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**ЖАШ МУУНДУН КЫРГЫЗ ЖАНА
ОРУС ТИЛДЕРИНДЕГИ СҮЙЛӨШҮҮСҮНДӨГҮ
САЛЫШТЫРМА АНАЛИЗИ**

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**СРАВНИТЕЛЬНЫЙ АНАЛИЗ РАЗГОВОРА
МОЛОДОГО ПОКОЛЕНИЯ НА КЫРГЫЗСКОМ
И РУССКОМ ЯЗЫКАХ**

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**COMPARATIVE ANALYSIS OF THE
YOUNG GENERATION TALK IN KYRGYZ AND
RUSSIAN LANGUAGES**

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Макалада бир жана эки башка гендердин бир жаашта болгон пикирлешилердин сүйлөшүүсүндө болгон суроолору жана артык көргөн жоопторунун гендердик жана социалдык айырмачылыктары каралган. Артык болгон суроолор жана кыймыл тили анализделген. Сүйлөшмөлөрдөн аялдар жана эркектердин сүйлөө формаларынын айырмачылыктары көрүнөт. Бул айырмачылыктар жалаң гана тил эмес, коомдук айырмачылыктарды көрсөтөт. Эгер биринчи кыздардын сүйлөшүүсүндө пикирлешиш жай болуп, сөз болуу жок болуп, бардык суроолорго жооп кайтарылса, бала мене кыздын сүйлөшүүсүндө атаандашуу байкалат. Жигит теманы өзү ортого алып чыгып, бул теманы абдан жакшы билгендигин көрсөтүп, үстөмдүккө ээ болууда. Буга кыздын туруштук берүүсү байкалат. Булардан улам бир нече суроолор пайда болгону байкалат. Суроолордун структурасы эки сүйлөшмөдө тең кыска жана инверсияланган сүйлөшмө түрүндө берилген. Экинчи диалогдо суроолорго толук жооптор берилип, кыска тануу суроолордон кийин түшүндүрмөлөр берилет, биринчи диалогдо болсо кыска жооптор.

Негизги сөздөр: гендер айырмачылыктар, атаандаштык, кыймыл тили, полярдуу суроолор, декларативдүү суроолор, кыска тануу, пикирлешиш, сөздү болуу, кезек сактоо.

В статье дается обзор вопросов и предпочти-

тельных форм ответа вместе с возможным объяснением гендерных и социальных различий в разговоре представителей одного и разных гендеров одного возраста. Были рассмотрены предпочтительные формы ответа и роль языка жестов. Из разговоров видны явные различия языка женщин и мужчин, которые отражают не только языковые, но и социальные различия обоих полов. Если в первом разговоре девушка, разговор проходит в тихой, ненавязчивой форме, никто не перебивает, каждый вопрос ответственный, в разговоре девушки и парня чувствуется соперничество обоих полов. Молодой человек показывает осведомленность в обсуждаемой теме, которую сам и выдвигает. Девушка старается всеми силами противостоять вызову и выпутаться из ситуации. Все эти обстоятельства объясняют наличие большего количества вопросов в разнополом диалоге. Структура вопросов в обоих разговорах представлена в виде коротких или инверсивных вопросов разговорного стиля. Предпочтительная форма ответов – полная форма, за короткими отрицаниями следуют объяснения во втором диалоге, в то время как в первом диалоге преобладают только короткие ответы.

Ключевые слова: гендерные различия, соперничество, язык жестов, полярные вопросы, декларативные вопросы, специальные вопросы, короткое отрицание, собеседник, перебивание, очередность

The article gives overview of the structure of questions and preferable answers together with possible

explanations of gender and social differences in conversation of speakers of the same and different gender and of the same age. Preferable forms of answer and the role of body language have been considered. The conversations show the difference between two genders, which reflect not only linguistic but also social differences. If in the first talk of the girls, the conversation is in a quiet way, nobody interrupts anybody, each question is being answered, in the talk of a girl and a boy we can see the sense of competition between the two genders. The young man shows awareness in the topic initiated by him, also. The girl is trying to get out of the situation. All of these cause appearing of a number of questions. The form of the questions are in both talks short or in an inversed colloquial form. The preferable answers are fuller and short negations are followed by additional information in the second talk, whereas in the first talk there are mostly short answers.

