

**ҚАЗАҚСТАН РЕСПУБЛИКАСЫ ҒЫЛЫМ ЖӘНЕ ЖОҒАРЫ БІЛІМ МИНИСТРЛІГІ**

**«Л.Н. ГУМИЛЕВ АТЫНДАҒЫ ЕУРАЗИЯ ҰЛТТЫҚ УНИВЕРСИТЕТІ» КЕАҚ**

**Студенттер мен жас ғалымдардың  
«GYLYM JÁNE BILIM - 2024»  
XIX Халықаралық ғылыми конференциясының  
БАЯНДАМАЛАР ЖИНАҒЫ**

**СБОРНИК МАТЕРИАЛОВ  
XIX Международной научной конференции  
студентов и молодых ученых  
«GYLYM JÁNE BILIM - 2024»**

**PROCEEDINGS  
of the XIX International Scientific Conference  
for students and young scholars  
«GYLYM JÁNE BILIM - 2024»**

**2024  
Астана**

**УДК 001**

**ББК 72**

**G99**

**«ǴYLYM JÁNE BILIM – 2024» студенттер мен жас ғалымдардың XIX Халықаралық ғылыми конференциясы = XIX Международная научная конференция студентов и молодых ученых «ǴYLYM JÁNE BILIM – 2024» = The XIX International Scientific Conference for students and young scholars «ǴYLYM JÁNE BILIM – 2024». – Астана: – 7478 б. - қазақша, орысша, ағылшынша.**

**ISBN 978-601-7697-07-5**

Жинаққа студенттердің, магистранттардың, докторанттардың және жас ғалымдардың жаратылыстану-техникалық және гуманитарлық ғылымдардың өзекті мәселелері бойынша баяндамалары енгізілген.

The proceedings are the papers of students, undergraduates, doctoral students and young researchers on topical issues of natural and technical sciences and humanities.

В сборник вошли доклады студентов, магистрантов, докторантов и молодых ученых по актуальным вопросам естественно-технических и гуманитарных наук.

**УДК 001**

**ББК 72**

**G99**

**ISBN 978-601-7697-07-5**

**©Л.Н. Гумилев атындағы Еуразия  
ұлттық университеті, 2024**

**старомодных  
нитяных митенках на  
морщинистых руках**  
[5; 266].

үсіге миссис Лиф кіріп келді  
[6; 100].

As for the mittens, we see that in the translation the vesteme has been omitted and that the description attributed to it has been applied to the dress. This is translator's mistake. Our recommended translation: «Бірнеше минуттан соң кітапханаға қара жібек көйлек киген, әжім басқан қолдарында ескі сән үлгісімен тігілген қолғабы бар миссис Лиф асыға-үсіге кіріп келді». This translation clarifies that the character has reached an advanced age, complementing his image.

In conclusion, the external image of a person conveys the inner world. The units of vestial vocabulary used to describe the external appearance of a person in fiction have the effect of accurately conveying the inner world and psychological state of the hero. Although the vestial vocabulary in The Picture of Dorian Gray is used to describe the external image of both men and women, we note that most of the vestemes were used in relation to the feminine. One of the reasons for this is that a beautiful dress and neatness in choosing the fabric of clothing are often recognized as characteristic features of the female community. By correctly translating these lexical units in accordance with the original, the translator helps the reader to understand the psychology of the character and fully perceive his image. It was found that most of the deviations in the transfer of the vestial vocabulary in the work to Kazakh language were mistakes caused by the intermediary language.

