

Ministry of Education and Science of Ukraine

Kyiv National Linguistic University

Department of English Philology and Philosophy of Language

Term Paper

**MALE-FEMALE MISCOMMUNICATION IN ENGLISH AND
UKRAINIAN CULTURAL SOCIETIES: A PRAGMATIC APPROACH**

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Kyiv 2023

Міністерство освіти і науки України
Київський національний лінгвістичний університет
Кафедра англійської філології і філософії мови

Курсова робота
**НЕПОРОЗУМІННЯ В СПІЛКУВАННІ МІЖ ЧОЛОВІКАМИ
І ЖІНКАМИ
В АНГЛОМОВНІЙ І УКРАЇНСЬКІЙ КУЛЬТУРАХ:
ПРАГМАЛІНГВІСТИЧНИЙ ПІДХІД**

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Національна шкала _____
Кількість балів _____
Оцінка ЄКТС _____

Київ 2023

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INTRODUCTION

Language, as a universal sign system that serves all spheres of human activity, is a social phenomenon by its nature. Considering the above, A. Meillet saw the task of linguistics as "...to show how a particular language structure interacts with a particular social structure" (Meillet, 1926, p. 16).

Society is heterogeneous in its structure. Therefore, the variability of the speech of representatives of a certain ethnicity depends on "...a number of extralinguistic factors of a social-psychological nature that influence the choice of certain language means by speakers" (Labov, 1966), including such factors as ethnic and cultural affiliation, social status, education, age, gender characteristics, and so on.

The anthropocentric direction of linguistics in the XX-XXI centuries directs the study of language functioning in society in interaction with thinking, consciousness, psychological and other personality parameters, including gender, "sociocultural status" (Кирилина 1999, p. 29). Thus, the term gender entered linguistics, introduced into scientific circulation by Robert Stoller in 1968 (in English, it denoted the grammatical category of gender); it has become widely used in other fields of knowledge, such as sociology, philosophy, history, in order to differentiate from the term sexus (biological sex), which is biologically determined (Кирилина 1999, p. 29). The term gender emphasized the socio-cultural rather than natural cause of differences between sexes.

According to O.O. Taranenko, the development of society and the transformation of social mentality in the previous century manifested itself in "...the formation in the last decades of the XX century of feminist (gender) linguistics with the aim of already systematically eliminating (weakening) manifestations of language discrimination against women" (Тараненко 2020, p. 27).

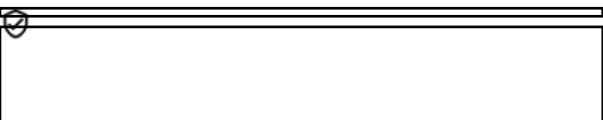
Gender linguistics, or linguistic genderology, is a scientific field within interdisciplinary gender studies that studies gender (a socio-cultural construct, relatively independent of biological sex) in its linguistic expression using linguistic concepts and tools. Language is seen as a tool that reproduces gender stereotypes in social practice, as a means of reflecting gender stereotypes, ideals, and values through

the specific ethnic language. Therefore, linguistic phenomena and communication have been analyzed through the lens of gender.

The work is devoted to aspects of misunderstanding between men and women. Its relevance is determined by the fact that it is carried out within the anthropocentric paradigm of modern linguistics, relying on such concepts as language, culture, thought, and society. The problem of misunderstanding, linguistic contacts, communication, including in the aspect of interaction between genders, is actively studied in many branches of linguistics and is extremely important in the aspect of intercultural communication. Therefore, the study of speech activity, its specificity depending on social factors, the functions of language and speech in society is timely.

The theoretical and methodological basis of the work is based on scientific works in the fields of lexical semantics, psycholinguistics, communicative linguistics, and pragmalinguistics.

The issue of intergender communication is a popular topic of research for both domestic and foreign experts. The most studied issues in this area are questions of sociology (R. Anufriieva (Ануфрієва, 2000), I. Zherebkina (Жеребкіна, 1997), N. Lavrynenko (Лавриненко, 1998), L. Males (Малес, 2013), etc.), advertising (O. Belik (Белик, 2003)), N. Lusytsya (Лисиця, 2012), etc.), gender policy (K. Levchenko (Левченко, 2012); D. Petrenko, O. Petrenko (Д. Петренко, О. Петренко, 1999) and linguistics (O. Voronina, (Вороніна, 2002), O. Goroshko (Горошко, 1999), O. Kleschova (Клещова, 2011), H. Hrytsenko (Гриценко, 2012), O. Zemska (Земская, 1993), A. Kirilina (Кирилина, 1999), I. Skachkova (Скачкова, 2009), N. Sorokoletova (Сороколетова, 2010), O. Taranenko (Тараненко, 2005, 2020, 2021). In English linguistic literature, this issue is represented in the works of S. L. Bem (1974), D. Cameron (1999), B. Erman (1992), M. Hellinger & H. Bussmann (2001), Ch. Kramarae (1981), R. Lakoff (1973), D. Tannen (1990), F. Wouk (1999), M. Yoong, etc.



The purpose of the study is to investigate misunderstandings in communication between men and women in English and Ukrainian cultures in a pragmalinguistic dimension. To achieve this goal, the following **tasks** were accomplished:

- Consider the theoretical foundations of the research of gender communication features.
- Clarify the neurophysiological foundations of speech in men and women.
- Characterize approaches to studying gender in modern linguistics.
- Determine the specificity of the meaning of the words "misunderstanding" in English and Ukrainian languages and the reasons for misunderstanding.
- Apply discourse analysis as the leading method in identifying misunderstandings between men and women.
- Identify the main factors of misunderstanding in intergender communication in English and Ukrainian cultures.

The object of the study is communication between men and women expressed in dialogical discourse.

The subject of the study is misunderstandings that arise during intergender communication.

The material used consists of fragments of English dialogical discourse representing communication between men and women. The source material consisted of dialogues extracted from literary works by American authors (including Tannen D. "You Just Don't Understand: Women and Men in Conversation"; Moore L. "You're Ugly Too"; Jong E. "Fear Of Flying"; Feiffer J. "Grown Up") and Ukrainian writers (Zabuzhko O. "Museum of Abandoned Secrets"; Fialko N. "Two Rings", "Family Sins") from the 20th-21st centuries. 30 fragments of dialogical discourse were processed in both languages to clarify the specificity of the meaning of the words НЕПОРОЗУМІННЯ/MISUNDERSTANDING and the causes of misunderstandings using materials from psycholinguistic experiments conducted in March-April 2023 among representatives of Ukrainian and American linguocultural communities.

