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PHRASEOLOGY AS A BASE GENDER STEREOTYPES (on the material of the english language)

The article is devoted to the problem of gender stereotypes on the material of English phraseology. The author has analyzed phraseological fund as the main source for forming personal worldview, which revealed via language. Phraseology has been declared both as the basis for forming mental, behavior and cultural intentions of person and as the instrument for making stereotypes (particularly, concerning relationships between man and woman). The article presents a study on the formation of some of the gender stereotypes reflected in one of the most components that make up the culture of the people – proverbs and idioms. These phraseological units give the initial idea of the concepts such as: appearance, social status, intelligence, age, etc. The conclusions based on these concepts form the idea of how society should treat gender images of femininity and masculinity. Phraseology is a branch of lexicology that studies sequence of words that are semantically and often syntactically restricted and they function as single units similar to individual words. Phraseology received increasing attention in the English-speaking world. Linguistic competence also includes a familiarity with restricted collocations and proverbs as well as the ability to produce or understand metaphorical interpretations. Phraseological units absorb values of the ages in which it lives. The problem of understanding the meaning of a phraseological unit is linked with a possibility of increasing our knowledge about the world diachronically.

Key words: gender stereotype, phraseology, proverb, language image of the world, opposition man/woman, androcentrism.

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Фразеология – гендерлік стереотиптердің қайнар көзі (ағылшын тіліндегі материалдардың негізінде)

Мақала гендерлік стереотиптердің негізгі көзі ретінде фразеология құбылысын зерттеуге арналған. Автор фразеологиялық қорды индивидтің әлем суретін қалыптастыру тұрғысынан талдайды, ол өзін тіл арқылы анықтайды. Фразеология адамның дүниетанымдық, мінез-құлықтық және жалпы мәдени ұстанымдарын қалыптастыру үшін негіз ретінде, сондай-ақ осы қағидаларды (атап айтқанда, жыныс аралық қатынастарға қатысты) стереотиптеу құралы ретінде бекітіледі. Мақалада халық мәдениетін құрайтын маңызды компоненттердің бірі – тұрақты тіркестерде көрсетілген кейбір гендерлік стереотиптерді қалыптастыруға арналған зерттеу ұсынылған. Фразеологизмдер сыртқы бейне, мәртебе, интеллект деңгейі, жас, қоғамдағы рөл және т.б. ұғымдар туралы бастапқы түсінік береді. Осы ұғымдардың негізінде қоғамның «әйел» және «ер» гендерлік тұжырымдамасына қалай қарайтындығы құрылады. Автор өзінің гендерлік стереотиптің анықтамасы, оның негізгі сипаттамалары және осының негізінде ағылшын тіліндегі фразеология материалында еркек – әйел қатынастарының шаблондарын зерттейді. Автор ағылшын фразеологизмдеріндегі әйел және еркек бейнесіне талдау жасайды. Автор фразеологиялық қор тіл арқылы ашылатын жеке көзқарасты қалыптастырудың негізгі көзі ретінде талдайды. Лингвистикалық құзыреттілік, шектеулі сөз тіркестері мен мақал-мәтелдермен танысуды, сондай-ақ метафорикалық интерпретацияларды жасау немесе түсіну қабілетін қамтиды. Фразеологизмдер өмір суретін дәуірлердің мағынасын өзіне сіңіреді. Фразеологиялық бірліктің мәнін түсіну мәселесі біздің әлем туралы білімдерімізді диахрониялық кеңейту мүмкіндігімен байланысты.

Түйін сөздер: гендерлік стереотип, фразеология, мақал, әлемнің тілдік бейнесі, оппозиция ер/әйел, андроцентризм.

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**Фразеология как источник гендерных стереотипов
(на основе английских материалов)**