### Literature

1. Манкеева Ж.М. Этнос тілі табиғатының ерекшеліктері // Тіл тарихы және сөз табиғаты. Ғылыми мақалалар жинағы. - Алматы, 1997, 272 б.
2. Кодухов В. И. Введение в языкознание: Учеб. для студентов пед. ин-тов по спец. № 2101 "Рус. яз. и лит." — 2-е изд., перераб. и доп.— М: Просвещение, 1987.— 288 с: ил.
3. Старикова Г.В. Лексика портретных описаний. Филол.ғыл.канд...дисс: Москва. 1984. – 188 б.
4. Смағұлова Г. Мағыналас фразеологизмдердің ұлттық-мәдени аспектілері. Филол.ғыл.канд...дисс: Алматы. 1995. – 144 б.
5. «Портрет Дориана Грея» на английском языке с переводом [URL: <https://linguabooster.com/ru/en/books/picture-of-dorian-gray-19#page-3>]
6. «Дориан Грейдің портреті» қазақша: [URL: <https://ru.bookmate.com/reader/r35EiA09?resource=book>]
7. Cambridge Dictionary [URL: <https://dictionary.cambridge.org/dictionary/english/bonnet>]
8. Cambridge Dictionary [URL: <https://dictionary.cambridge.org/dictionary/english/emerald>]

УДК 80

## THE TECHNIQUE OF TRANSLATING A FILM IN THE FANTASY GENRE: CONDUCTING A SOCIAL SURVEY AND ITS RESULT (BASED ON THE FILM “AVATAR: THE WAY OF WATER BY JAMES CAMERON)

**Khalbayeva Nurzada Nurzhankyzy**

[nurzada@mail.ru](mailto:nurzada@mail.ru)

Master's Degree student, ENU named after L.N. Gumilyov, Astana, Kazakhstan  
Supervisor – Konyratbayeva Zh.M.

The film industry is a clear indicator of the spiritual and cultural prosperity of each nation, one of the key means of glorifying its own economic, political and social identity to other people. The national code and identity of each country are recognized in the world through this industry. This is the key goal of the globalization process - the main reason for the interweaving of cultures. The interweaving of cultures opens up an opportunity for each nation to get acquainted with, differentiate and assimilate other peoples, multiply their spiritual wealth.

Cinema as a separate field appeared quite recently and set new tasks for researchers of each science, including: linguistics, sociology, computer science, translation, etc.

Film translation is considered from the point of view of the paradigm of linguistics, intercultural communication and translation theory, which directly affects it. This is because film translation requires a deep and comprehensive analysis. Such a large-scale and complex work is done so that the image of a particular folk culture reaches the audience clearly, without any distortion. Translators are the main bridge connecting country with another country, people with another people.

The purpose of the article is to determine the quality of delivery of foreign film translation into the national language. A comparative study of the film's translation nature and the linguistic and psychological state in it by conducting a sociological survey among domestic readers.

English and Kazakh versions of James Cameron's film "Avatar: The Way of Water" were taken as a language source for the search theme.

"Avatar: The Way of Water" is an American epic science fiction film directed by and screenwriter James Cameron directed by Lightstorm Entertainment and TSG Entertainment II and produced by 20th Century Studios [1], [2]. "Avatar" (2009) is the second film in the franchise after the original tape. The premiere of the film took place on December 6, 2022 in London, and in the United States on December 16, 2022 [3].

The film received praise and positive reviews from experts for its innovative visual effects, technical ambitions, D. Cameron's direction and Idea delivery, music and top-notch shooting, although some experts criticized its plot and too long length [4]. Many publications named this film one of the best films of 2022, it was nominated for two Golden Globe Awards[5] and four Academy Awards.

The main character of the novel, soldier Jake becomes the leader of the Na'vi people after taking on the image of Sulliyavatar and fulfills the mission of protecting his people from selfish businessmen from Earth Planet. In this struggle, he is not alone, he is supported by his beloved wife Neytiri and children. Will Jake be able to resist them when the evil enemies determined to conquer Pandora? To find the answer to this question, viewers need to be familiarize with the film. In this process, the responsiveness of the translator is enormous. It is the task of the translator to influence the viewer while maintaining the original impression of a foreign film.

A sociological survey was conducted to compare the original and translation of the film "Avatar: The Way of Water" by James Cameron into the national language and determine the quality of translation. The survey involved 40 women aged 12-50 years, 12 men, a total of 52 respondents. Including: 2 students at school, 26 students at university, 9 undergraduates and 15 employees.

99% of the survey participants are citizens of the Republic of Kazakhstan, 1% are citizens of the Kyrgyz Republic (the city of Astana-25 people; the city of Almaty - 20 people; the city of Taldykorgan-1 person; the city of Usharal - 1 person; the city of Bishkek - 1 person and others - 4 people).

