

## Reflection of Social Fragility in the Stereotyped Linguistic Units of Turkish Dialects: The Case of Malatya Proverbs

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### ABSTRACT

Today, one of the most important parameters influencing modern society's attitude to risk is the concept of vulnerability. Examined together with risks, vulnerability is defined in terms of susceptibility or situations with risk elements. If the concept of vulnerability can be categorized under certain headings, it is made up of causes that can be listed under the headings of geography, demography, gender, housing, health, social security, social conflicts, employment and so on. This situation, which requires a more specific assessment, especially for developing countries, is cited in the Human Development Report (2014) as follows: Vulnerable groups such as women, persons with disabilities, migrants, minorities, children, the elderly and youth are more sensitive and vulnerable to natural disasters, climate change, and industrial accidents. The geographical location of societies, their lack of sustainable development and progress, and their social vulnerability reduce their capacity to withstand disasters. In addition, it would be correct to include people with low levels of education in vulnerable groups, as they are also part of disadvantaged groups. Proverbs, which come to the fore as indicators of a culture of common sense and judgment, will emerge as structural qualities of society's thinking around a concept. Proverbs literacy helps individuals understand traditions and values and gain cultural awareness. In this context, in this study, the proverbs of Malatya region in Ömer Asım Aksoy's (1995) book *Proverbs and Idioms in Regional Dialects I-II* were analysed within the scope of social fragility. Document analysis was used as data collection method and content analysis was used as data analysis method. As a result of the examination, in this study, when the proverbs of Malatya province were examined in terms of social fragility in Ömer Asım Aksoy's work named Proverbs and Idioms, Proverbs in Local Dialects, the themes of excessive control, gender discrimination, exclusion, sensitivity, lack of education, disability, manners, racism, unemployment, neediness, extraordinariness, social status difference, poverty and deprivation were reached.

**Key words:** Social Vulnerability, Proverbs, Proverb Literacy

### HUMAN AND SOCIAL TRAUMA

Throughout history, humanity has encountered situations such as natural disasters, epidemics, famines, and wars that have affected their personal and social history. The process of developing the ability to cope with these catastrophes is the basis of social development. If one is genuinely interested in human problems - and such an interest cannot be separated from one's interest in the society of which one is a part - there is nothing more natural than to accept the suffering that society causes as inevitable and to desire to reduce this suffering in order to be humane (Fromm, 1973).

It is not easy to cope with the psychological pressure caused by social traumas such as poverty, migration, epidemics, natural disasters, old age, gender inequality or child abuse, which we are exposed to physically, sexually, verbally, and emotionally in the social order or in our individual lives. In fact, in order to heal such traumas arising from

social life, expert support and the sensitivity and support of the society are needed. There may be situations where the psychosocial and psychophysiological systems of individuals who cannot receive support cannot be repaired, so the trauma cannot be fully healed.

Renewal of meanings, expression of energy, reconstruction of social formation and reinforcement of the belief system are among the protective factors after trauma (Özyanık & Tarlacı, 2022). The Psychiatry Association of Turkey ([psichiatri.org.tr](http://psichiatri.org.tr)), which defines 'mental trauma' as the effects caused by unusual and unexpected events that cause extreme fear, terror, and helplessness, states that not all of the situations that cause distress and sadness in the lives of individuals cause mental trauma. Mental trauma can be defined as danger of death or injury to an individual or an individual's relatives. In addition, while the death of a relative with advanced age and chronic illness is unlikely to

cause psychological trauma, the unexpected loss of a relative (sudden heart attack, accident, earthquake, etc.) has a more traumatic effect. In other words, briefly, trauma is a situation that makes people feel helpless, and unable to find a way out because they have been wronged or betrayed, or feel in danger. As inexperience and unpreparedness for trauma increase, so will the severity of trauma worsen.

Trauma victims' assumptions and expectations about human relations and the world are shaken. The impact of the traumas that will occur due to the traumas experienced may not only integrate the society, but may also lead to the formation of alienation and polarization by increasing the frequency of conflicts (Özyanık & Tarlacı, 2022). According to Fromm (1973), when the energy of most of the individuals forming a society is focused on a general and common direction, it is natural that their motives are similar and that they are more open and prone to similar ideas and ideals.

Individuals' identity, cultural world, and language are formed through a structure blended with the mentality, consciousness, values, and tradition of the society in which they live. Strengthening this social culture and ensuring its continuity from generation to generation is possible through metaphors and stereotyped expressions in language. Studies on language and social identity examine the relationship between language and social identity, especially the expressions and practices that constitute the linguistic basis for the formation of social identity (Logie, 2004).