Статья посвящена исследованию явления фразеологии как основного источника гендерных стереотипов. Автор анализирует фразеологический фонд с позиции формирования картины мира индивида, которая обнаруживает себя посредством языка. Фразеология утверждается как основа для формирования мировоззренческих, поведенческих и общекультурных установок человека, так и инструмент стереотипизации этих установок (в частности, касающихся межполовых отношений). В статье представлено исследование, посвященное формированию некоторых гендерных стереотипов, отраженных в одном из важнейших компонентов, составляющих культуру народа – устойчивых выражениях. Фразеологизмы дают первичное представление о таких понятиях, как: внешний вид, статус, уровень интеллекта, возраст, роль в обществе и т. д. На основе этих понятий строятся выводы о том, как общество должно относиться к гендерному концепту «женщины» и «мужчины». В статье автор описывает женские и мужские образы в фразеологизмах, которые представлены на английском языке, также дает значение и область применения каждого фразеологизма. Лингвистическая компетентность также включает в себя знакомство с ограниченными словосочетаниями и пословицами, а также способность создавать или понимать метафорические интерпретации. Фразеологизмы впитывают в себя значения тех эпох, в которых они живут. Проблема понимания значения фразеологической единицы связана с возможностью диахронического расширения наших знаний о мире.

Ключевые слова: гендерный стереотип, фразеология, пословица, языковая картина мира, оппозиция мужчина/женщина, андроцентризм.

Introduction

The gender, gender stereotypes, gender behavior excite researchers of various branches of sciences. First of all, it reflects in psychological researches. But recently the linguists also showed great interest in this issue. The gender stereotypes are investigated and come to light in literature, phraseology, lexicon, speech behavior, etc. Phraseological units of any language bear in themselves all the width of the national thought, the experience of generations that is preserved for centuries. This material as nothing else brightly represents the gender stereotypes put in an internal form of phraseological units. After all the gender aspect in expression of the intellectual qualities of female persons by phraseological units (in this case equivalent to the word or the phrase) is very widespread speech and cogitative phenomenon. The correlation of the female mind, wit, logic, stupidity remains a subject of leisure talks and gossips throughout centuries. So, the gender aspect of the intellectual activity reflects in layer of the English phraseological units where the woman as the subject of cogitative activity and as the carrier of knowledge receives some assessment.

Nowadays when studying the person in the linguistic picture of the world the huge importance is gained by individual characteristics of the language personality, the gender concerns to the

most important of them. Men and women are identical people by their nature, but, at the same time, they can differ on the certain features called “gender features”. Rather new scientific direction called “gender researches” deals with the issues of gender and sex. The direct maintenance of the gender stereotypes in the various linguo – cultural communities can be considered through the language structures as gender stereotypes take place at all language levels and reflect certain assessments.

The concept of gender as a socially conditioned phenomenon was formed and became one of the key in the late twentieth century in the era of postmodernism. The postulate that there is no objectively cognizable concept of gender was the ideological prerequisite for the emergence of the concept of gender. Instead, its pluralism and subjectivity are recognized, which contributed to the strengthening of scientists’ attention to various parameters of the human personality, in particular to language as the main source and foundation of the individual picture of the world. Gender issues are becoming one of the most common topics for research in various scientific fields. Philology is not an exception. While studying a language (native or foreign), people are faced with a variety of stable expressions that affect the formation of social representations that determine the attitude towards women and men, or, in other words, belonging

to a particular gender group. Gender studies of phraseological units are considered important and relevant, since the main problems they are aimed at are cultural and social factors that form the public attitude towards women and men, as well as linguistic features that indicate belonging to a certain gender. The main components of such studies are the study of various aspects that form (taking into account the history of the people, national and cultural and etymological characteristics) the basic gender concepts. The comparison of male and female stereotypes of behavior displayed in English phraseology is also important. It is these stereotypes that are embedded in people's minds as standards of femininity and masculinity.

As the gender issue has been studied and expanded in various fields of Humanities, new, poorly understood aspects have emerged that deserve more detailed study. Since gender is closely related to language, manifests itself through language, one of the most important subjects of research in the framework of genderology are gender concepts (their similarities and differences) in different language systems, as well as the problem of intercultural communication, which arises due to the peculiarities of these gender concepts.

The purpose of this article is to study the phraseological Foundation of the English language in the gender aspect. For this purpose were put the following tasks: 1) to analyze the phenomenon of phraseology as the main source of gender stereotypes in the linguistic picture of the human world; 2) define the concept of "gender stereotype", reveal its main characteristics; 3) to make a selection and explore the Proverbs of the English phraseological fund, reflecting gender stereotypes, male-female relations.

