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GENDER PECULIARITIES OF SPEECH (ON THE BASIS OF JAPANESE LANGUAGE)

In the second half of the 20th century figures of different sciences of the humanitarian cycle focused considerable attention on gender-based issues. Such researches were separated in an independent branch of science – genderology, which cover a wide range of issues and considerable number of narrowly targeted scientific fields – gender psychology, gender sociology, and gender philosophy. A special place among them belongs to gender linguistics.

For today it is established that there exist certain differences between women's and men's speech. The main principle which the majority of such researches are based on is a dichotomy of the communicative strategies of two genders representatives [2, p. 57].

Actually the concept of gender was introduced into social sciences by Ann Oakley in 1970s. It originates from Greek word «genos» which denotes source, material carrier of heredity and one who is born. The term appeared to define social, not biological differences between men and women.

The concept of gender relations was originated in the bowels of sociology and vastly influenced linguistics since language and speech, by their nature, are the social phenomena, and the gender identity of communicants is an integral constant of any act of speech [6].

In linguistics the gender issues are viewed in two aspects:

- how man and woman are depicted in linguistics;
- whether there are differences in their speech.

The differentiation of language by gender is manifested in different languages in varied degree and at different levels [5]. Frequently the differences are more distinct in lexicon and less distinct in syntax. In some languages these differences also cover the phonological system (for instance, Japanese language).

Most scientists involved in gender studies, especially gender differences in speech, affirm that there is a difference in how men and women talk. For example, Belyanin in «Psycholinguistics» suggested the peculiarities of language usage by men and women.

The peculiarities of men's and women's speech style are manifested at two levels – verbal behavior and speech. For instance, men interrupt more often, are more dogmatic and aim to control the subject of the dialogue. In general men are much more likely to use abstract nouns, while women use more concrete noun (including proper names). Men use more relative adjectives, while women use qualitative. Women's speech includes a large concentration of emotional evaluating lexicon, while men's evaluating lexicon is more stylistically neutral. Mostly women tend to intensify the positive evaluation. Men more distinctly use negative evaluation, in-

cluding stylistically degraded, abusive lexicon and invectives; they more often use slang words and expressions, as well as non-literary lexicon and profanity [1].

In psycholinguistic analysis of works carried out by Goroshko on 97 parameters, appeared that it is typical for women to use emotional style. Herewith for women are characteristic more richness of vocabulary and more complex syntax. The results of associative experiment also shown that women's associative field is more expanded, while men's reactions show more stereotypical picture.

One of the languages in which the differences in men's and women's speech are distinct is Japanese. These differences began to emerge in the 10th century. For example, Murasaki Shikibu in her famous work «Genji Monogatari» notes the certain differences in the written language of men and women: women were taught to use hiragana, while men were taught to use Chinese kanji.

The Japanese language differs from other widely spoken languages because of existing of female (女言葉 «Onna kotoba» – «women's words» or 女性語 «dzeseigo» – «women's language») and male communication styles, which in Japanese children are formed to the age of three. The use of certain communication style does not refer to the concept of grammatical gender like «he» or «she» in Ukrainian language but is conditioned by the division of the gender roles in Japanese society. «Women» phrases expressed by man are grammatically correct, but such a person would be considered by society as effeminate or homosexual, and a woman, who speaks using «men» phrases, vice versa, would be considered mannish, rude and ill-mannered. Typically, the «men» phrases and words are considered to be rude, vulgar and abrupt, while «women» phrases are more polite, honorific and «soft» [3; 7]. Mainly, the division into male and female communication styles is present in everyday speech, hardly used in polite conversation (丁寧語 *teineigo*) and completely absent in written form.

The typical forms of Japanese women's language reflect both how women are seen in society and women's own self-image; they are also closely connected to Japanese history. Feminine speech was encouraged in the Meiji era (the late nineteenth century to the early twentieth century). In the Meiji era, the Japanese government standardized the Japanese language and emphasized the use of feminine speech according to the ideal of *ryoosai kenbo* «good wife, good mother.»

The characteristics of feminine speech frequently cause people to interpret it as a symbol of Japanese women's social powerlessness and their low social status. Compared to Japanese masculine speech, feminine speech has been depicted as gentle, soft, indirect, nonassertive, polite, and powerless. Feminine speech is largely marked by sentence final expressions (pragmatic particles, assertive copula), referential terms, and honorifics.

Gender differences in the Japanese language are usually marked syntactically and lexically. Particular sentence endings and word choices distinguish women's language from men's language [4].

There can be distinguished several types of differences in men's and women's speech.

The first type is phonological differences. These differences are the least significant. The phonemic structure of both systems is the same, although in the past there were some differences, for example, in the women's version later appeared soft con-

sonants. Certain differences seem to exist in the area of intonation. Lakoff argues that the rising intonation makes speech more polite, less categorical, as the speaker who uses it does not impose his or her opinion to the interlocutor and gives the opponent a freedom of choice [9]. Also such intonation is considered to be more friendly, emotional and polite.

Besides the intonation, in Japanese language the use of certain particle alters the tone of the sentence [8]. Thus there are particles characteristic for men and women. These participles are presented in table 1.