The degree of proficiency of respondents in English:

---

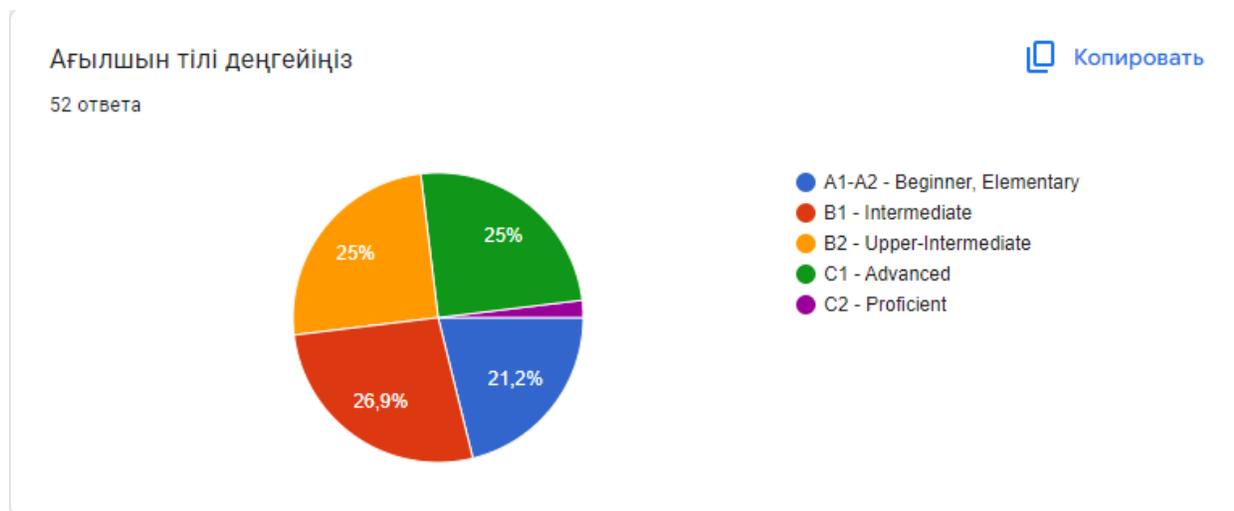


Chart 1 - degree of proficiency in English by respondents

As a result of monitoring the level of familiarity with the film “Avatar: The Way of Water” among the survey participants, the following indicators were determined:

- \* Watched the film – 31 people (59.06%);
- \* 16 people who are familiar with the film and have not seen it – 30.08%);
- \* Completely unfamiliar - 5 people (9.06%).

In other words, approximately nine out of every ten people are familiar with the film.

Film viewing language:

- \* Kazakh language - 6 people (11.05 %);
- \* Russian language - 26 people (50 %);
- \* English - 5 people (9.06 %).

---

It was found that the majority of the survey participants (26 people) watched the film in Russian. 16 people were seen in the national language. The minimum was considered in English (5 people).

According to a study conducted on the quality of translation, a number of deviations were observed in the original version of the film and the version translated into the national language. In order to identify the cause of the observed deviations and to analyze the technique of film translation into the national language, the respondents were asked the following questions:

1. The first question. Do you agree with the given translation?

Original: *He wasn't part of our family. He was like a stray cat. Just always around. Inseparable from our kids. To Nevtiri he would always be alien. One of them.*

Translation: *Ол бізге бөтенеді. Бірақ қашанда жанымызда жүретін. Балалардан бір елі ажырамайтын. Невтири оны жақын тартпады. Бөтен санады.*

Among the respondents, this question gave rise to different ideas:

---



Chart 2 - respondents' opinion on Question No.1

- \* Fully agree with the translation - 21 people (40.4%);
- \* Partially agree with the translation - 25 people (48.1%);
- \* Those who do not agree with the translation at all – 5 people (9.6%).