The research methods were combined into a comprehensive methodology that includes general scientific (analysis, synthesis, comparison) and linguistic (pragmatic, discourse, contextual analysis) methods, with the inclusion of H.P. Grice's method and D. Tannen's analysis in terms of symmetry and asymmetry (for characterization of communication between men and women), particularly psycholinguistic methods (free and directed associative experiments).

The scientific novelty of the obtained results lies in the comprehensive approach to studying misunderstandings between men and women in English and Ukrainian cultures from the perspective of psycho- and pragmalinguistics. The theoretical significance is observed in the substantiation and systematization of the concept of gender, its peculiarities of manifestation in different communicative situations, and in the application of a comprehensive research methodology that combines general scientific, linguistic, and psycholinguistic research methods to identify the specificity of misunderstandings in Ukrainian and American linguocultures.

The practical significance of this work lies in the fact that the research results can be used in courses on general linguistics, ethnolinguistics, sociolinguistics, psycholinguistics, pragmatics, and intercultural communication.

The structure and scope of the coursework consist of an introduction, two sections, conclusions for each section, general conclusions, a summary, a list of references, a list of sources of illustrative material, and appendices. The list of references contains 52 works (of which 18 are in English). The total volume of the coursework is 30 pages.

CHAPTER 1. THEORETICAL BACKGROUND OF THE STUDY OF COMMUNICATION FEATURES BETWEEN MEN AND WOMEN

1.1. Speech of Men and Women through the Prism of Neurophysiology

The uniqueness of the experience of each nation is reflected in culture and language. "Together with the acquisition of language, an internal plan of possible actions is laid down in our subconscious, models of actions are created, which are implemented in the corresponding situation. Society assigns different roles, different norms of behavior to women and men, and also forms different expectations in them - all of this is reflected in language" (Фоменко, 2004, p. 455).

The problem of gender-specific speech, "the gender parameter in language and speech" (Горошко, 2005), became the most relevant in linguistics at the end of the 20th century, and at the beginning of the 21st century, separate branches were formed: gender linguistics (which studies language and speech behavior using gender research methods) and linguistic gender studies (which studies gender categories using linguistic research methods) (Горошко 2005, p. 14).

In science, the category of "gender" was introduced not only into linguistics but also into literary studies, history, psychology, sociology, etc., which contributed to the formation of new areas: gender history, sociology, psychology, political science, etc. (Гендерні дослідження... 2013), which testifies to the universal nature of the gender characteristic.

Every society develops its own stereotypes. Thus, ethnic stereotypes are "relatively stable, schematized perceptions, judgments, emotionally charged evaluations of moral, intellectual, physical, and other qualities characteristic of members of different ethnic communities" (Бацевич, 2007, p. 165).. Accordingly, there is an ethnic stereotype of communicative behavior, which refers to "established, often unconscious models of verbal and nonverbal behavior of members of a national linguistic and cultural community" (Бацевич, 2007, p. 166). The latter is based on gender stereotypes, which determine the place, functions, and social tasks of men and

women in society. Such "gender asymmetry" is also reflected in language.

Scientists identify three models of the theoretical-methodological basis of gender studies:

- theory of social construction of gender (gender is understood as an organized model of social relations between men and women that determines their position in the main institutions of society) (Вороніна, 2001, p. 102);
- understanding of gender as a stratification category among similar categories (Вороніна, 2001, p. 103-104);
- interpretation of gender as a cultural metaphor (Вороніна, 2001, p. 104-105; Горошко, 2005, p. 15-16).

According to neuro-linguistics, neuroanatomy, and neuropsychology, some of the main factors that confirm the differences in functional brain asymmetry between men and women are:

- Different expressions of functional and structural specificity of the left and right hemispheres;
- Morphological asymmetry of the cortex of the large hemispheres is more characteristic of men;
- The functional role of the left hemisphere is more important in men;
- Dominance of the right hemisphere in the analysis of visual-spatial stimuli is stronger in men;
- Clear gender differences in performing phonetic tasks;
- Brain injuries in the speech zones of men and women lead to different consequences in speech function disorders (Lambe 1999, p. 531. Cited in: Горошко, 2005, pp. 157-158).

Thus, according to neuroscience, the connection between interhemispheric asymmetry differences and gender has been confirmed, as well as the likelihood of realizing these differences in speech. Significant socio-cultural factors play a role in forming the speech ability of men and women. Therefore, the study of "ethnogender subsystems" is considered the most promising topic.

1.2. Approaches to studying gender characteristics of language personality

Several directions have been formed in the study of the problem of linguistic specificity in a gender aspect.

1. Linguistic gender studies or gender linguistics (О. Горошко, А. Кирилина, Н. Розанова), which solves two problems: 1) reflection of the factor of the speaker's gender (what evaluations are attributed to representatives of different genders and how gender stereotypes manifest themselves); 2) peculiarities of the speech behavior of men and women (determining communicative strategies, ways of achieving success in communication) (Горошко, Кирилина 2005, p. 234).

2. Feminist linguistics (R. Lakoff, L. Push, D. Spender, S. Tremel-Pletz), which emphasizes the asymmetry in the language system that restricts women's linguistic abilities (И. Скачкова). Languages that were formed in patriarchal societies discriminate against women and leave them in last positions. R. Lakoff chooses women's speech as more polite and endows them with a desire to avoid conflicts and collisions that may arise in communication.

3. Sociolinguistic approach to studying gender variability, which begins with sociophonetic studies of the British variant of the English language conducted by W. Labov and P. Trudgill - it has been proven that women tend to choose more prestigious forms than men (Labov, 1966). The use of standard forms in speech allows women to occupy a more prestigious position in society and gain respect. Women tend to be conservative, use fewer borrowings and neologisms than men. O. Jespersen noted that in a bilingual situation, men find it easier to learn a language, while women remain monolingual.

Gender marking exists at all levels of the language system: for women, the use of complex syntactic structures, inversions, and expressive sentences are typical; at the supra-segmental level, women have a higher and more frequent range, clearer articulation, and the use of taboo words, while men have a wealth of vocabulary and use slang.

4. The study of male speech behavior is a new direction: according to O. Petrenko and E. Isayeva (Петренко, 1999), men tend to hold back emotional displays

and have a more logical construction of utterances; they have a desire to be leaders, even in communication; men discuss personal topics less, but focus on awareness of world politics, sports, etc.

5. Psycholinguistic research on gender is based on the position that cognitive processes of both genders have a biological basis. Scientists consider this classification conditional, as all areas complement each other and work closely together.

Overall, differences in speech behavior between men and women reflect psychological characteristics of their nature and personal qualities. Gender is considered a certain type of mentality and social behavior. Differences between the male and female worldviews affect the speaker's choice of communicative strategy. For example, D. Tannen demonstrates differences in communication styles between men and women in the form of binary oppositions: independence-closeness, competition-cooperation, public-private. This is due to the specificity of the position of men and women in society and the discrepancy between the demands that society makes on representatives of different genders. When studying men and women as two subcultures with different models of behavior and communication, D. Tannen believes that the misunderstandings that arise between communicants of different genders are caused by speaking on different "genderlects" (Tannen, 1990).