Key words: *gender differences, competition, body language, polar questions, declarative questions, special questions, short negation, interlocutor, overlapping, turn.*

The aim of this article is to analyze questions and preferable forms of answer in conversation of representatives of the same age, the same status, the same occupation. There is one talk in Kyrgyz and another one in Russian between two student girls and one student girl and a guy. We tried to account on the differences and similarities in two languages, though they may not be absolute as the result of the analysis greatly depends on individual characteristics of the interlocutors and their critical thinking which presents ability to analyze situations using life experience [1].

Conversation in Kyrgyz.

In this conversation there are two young women who talk about their studies and what they will do after the exams. In lines 1, 14, 19, 21 there are polar questions which are answered fully, not only by “yes” or “no”. It is the case only in line 2, where speaker B. gives short negation. Throughout the whole conversation she is less talkative than A., maybe due to her character, maybe due to being from a rural part of the country. In her answer to question in line 15 she gives full answer “ayabay kyiyin” because she wants to confirm that it’s really

hard to study pedagogy. Unlike her, Speaker A.’s both answers to polar questions are full answers. In line 20 she even answers that not only she likes it, but also adds that it’s interesting. She supports the conversation willingly which we see from lines 7-8 where she describes that she must help her parents to pick up strawberries and they have a lot of them, instead of giving short “I must help my parents”. Also, on lines 3 and 4 there are short polar questions which consist of only one word. The addressers of these questions express surprise or misunderstanding and prefer not to give chance to answer, instead they ask follow-up special questions.

There are 4 content questions (lines 3, 6, 12, 15), from which only question on lines 12 and 15 are full special questions. Question “Seniki napravleniyen kaysyl?” on line 15 is inversed (your major which?) which is peculiar only to conversational style. Questions on line 3 and 4 consist only of a clarifying question word. And speaker B. in comparison to speaker A. gives short answer (it’s in Talas), whereas A. gives two-lined answer. The latter predisposes the flow of the talk.

In line 17 there is short declarative question “Dzhyrgal e?” (It’s a pleasure, isn’t it?) to which A. is willing not to answer by short “Yes” but gives full answer “Mynday karasan biz ele eshteke kylbay ele dzhurobuz” (if to look carefully only we do not do anything).

Body language in the conversation consists mostly of looking at the interlocutor. A. mostly looks at B. before asking her question (lines 3, 5, 7, 10, 18, 20, 22), she looks at B. at the end of her question only in line 14. All these tell about her willingness to talk and support the conversation. As for B. she mostly looks up or forward when she begins her question (lines 2, 6, 13, 17). It is embarrassment or not enough confidence. She only looks at A. in line 13 before answering A.’s question in order to stress the truth of what was asked by A. (very many!) She looks at A. at the end of her question (lines 4, 15). There is also laughing of A. in line 5 when she says that she will leave for Orlovka. That might mean that she had to leave there as a

matter of fact, she has no choice, she has to help her parents. When she finishes her turn in line 8 by laughing, B.'s turn consists of only laughing – sign of understanding. The same B. did in line 11, looking up, nodding.

The talk doesn't have overlappings – the turns are one by one. There is nothing unexpected or unusual for the speakers, besides usually women tend not to overlap their interlocutor. According to Zimmerman and West [2] men more often interrupt women but women don't. Another observation shows that “women, to a greater extent than men, are expected to talk, simply in order to keep the interaction flowing smoothly and to show goodwill toward others,” [3] which is seen in the below conversation in which the two women just try to keep the talk going conversing about separate, relatively not interesting topics, whereas in the second conversation there is a definite topic (the purpose of the talk). Besides, there is only one party – speaker A. – who being more cooperative shows kind of politeness, providing full answers and asking questions. This is peculiar to women according to Mills who states that women are more polite than men [3].