The most intense gender connotations of the language are manifested in phraseology, Proverbs and slang. In addition, a rich reservoir for studies of gender stereotypes reflected in language are paremias that are at the intersection of phraseology and folklore. Paremias are an important source of interpretation, so according To V. N. Telia (Telia, 1996: 288), the majority of Proverbs are "prescriptions-stereotypes of national consciousness, which give a fairly broad space for choice for the purpose of self-identification» (Telia, 1996: 288). Although not all Proverbs and phraseologisms contain gender categories, however, among those that appeal to the concepts of "male" and "female", it is possible to establish dominant trends and assessments.

The phraseological Fund, according to researchers (V. N. Telia, Yu. P. Solodub, D. O.

Dobrovolsky), displays and fixes in the language of national, cultural stereotypes of a people, as well as through the reproduction of basic patterns of a certain language picture of the world expresses in General the mentality of linguistic and cultural community. However, the cultural significance of images displayed in phraseology (e.g. opposition male/female), the most fully will unfold "only under correlation the most this figurative content, revealed in "literal" reading phraseologisms, with categories, concepts, stereotypes and standards national culture, and his interpretations in this space material, social or spiritual culture" (Telia, 1996: 288).

Appeal to the phraseological Fund as the main source of gender stereotypes relevant in a particular society and in a particular period of time, due to the fact that "phraseology along with vocabulary are the most sensitive areas of the language, in which are the fastest (even within a language of the same generation) to detect the result of socio-economic change, in society" (Polivanov, 1991: 624). In other words, phraseology reflects the dynamics of social and cultural changes in society, its values landmarks in diachrony. This is manifested in the fact that "only those free combination words that nominate actual realities for a certain period, events that can create a bright image, motivating phraseological education in the process of phraseology formation" (Dobrydneva, 2000: 223). Thus, the analysis of gender stereotypes on the material of phraseological units belonging to different chronological segments allows us to track the development of a certain gender stereotypes both within one nation and in comparison with similar stereotypes in other cultures, to identify those features of this mentality, which are basic and immutable, and those that have transformed.

Under the gender stereotype, we will understand the stereotype that determines and prescribes behaviors, social roles, worldview, form of emotional expression within the framework of gender (male/female opposition). Gender stereotype can have both an international, universal character, and be within a particular nation, express features the mentality of a culture in the aspect of gender. As the most significant features of the gender stereotype we will consider the following features:

- fixation in the language of the mental image of a man/woman, supported by a certain emotional coloring;
- imperative: gender stereotype prescribes mandatory norms and frameworks for each gender, gender behavior of the individual;

- regulation of roles: the social functions of men and women are clearly defined and distributed;
- rigidity of the prescribed image within the framework of the gender stereotype;
- generalizing nature of gender stereotype.

Thus, gender stereotypes, on the one hand, can serve as a foundation for forming a picture of reality of an individual and be a resource tool for the socialization of the individual, and on the other hand, setting the norms of gender – role behavior can act as a limiter to further human development. Gender stereotype is a social phenomenon that arises as one of the products of the functioning of society. It captures the preceding the experience of this society, as a rule, within a certain social institution (marriage, family, work).

The formation of a gender stereotype takes place at different levels and under the influence of such factors as socio-economic conditions in this community, psychobiological characteristics of a person (social gender is based primarily on biological), values, the level of cultural development of society. The main means of expressing gender stereotypes is language: naming this or that phenomenon associated with gender, language at the same time defines a number of characteristics that “should” have a representative of the gender a priori. Thus, the dominant set of stereotypes in this society is stored in the consciousness of the individual and comes into force in using language, which brings to the surface, reveals these stereotypes and, in turn, forms a certain picture (way of seeing) the world. Researchers (O. A. Kornilov (2003: 349), A.V. Kirilina (n.d.) call this phenomenon a “linguistic picture of the world”, defining it as “historically formed in the ordinary consciousness of this language collective and the set of ideas about the world reflected in the language, a certain way of conceptualizing reality”(Kirilina, n.d.).

The linguistic study of the concept of “women” and “men” in this article was divided into such generalizing elements as:

- appearance;
- behavioral traits;
- social status.

Experiment

The material for our study was chosen phraseology of the English language, and the subject of the analysis were male-female relationships in aspects of family and positioning in personal relationships.