Thus, the differences between the speech of men and women are significant and relate to all levels of the linguistic system, but it should not be claimed that there is exclusively "male" or "female" language.

For greater clarity, the results of analyzing the works of scientists regarding the identification of common and distinctive features in the communicative behavior of different genders are presented in Table A1 (see: Appendix A, Table A1 "Specifics of speech communication between men and women in different cultures").

Given the ethnosocial differences in the speech of representatives of the two genders, in "mixed communication" (Coates, 2005, p. 208), communicative misunderstandings or "communicative failures" can occur, primarily due to the fact that different ways of organizing communication introduce different rules of dialogue.

Overall, the peculiarities of communication depend significantly on the communication situation, especially on the gender of the interlocutors, as well as the topic of conversation (M. Smith; J. Mayer, 1994).

Conclusion to Chapter I

The chapter considered the fundamental theoretical foundations of the study of communication between women and men. It was found that trends laid down in the past century within the anthropocentric paradigm are still operational in modern linguistics - the study of language in connection with humans, their consciousness, cognitive activity, and so on.

Differences in the communicative behavior of representatives of different genders are determined both by neurophysiological principles and sociocultural factors. Linguistics studies not the gender as an extralinguistic cognitive phenomenon, but the linguistic mechanisms of its creation, extralinguistic factors that influence this process, how gender can be marked in the text, and what verbal and non-verbal means participate in its construction. Studying these factors helps to identify the causes of misunderstandings in communication between men and women.

CHAPTER II. GENDER CHARACTERISTICS OF MISUNDERSTANDING IN COMMUNICATION BETWEEN MEN AND WOMEN IN ENGLISH AND UKRAINIAN LINGUISTIC CULTURES

2.1. Misunderstandings in communication and reasons for their occurrence.

In her work "You just don't understand," Deborah Tannen notes that during her research on the issue of misunderstandings in communication, including with her ex-husband, the manner of communication is influenced by the social environment and the role assigned to men and women in society: "Years ago, I was married to a man who yelled at me 'I won't let you raise your voice to me because you're a woman and I'm a man'...I justified it by the fact that he grew up in a country where only a few were for equal rights for women and men..." (Tannen, 1990, p. 25).

Even if children live in the same area, the same block, or the same building, girls and boys grow up in different worlds of words. People speak to them differently, and expectations and perceptions of what and how they speak differ. Anthropologists Daniel Maltz and Ruth Borker summarize research that shows that boys and girls have very different ways of communicating with their friends. Although they often play together, boys and girls spend most of their time in single-sex groups. And although some of the activities they play are similar, their favorite games differ, and their ways of using language in games are divided by a world of differences.

Boys usually play outdoors, in large groups that have a hierarchical structure. There is a leader in their groups who tells others what and how to do things and resists what other boys propose. High status is achieved by giving orders and enforcing them. Another way to achieve status among boys is to take a central place, telling stories and jokes, as well as playing pranks that put other boys in embarrassing or uncomfortable situations.

Girls, on the other hand, play in small groups or pairs; a girl's best friend is the center of her social life. Within the group, closeness is key, and differentiation is measured in terms of relative proximity. In their most common games, such as

jumping rope, everyone gets a turn. Many of their activities (such as playing house) have no winners or losers.

Furthermore, according to her research, D. Tannen points out that men see the world in a more hierarchical order, where one rules over another, and most discussions are attempts to establish one's importance and significance in this hierarchy. For such people, life is a constant competition where there is no room for mistakes.

Women see their role in society as a link in a chain, part of a larger system. The goal of communication is to achieve agreement and support.

These attitudes, by the way, can also be seen in contemporary feminist movements, where the concept of sisterhood - support for women by other women - exists.

So we see two main models of society: the so-called male "Life is a race. Stay ahead" and the female "Life is about creating a supportive environment. You are not alone." And although it is clear that we cannot divide the world into strictly male and strictly female, we will take this aspect into account in the analysis of communicative situations.

Another important aspect that D. Tannen identifies is symmetry and asymmetry. To understand this, let's consider the example of the concepts of intimacy and independence:

The couple has been in a relationship for some time. The guy's old acquaintance is coming to visit him, and he arranged to meet him on the next Friday evening. He informed the girl about it, but for her, it will be the first evening at home after her trip, and she wanted to spend it with her partner. During the argument, it turns out that the guy didn't want to discuss the issue because it felt like asking for permission from the girl, and it doesn't look respectable for a man. The girl always coordinates all her plans with her partner.

From the guy's side, we see a desire for independence - the question limits his freedom, puts him in a dependent state on the girl, and he takes a lower place in the hierarchy. For the girl, it is closeness, and coordinating plans is not obtaining

permission but an indicator that she is part of an important system, she is not alone, and is connected with someone.

Therefore, the above elements have meaning: closeness - we are the same, and we are together, our relationship is symmetrical; independence - we have a different status, and we are alone, our relationship is asymmetric. In such different contexts, the same phrase can be perceived completely oppositely. And the act of communication in general.

asymmetry in the relationship. But such symmetry from the guy's perspective is asymmetrical for the girl because it puts her in a lower position than her partner. Therefore, we partially share D. Tannen's views that misunderstanding between male and female communicants is caused by the use of different genderlects. However, we cannot ignore the sociocultural factors that influence the formation of these genderlects in a particular ethnic culture.

To clarify the meaning of the word "непорозуміння" (meaning "misunderstanding" in Ukrainian) in two different languages and cultures, a comparative analysis was conducted:

1) Comparison of the lexical meaning of the words "непорозуміння" and "misunderstanding" in Ukrainian and English, respectively, based on dictionary definitions.