It is very important for vulnerable individuals exposed to social trauma to be in solidarity and cooperation with the society in order to cope with this situation and to start trusting themselves and others again. Proverbs have a very valuable place in producing channels to create this trust. Proverbs, which are the accumulation of humans' past experiences, show potential for the future goals of the society and the individual recognizes the norms of social behavior, which are the pattern of social, psychological, and folkloric findings of the oral culture tradition extending from the past to the present, sometimes explicitly and often implicitly through proverbs (Kurudayıoğlu & Temur, 2021). Proverbs, which have survived to the present day with common social acceptance, cover everything about the lives of individuals. In addition, it is an important part of folk culture reflecting the wisdom of the people, and as an ancestral cultural heritage in everyday language, it undertakes functions such as reflecting the common sense, common sense, humor and mood of the people and producing solutions to social problems (Mete, 2023).

## SOCIAL VULNERABILITY

Today, one of the most important parameters affecting the attitude of modern society towards risks is the concept of vulnerability. When we evaluate vulnerability in terms of the way it is handled in social sciences, in general, it is the exposure of people to physical, psychological, sexual, emotional, social, or economic danger. Vulnerability is the possibility of being harmed, being adversely affected, being in need of help in order to lead a normal life, being unable to use

healthy ways of communication for seeking help for various reasons, and being unable to protect oneself from abuse.

There is an element of risk in all of these concepts. In this context, the most important indicator for a group to be defined as a 'vulnerable group' is that it must have an element of risk. Vulnerability, which is analyzed together with risks, is associated with damage or vulnerability and sometimes defenselessness in risky situations. Ortakavak et al. (2019, p. 39) argue that the concept of vulnerability is based on geographical, demographic, gender, settlement, health, and social security, social conflicts, employment, etc. The Human Development Report (2014) states that women, persons with disabilities, migrants, minorities, children, the elderly, and young people are more vulnerable and more fragile to natural disasters, climate change, and industrial accidents and that the geographical location of societies, their inadequacies in sustainable development and development and their social fragility reduce their capacity to resist disasters.

In terms of social sciences, vulnerable groups as well as hard-to-reach and hidden groups of the society show similar characteristics. Although these groups have different meanings, it can be said that each of them involves similar difficulties. Aksel (2022) defines hard-to-reach and hidden groups as follows: Hard-to-reach groups refer to individuals and communities that are difficult to identify and access for various reasons such as mobility and rarity in the general population. Hidden groups refer to individuals and communities whose universe is uncertain and difficult to access due to various privacy issues. However, it should be kept in mind that fragile, hard-to-reach and hidden groups are not fixed and unchanging communities. An unpredictable disaster such as a sudden earthquake can destroy even a group of strong individuals and include them in the fragile group category.

Individuals who are unable to protect themselves in situations such as disasters, war, poverty, deprivation, discrimination, restriction, excessive control, exclusion, abuse, etc. and who have become defenseless and powerless are individuals who fall within the scope of the vulnerable group. These individuals, who are included in the vulnerable group in the face of the realities of life, tend to deteriorate their relations with both other people and public institutions, as sensitivity arises due to exposure to negative or dangerous situations. Social vulnerability is determined by social relations in social, economic, political and environmental interactions (Sarıçam, 2015, p. 194). For this reason, healthy relationships that vulnerable people will establish within the framework of respect, love, morality, and ethics will play a major role in improving the quality of life.

For many years, societies, governments, and non-governmental organizations have been formulating various policies and strategies to deal with social vulnerability. Full access to health services, high levels of social welfare, stable and strong economic opportunities, policies that protect and improve the nature-human relationship, high-security engineering projects, and vulnerability-free cyber systems are considered as important factors that reduce social vulnerability. Neglects in these elements lead to a

decrease in social and individual resilience and thus to an increase in social vulnerability.

Political and legal arrangements, economic measures, social services, climate, environment and disaster management, increasing educational opportunities and promoting social solidarity are the main themes in policies to deal with social vulnerability. ‘Social solidarity’, which means that the society is together, exhibits partnership and cooperation, and does not act in a disorganized and incompatible manner, requires that the production structure, institutions and values of a society be consistent with each other, that they be not contradictory, and that there be very few differences and incompatibilities in basic points (Güneş, 2021).

Human beings are always in need of socialization and community support. In societies that support each other, help each other, and are altruistic, that is, in solidarity, the adaptation of vulnerable people to social life will be easier.