As shown in the diagram, the survey participants were divided into three approximate groups, the largest part belonged to those who partially agreed with the translation. Among those who did not agree with the translation, 1 respondent offered his version of the translation: *Ол біздің жанұямызға кірмеді. Иесіз мысықтай болды. Нейтири үшін ол бөтен әлем өкілі болып қала берді.* In this suggestion, the translation of the main, bold sentences is provided, and other sentences are not translated. In the suggestion, the respondent used the addition method and gave the last two sentences in one sentence. We recognize the proposed sentence as translated in accordance with the original.

The sentence *He was like a stray cat*, presented using the context character art tool, shows how far from the family the character is. It is obvious that in the process of translation, we must take into account the fact that each nation has a different image of “knowledge of the world”. In this sentence, we believe that *a stray cat – үйсіз мысық* is a distant acquaintance of the Kazakh people. Because in Europe and the United States, cats have become a favorite pet and breeding exhibition object since the middle of the XIX century, studying their origin, the colors of their fur and diseases related to humans. For the English, the cat was recognized for its intelligence, independence and personal qualities [6]. In comparison, the Kazakh people do not show such a special warmth to this animal as the English, so they did not attract close. As we all know, through the way peoples learn about the world, its language is formed. This is explained by the presence of various language images of a cat in the people of the United States. However, since this concept is alien to us, we need to use an alternative translation method and find a figurative similarity in our language. Options we offer:

- a) үйсіз-күйсіз қалған баладай;
- b) барар жері, басар тауы жоқ пендедей.

In the language of cinema, the translation time must be in parallel with the videos being shown, that is, we take into account the time density and consider it advisable to use the first option. In the original language, the character was impressively conveyed by the method of pretending to be alien to this world, and in the film translation, the idea was completely omitted. At the same time, the antonym method was used unsuccessfully in the first sentence: as a result, the meaning was generalized, and the adopted child (orphan) in the family was not clearly conveyed that he was a stranger to the members of the same family. In the last sentence, he was not given the idea that a person is a representative of another planet, but was subjected to tautology (a repetition of the «бөтен» unit). Our recommended translation is: *«Ол біздің отбасымыз үшін бөтен еді. Үйсіз-күйсіз қалған баладай болды. Әрқашан жанұямызда. Балаларымыздан бір елі ажырамайтын. Бірақ Нейтири*

үшін ол өзге әлем өкілі болып қала береді. Сондағы адамдардың бірі. In this translation version, the artistic tool (analogy) is preserved and delivered according to the original.

2. Second question. Do you agree with the given translation?

Original: *But the thing about happiness... it can **vanish in a heartbeat**.*

Translation: *Бірақ бақыт сағымдай, қасқағым сәтте жоқ болады екен.*

The opinion of the survey participants about this question is as follows:



Chart 3 - respondents' opinion on translation No.2

\* Fully agree with the translation - 37 people (71.2%);

\* Partially agree with the translation - 10 people (19.2%);

\* Those who do not agree with the translation at all – 3 people (5.8%).

One respondent offered his version of the translation: “Сағымдай екен, жоқ болуы мүмкін”.”

In our opinion, this translation is very close to the given translation.

Among the respondents, 10 people partially agreed with the translation, and 3 people did not agree at all. We see this as a protest against the fact that the concept in the original language is not presented in the same way. The original version of “*vanish in a heartbeat*” translated into our language “*сағымдай, қасқағым сәтте жоқ болады екен*”. However, in the translation of the context, it is necessary to take into account that according to the concept, National concepts in one culture can be expressed only in semantic terms in another language. In our opinion, translators have successfully conveyed this context. In addition to the given translation, our recommended translation is: «*көзді ашып-жұмғанша гайып болады екен*». This translation also uses literary techniques, such as parables and figurative words, which have a positive effect on the delivery of an artistic image.

3. The third question. Do you agree with the given translation?

Original: *A new star **in the night**, it could only mean one thing.*

Translation: *Аспандағы жаңа жұлдыз тек бір нәрсені білдіреді.*

Opinion of the survey participants:



Chart 4 - respondents' opinion on translation No.3

- \* Fully agree with the translation - 40 people (76.9%);
- \* Partially agree with the translation - 10 People (19.2%);
- There are no people who categorically disagree with the translation.