Table 2.1

**Comparison of the lexical meaning of words
НЕПОРОЗУМІННЯ/MISUNDERSTANDING**

Language	Ukrainian	English
Word	НЕПОРОЗУМІННЯ	MISUNDERSTANDING
Lexical meaning	<p>1. Недостатнє, неправильне розуміння чого-небудь. — <i>Товариші! Явне непорозуміння... Не так мене зрозуміли... (Антон Хижняк, Невгамовна, 1961, 18); Він [незнайомиць] говорив про дружбу</i></p>	<p>an occasion when someone does not understand something correctly: <i>There must be some misunderstanding. I never asked for these chairs to be delivered. His ridiculous comments showed a</i></p>

	<p>Фінляндії з Радянським Союзом, про те, що дехто побоюється цієї дружби, а дехто, через непорозуміння та відсталість, недолюблює і недооцінює її (Юрій Збанацький, Любов, 1957, 128);</p>	<p><i>complete misunderstanding of the situation.</i></p>
	<p>//Яка-небудь плутанина, неясність; випадкова помилка. Скільки непорозумінь виникає у перекладачів, які беруться за справу без достатнього знання мови (Максим Рильський, III, 1956, 131); [Благонравов:] Я знаю, що думає про вас командуючий. А те, що ви орденоносець — це просто непорозуміння (Олександр Корнійчук, II, 1955, 62).</p>	<p>a disagreement, argument, or fight: often humorous "How did you get your black eye?" "Oh, I had a little misunderstanding <i>with</i> someone at the football match." (Cambridge Dictionary)</p>
	<p>2. Взаємне нерозуміння; незгода, суперечка. У його з мужиками не було сварок ніколи, а коли й були непорозуміння, то вони кінчалися ладом (Борис Грінченко, II, 1963, 19); В дружній сім'ї непорозуміння тривають недовго (Олександр Копиленко, Десятикласники, 1938, 118). (Словник української мови, 1974, р. 362).</p>	

Thus, the lexical meanings of the words "непорозуміння" and "misunderstanding" mostly coincide in both languages, with the additional meaning of "fight" in English.

2) Comparison of the associative meaning of the words "непорозуміння" and "misunderstanding" in Ukrainian and English, respectively, based on gender

characteristics. Data was obtained from Ukrainian and American respondents through a free associative experiment conducted in Ukraine and the USA in April 2023 (see also: Appendix B, Table B1). The most frequent reactions are presented in Table 2.2.

Table 2.2

**Comparison of the associative meaning of words
НЕПОРОЗУМІННЯ/MISUNDERSTANDING**

Language	Ukrainian	English
Stimulus	НЕПОРОЗУМІННЯ	MISUNDERSTANDING
women	Сварка (14), конфлікт (13), помилка (3) розмова (3), плутанина (3), дискусія (2), люди (2) питання (2), бійка	Miscommunication (3), argument (2), confusion (2) apologize argumentative common conflict confuse
men	Сварка (2), суперечка (2), без них ніяк бійка завжди злість конфлікт крах лихо мовчанка	anger argument arguments closed communication compassion conflict dialogue
general characterization of the structure of fields by	-Quarrel and conflict -Communication errors -Confusion and complexity -Enmity, anger and rage -Disagreements and	-Conflict (including arguments and quarrels) -Miscommunication -Confusion (including being confused, unclear, and

<p>semantic feature</p>	<p>differences</p> <ul style="list-style-type: none"> -Depression and disappointment -Difficulties and problems, -Search for dialogue and communication - Love and relationships 	<p>misunderstandings)</p> <ul style="list-style-type: none"> -Mistakes and errors -Listening and communication -Apologizing and compassion -Disagreements and disrespect -Politics and war -Sadness and hurt
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Based on the results of a directed associative experiment in the associative fields of two languages, 5 and 11 zones were identified, among which there are approximately common zones: "Communication Problems" / "Inadequate Communication", "Character and Personality Traits" / "Different Perspective" and specific to each field: THE CAUSE OF MISUNDERSTANDING — "Character and Personality Traits", "Inability to Compromise", "Differences in Thoughts and Actions", THE CAUSE OF THE MISUNDERSTANDING — "Failure to Listen Well", "Ego", "Pride", "Stupidity", "Fear", "Lack of Truth", "Politics". Interestingly, the most frequent reactions of the core fields in the Ukrainian language based on gender have differences: THE CAUSE OF MISUNDERSTANDING — Conflict (3); THE CAUSE OF MISUNDERSTANDING — Silence (2); while in English, they almost coincide: THE CAUSE OF MISUNDERSTANDING — Miscommunication (4); THE CAUSE OF MISUNDERSTANDING — Miscommunication (3). In the future, we will try to determine to what extent ethno-gender characteristics of speech are realized in communicative situations.

3) Comparing the reasons that lead to misunderstanding. The material was obtained from Ukrainian and American respondents as a result of a directed associative experiment conducted in Ukraine and the USA in April 2023, in which they were asked to complete the sentence: THE CAUSE OF MISUNDERSTANDING (see also: Appendix C, Table C 1). The most frequent responses are presented in Table 2.3.

Table 2.3

Comparison of associative word fields

MISUNDERSTANDING as a result of a directed associative experiment.

Language	Ukrainian	English
Stimulus	ПРИЧИНА НЕПОРОЗУМІННЯ	THE CAUSE OF THE MISUNDERSTANDING
women	Конфлікт (3), відсутність діалогу (2), недосказанність (2), нестача комунікації (2), різний світогляд (2), різні погляди (2) агресія байдужість брак інформації брак спілкування відсутність контакту	Miscommunication (4) complicated ego exploded failure to listen well inadequate communication. lack of dialogue lack of willingness to listen to others' opinions/views. poor communication, listening but not hearing
men	Мовчання (2), нестриманість(2), тупість (2), відсутність діалогу відсутність уважності замовчування люди небажання слухати невміння дивитись з різних кутів; недомовки власного душевного	Miscommunication (3), not listening(3) because you didn't listen is fear lack of truth language lies misrepresenting history politics poor communication silence society

	пориву різні думки різні погляди на одну ситуацію	was was faulty hearing was not talking
g e n e r a l characterizati on of the field structure by s e m a n t i c feature	-Communication problems 13% -Character and personality traits 12% -Different views 7% -Inability to reach compromises 6% -Disagreements in thoughts and actions 4%	-Inadequate Communication 4,4% - Failure to Listen Well 4,4% - Different Perspectives 4,4% - Unclear 4,4% - Ego 2,2% - Pride 2,2% - Stupidity 2,2% - Fear 2,2% - Lack of Truth 2,2% - Misrepresenting History 2,2% - Politics 2,2%

According to the results of the directed associative experiment, 5 and 11 zones were identified in the associative fields of two languages based on a semantic feature, including approximately common zones: "Communication problems" / "Inadequate Communication", "Character and personality traits" / "Different Perspective", and specific zones for each field: THE CAUSE OF THE MISUNDERSTANDING — "Character and personality traits", "Inability to compromise", "Differences in thoughts and actions", THE CAUSE OF THE MISUNDERSTANDING — "Failure to Listen Well", "Ego", "Pride", "Stupidity", "Fear", "Lack of Truth", "Politics". Interestingly, the most frequent reactions in the core fields of the Ukrainian language based on gender characteristics differ: THE CAUSE OF THE MISUNDERSTANDING — Conflict (3); THE CAUSE OF THE MISUNDERSTANDING — Silence (2); while in the English language they are almost the same: THE CAUSE OF THE MISUNDERSTANDING — Miscommunication (4); THE CAUSE OF THE

MISUNDERSTANDING — Miscommunication (3). In the future, we will try to find out how ethno-gender characteristics of speech are realized in communicative situations.