### SOCIAL FRAGILITY AND PROVERBS

Societies in the history of the world have tried to explain to others and those who will come after them how they came into existence, what they have gone through in order to exist, and what they find valuable, by every means and method they can find. Proverbs, which carry the regional and periodical characteristics of traditional life, are one of the ways through which cultural transmission can be reflected (Mete et al., 2022, p. 594). The products of oral tradition also contain sociocultural values and material and spiritual accumulations that the societies in which they are produced and used want to transfer to the next generations. Oral tradition, which has an important role in the construction of society, reflects the socialization process of the individual with some linguistic elements. Proverbs, which are an important close association in this direction, come to the fore as an indicator of the common mind and judgement culture of the society (Kurudayıoğlu & Temur, 2021). When the proverbs around a certain concept are brought together, the structural characteristics of the thoughts of the community that owns those proverbs around that concept will be revealed (Sarpkaya, 2021). In the UNESCO Paris Convention (2003), proverbs are included in the scope of oral traditions and expressions, together with the language that serves as a carrier in the transmission of intangible cultural heritage.

The proverbs of each nation are the mirror of its own existence and self. A nation’s thoughts, life, beliefs, and traditions can be seen in proverbs. In other words, each proverb bears the stamp of its own nation (Aksoy, 1993). By nature, proverbs that exaggerate events and generalize individual experiences can also be mentioned. However, in addition to the differences in social texture, as Aksoy (1997) points out, since the subject, conditions and time of experiences are not the same, it would not be realistic to expect the results to always be the same.

Since proverbs also have the function of social memory, they have a great function in overcoming problems and in the context of the society’s protection of each other and future generations. They provide support for societies and the individuals that make up it to cope with sociological

or psychological traumas. In proverbs, the phenomena of cooperation, love and respect, goodness-evilness, industriousness-laziness, wealth-poverty, being honest-telling lies, which are determined as reference sources demanded for the strengthening of Turkish collective identity and ensuring cultural homogeneity, are presented conditionally (Tapan, 2022).

Proverbs are elements that enable both the use of mold expressions in language and the adoption of cultural values. In literacy education, the development of language skills and cultural awareness is ensured through the comprehension and use of proverbs. In this context, proverbs literacy can be considered as a sub-dimension within the scope of cultural literacy. Proverbs literacy can be defined as the individual’s ability to understand such stereotyped expressions, to decide which proverbs are appropriate for which situations and to use them in various communication contexts. In this context, proverbs should be included in language acquisition processes regardless of whether they are formal or informal. In order to improve the level of literacy, it is important to prepare materials that use proverbs appropriate for different levels. Şahbaz (2012, p. 248) mentions that while explaining the text features that should be used in Turkish language curriculum, should be supported by visual materials, and proverbs and idioms should also be included.

### The Function of Proverbs in Reducing and Repairing Vulnerability

The fact that society consists of individuals who look after and protect each other will contribute to social resilience. In reducing social vulnerability, it is important for individuals to be sensitive to the needs and rights of others and to behave empathically. Our ancestors also emphasized solidarity and social justice with sayings such as “One hand is better than two.”, “The fallen has many friends and many hands to lend.”, “Neighbor needs neighbor’s ash.”, “Strength comes from unity”.

Empathy and sensitivity, which are the basis of solidarity culture, are among the attitudes that are felt in family and social life and transformed into behavior in educational institutions. Social events or situations related to vulnerability, which are defined or solved in oral culture products, are functional for individuals to develop empathy. Although the frequency of use may vary among speakers and writers, proverbs continue to be an effective discursive force in various forms of communication, from sermons to gossip, from lyric poetry to dramatic dialogue, from short stories to novels, from conversations to effective political discourse and from rap music to slogans and titles in mass media (Mieder, 2018).

Proverbs advise people to be sensitive, understanding and helpful towards the difficult situations of others because they give people an empathic perspective. Thus, socially fragile individuals can have a more moderate and supportive environment. For example, with the proverb ‘*The property of the one who cries is not good for the one who laughs*’, which is among the proverbs of Malatya, the society is warned that the property of people in difficult situations should not be coveted.

Society consists of individuals, each with different characteristics and needs. For groups whose aims and needs are independent from each other, complete equality cannot be mentioned. Therefore, it is important to distinguish the concept of 'inequality' before the concept of equality. Inequality is the difference between the living conditions of various social classes or individuals. If this difference creates a disadvantage in people's access to fundamental rights, this is a violation of rights beyond inequality. In short, inequality in accessing resources/opportunities between social strata will disrupt the social balance by creating an unequal society (Çoban, 2017). Some proverbs also reflect the traces of deficiencies in equality and justice: *'The property of a woman, the horseshoe of a donkey, Boy goes and brings dog, girl goes and brings velvet, 'My son's work is the winter of the mountains, Gypsy girl does not become a woman, if she does not beg, her belly is not full, Dog eats dog's meat but does not hurt its bone. Everyone serves (mercy) to the fruit tree, etc.*