Two respondents offered their version of the translation:

- Түнгі аспандағы жаңа туған жұлдыз тек бір нәрсені білдіреді;
- It could only mean – білдіруі мүмкін.

We recognize that the proposal submitted by the first respondent is translated in accordance with the original. Most of the respondents expressed their agreement with the translation. In a given context, the element «in the night» is translated as «аспандағы». This is explained by the release of the work in the XIX century. Such a change would be more effective to use the content of the original, although the phrase «*түнгі аспанда*». Because information is given to the viewer in a generalized way, and the artistic in the original is violated. Correct translation: : «**Түңгі аспандағы жаңа жұлдыз тек бір нәрсені білдіреді**». Because in this version, the thought is clearly conveyed and the aesthetics of cinema are preserved.

4. The fourth question. Do you agree with the given translation?

Original:

- *Bro, we have got to get down there.*
- *No way! Dad will skin us* Translation:

Translation:

- *Бауырым, анда баруымыз керек.*
- *Болмайды. Әкем білсе аямайды!*

Let's consider the opinion of the respondents:



Chart 5 - respondents' opinion on translation No.4

- \* Fully agree with the translation – 38 people (73.1%);
- \* Partially agree with the translation - 9 people (17.3%);
- \* Those who do not agree with the translation at all – 1 person (1.9%).

Four respondents offered their own translation options:

- Әкеміз білсе терімізді сыпырып алады;
- Әкем білсе жанымызды шығарады;
- Get down – анда түсуіміз керек;
- Get down – төмен түсуіміз керек;

From the given diagram, we note that among the survey participants, the number of those who agree with the translation exceeds the number of those who disagree. We must take into account that the context of the film is important for an adequate translation. According to the film, avatars with their dragons fly in the sky and say that they need to land on earth. The context of that moment is *bro, we have hot to get down there* – which translates as «Бауырым, анда баруымыз керек». The phrase «*Баруымыз керек*» is a mistranslation for children flying in the sky, because "to go" in most cases refers to an activity done with the feet. At the same time, the word «бару» was dropped, clarifying in which direction to fly. This indicates the rawness of the translation. We propose a translation that touches the reader according to the original, keeping this mentioned element: «*Бауырым, анау жерге төмен түсуіміз керек*». We believe that 9 people who partially agree with the translation and 1 person who completely disagree answered because of this error, and in their translations this sentence is also corrected. And we believe that the phrase *Dad will skin us* has been successfully translated, in addition, the respondents' versions of «*Әкем білсе терімізді сыпырып алады*» and «*Әкем білсе аямайды*» are also rational. The psychological image in this translation version is conveyed to the reader's perception without distortion.

5. The fifth question. Do you agree with the given translation? How does the translation in Kazakh affect you?

Original and translation:

*Penis thing – Ешкібас;*

*Colonel - Полковник.*

*Well, I will be damned - Алкерекболса...*

*Goddamn – Қарғысатқыр!*

*I don't know, you buttholes! – Мен білмеймін, нақұрыстар.*

Responses:

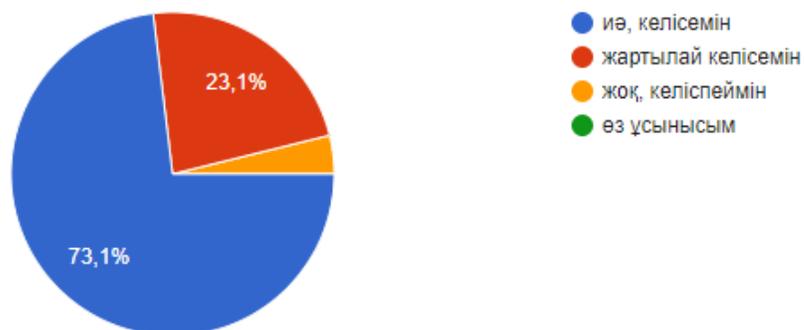


Chart 6 - respondents' opinion on translation No.5

- \* Fully agree with the translation – 38 people (73.1%);
- \* Partially agree with the translation – 12 people (23.1%);
- \* Those who categorically disagree with the translation - 2 People (3.8%).