In the English-language picture of the world, as in most European languages reflect the trend of androcentrism, with the dominant and guiding role of men in almost all spheres of life. Thus, the stereotypical roles of the man represented in the English phraseology are the head of the family, the protector of the woman, support, earner, warrior, father; his word is weighty in making important decisions, woman must obey his will, he is responsible for women and family. The woman in turn is a weak, defenseless and irresponsible creature, a little infantile, emotions prevail over intelligence, which scares a man. Traditionally, as in many European cultures, a woman is the guardian of the family hearth, the mother. However, despite the dominant role of men, women are perceived as a potential danger to men, because it is considered more cunning, insidious and emotional. There are a number of idioms in the English language that emphasize the power of a woman over a man, thanks to the above qualities. As, for example, in such proverbs:

“Behind every great man there is a great woman”, where you can draw an analogy with the Russian proverb “Man is a head and woman is a neck, where the neck turns, the head looks”. This proverb can be interpreted as the hidden positioning of a woman over a man who is dependent on a woman, his power over her is illusory, since the woman is cunning and manipulates him.

“Hell hath no fury like a woman scorned” – “Вадуне страшнее фурии, чем отверженная женщина”. In this case, the woman is again portrayed in a threatening way, scares the man with his unbridled emotions. In this state, she is uncontrollable and the man has a fear of losing his power over her. For women emotions prevail over reason, for men, on the contrary, the intellect prevails over the sensual sphere, so there is a fear of falling into captivity of what he owns little, what he knows little.

“The female of this species is more deadly than the male” is a line from R. Kipling’s poem “The Female of the species”, which later became a persistent expression denoting a deadly but dangerous force that can be far more intimidating and powerful than male. This woman draws strength from the depth of her emotions, but it scares the man, because his strength is more physical and he knows how to cope with it, unlike emotions, which are guided by a woman. Therefore, “power” and “strength” become relative concepts. But since statements of this kind are formed in the androcentrated picture of the world, then the presence of such qualities in a woman imposes a somewhat negative assessment.

And it is safer for a man to structure a woman and direct her energy towards the family and the maintenance of the family hearth, as evidenced by such parodies as “A woman’s place in the house”, “A woman’s work is never done” (“women’s work never ends”), “A good husband makes a good wife” (“if a woman is happy with her husband, she will be a good friend to him”). Despite the anthropocentricity of the linguistic picture of the world in English phraseology, the predominance of masculine over feminine is in a number of Proverbs conditional and relative. The opposition of the concept of “male/female” is leveled in Proverbs that go beyond the opposition of men and women and reveal common regularities of harmonious male-female relations. The position of man and woman is equalized in Proverbs that state, that in a male-female pair, both partners “deserve” each other, a man can be judged by a woman and Vice versa. The merits of a man are impossible without the support of a woman worthy of him, and at the same time every woman will be with the man who is worthy of her (“won the heart”, “performed a feat for her”, “achieved”), although this is not the only mode of forming a pair. The following Proverbs can serve as examples of removing the opposition of male/female:

“*Every Jack has his Jill*”, which corresponds to the Russian proverb “Ниа каждый товар свой покупатель ннайдется”, “Caesar’s wife must be above suspicion” – “Женна Цезарня выше подозрнений”; “Faint heart never won fair lady” – “Слабое сердце нникогда нне завоюет приекрасной дамы”.

The gender perception of “men” in English (like in many others) is based on such concepts as bravery and strength, power and well-being, fatherhood and caring for a woman.

The perception of “femininity” is based on such concepts as: beauty and attractiveness, family and good friend, support and household, motherhood, love and obedience. However, it is worth noting that if the appeal to a woman using masculine phrases (man-up! – pull yourself together! be a man!), is regarded positively and is encouraging, the treatment of men using phrases referring to women is exceptionally offensive (you look like a girl; play the woman – behave like a woman, as it is not befitting a man: cry, coward, etc.).

In English expressiveness a lady is represented as a weaker gender, she fulfills existing in society cliché obligations of spouse, partner, mother and has reasonable gender qualities: *one’s good lady*

– wife; *Sister Ann* – faithful friend; *the softer sex* – weaker sex, women; *the weaker sex* – women. The sphere of women’s activity mostly deals with inner space, home and family. However, modern English lingual culture observes changes in stereotypical opinion that women’s interests deal only with inner space and there appear outer professions, e.g. in offices: *a hello girl* – girl-operator; *a woman of letters* – woman-writer; *a girl Friday* – reliable secretary girl. In English culture a wife, who tries to get power in family is negatively marked: *the gray mare* – a woman holding husband under her heel; *wear the breeches* – to have power in the house. A man, who gives power to his wife is also negatively marked as he doesn’t fulfill his typical behavioral norms: *to be under one’s heel* – to be under wife’s power; *knight of the forked order* – betrayed, altered husband.