One of the ways to reduce social vulnerability is to ensure the adoption of positive behavior in all segments of society and to promote social cohesion. Proverbs can help prevent harm to the socially vulnerable by glorifying moral values and virtuous behavior. *Ne gene ol em, ne kuzu ol emdir; ne de eşek ol bindir. Okumayı öğrenmeyen çuval taşımayı öğrenir. Körün kele diyeceği olmaz. Avrat nikahla, tarla tapıyla zaptolunur. A wife is taken by marriage, a field is taken by deed. The face of the one who works for his own house, the eye of the one who works for the house of the province is grey. That understands the language of the child's mother, etc.*

Proverbs are codes that contain the codes of the cultural fabric. Societies ensure the development of a sense of belonging in individuals by transferring the phenomenon of culture from generation to generation. The sense of social belonging can be a factor that reduces social fragility because individuals see themselves as a part of society and this is strengthened by solidarity. One of the ways to reduce social vulnerability is to ensure positive behavior in all segments of the society.

### Objectives and Research Questions

Proverbs are codes that contain the codes of the cultural fabric. Societies ensure that a sense of belonging develops in individuals by transferring the phenomenon of culture from generation to generation. The sense of social belonging can be a factor that reduces social vulnerability because individuals see themselves as a part of society and this is strengthened by solidarity. In this context, the aim of this study is to determine and examine the proverbs that fall within the scope of social vulnerability in the dictionary of Ömer Asım Aksoy's *Proverbs and Idioms in Regional Dialects I-II*, which is considered to be one of the most comprehensive proverbs and idioms dictionaries of Turkish cultural history. The determined proverbs are aimed to contribute to the development of cultural literacy by explaining them in the context of the sub-dimensions of social vulnerability. For this purpose, the following questions were sought in the study;

1. Which proverbs are related to social vulnerability in the object of study?
2. Which sub-dimension of social vulnerability are the determined proverbs related to?
3. How can the determined proverbs be explained for the comprehension and use of proverbs in the development of cultural literacy?

### METHOD

In this study, data was collected using the document review method. The collected data was subjected to content analysis and examined. The proverbs in the book titled *Regional Dialects Proverbs and Idioms I-II* by Ömer Asım Aksoy (1995) were examined as the object of the study and the proverbs within the scope of social fragility were determined. Two Turkish language instructors were interviewed to determine whether the determined proverbs were within the scope of social fragility and their approvals were obtained. In this context, the determined proverbs were listed. As a result of the study, since the Malatya region stands out as having more proverbs related to social fragility compared to other provinces, the study was limited to proverbs related to this province.

### FINDINGS

At this stage of the article, 102 proverbs associated with vulnerability among 351 proverbs of Malatya region, which are included in Ömer Asım Aksoy's *Proverbs and Idioms in Regional Dialects I-II*, will be evaluated in terms of themes related to social vulnerability.

#### Theme of Gender Discrimination

This section presents the proverbs that indicate the theme of gender discrimination in Turkish and their translations in English:

- *Avrat nikahla, tarla tapıyla zaptolunur.* (Marriage is necessary for the woman to be under the control of a man, just as the owner of the fields is determined by deed.)
- *Avradın malı, eşeğin nalı.* (In marriage, the woman's property is insignificant.)
- *Avradın ahmağı, sacayağından çakmağı.* (In the past, a tinder was placed between a flint and an iron and lit by creating a spark. A woman who tries to do this with a hearth stone instead of a flint is a fool).
- *Bakarsan ere, köle olmazsın ele.* (A woman should take good care of her husband in order not to be dependent on others.)
- *Duvarı hotıl, gelini hatun (kaynana - mother-in-law) saklar (tutar).* (Hotıl/hatıl is a kind of beam placed horizontally to strengthen the wall. Brides without a mother-in-law are unprotected against various dangers).
- *Erkeğin ölüsü, kadının dirisi.* (The dead of a man is better than the living of a woman. (Even the dead of a man is better than the living of a woman).



