Goffman and his colleagues, the wide range of different forms of gender identity realization includes appearance, manner of conversation, speech features, timbre of voice, and body language (gesticulation and facial expressions) of this or that person [11]. Due to the rapid development of American gender science, the term gender display has quickly gained popularity not only in American scientific discourse but also partly in the media subdiscourse of this discursive space.

«If gender be defined as the culturally established correlates of sex, then **gender display** refers to conventionalized portrayals of these correlates.» [11]; «What is Gender Display» [23].

In the Azerbaijani language, an attempt (in our opinion, not quite successful) was made to calque the borrowed term. Thus, instead of the supposed calque *gender displayi*, in Azerbaijani gender linguistics, gender linguistics in general, some researchers preferred to use not quite the successful translation of the terminological phrase: *gender mənsubiyyəti* (see for example: [9, p.11]).

Taking into account that the literal translation of the calcified terminological word combination means "belonging", it is quite expected that the choice of this word can cause doubts. The authors of the study in the descriptive part of the decoding of the semantic load of the term indicate that, *gender mənsubiyyəti* is the Azerbaijani alternative of the term *gender display*. If it were not for this fact, it would be partly possible to assume that the authors point to the semantic field of another term (this translation does not fit the place of its use).

Even monitoring of the gender scientific literature gives grounds to think that it would be quite preferable to leave the second component of the terminological word combination unchanged. Thus, for example, the famous Azerbaijani gender scientist K. Aghayeva in her research uses this terminological phrase as an analogue of the concept of gender belonging and gender identity. "*Ailədə qohumların rolu onların ... gender mənsubiyyətinə görə təyin olunur.*" ("The roles of relatives in the family are determined by their ... gender belonging.") [1, p.28].

In other words, scientists under this phrase mean sex-gender belonging (in the specified context) of family members, but in no way manifestations of their masculine or feminine qualities in the process of communication, i.e., features of their speech, body language and appearance. K. Aghayeva repeats

this approach using the terminological phrase *gender mənsubiyyəti* several times in the monograph [1, p.82]. From our part, we note that the term *gender mənsubiyyəti* in the author's research is used adequately to its semantic load, unlike those cases where the term *mənsubiyyət* (belonging) is used as a calque of the neologism *display* (display).

We would like to recall that the gender display does not include information about a person's sex/gender identity, but a range of data about his or her positioning as a man or a woman (or a carrier of a non-binary identity), about the format of self-representation in this way. Different interpretations of the term *gender mənsubiyyəti* can be traced in other scientific works, as well as documents [3, p.24] of non-governmental organizations.

Sometimes, by making a choice in favour of already 'familiar' terminological units, terminologists can create situations similar to those described above. In these kinds of situations, an unsuccessful choice of a word during calquing distorts the whole terminological load of a word combination and creates one of the most unacceptable, undesirable situations in terminology – a situation of polysemy or even homonymy of a terminological word combination. The absurdity of the situation also lies in the fact that, in fact, the term *mənsubiyyət* is not a native Azerbaijani (in other words, genetically, Turkic) word either but is a borrowing from Arabic.

It is known that the term *genderlect*, which is actively replicated in Western scientific literature and mass media and is directly related to linguistics, was also introduced into scientific discourse by American scientific discourse. The author of the term, which denotes the differentiation of female and male communication styles, is a famous American genderologist, professor of linguistics Deborah Tannen [19, p.433]. In general, American scientific and gender discourse has again been involved in the semantic branching of the semantic field of the gender concept. In recent years in Azerbaijani scientific discourse the use of this term is gaining more and more momentum: "...*tədqiqatçılar qadın dili ilə kişi dilini fərqləndirməkdən ötrü genderlekt terminini istifadə etməyi məsləhət görürlər*" ("...researchers recommend using the term *genderlect* to distinguish between feminine and masculine language") [2, p.8]; "...*"genderlekt" anlayışı əbəs yerə yaranmamışdır*" ("... the concept of "*genderlect*" did not arise in vain") [6, c.58]. It is important to note that, due to its specificity, this term is used less in other institutional discourses.