2.2. Identification of the specificity of misunderstandings between men and women in different cultures using discourse analysis.

In studying the issue of communication between men and women in a pragmatic aspect, we must recall Grice's theory of cooperative maxims and implicatures. This theory focuses on:

- Universal principles of rational speech behavior that are subordinate to the principles of cooperation.
- The study of the implied meaning of the speaker.
- Rules of perception by the listener.

The principle of cooperation is a universal principle of rational speech behavior, according to which communication partners demonstrate a willingness to cooperate. This willingness is demonstrated by contributing to the conversation in a way that corresponds to the current situation and its direction. This principle is regulated by four cooperative maxims: quantity, quality, relation, and manner of expression. Let's examine them in more detail.

The maxims of cooperation are rules that collectively regulate the exchange of information between conversational partners.

The maxim of quantity: the speaker should be as informative as necessary, not overly concise, but also not talk too much. Linguistic expressions such as "in short", "in a nutshell", etc. indicate adherence to this maxim.

The maxim of quality: in speech, strive to be truthful and honest. Do not transmit unverified or fake information. Phrases such as "it seems", "as far as I know", "if I am not mistaken" indicate adherence to this maxim because the information is not 100% reliable.

The maxim of manner: express yourself clearly, avoid ambiguous and unclear statements, make your speech organized and concise as necessary. Unlike other

maxims, this one pertains not to what is said, but how it is said. Formulations such as "let me shed some light on the situation", "if I may simplify it" adhere to this maxim.

Maxim of Relation: stay on topic. If the speaker wishes to demonstrate that they are following this principle, they may use phrases such as "getting back to the point" or "let's return to our topic". According to D. Wilson and D. Sperber (Wilson & Sperber, 2004), the maxim of relevance is used universally, as conversational partners can always invoke cognitive contexts within which an utterance will be both meaningful and realized as a cohesive whole in the communicative act (Kravchenko, 2017, p. 18).

In their work, D. Wilson and D. Sperber (Wilson & Sperber, 2004) note that all maxims can be reduced to the principle of relevance, as relevance is a natural characteristic of any conversation in which interlocutors aim to achieve successful communication.

Implicature is an informational-pragmatic parameter of discourse that is a semantic or pragmatic (conversational) component of an utterance and carries information that the speaker wanted to convey.

Particular conversational implicature considers the result of an utterance in specific circumstances and context. In order to understand whether this implicature took place, the listener must consider:

- The meaning of the words used and references to phenomena mentioned in the conversation
- The cooperative principle and its maxims
- The context of the utterance
- Other units of background knowledge
- The fact that interlocutors have in mind the same phenomena when expressing certain words.

Therefore, let us consider different communicative situations between men and women, analyze their communicative behavior regarding the principle of cooperation and its maxims.

Also, we will consider the examples from the perspective of asymmetry. (D. Tannen, 1990)

Let's consider the following example: A girl and a boy after a breakup agreed that they both would be free but wouldn't do anything to hurt each other. When the boy started getting involved with others, the girl's reaction upset him:

SHE: *How can you do this when you know it's hurting me?*

HE: *How can you try to limit my freedom?*

SHE: *But it makes me feel awful.*

HE: *You are trying to manipulate me. asdfk sad kflalfkj aldf kaslfj kasslf aksdlfj sadl fjkdsjf.*

First, let's analyze this dialogue from the perspective of the cooperation principle. The principle is not violated here in general, although the willingness to cooperate is clear. In my opinion, the quality maxim is partially violated here (taking into account that the man is clearly not inclined to discuss this), because both speakers are frank with each other, talking about how the situation makes them feel.

The manner maxim is violated by both speakers. The boy's answers are too concise and ambiguous, and it is unclear what exactly is the girl's manipulation. As we know, in this maxim, how things are said is more important than what is said. In this dialogue, we only see mutual accusations and a reluctance to hear each other.

The quantity maxim: in the communicative act, the participants make clear to each other what their claims are. They do it as concisely as possible, even too much. But in this situation, it is permissible since long monologues during a domestic argument are inappropriate.

The relevance maxim. In my opinion, the dialogue presented in the example is absolutely non-constructive precisely because of the lack of relevance in their conversation. Answering an accusation with an accusation, trying to switch the conversation from one topic to another. The last replica is absolutely inappropriate since it contradicts the purpose of any dialogue - cooperation on the way to solving a problem.

Let's discuss the characteristics of this example in terms of asymmetry. In

study, which examined how men and women talk about their divorces, Katherine Coler Rissman found that both men and women mention increased freedom as an advantage of divorce. However, the word "freedom" meant different things to them.

When women talked about the freedom they gained from divorce, they meant that they gained "independence and freedom." It was a relief for them that they no longer had to worry about how their husbands would react to what they did, and they didn't have to report to an unhappy partner anymore.

When men mentioned freedom as an advantage of divorce, they meant freedom from obligations - fewer duties and more freedom of choice. Rissman's conclusions highlight the different burdens placed on women and men due to their characteristic approaches to relationships.

In the above dialogue, the man's freedom from obligations is clearly expressed. There is also dissatisfaction with the encroachment on his independence. As discussed in the first section, acknowledging one's dependence on someone automatically puts one at a lower social level than the person one depends on. Therefore, from the man's perspective, this looks like a loss in the competition for superiority, which is sometimes difficult to recognize and overcome, especially from someone who is no longer your partner.

In this example, there was a direct misunderstanding in the dialogue between men and women. A similar example is the following dialogue:

HE: *I'm really tired. I didn't sleep well last night.*

SHE: *I didn't sleep well either. I never do.*

HE: *Why are you trying to belittle me?*

SHE: *I'm not! I'm just trying to show that I understand!*

In this example, the principle of cooperation was observed, as the goal of the two speakers was to achieve cooperation. Although the conversation ended in a misunderstanding, this happened mainly due to an asymmetry. I believe that the maxim of quantity of information was not violated, as the utterances fully conveyed what the speakers wanted to say. The utterances themselves are informative enough. The maxim of quality of information was observed, as there were no false facts in the

speech.

The maxim of manner of expression was partially violated in the girl's utterance, as, in my opinion, the way she expressed herself could have been somewhat inappropriate, considering the boy's reaction. The phrase could have sounded egocentric or lacked empathy in her voice.

The maxim of relevance was violated from the boy's perspective. The partner's response was completely off-topic in their conversation, and it gave the impression that the girl was trying to belittle the boy's feelings. On the female side, the utterance where the boy is offended is also irrelevant, but to understand the difference, we need to consider the asymmetry.