- *Gelin ayağından, çoban dayağından (değneğinden) (belli olur).* (A good bride is evident from the way she walks.)
- *Gelin çiçek, sözü gerçek.* (Someone who comes from outside through marriage can be more honest than those within the family.)
- *Gürk tavuk tara çıkmaz.* (Pregnant women should not go out, just as a hen who is due to hatch chicks should not go out to roost.)
- *Harasu hurasu, avradı kıran erkeğin kösesi.* (The imperfect man harms his woman.)
- *Kızın var, sizin var.* (Those who have daughters have constant problems.)
- *Koca karıyı sağ, komşu adamı var sever.* (Husbands value their wives when they are alive and healthy, and other people value their neighbors when they are rich.)
- *Maya budlu avrat al ki, nar budlu oğlan doğursun.* (Marry a woman with a built, hips, so that she will give birth to a strong, built male child.)
- *Oğlan gider it getirir; kız gider yiğit getirir.* (If the boy child moves away from home, he will be with the vagabonds, even if the girl child moves away from home, she will bring a valiant groom.)
- *Oğlumun işi, dağların kışı.* (Just as winter is difficult in the mountains, some men's business life is not lacking in exhausting events.)
- *Tavuk buğday tanesiyle, karı üzüm tanesiyle getirilir.* (Just as the chicken is trapped with wheat grains, women can be obtained with various material gifts.)

### Theme of Unusualness

This section presents the proverbs related to the theme of unusualness in Turkish and their translations in English:

- *Deli deliğine sığar.* (People whose behavior is excessive and outrageous cannot be comfortable in environments they are not used to.)
- *Deli gelmeden yeli gelir.* (People whose behavior is excessive and outrageous are immediately remembered for their immoderate behavior.)
- *Deli terzi, kör köşger, iğneyi ipliği yitirmese günde bir kaftan diker.* (It is very difficult for incompetent people to be successful in a job, even if they cooperate.)
- *Dertlilerden dert, güzellerden yar eksik olmaz.* (As unfortunate people do not lack trouble, beautiful/handsome, fortunate people do not lack lovers and helpers.)
- *Eğri ağaca yer bulunmaz.* (Those who do not act in accordance with social rules cannot gain a place in society.)
- *Geçidi deliye yoklatırlar.* (People burden dangerous jobs on reckless people.)
- *Gezen pabuç bok (shit) getirir.* (The reputation of a woman who travels a lot is stained.)
- *Ne deliye söyle, ne de söylet.* (Neither communicate with people who do not know what they are doing, nor make them an intermediary for others.)
- *Ölüsü olan bir gün ağlar, delisi olan her gün ağlar.* (A person whose relative dies is very sad in the first days, but over time his sadness eases. If one of his relatives is

crazy, he experiences things that cause him to be sad all the time, and his sadness is continuous.)

- *Uzun adam herek olur, ayda yılda gerek olur.* (A tall man is like a lanky man, because he is not skilful, it is rarely necessary.)
- *Yavuz it yarasız olmaz (doesn't stay unscathed).* (People who do not know how to work always harm themselves.)

### Theme of Racism

This section compiles the proverbs connected to the theme of racism in Turkish and their translations in English:

- *Bağına erik, evine (köyüne) yörük koyma (sokma).* (Don't plant a plum tree in your garden, don't take a Yörük (nomadic, Oghuz Turks who breed livestock in Anatolia and Rumelia) in your house. People cannot adapt to an environment or role that is not suitable for them.)
- *Böğürtlen büyümiş bağ oldum sanmış.* (The Kurd rode a horse and thought he became an aga. When the wild blackberry grew too much, it thought it was a vineyard plant, and when the Kurd rode a horse, he thought he was a bey. People exaggerate and boast of their own abilities.)
- *Çingene kızı hatun olmaz, dilenmezse karnı doymaz.* (Gypsy girls do not become housewives (do not marry), cannot keep up with the home environment.)
- *İt itin etini yer de kemiğini incitmez.* (Those who fight for similar interests do not harm each other.)
- *İtten kuzu türemez.* (Ugly people do not have beautiful babies.)
- *Kara eşekte katır olmaz, elekçiden hatun olmaz.* (Just as a donkey cannot be a mule, Gypsy girls do not become housewives (do not marry), cannot keep up with the home environment.)
- *Kış gününün hoşluğuna, Osmanlının dostluğuna güvenilemez.* (As the sun in winter cannot be trusted, temporary connections in the state cannot be trusted.)
- *Otu çek, köküne bak.* (In order to understand the character of a person, one should look at what kind of lineage he comes from.)
- *Sıçandan doğan kendirük (çul, dağarcık) keser.* (The child takes many of his characteristics from his parents.)
- *Suyu sohuya koy, döv döv gene su.* (No matter how hard you try, people's qualities do not change.)
- *Tanrıyılanın feyline bakmış da kınını nasokmuş.* (God decides with justice by looking at what everyone does.)
- *Yaz yağmuru yalancı olur, abdal kızı dilenci olur.* (Just as the summer rain is useless, the children of Abdals (a Turkish tribe living on the borders of Iran during the Safavid period) become beggars.)