Over half of the survey participants accepted the translation as completely correct. 12 respondents partially agreed, and 2 respondents showed complete disagreement. We think that such an answer implies the idea that the domestication method was not used rationally in translation. However, in our opinion, this method uses the language images that are in use in the Kazakh language, preserving the expressiveness of the original. That is, the translation was successful.

6. The sixth question. Do you agree with the given translation? How does the translation in Kazakh affect you?

Original:

- *Kiri, can you go help your grandmother with the wounded? Please?*
- *My brother is wounded.*

Translation:

- *Кири, әжеңе бар да басқаларға көмектес! Жарай ма?*
- *Менің бауырым жаралы!*
- 

The answer of the survey participants:

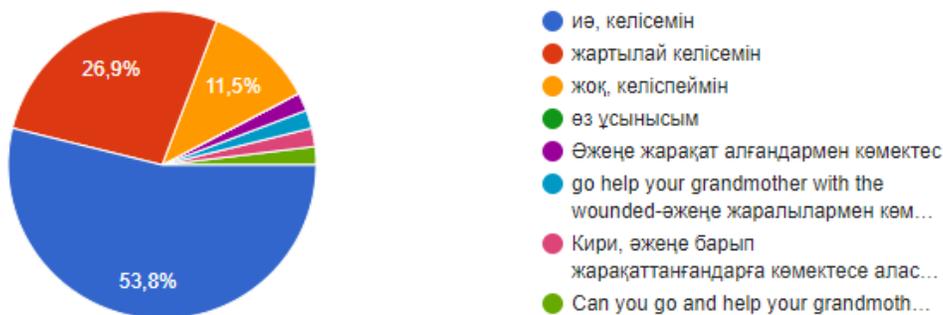


Chart 7 - respondents' opinion on translation No.6

The survey participants answered this question in different ways. If we look at the chart, the largest part – 28 respondents (53.8%) recognized that the context translation was successful and shared their satisfaction with the translation. 6 respondents (11.5%) expressed disagreement with the translation. 14 respondents recognized the translation as semi-successful. The following comments also occurred (the punctuation of the respondent was preserved):

- «Әжеңе жарақат алғандармен көмектес»;
- «Go help your grandmother with the wounded – әжеңе жаралылармен көмектес»
- «Кири, әжеңе барып жарақаттанғандарға көмектесе аласың ба, өтініш?»

We believe that 14 of the survey participants partially agreed, and 6 completely disagreed with the accuracy of the translation. Such answers were attributed to the fact that the method of dropping in translation was used unsuccessfully. We agree with this opinion, because *with the wounded* – «жарақат алғандарға» is precisely an element of war in the context of the motion picture, expressing an important point. We offer a translation option: «*Кири әжеңе барып, жарақат алғандарға көмектесе аласың ба, өтініш?*».

7. The seventh question. Do you agree with the given translation? How did the language of translation affect?

- *You are his, all right.*
- *Ұқсамасаң тумағыр.*

Opinions of respondents:

52 ответа

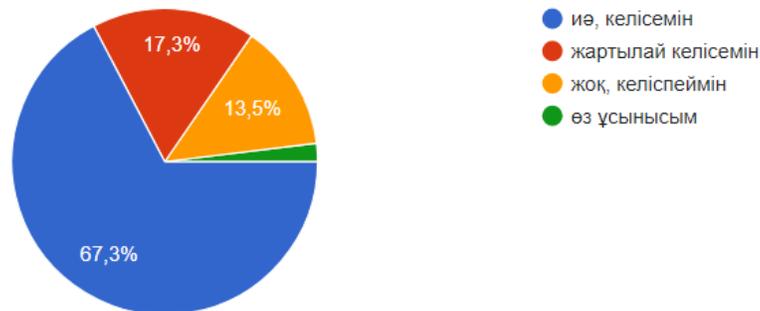


Chart 8 - respondents' opinion on translation No.7

- \* Fully agree with the translation – 35 people (67.3%);
- \* Partially agree with the translation-9 people (17.3%);
- \* Those who strongly disagree with the translation -7 People (13.5%).