The woman was not only offended by the man's reaction, but she was also very surprised by it. The problem is that, in the "female" world, empathy is something that girls communicate to each other to let them know that they have been through it before and understand how their friend, sister, etc. is feeling. The emphasis on support is placed on "I know how hard it is for you right now, I've been through it. Believe me, it will get easier", meaning the experience gained by one of the girls. Understanding that you are not alone (remember that the purpose of the female worldview is to create a strong and friendly environment) gives a sense of belonging to something, such as shared experience, which is extremely important for a girl and can calm her down, because she is not the only one who has faced this problem.

So, in the same way, the wife decided to express her support for her loved one. However, the accusation of devaluing his experience and himself was an unpleasant surprise for her.

Men, as banal as it may sound, usually offer solutions to problems in their support, because they do not worry about what you can do or know how to fix. And such support more often than not does not encroach on the social status of a man, and does not violate the hierarchy that is usual in his world. Therefore, undoubtedly, when feelings try to be equated, it may seem that the problem the man faced is unimportant. But for the speaker in the above dialogue, it was important to experience his own pain.

This alienation from her experience to some extent shows his independence,

because, as already mentioned, dependence or belonging can become a humiliation and a blow to his self-esteem for a man.

The next example may be short, but it highlights another important aspect of communication between men and women.

SHE: *What's up with you?*

HE: *Nothing.*

This conversation took place between a sister and a brother. They didn't talk very often because the girl didn't know how to talk to her brother in a way that would elicit detailed answers to her questions. We can say that the principle of cooperation was only being followed by one of the speakers.

The maxim of quantity is violated because it is impossible to extract any specific information from the reply.

The maxim of quality is also violated as the boy's answer does not provide a complete picture of what is going on. In other words, the statement can be called false because it conveys incorrect information.

The maxim of manner in this dialogue can only be analyzed with additional information. We know that the sister doesn't call her brother often, so we can conclude that the brother's responses are usually "dry," which is illustrated in the dialogue.

The maxim of relevance, as in the previous example, should be considered in light of the asymmetry of communication between men and women. Because we have different perspectives, we have different results. In fact, it can be said that this maxim was violated by both parties. The girl was disappointed when she heard her brother's answer because for her, that answer meant "nothing personal, nothing I would want to tell you about."

Men and women interpret what is important and what is not, what is worth talking about and what is not, differently. For example, with a man close to her (not just a partner, but a brother, friend, etc.), a girl wants to share her emotions about what happened during her workday. This is something she would tell her best friend. And women expect the same attitude from their conversation partners.

And partly from the male perspective, we also observe a tendency to talk about

something that could be told to a friend. However, men are not used to talking about their emotions, so they rarely share them. Nevertheless, they can calmly talk about what's on their mind right now. How different can perspectives be?

After meeting with a friend, the girl asked the guy what's new with him. The guy replied that nothing was new, but during the discussion, it turned out that his friend was soon to marry his girlfriend. "And that's nothing?" the young woman exclaimed indignantly.

As we can see, different worldviews provoke completely different behavior and thinking, which strikingly affects communication between men and women.

Let's turn to Ukrainian language materials. Below, several communicative situations between men and women from Ukraine will be presented.

F: — *А чого ти мені дзвонив, ти ж знав, що я на студії? Просто так?*

M: — *А, це... Та... Хотів тобі відразу ж розказати, загарячу... Знаєш, я чомусь в обід заснув, приморило мене де сидів, просто в кріслі, дивно так... Ото й шефа проснав...*

F: — *Авітаміноз!*

In this dialogue, F (the female speaker) asks M (the male speaker) why he called her when he knew she was in the studio. We can analyze the dialogue according to the maxims of communication as follows:

Maxim of Quantity: Both speakers provide the right amount of information for their purposes. F asks a direct question about why M called her, and M gives a brief explanation for why he called her.

Maxim of Quality: Both speakers are truthful in their communication. F asks a question that assumes M knew she was in the studio, and M admits that he did know this but wanted to tell her something right away. M then provides an explanation for why he called her, which seems truthful. F

Maxim of Relevance: Both speakers stay on topic, discussing why M called F. They do not stray into other topics.

Maxim of Manner: M's response is somewhat ambiguous and unclear. He hesitates and says "А, це... Та..." before giving his explanation for why he called.

However, F's response is concise and clear, using a single word ("авітаміноз") to express her opinion about M's explanation.

Overall, the speakers seem to follow the maxims of communication to some extent, although M's response could be clearer.

F: — *Авжеж, зліни собі, серце, голову, зліни — не завадить!*

M: — *Перестань мене [підколювати]!*

F: — *Гой-го, серце, — де твоє почуття гумору?*

M: — *Я його на тій квартирі залишив.*

This dialogue can be analyzed according to the maxims of communication as follows:

Maxim of Quantity: Both speakers provide enough information for their purposes. F makes a sarcastic comment, to which M responds defensively. F then asks about M's sense of humor, to which M gives a humorous response.

Maxim of Quality: Both speakers are truthful in their communication. F's initial comment is a sarcastic way of saying that M should use his head, and M responds by asking her to stop teasing him. F then asks about M's sense of humor, and M responds with a joke about leaving it behind in the apartment.

Maxim of Relevance: Both speakers stay on topic, which is teasing and humor.

Maxim of Manner: Both speakers use informal language and sarcasm, but their communication is clear enough to understand their intentions.

Overall, the speakers seem to follow the maxims of communication in this dialogue. The conversation is light-hearted, and the speakers seem to be enjoying the teasing and joking. The maxims are not always followed strictly in informal conversations, but in this case, the speakers manage to communicate effectively while also having some fun.

F: — *А чого це тебе понесло воювати зі старими? Вони вийшли, щоб відстояти право називатися патріотами своєї землі, а не зрадниками, як вважають комуністи. А ти що там захищав?! — випалила Слава.*

M: — *Вот дурак! Нашел кому пожаловаться. Я й забув, що ти з тих місць. Може, ще й бандерівка...*

F: — *Вона. Кулемет під ліжком тримаю. Ти хіба не бачив? І що ти*

знаєш про них? Тільки те, що тобі колись у школі втокмачили?

The dialogue appears to violate several of the Grice maxims:

Maxim of Quantity: The first speaker's response to the question is arguably too informative and defensive. They give more information than necessary and don't simply answer the question. Similarly, the second speaker's response ("*Вот дурак! Нашел кому пожаловаться. ..*") is not informative enough and doesn't provide a clear answer to the question.