1. A. Sen mektepke barasynby?
2. B. (Looking from A. in front of her) Dzhok ehm.
3. A. Sport shkola? A kayakta?
4. B. Al Talasta...sen ozun kayakka barasyn? (looking at A.)
5. A. (looking at B.) Men Orlovkaga ketem (laughing).
6. B. (looking from A. to up) Orlovkaga? Emnege?
7. A. Antkeni men uygo baryp ateneme dzhradam berishym kerek.
8. Ayakta dofiga (making a semi-circle with left hand) klubnika bar,
9. alardy terish kerek. (laughing)
10. B. (laughing shortly)
11. A. (putting her head on her knees, embracing legs, looking at B.)
12. ekzamender bashtaldy.
13. B. (looking up, nodding).

14. A. Kancha ekzamen bar?
15. B. (looking at A.) ayabay kop.
16. A. Negizi pedagoghikada okugan kyiyin by? (looking at B.)
17. B. (Looking from up to A.) ayabay kyiyin. (moving head from side to
18. side) Seniki napravleniyen kaysyl? (looking at A.)
19. A. Kitayskiy. Birok silerge karaganda (raising her head from her
20. knees) bosh ele dzhurobuz.
21. B. Dzhyrgal e? (looking in front of her)
22. A. (looking at B.) Mynday karasan biz ele eshteke kylbay ele

Conversation in Russian

The talk is between a male and a female student. The gender differences are reflected also in the conversation they provide. “Men use what power they have to dominate each other and, of course, women...” [5], and we can see this in the following analysis. They discuss recent movies, and the guy seems to have more information about the directors, the budget of the films and other information because he asks a question and when A. doesn't know the answer he provides the answer. It is seen in lines 5-7, in lines 9-10, 13 he asks declarative questions supporting them with information for affirmation. There are mostly special questions. In line 3, 71, 72 the questions are short *Kak tebe? Za skolko? Kakova chisla?* and questions in line 5, 20, 55 are full special questions. The question in line 71 is answered by the addresser himself – he wants to give facts for *Vorsazh*.

71. B. (looking at A.) *Za skolko? Za nedelyu Farsazh sabral vrede by*
72. *rekordnoe kalichestvo*
73. *etih deneg. Da. Nedavno zhe vyshel.*

First question is answered by *Neznayu* and additional sentence, the second one is answered shortly by *Trinadsatava*. The question asked in line 20 is answered only in lines 27-29, because the recipient didn't get the content of the question and the addresser had to clarify it. The question in line 55 is not answered because it is kind of objection to the previous turn – A. likes the movie which B.

doesn't like. So B. tries to soften his statement that he doesn't like it but at the end explains exactly why he doesn't like it *Uzhe zaelo da uzhe*.

As the conversation is informal and the interlocutors are of the same age they are willing to ask short questions, in particular polar questions in lines 7(V Los Andzhelese?), 10 (Ne znayesh?), 16 (Seryozno?), 30 (V Amerike?), 48 (Mozhet skhodim?), 50 (Priglasish?), 61 (Pahodka?), 74 (Tridzatoe aprelya?)

We see that A. gives short *Da* but also supports the answer with additional information

7. B. V Los Andzhelese?

8. A. *Da*.(nodding) *ya chot ne znala*. (shaking her head).

The same answer is preferred to the following question: after short *Uhu* there is a long explanation to the latter.

10. Ne znayesh?

11. A. *Uhu* (shaking her head) *Nu* (looking aside) *vpolne vazmozhno*(looking at B.) *eto tuda*

12. *nado paehat* (moving right hand aside) *zasnyat...*

As for B.'s answers, we see only short *Da* without any explanation.