In English, the word woman in many cases is replaced by the so-called synonyms as wife and maid. However in describing a man, only the expression “man” is used. By the way, an interesting fact is that the first meaning of “man” is “man” (person), and “woman” is translated only as “woman”. To “attribute” women to the human species, there is a phrase female person. Such a linguistic phenomenon can cause some bewilderment, as it creates a feeling that people always need to clarify that a woman is also a person.

In feminine and masculine linguistics, the concepts of beauty and ugliness are contrasted by gender. Beauty is inherent in women and plays a special role in their well-being. For men, attractive appearance is not the main thing. Evidence of these claims can be found in a large number of statements «cover girl; as red as a cherry – description of ruddy skin; fresh as a daisy; fair as a lily». All phrases are used in relation to women. The phrase *plain Jane*, used in describing an unremarkable girl, has an equivalent in the male gender of *plain Joe*. The meaning of phraseology a deaf husband and a blind wife are always a happy couple, once again indicates that the appearance of a man is not important, but the silence of a woman is welcome.

While considering the stereotypes of behavior instilled in males, we can notice the emerging trend of describing exclusively positive qualities. In these idioms and set expressions the man appears as clever, brave, strong and reliable: *square John* – the honest person; *man of fortune* – the lucky person; *knight without fear and reproach* – he fearless, brave person, clever dog – a smart boy. In English culture man’s main activity deals with public outside sphere,

which belongs to him: lord and master; men in grey suits, a made man – a person who reached high position himself. There is a universal stereotype that money and power in society also belong to men: a man of mark – man of high position; a man of business – businessman; great lion – powerful (about a man); a man about town – noble man; the king of the castle – leader, chef. The man is given the leading role. This can be seen in such sayings: *lord and master*, *a made man* – a wealthy man who has achieved a high rank; *the king of the castle* – the leader.

The juxtaposition of positions relating to the female gender becomes apparent in expressions such as, for example, one's good lady – someone's wife. In them we see that women are not described in the same way as men. They are not represented strong and proud. Various expressions in the English language not only belittle the dignity of the feminine, but also clearly humiliate. This indicates the centuries-old spread of the norm of objectification of women. Such a conclusion can be drawn from the fact that in English linguistic culture there is a vast number of phraseological units having a value of "*fallen woman*": a woman of pleasure; a woman of the streets; the lady of Babylon; a girl about the town – night butterfly; a woman of easy virtue; a bit of meat.

In addition to objectification of women on the basis of attractiveness, in English linguistics it was formed the opinion that women are also prone to betrayal and deception. Confirmation of this assumption can be the following stable expression: *a fair face may hide a fowl heart* – for beautiful appearance may hide a low soul; *women are necessary evils*; *forbidden a thing and that women will do* – if something is forbidden, a woman is sure to do it.

Results and discussion

Summing up the results of our research, we can conclude the following: the study of the phraseological fund as an integral part of the linguistic picture of the world of the individual allows us to find the foundation on which the worldview of the person, his values and priorities, and at the same time – stereotypes rooted in the consciousness of the individual. The analysis of phraseological units is a rich material for understanding the essence of gender stereotypes, i.e. behavioral, social, psycho-emotional norms and roles prescribed for each gender within a certain society. At the same time, the main means of expression and sphere of influence of the gender stereotype is language, through which the picture of the individual's reality is formed. By naming a phenomenon (in relation to gender), language establishes a certain stereotype for it, thus distorting and reducing the true image of the world. But at the same time, the gender stereotype gives the most generalized and concise idea of the relation of the genders in a given community.

Conclusion

On the material of a number of English Proverbs, it was demonstrated that basic phraseologies are androcentric, also the tendency of male dominance over female, the opposition of female cunning and cunning to male strength and directness, the predominance of women over men because of her cunning, a threat from a woman because of her susceptibility to emotions, and because of this, a man's fear of losing control of his life as a whole. At the same time in some phraseological units there is a tendency of leveling the opposition the duality of man and woman.

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