Table 1
Grammatical particles used by men and women in Japanese language

Particles used by men	Particles used by women
かい (kai) – male form of particle か (ka)	わ (wa) – soft and polite tone of the sentence
ぞ (zo) – persistent, emphatic tone of the sentence (when it is needed to emphasize on what is said)	の (no) – soft and polite tone of the sentence
ぜ (ze) – persistent and emphatic tone of the sentence	のよ (no yo) – affirmative and persistent tone
よ (yo) – informational and business tone of the sentence	わよ (wa yo) – informational and business tone of the sentence
かな (kana) – tone of doubt	かしら (kashira) – tone of doubt

Another type of differences is lexicon used by men and women. In Japanese language distinguish words characteristic for men or women only, although they can denote the same concepts and have similar semantics. For instance, to denote stomach men use term はら (hare), while women use おなか (onaka). Specifically feminine are considered such words as おひや (ohiya – cold water), おみや (omiya – gift) – words, which etymologically contain prefix ‘o’ [1; 7].

The system of personal pronouns is one of the areas in Japanese language where the differences between the language variants are the most obvious. These differences mainly detected in the system of pronouns of the 1st and the 2nd person (for pronouns of the 3rd person there are no differences). Only the most polite わたくし (watakushi) is used equally by men and women. But only men say ぼく (boku) – familiar, おれ (ore) – impolite, わし (washi) – impolite but outdated, and only women say あたし (atashi) – familiar and あたくし (atakushi) – polite, but outdated [2]. The peculiarities of usage of personal pronouns by men and women are shown in table 2.

Table 2
The usage of personal pronouns of the 1st and the 2nd person

Pronoun	Pronoun used by both genders	Pronouns used by men	Pronouns used by women
I	私[わた(watashi)] わたく (watakushi) 自分[じぶん (zibun)]	僕 [ぼく(boku)] 俺 [おれ(ore)] わし(washi) 我輩 [わがはい(wagahai)] 我 [われ(ware)]	あたし(atashi) あたくし(atakushi) あたい(atai)
You	君 [きみ(kimi)] 貴方[あなた (anata)] あんた (anta)	手前[てまえ(temae)], こいつ(koitsu), お前[おまえ(omae)], 貴様[きさま(kisama)]	あなた(anata)

One more type is morphological differences. The most distinct difference between male and female variants of speech is manifested in the categories of respect and honor. These categories transfer social relations between speaker and his/her interlocutor (the category of respect) and between communicants and those whom they are talking about (the category of honor) [3; 7]. It can be observed that usually only men use the rudest forms and only women the most polite. Especially there is great difference between the two variants of nominal suffixes system. These suffixes are attached to the names, surnames, professions etc. and convey the speaker's attitude to the person identified by the given word. There are such suffixes as -さん(san), -くん(kun), -さま(sama), -ちゃん (chan) and zero suffix. Men use -さん (san) with respect to higher (hereinafter referred to the social status) or equal stranger, -さま(sama) to higher interlocutor, -くん(kun) to equal or lower companion and -ちゃん (chan) in most cases to children. In the feminine variant are the same suffixes as in male except the suffix -くん(kun). When men use suffix -くん(kun), women use suffixes -さん(san). Also for women suffix -さま(sama) plays the crucial role and often is used instead of men's -さん(san) [3].

Therefore, the rules of verbal behavior for men and women in Japan are quite different. These differences between men's and women's speech are so considerable that they can be viewed as two subsystems. These differences are manifested in intonation, lexicon, syntax and even the use of certain grammatical structure and forms of politeness. Beside this, it is believed that such differences between men's and women's speech are conditioned by the status of woman in Japanese society.

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ЛІНГВОПРАГМАТИЧНІ ОСОБЛИВОСТІ ФЕМІНІННОЇ ПЕРСУАЗИВНОСТІ В АНГЛОМОВНОМУ ХУДОЖНЬОМУ ДИСКУРСІ ТА ЇЇ ВІДТВОРЕННЯ УКРАЇНСЬКОЮ МОВОЮ

Останнім часом спостерігаємо активний інтерес до проблем комунікації з точки зору впливу на аудиторію. Бути переконливим особливо необхідно тим, кому треба зацікавити, переконати аудиторію, змусити її виконувати певні дії.

В основі комунікативно-функціонального підходу, який вже понад декілька десятиліть домінує у сучасній лінгвістиці, лежить розуміння мови як механізму для реалізації людиною певних цілей у сфері пізнання оточуючого світу і його опису, а також в актах мовленнєвого спілкування.

Головним завданням комунікативної лінгвістики є вивчення мовленнєвого спілкування як особливого виду діяльності, спрямованого на формування думок та переконань, і моделювання соціальної та індивідуальної поведінки людей.

Однією з таких форм А. В. Голоднов вважає персуазивну комунікацію, яку у найбільш загальному вигляді визначає як ментально-мовленнєву взаємодію комунікантів, що реалізує спробу впливу адресанта на ментальну сферу реципієнта з метою зміни його поведінки (спонукання до здійснення / відмови від здійснення певних посткомунікативних дій) [3, с. 15].

Під персуазивністю (переконанням) розуміють ментально-мовну діяльність, спрямовану на переконання реципієнта (аудиторії) в істинності, ймовірності або прийнятності деякого положення, висунутого адресантом.

Відповідно, персуазивна стратегія – це концептуально-тематичний план по втіленню персуазивної цільової установки адресанта.

Персуазивність виражає відношення мовця до подій та інформації про них, її разом із авторизацією і оцінністю відносять до модусних категорій тексту.

У співвідношенні тексту і дискурсу, ці два явища не протиставляються один одному – їхні відносини характеризуються причинно – наслідковим зв'язком: текст є результатом дискурсу. Текст виникає у процесі здійснення