Over half of the respondents (67.3%) agreed with the translation. 9 people partially agreed, 7 people completely disagreed. We attribute such indicators to the fact that the phraseology in translation is given inappropriately. As you may have noticed, the phraseology given in the translation language as *ұқсамасаң тумағыр* is a translation of the simple phrase *you are his* in

the original. The original does not contain any artistic means or phraseology, and the translation language uses phraseology for a certain figurative purpose. We believe that it is this excessive imagery that caused dissatisfaction among the respondents, because an adequate translation was not achieved. In our translation version, instead of a phraseologism, we use the addition method in translation and offer this option: «Дұрыс, сен оның ұлысың ғой». There is no unnecessary imagery in this translation, and the meaning, in turn, is given more clearly and intelligibly.

8. The eighth question. Were you satisfied with the translation of the film “Avatar: The Way of Water”?

The answer of the respondents is as follows:



Chart 9 - respondents' opinion on translation No.8

Over half of the survey participants, i.e. 36 people (69.2%), showed that the translation was satisfactory, 6 respondents (11.5%) did not approve of the translation, and 1 person (1.9%) partially agreed with the translation. If he agreed with the opinion that “The image of the hero is fully revealed”, 1/3 expressed dissatisfaction with the delivery of the psychological element in the translation to the national language. In addition, there were answers: «шығарма аудармасымен толық таныс болмағандықтан жауап беру қиын», «мән бермедім», «оқымадым». The respondents also shared the following opinions (the punctuation of the respondent is preserved):

- «Фильмді толығымен көрмеген соң жауап бере алмаймын... Дегенмен берілген мысалдардан аудармасы өте жақсы секілді»;
- «Жалпы жаман емес, сапасын тағы көтеруге болады»;
- «Аудармасына назар аудармадым».

The respondents' answers to this question were divided into several groups. In our opinion, the translation has retained its adequacy, but the quality and accuracy of the translation could still be improved. It is recommended to use the methods of translation strategies in place and argumentative.

9. The ninth question. Are you satisfied with the transfer of psychological mood from the movie “Avatar: The Way of Water” to the national language?

The answer of the respondents is as follows:

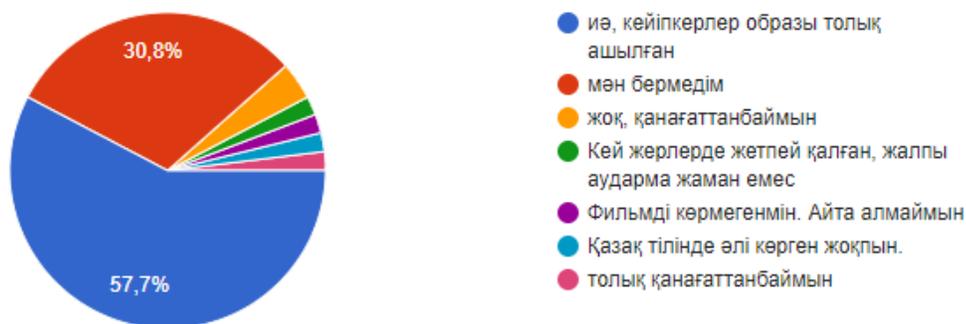


Chart 9 - respondents' opinion on translation No.8

As can be seen from the diagram, about half of the survey participants said that 30 people (57.7%) fully revealed the characters, 16 people (30.8%) did not pay attention, and 2 respondents (3.8%) showed complete dissatisfaction with the translation. In addition to these answers, there were respondents who left their comments:

- «Кей жерлерде жетпей қалған, жалпы аударма жаман емес»;
- «Фильмді көрмегенмін. Айта алмаймын»;
- «Қазақ тілінде әлі көрген жоқпын.»;
- «Толық қанағаттанбаймын»;

When analyzing the proposals and thoughts of the survey participants, it was found that the translation of the film still needs to be improved. Because there is some distortion in the translation process, we believe that in some moments adequacy is not fully achieved. Many thoughts were generalized and did not reveal the subtle nature of the image in the film. Translators have tried to use the types of translation and transformation in film translation, such as drop-off, antonym translation, alternative translation, etc. We suggest that these methods should be mandatory, but the issue of their rational and reasonable use should also be taken into account. In the opposite case, there are gaps as above, and the meaning of the descent is not revealed, and the language units in our rich language remain unusable. Due to the mentioned raw materials, the film translation still requires edits.