Another gender term, *sexism*, also appeared thanks to American feminists, specifically one of the activists

of this movement – Pauline M. Leet [16, p.3-16]. It is she who, in her acclaimed work devoted to the severe consequences of gender asymmetry, equates the privileged position of men and the dependent position of women with the relations within the framework of racial segregation and calls it (this format of attitude towards women, in general) sexism.

It is worth noting that, unlike the above-mentioned term (*genderlect*), the neologism *sexism* has taken root quite quickly in the Azerbaijani language and has gained a wide (multidiscursive) spread. This term is used actively not only in Azerbaijani scientific discourse but also in media discourse, political discourse and public discourse. For example, in Azerbaijani scientific discourse: "*Seksizm ... diskriminasiyalı dünya mənzərəsinin üzə çıxarılmasına kömək edir.*" ("*Sexism ... helps to reveal a discriminatory worldview.*") [13, p.72]; Also in Azerbaijani media discourse: "*Təşkilat ... seksizm iddiaları ilə üzləşib*" ("*The organization ... has faced allegations of sexism*") [21], in Azerbaijani socio-political discourse: "*Bəzən seksizm ... yumorla ifadə edilir*" ("*Sometimes sexism is expressed ... through humor*") [15, c.7].

One of the important indicators of the fact that this or that borrowed neologism has successfully adapted to a new language environment is the fact that the given word grows some word-formation or associative paradigm. In this context, it is enough to recall the associative series: sexism – sexist (noun) – sexist (adjective).

"*Seksist dil ... seksist davranışı gücləndirir*" ("*Sexist language ... reinforces sexist behavior*") [15]; "*Tramp seksistdir*" ("*Trump is sexist*") [20].

Such terminological phrases as gender roles and gender identity also appeared and became popular thanks to the American gender discourse. It is known that the famous American psychologist and sexologist J.W. Money contributed significantly to the revolutionary changes in this field (gender studies), which we are witnessing today [12]. 'Dr Money coined the terms "gender identity" to describe the internal experience of sexuality and "gender role" to refer to social expectations of male and female behaviour' [5]. The mentioned terminological word combinations have been actively used only in the last two decades, which gives grounds to consider them relative neologisms for Azerbaijani scientific discourse.

"*Con Moni gender rollarının və identikliyin başa düşülməsinə töhfələr verdi.*" ("*John Money contributed to the understanding of gender roles and identity.*") [8, p.6]; "*Gender identikliyi insanın özünü hansı cinsə aid etməsi ilə ifadə olunan hissidir*"

("Gender identity is the feeling expressed by a person's gender belonging") [14, p.10].

It is noteworthy that in the last few years these terminological neologisms have managed to penetrate into the active vocabulary of Azerbaijani media discourse. "Gender rolları öyrənilir ... və zamanla dəyişir" ("Gender roles are being learned... and changing over time") [4]; "Bu çağırışlardan biri də ... gender identikliyi zəminində istənilən ayrı-seçkiliyə ... bağlı olub" ("One of these calls ... was related to any discrimination on the basis of gender identity") [7].

It should be noted that, as in American discourse, in Azerbaijani gender discourse the terms sex and gender sometimes tend to be interchanged. This peculiarity can be traced in the example of the calque of the above terminological word combination (gender identity 'gender identity'), Cinsi identiklik – the literal translation of the latter means 'gender identity'.

"Cinsi identiklik hər bir insanın özünü cəmiyyətdə mövcud olan cinsi obraz və nümunəyə həm zahirən, həm də daxilən bənzətməsini nəzərdə tutur." ("Gender identity refers to each person's identification with the sexual image and role model that exists in society, both externally and internally".) [14]. As we have indicated above, in American discourse also everywhere we can ascertain multiple facts of parallel use of the terms sex and gender. Although it was American scientific discourse that first distinguished these concepts.