### Theme of Exclusion

This section presents the proverbs related to the theme of exclusion in Turkish and their translations in English:

- *Ağlayanın malı gülene hayır etmez.* (The property of people who lose their assets as a result of a disaster is not good for others.)

- *Baş gidince ayak kalmaz.* (The lower layer of societies that lose their ruler is not permanent.)
- *Boklu da çamurluya güler.* (Before making fun of the other person, he should look at his own actions.)
- *Buğday yanında acı ot da sulanır.* (Care should be taken while providing a development environment for useful things and the development of useless things should not be given the opportunity.)
- *Çarşı iti ile ava gidilmez.* (Responsible work cannot be done with vagabonds.)
- *Elin derdi ele duvar deliğidir.* (Only those who have similar troubles can understand troubled people.)
- *Gizil evlenen eşkere doğurur.* (You can't hide big mistakes even if you make them secretly, it will eventually come out.)
- *İtin ahmağı tazıdır, insanın ahmağı avcıdır.* (Just as the mindless dog leaves the house and runs after prey, the mindless of man leaves his home and wanders after prey.)
- *İte: "Niye ürüyorsun?" demişler, "Götümün korkusundan" demiş.*
- (Some people are like cowards who only protect themselves when they should protect others.)
- *Kahpe kahpeliğini bırakmış da, dilli dilini bırakmamış.* (Even bad women can abandon this habit, but very talkative people cannot stop talking.)
- *Kahpe söz, deli yas tutmaz.* (People do not give up their temperament even if they experience negative situations.)
- *Körün kele diyeceği olmaz.* (People with different defects have no right to complain about each other.)
- *Kumanın atı yürümüş de, eltinin atı yürümemiş.* (Even the wives of bigamous men can get along, but the wives of two brothers cannot get along out of jealousy.)
- *Piç katırın önünde ardında durulmaz.* (The friendship of those whose lineage is not clear is not trusted.)
- *Yüksek dağ dururken alçak dağa kar yağmaz.* (When doing a job, one should start from what is important according to the office, rank, wealth and nobility of the people.)

### Theme of Poverty

This section presents the proverbs related to the theme of poverty in Turkish and their translations in English:

- *Acın gözü ekmektedir.* (The most dominant thought of people is the most necessary thing to live, like a hungry person's eye on bread.)
- *Aç olan taşı kemirir.* (The one in need can do anything to get it.)
- *Bir dönümün verdiğini bir bey vermez.* (Even a rich person cannot afford the earnings obtained by labouring on the land, even if a little.)
- *Bitli kaşınmış, aç umsunmuş.* (The one in need expects something even from those who do not have the opportunity to help themselves.)
- *Çalışmağa utanan aç kalır.* (If a person is ashamed of working, he cannot make a living.)
- *Dilenciye kılık olmaz.* (Those who constantly seek help from others will eventually achieve what they want, and

it does not affect them whether what they want is rare or difficult to find.)

- *Dilenciye yoksulluk girmez.* (Those who constantly seek help from others eventually achieve what they want, whether what they want is rare or hard to find does not affect them.)
- *Fakir hırsızlığa çıkmış, ay akşamdan doğmuş.* (Unfortunate people face unexpected obstacles if they try to benefit from something.)
- *Garibin yatağı handır.* (Poor orphans have no shelter.)
- *Garip kuşun yuvası olmaz.* (Poor orphans have no shelter.)
- *Kendi evine çalışanın yüzü, ilin evine çalışanın gözü ağarmış.* (Those who work for their own home and family are happy with what they earn, those who work for others are tired of waiting for happiness.)

### Theme of Neediness

This section presents the proverbs related to the theme of neediness in Turkish and their translations in English:

- *Dağ deyip geçme, yuva diyen bulunur.* (No place in the world should be disliked, even if it is a poor, makeshift place, there may be people who have adopted it as a home.)
- *Demir kapı ağaç kapıya muhtaç olur (muhtaçtır).* (Even those who are in high positions or wealthy may one day have work for ordinary people.)
- *Dertli, deliden çok söyler.* (Those who have many troubles talk more than the crazy.)
- *Elin ne aşı biter, ne de işi.* (Those who have difficulty in earning a living should not waste their time by being interested in the work and life of others.)
- *Gavurun ekmeğini yiyen kılıcını sallar (kuşanır, çeker, çalar).* (Even if people have different beliefs, they serve those who make a living, even if they do not like it.)
- *Sahipsiz itin kuyruğu bacağı arasında olur.* (People who are asylum seekers or expatriates should live on their own without interfering with anything.)