Maxim of Quality: The first speaker's response ("*А ти що там захищав?!*") is somewhat accusatory and assumes that the second speaker didn't have a valid reason for participating in the conflict. There is also a hint of sarcasm in the response ("*Він тільки зі Славою спілкувався українською, бо вона того хотіла...*") that could be seen as a violation of this maxim.

Maxim of Relevance: The second speaker's response ("*Я й забув, що ти з тих місць. Може, ще й бандерівка...*") is tangential to the conversation and doesn't address the first speaker's point about the conflict. Similarly, the first speaker's response ("*Вот дурак! Нашел кому пожаловаться. ..*") is also not directly relevant to the conversation.

Maxim of Manner: The use of sarcasm and the switch to Russian by one of the speakers can be seen as violations of this maxim. Additionally, the last sentence of the dialogue ("*Тільки те, що тобі колись у школі втокмачили?*") is somewhat ambiguous and could be interpreted in different ways.

Overall, the dialogue appears to be somewhat confrontational and not very cooperative. The speakers don't always follow the Grice maxims, which could lead to miscommunication and misunderstandings.

Conclusions for Chapter 2

This chapter examined several examples of communicative acts between men and women in English and Ukrainian languages. Two approaches were applied to analyze the dialogues and identify the cause of misunderstandings between interlocutors.

Discourse analysis was preceded by comparing the meaning of the words "НЕПОРОЗУМІННЯ / MISUNDERSTANDING" in explanatory dictionaries and psycholinguistic experiments, which helped to reveal the psychologically real meaning of words in both languages, which had insignificant differences in Ukrainian and English languages compared to dictionary entries.

Thanks to the research, it is possible to identify the general and common features in the presented examples. Thus, first of all, it should be noted that this study analyzed communicative acts that took place between a close man and a woman (or close in the past), which to some extent affects the nature of the conversation.

The second common feature of all materials presented for analysis can be called a violation of at least one maxim of cooperation, most often it is the maxim of relevance. As is known from theoretical material, the maxim of relevance can be considered the main one to adhere to because in most cases, effective cooperation depends on it as a result of a conversation, or not. It is precisely "whether what is said corresponds only to my interlocutor's topic of our conversation and whether it is what I want to hear in this situation" that becomes the main cause of misunderstandings and indignation between interlocutors.

Regarding asymmetry and its influence on communication between men and women, we see that it is difficult to overestimate the importance of this aspect, as it is inseparably linked with the principle of cooperation, namely, relevance. Asymmetry forms the context in which a particular communicative situation develops; it determines to some extent the person's thinking and attitude towards various life situations.

It should also be noted that the seriousness of misunderstandings is directly proportional to the seriousness of the offenses that cause them, and the ability of interlocutors to resolve them depends on many factors, including their ability to listen, understand, and empathize with each other.

CONCLUSIONS

Based on the analysis of communicative acts and experimental material, we can conclude that the issue of misunderstanding in communication between men and women will not lose its relevance. Only the approaches to studying this problem will change, as the object of the work — communication between a man and a woman — is inexhaustible, especially in cross-cultural comparison.

According to scientists, modern studies in gender linguistics focus on the speech-communicative behavior of male and female speakers (Гарбар, 2021, p. 34). Therefore, this justifies our choice of the pragmatic aspect as a guiding principle in the work.

To analyze communicative situations in the study, the theory of cooperative maxims and implicatures by H.P. Grice was used, where the main component is the principle of cooperation, which includes 4 maxims: quality, quantity, manner, and relevance. Thus, dialogues between men and women in English and Ukrainian were analyzed.

This analysis was preceded by a comparative psycholinguistic study of the associative meaning of the words "misunderstanding" / "непорозуміння" in the studied languages, which helped to clarify the psychologically real meaning of these words for a deeper understanding of the ethnospecificity of gender in different cultures.

For a more comprehensive analysis of the context, the study of D.F. Tannen was used, presented in the work "You just don't understand", focused on differences in communication between men and women. The aspects of symmetry and asymmetry proposed by the author, based on the concepts of closeness and independence, as well as the description of the "female" and "male" worldviews, fully allowed us to analyze the causes of misunderstanding.

During the analysis, it was noticed that Grice's maxim of relevance is relevant to the asymmetry mentioned by Tannen, since the context to some extent can determine the appropriateness of the speaker's statement (as in a dialogue where a girl tries to hint at something, and the guy does not understand this hint).

As a result of analyzing communicative situations, it was found that the basis of all misunderstandings is the differences in the interpretation of various social situations between men and women. This is influenced by the so-called world model, which, according to the research of D.F. Tannen, is divided into the male model, where the world is competition and rivalry, and the female model, where the world is a community where we should stick together. Such different approaches to viewing the world also shape different behaviors and therefore different contexts and perceptions of what is said. The communication model that works in female society can be perceived as insult or disrespect in intergender communication (as illustrated in one of the examples in the second chapter). The same applies in reverse.

Therefore, the gender marking of language (i.e., the gender characteristics of language) is expressed in the speech behavior of men and women. Since men and women belong to different ethno-social groups and perform different social roles, a gender dichotomy arises in speech behavior (Денисова, 2011), which leads to misunderstandings in intergender communication.

The ethno-gender characteristic of communication among representatives of different cultures shows that "a man or a woman (if they identify themselves as such) must take on all the psychological qualities and behavior that correspond to their biological sex and are accepted by society" (Галустян, Новицька, 2004, p. 7). Thus, stereotypical models of communicative behavior of men and women undoubtedly rely on social factors that shape them, but in specific communicative situations, they yield to the manifestation of ethno-gender characteristics of communicants.

РЕЗЮМЕ

Гамзюк М. М. **Непорозуміння в спілкуванні між чоловіками і жінками в англомовній і українській культурах: прагмалінгвістичний підхід.**

Київський національний лінгвістичний університет, Київ 2023.

Роботу присвячено аспектам непорозуміння між чоловіками й жінками. Її **актуальність** визначається тим, що виконано в межах антропоцентричної парадигми сучасної лінгвістики, з опорою на такі поняття, як мова, культура, мислення, суспільство. Проблема непорозуміння, мовних контактів, комунікації, у тому числі в аспекті взаємодії гендерів, активно вивчається в багатьох галузях мовознавства, є надзвичайно важливою і в аспекті міжкультурної комунікації.

Теоретико-методологічну базу роботи становлять наукові праці з галузей лексичної семантики, психолінгвістики, комунікативної лінгвістики та прагмалінгвістики.

Мета роботи полягає в дослідженні непорозуміння в комунікації між чоловіками й жінками в англомовній і українській культурах у прагмалінгвістичному вимірі.

Об'єктом дослідження виступає комунікація між чоловіками й жінками, виражена в діалогічному дискурсі.

Предметом роботи є непорозуміння, що виникають під час міжгендерної комунікації.