See examples: 'Ryan Reynolds Confirms Sex of His 4th Baby With Wife Blake Lively' [17]; 'Ryan Reynolds is apparently in the doghouse with his wife after revealing the gender of their second child.' [23]. In this context, the parallel use by Azerbaijani genderologists of the terminological word-combinations "gender identikliyi" (literal translation: gender identity) and "cinsi identiklik" (literal translation: gender identity) does not look like something out of the ordinary.

Conclusion. Based on the research conducted within this article, it can be concluded that at this stage of the development of gender studies, American academic discourse is the flagship of change in the terminological space of gender linguistics. On this basis of the research, we can also conclude that American scientific discourse has a strong influence on Azerbaijani gender linguistics, including the process of enriching the national gender discourse with new concepts and terminology. The study also revealed the facts of not quite successful, even, one can say, (in the semantic aspect) incorrect borrowings. In addition, we can conclude that Azerbaijani gender studies and gender linguistics in particular should follow the development trends of American gender studies, and the vocabulary of Azerbaijani gender linguistics should correspond to the global gender terminology. For this purpose, the process of borrowing gender terms should take place under the direct supervision of comparativist linguists.

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Улькер Джавадова Я. ВПЛИВ АМЕРИКАНСЬКОГО ГЕНДЕРНОГО ДИСКУРСУ НА СЕМАНТИЧНЕ ПОЛЕ «ГЕНДЕРНОГО» КОНЦЕПТУ АЗЕРБАЙДЖАНСЬКОГО ДИСКУРСУ

У статті аналізується проблема впливу американського дискурсу на формування семантичного поля концепту «Гендер» у різних світових національних дискурсах, зокрема на формування подібного концептуального поля азербайджанського медійного дискурсу, наукового дискурсу тощо. Відомо, що американський дискурс є флагманом глобального дискурсу, тобто своєрідним ньюсмейкером, який визначає порядок денний світового політичного та суспільного життя. Відомо, що американський дискурс є флагманом глобального дискурсу, тобто своєрідним ньюсмейкером, який визначає порядок денний світового політичного та суспільного життя. Саме ідеологічно значущі зміни, що відбуваються в американському дискурсі, мають можливість впливати на формування різних субдискурсів. Інтердискурсивний характер гендерного концепту робить його вагомим складовим різноманітних субдискурсів, насамперед громадського, політичного, віртуального (в контексті дискурсу соціальних мереж), медійного та багатьох інших субдискурсів. У зв'язку з цим достатньо згадати, що розвиток американської гендерної лінгвістики справив значний вплив на формування глобального гендерного дискурсу, а останній, у свою чергу, задав тон багатьом ідеологічним трансформаціям глобального гендерного дискурсу. Американські лінгвісти та філософи, такі як С. Перкінс, автор теорії андроцентричності мови, Р. Лакофф, автор теорії феміністичної критики мови, та Дж. Батлер, автор теорії перформативності, є, образно кажучи, «хрещеними матерями» багатьох мовних трансформацій у різних мовах світу, в тому числі азербайджанського гендерного дискурсу та гендерної термінології азербайджанської мови.

На основі дослідження, проведеного в рамках цієї статті, можна зробити висновок, що наразі саме американський гендерний дискурс є флагманом змін і розвитку глобального гендерного дискурсу, що неминуче підносить його до статусу концепт-мейкера, зумовлювача глобальних змін у семантичному полі цього дискурсу. Зокрема, азербайджанський гендерний дискурс, незважаючи на досить консервативне ставлення суспільства, не залишився осторонь квір-ідеологічного мейнстріму, контури якого визначав і продовжує визначати американський гендерний дискурс.

Ключові слова: американський гендерний дискурс, азербайджанська мова, семантичне поле, концепт «гендер».