### Theme of Lack of Education

This section presents the proverbs related to the theme of lack of education in Turkish and their translations in English:

- *Cahili ata bindirmişler bey oldum sanmış.* (If uneducated, ill-mannered people accidentally take over a job that they are not worthy of, they foolishly boast as if it were their right.)
- *Çabalayan öküz çifte çok gider.* (Those who are overly self-sacrificing in their work are worked more.)
- *Dürtmeyince eşek gitmez.* (Those who are ignorant cannot do a job without warning.)
- *Köpek arabanın gölgesinde yatmış da araba benim sanmış.* (Incompetent people think that they are the source of this power, even though they benefit from the opportunities offered to them by powerful people.)
- *Körün deyneği ya deliye ya doluya.* (Those who behave sincerely and sincerely are often subjected to the taunts of the ignorant.)

- *Ne gene ol em, ne kuzu ol emdir; ne de eşek ol bindir.* (Neither use others nor make yourself used.)
- *Okumayı öğrenmeyen çuval taşımayı öğrenir.* (Those who do not attach importance to their education end up working in unqualified jobs.)
- *Pişmiş aşı su katandan, ağız üstü yatandan korkmalı.* (It is necessary to be careful against those who disrupt things that go well, such as adding water to cooked food, and those who do things that are not religiously tolerated, even if small, such as lying on their face.)
- *Suçlu bağırış, suçsuzun yüreği patlamış.* (Real criminals react in such a way to suppress their crimes that they cause the innocent to be afraid.)

### Theme of Difference in Social Status

This section presents the proverbs related to the theme of difference in social status in Turkish and their translations in English:

- *Cıngılı fistan olma da, güllü gülistan ol.* (Be beautiful and elegant with your inner world instead of being beautiful by dealing with your outer appearance.)
- *Çuhayı fırça ile, kadifeyle el ile.* (It is necessary to treat some people harshly and some softly according to their social status.)
- *Devesi olanın kapısı dövülür.* (Wealthy people are applied to get some things done.)
- *Meyva ağacına herkes hizmet (rahmet) eder.* (When people who are useful to their surroundings get into trouble, everyone wants to help them.)
- *Yahşi yiğit yaranından belli olur.*
- (What kind of a man a person is is known from his friends.)
- *Zengin deliği küçük, fakirinki büyük görünür.* (The shame and defects of wealthy people in society are quickly covered, while those of the poor are magnified.)

### Theme of Manners

This section presents the proverbs related to the theme of manners in Turkish and their translations in English:

- *Adamın hödüğü pınarın gözünden içermiş.* (Rude, ill-mannered people consider themselves worthy of the most valuable things.)
- *Bir hatır, iki hatır, üçüncüsünde vur yatar.* (A person's mistakes can be ignored once or twice out of respect and love for himself or the people he is related to, but if they continue, a harsh reaction is given.)
- *Bir olur, iki olur, üçüncüsü de hiç olur.* (A person's mistakes can be ignored once or twice out of respect and love for himself or the people he is related to, but if they continue, that person is considered worthless.)
- *Cevizin içi dışına benzemez.* (People who look harsh and rude from the outside are understood to be good as they get to know them closely.)
- *Çocuğa: "Ne işliyorsun" demişler, "Büyüğün yaptığını işliyorum" demiş.* (What children see from their parents is very effective in their behaviour.)

- *Dilsiz de olsa kâmil belli olur.* (Although well-educated, mature people are quiet and calm, there is a nobility in their behaviour that is immediately noticed.)
- *İtin kursağı yağ götürmez (kaldırmaz).* (Every human being has a certain capacity, especially the capacity of the blind should not be strained.)

### Theme of Deprivation

This section presents the proverbs related to the theme of deprivation in Turkish and their translations in English:

- *Darlığa düşen yalvarır.* (People in great distress appeal to others for help.)
- *El kapısı hem geç hem güç açılır.* (The help and support expected from others comes with delay and difficulty.)
- *Elin attığı taş uzak gider.* (The works of the hand appear great or important to the eye.)

### Theme of Sensitivity

This section presents the proverbs related to the theme of sensitivity in Turkish and their translations in English:

- *Ellerin sözü, harmanın tozu.* (Just as the disturbing dust does not end in the threshing floor, the disturbing words of others do not end.)
- *En beyaz kardır ama üzerine işerler.* (There are also malicious people who target people who attract attention with their honour and innocence in society.)
- *Islanan tilki yağmurdan korkmaz.* (Anyone who has suffered a loss before is not afraid of what will cause him the same harm.)

### Theme of Unemployment

This section presents a proverb related to the theme of unemployment in Turkish and its translations in English:

- *Bağı olmayan kişi, martaval dinlemek işi.* (People who have nothing to do talk idly with those around them.)