30. A. (looking at B.) *V Amerike?* [Tam] (showing down with right hand)

31. B. [*Da*] (looking forward)

In comparison to B., A. gives more collaborative answers- not just *yes/no*

This is peculiar to women speakers –to give longer answers because “women are somehow predisposed psychologically to be involved with one another and to be mutually supportive and non-competitive.” [5]

48. (smiling looking at A.) *mozhet shodim?*

49. A. *skhodim* (Shaking head slightly, looking at B)

50. B. (looking at A.) *Priglasish?*

51. A. *Abyazatelno!* (Shaking head slightly, looking at B, laughing)

Only in the following lines we see that A. gives short answer because it seems to be the only possible answer.

61. B. *Pahodka?* (looking from A. aside)

62. A. (right cheek on her knee, looking at B.) *Da*.

From the conversation we see that both interlocutors prefer either to ask and answer the questions, in short or full forms, but A.-the female gives longer answers, the male can give longer answers if he wants to prove something or he is interested in the information.

Body language in the conversation consists mostly of looking at an interlocutor (down, forward, aside), shaking head, touching face and scratching it, moving both hands aside and touching knees, frowning brows thinking. Interlocutors mostly look at each other at the beginning of their turn, in contradiction to the statement that they must do it at the end of the utterance. The reason for this is that their status seems to be “leveled”-a female is very active and willing to cooperate, the man is also interested in the topic of the conversation. Besides, they are students who study English in one group and have to communicate closely. Looking down (lines 36, 39, 42) symbolizes here the state of thinking how to continue one's thought. The same is with looking forward. Looking from the interlocutor aside (lines 53, 60, 62) shows disagreement, negation, dissatisfaction with what was said. Shaking head with back-channeling “*uhu*” shows negation.

There are lots of overlapping (lines 14-15, 19-20, 30-31, 34-35, 40-41, 56-57) that is the sign of being very interested in the topic, not letting finish one's turn, getting the idea until the turn is finished, showing understanding, developing the unfinished idea, trying to self-repair the previously pronounced utterance.

In the dialogue we see intonation differences which according to Brend [4] vary somewhat, women unlike men use patterns associated with surprise and politeness. The surprise of a female is seen in lines 16-18.

16. A. *Seryozno?*(looking at B.)

17. B. *Prikin* (looking at A.) *uhu*

18. A. (looking aside) *vaabshe kruto!*

Also, we see that in line 38 A. believes the words of B. and shows admiration and politeness

reacting the statement positively. The same linguistic behavior of hers is throughout the whole conversation.

36. B. (looking down) etat film vrode pokazivali v Amerike (looking at

37. A.)tselyy god vrode

38. A. kak kruto (shaking head slightly)

Conclusion

The outflow of the talk directly depends on the personal characteristics of the interlocutors and the topic of the conversation. The first talk is shorter than the second one because the girls are talking about studies and holidays, though one of the speakers tries to support the talk by longer answers. The second talk is also done longer by talking about new and preferable movies. Besides, both speakers support the conversation actively which is seen in looking at each other at the beginning of the turns, overlapping, whereas in the first talk one speaker mostly doesn't look at the interlocutor, and there is no overlapping.

The number of the questions in the second talk is also prevailing: 8 and 6 special questions, 6 and 4 polar questions, 1 declarative in both talks. The form of the questions are in both talks short or in an inversed colloquial form. The preferable answers are fuller and short negations are followed by additional information in the second talk, whereas

in the first talk there are mostly short answers.

Turns consisting of laughing are peculiar to the both talks – the sign of understanding and kind of equality between the interlocutors.

The gender differences are reflected in the usual, turn by turn flow of the talk in the first female talk, while there seems to be something of “gender fight” in female-male conversation: arguments, dominating male positions, softening contradiction.

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