In short, translation and its success are of great importance on the way to convey the essence, faith and fantasy of this country to the world through the film. This is evidenced by a survey conducted to determine the quality of translation of foreign films into the national language. As a result of a study by James Cameron comparing the nature of the translation of the film "Avatar: The Way of Water" and the linguistic and psychological state in it with the original, it was found that the translation of the film into the national language cannot be classified as a completely successful translation. The large number of discrepancies in translation is explained by the fact that the translation has lost its accuracy. However, the positive aspects of the Kazakh version of the translation from the point of view of emotionality were also noted. It turned out that the translation of James Cameron's film "Avatar: The Way of Water" into the national language is enough for the reader to get the intended emotional impact.

### Literature

1. Vary, Adam B. [Disney Drops Fox Name, Will Rebrand as 20th Century Studios, Searchlight Pictures.](#)

2. Mahajan, Viraj [Too much pressure on James Cameron for Avatar 2 after Avengers: Endgame?](#)
  3. [Avatar 2 delayed indefinitely due to coronavirus, confirms James Cameron](#) (англ.). The Independent
  4. Whitten, Sarah ['Avatar: The Way of Water' review roundup: See it on the biggest screen possible, critics say.](#) CNBC.
  5. [Avatar: The Way of Water](#)
  6. Library of Congress| Research guides - <https://guides.loc.gov/cats-as-pets#:~:text=Cats%20were%20social%20companions%20in,that%20of%20household%20compani on%20animals.>
- 

УДК: 811.512.122

## КАТЕГОРИЯ ВЕЖЛИВОСТИ В ГЕНДЕРНОМ АСПЕКТЕ (на материале казахского языка)

Досбергенова Айжан Жанайдарқызы

[Ooh\\_aika@mail.ru](mailto:Ooh_aika@mail.ru)

Магистрант 1-го курса специальности 7М02302 - «Переводческое дело» ЕНУ им. Л.В.

Гумилева, Астана, Казахстан

Научный руководитель – д.ф.н., профессор Тажибаева С.Ж.

Вежливость, будучи неотъемлемой частью коммуникации, является одним из объектов изучения гендерно–лингвистического направления. Несмотря на это гендерный аспект категории вежливости все еще считается недостаточно изученным предметом исследования.

*Цель данной статьи* заключается в изучении вопросов вежливости в гендерном аспекте, что позволит внести вклад в осознание и понимание того, какие ее формы признаются или ожидаются от мужчин и женщин в казахской культуре.

В современном мире посредством изменений в социальных ролях мужчин и женщин, особенности, ранее характеризовавшие мужскую или женскую речь, не имеют определенных границ, а также могут иметь общие характеристики и использоваться в описании друг друга. Таким образом, женщины могут не уделять особого внимания правильности своей речи, в то время как речь мужчин может быть эмоционально ярко окрашена.

Лингвистические гендерные исследования мужских и женских высказываний показывают, что различия в манере общения мужчин и женщин лежат в нескольких областях языка, включая фонетику, фонологию, лексику, грамматику, стилистику и синтаксис [1:36].

Т.Г. Попова и И.В. Костикова обращают наше внимание на то, что данные различия в речевых актах формируются как физиологическими, так и социализированными механизмами, воспитанием, образованием, ожиданиями, проявляемых в определенных культурах и социумах [2–3].

Так, мужской речи чаще свойственны: армейский и тюремный жаргон; частое употребление вводных слов со значением констатации, например, *очевидно, несомненно*; чрезмерное употребление абстрактных существительных; использование однообразных лексических приемов для передачи эмоций и другие. Для женской речи же характерны: наличие большого количества вводных слов, определений, дополнений и выражений, обозначающих различную степень неопределенности или неуверенности; употребление нейтральных выражений; усилительных частиц, наречий и прилагательных для описания чувств.