### Theme of Disability

This section presents a proverb related to the theme of disability in Turkish and its translations in English:

- *Tat çocuğun dilinden annesi anlar.* (People who are not understood because of their different characteristics are easily understood by the person who spends time with them all the time.)

### Theme of Over-control

This section presents a proverb related to the theme of over-control in Turkish and its translations in English:

- *Bağlı koyun yerinde otlar.* (A person cannot develop and progress if he is constantly under the control of others.)

The distribution of all the proverb theme is presented in Table 1.

When Table 1 is examined, it is seen that among the 14 themes identified in 102 proverbs, the highest rate is



**Table 1.** Distribution of social vulnerability themes found in malatya proverbs

Themes	Frequency	Percentage (%)
Gender discrimination	16	15.7
Exclusion	15	14.8
Racism	12	11.8
Poverty	11	10.8
Unusual	11	10.8
Lack of education	9	8.9
Manners	7	6.9
Needy	6	5.9
Social status difference	6	5.9
Deprivation	3	2.9
Sensitivity	3	2.9
Unemployment	1	0.9
Disability	1	0.9
Over-control	1	0.9
Total	102	100

in the theme of gender discrimination with a frequency of 16 (15.7%), the second is exclusion with a frequency of 15 (14.8%), and the third is racism with a frequency of 12 (11.8%). It can be said that the themes of poverty and lack of education, which follow these with a frequency of 11(10.8%), are also intensively covered. Unemployment, disability and excessive control with a frequency of 1 (0.9%) are the themes with low rates in proverbs.

## DISCUSSION

Proverbs, which are sources of information about the dynamics that form society within the scope of oral history and prove the foundations of the social structure, how the structure has evolved and transformed throughout history or remained true to its original, prove their validity with the power of coming from the mouths of ancestors and reaching the present day (Mete, 2023, p. 409). In this context proverbs can also provide moral guidance for people. This guidance helps to maintain social order and encourages individuals to behave in a more responsible, respectful and just manner. Because humans are social beings and it is essential that individuals who make up a society live in harmony. Başhan and Metin (2023, p. 3040) mention that the concept of vulnerability is on the same level as the concepts of vulnerability and disadvantage, and state that there may be a singular and exceptional vulnerability of a particular subject or group, as well as a common vulnerability of all individuals who make up a society. This is where the concept of social vulnerability comes into play. In this context, the importance of proverbs (Mete, 2023, p. 407), which undertake functions such as reflecting the common sense, common sense, humor and moods of the people as well as producing solutions to social problems, emerges as an ancestral cultural heritage in everyday language. Proverbs are generally socially accepted suggestions based on experience, and it is important to convey

and explain them correctly. Thus, social harmony and unity increases. Proverbs, which strengthen social ties, increase solidarity between individuals, strengthen moral and cultural values, can help reduce social fragility, increase social cohesion and help weak groups to participate more strongly in social life.

Mete (2014, p. 113), in a study she conducted on Ömer Asım Aksoy's book, states that effective use of language requires a rich vocabulary, and that the said treasure consists of proverbs, idioms and sayings that reflect not only words but also cultural accumulation, and that language is effective in the cultural integration of individuals. Our proverbs express the values, experiences and wisdom of the Turkish nation in a concise and remarkable way. Therefore, they have an important function in recognizing social vulnerability. It is known that our proverbs encourage our people to act together, increase solidarity, compassion and understanding, and facilitate the acceptance of the vulnerable instead of their exclusion. In this context, studies on proverbs that focus on vulnerability, which will contribute to the development of cultural literacy, are included in the scope of important awareness studies for society.

## CONCLUSION

Although the concept of vulnerability is still known by many people only in the sense of being easily and quickly offended, it is actually related to the fact that individuals and societies, regardless of their demographic characteristics, experience difficulties in meeting their needs and protecting themselves and their peace of mind. However, social vulnerability refers to situations that cause individuals to feel powerless and helpless in social, economic or spiritual terms. Social vulnerable people are individuals who cannot protect themselves in situations such as disasters, war, poverty, deprivation, discrimination, restriction, refugee, over-control, exclusion, abuse, sexual violence, etc. and who have become defenseless and powerless. Community acceptance is very valuable in reducing social vulnerability.

When the proverbs of Malatya province in Ömer Asım Aksoy's valuable work on proverbs, Proverbs and Idioms in Regional Dialects, are analyzed in terms of social vulnerability, the themes of over-control, gender discrimination, exclusion, sensitivity, lack of education, disability, manners, racism, unemployment, neediness, unusualness, difference in social status, poverty and deprivation are reached.

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