Матеріалом послуговували фрагменти англомовного діалогічного дискурсу, що репрезентують комунікацію між чоловіками й жінками.

Джерельною базою матеріалу були діалоги, які вилучено з літературних творів американських авторів (зокрема Tannen D. "You Just Don't Understand: Women and Men in Conversation"; Moore L. "You're Ugly Too"; Jong E. "Fear Of Flying"; Feiffer J. "Grown Up") та українських літераторів (Забужко О. "Музей покинутих секретів"; Фіалко Н. "Дві обручки", "Родинні

гріхи") XX-XXI століття. Опрацьовано по 30 фрагментів діалогічного дискурсу в обох мовах.

Для з'ясування специфіки значення слів НЕПОРОЗУМІННЯ / MISUNDERSTANDING та причин непорозуміння використано матеріали психолінгвістичних експериментів, проведених у березні-квітні 2023 року серед представників української та американської лінгвокультурних спільнот.

Методи дослідження поєднано в комплексну методику, що містить загальнонаукові (аналіз, синтез, порівняння) та власне лінгвістичні (прагматичний, дискурсивний, контекстуальний аналіз); залучено метод Г.П. Грайса; аналіз Д. Таннен в аспекті симетрії та асиметрії (для характеристики комунікації між чоловіками й жінками), зокрема психолінгвістичні (вільний і спрямований) асоціативні експерименти.

Наукова новизна отриманих результатів полягає в комплексному підході до вивчення непорозуміння між чоловіками й жінками в англomовній і українській культурах в аспекті психо- та прагмалінгвістики.

Теоретичну значущість вбачаємо в обґрунтуванні та систематизації поняття **гендер**, його особливостях розкриття в різних комунікативних ситуаціях; у застосуванні комплексної методики дослідження, що поєднала загальнонаукові, лінгвістичні й психолінгвістичні методи дослідження для виявлення специфіки непорозуміння в українській та американській лінгвокультурах.

Практична значущість роботи полягає в тому, що результати дослідження можуть бути використані в курсах загального мовознавства, етнолінгвістики, соціолінгвістики, психолінгвістики, прагмалінгвістики та міжкультурної комунікації.

У роботі ми дійшли висновку, що гендерна маркованість мови (тобто гендерні характеристики мови) виражається у мовленнєвій поведінці чоловіків і жінок. Оскільки чоловіки і жінки належать до різних

етносоціальних груп і виконують різні соціальні ролі, виникає гендерна дихотомія в мовленнєвій поведінці (Денисова, 2011), що й призводить до непорозумінь у міжгендерній комунікації.

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APPENDICES

Appendices A

Table A1

Specificity of speech communication of men and women in different cultures

men		women	
Author	Features of speech behavior	Author	Features of speech behavior
Ф о м е н к о , 2004	stereotypical image: men as rational beings; as a norm	Ф о м е н к о , 2004	stereotypical image: women as sexual beings; as a deviation from the norm; "invisibility" of women in the language due to the lack of lexical units to denote, for example, professions, etc.; gender sexism at the level of word, expression, sentence, discourse; women's speech is more correct than men's and is closer to language standards
		Jesspersen, 1920	the woman surpassed the man in the ability to express himself beautifully
Н . Х е н л і т а і н ш і , 1985	they talk more than women because they have more opportunities to express their own opinion; interrupt women more often; direct the conversation in the desired direction		
T a n n e n , 1986, 1990	men and women belong to different speech communities; different communication styles; various communicative purposes: for the sake of self-affirmation and	T a n n e n , 1986, 1990	men and women belong to different speech communities; different communication styles; different communicative goals: communicate to get closer, improve

	consolidation of one's authority; women and men speak in different gender dialects		personal relationships; women and men speak in different gender dialects
		Lakoff, 1973	women more often use rising intonation in affirmative sentences, use interrogative-affirmative sentences, which indicates their self-doubt and inability to formulate their own opinion; use so-called "empty" words to express feelings (for example, wonderful, beautiful), use other typically "female" words, in particular, numerous shades of colors; emphasis is used more often; more often avoid direct answers to questions; signs of "female" speech - politeness and hypercorrectness;
С. Ромейн	men's speech is valued much more because they have more power	С. Ромейн	speech is closer to the standard and prestigious norm; is considered secondary
Мк'Конел-Гінет, 1989	when a man speaks, both men and women listen to him more attentively than to a woman speaker; different topics: they talk mainly about work, sports and other types of joint activities	Мк'Конел-Гінет, 1989	women talk to each other more than men; various topics: discuss problems of a personal nature; they talk less about themselves; conversations are more dynamic; the tendency to interrupt each other to confirm agreement with the interlocutor's point of view, to express sympathy, etc
		Labov, 1999	more often use standard

			options (phonology, syntax)
Zimmerman and West, 1975; Nordenstam, 1992; Brown, 1980	prone to confrontation	Zimmerman and West, 1975; Nordenstam, 1992; Brown, 1980	more often use simplified techniques in speech (discursive markers)
		Wouk, 1999	more "polite"; more sensitive to social status; more self-confident;
Smith - Heffner, 1988	in the Javanese language, politeness is divided into spheres: in the public sphere, more polite people control speech	Smith - Heffner, 1988	in the Javanese language, politeness is divided into spheres: in the public sphere, more polite people control speech
Wetzell, 1988	Japanese, Korean men use "feminine", helpless strategies, which is a sign of maturity		
Woods, 1988	speech behavior reflects the social dominance of men "dominance hypothesis"		
Bazsanella, 1990	Italian men and women have different preferences in the use of phatic conjunctions to denote discourse structuring	Bazsanella, 1990	Italian men and women have different preferences in the use of phatic conjunctions to denote discourse structuring
Meyerhoff, 1994	Māori men use the participle eh more often than Māori women and European New Zealanders of both sexes		
		Holmes, 1984	New Zealand women are more likely than men to express confidence
		Nordenstam 1992	interrogative and non-interrogative tags in Swedish women's speech predominate compared to men's speech

Appendices B

Table B1

Experiment Journal

№ п/п	Information list	Information about the experimenter	Notes
1.	Name, Position, Place of work	Mariia Hamziuk, a 4th-year student of the Faculty of German Philology and Translation.	done
2.	Place of the study (country, city, educational institution, etc.)	Ukraine: Kyiv, Kyiv National Linguistic University, Microsoft Forms platform.	done
3.	Date of the study	April 2023	done
4.	Type of study	online questionnaire	done
5.	Number of respondents (male, female)	106 respondents (18 males, 86 females)	done
6.	Language of the questionnaire	Ukrainian	done

Table B2

Data analysis of the experiment

НЕПОРОЗУМІННЯ (Registry word)			
N a t i v e language	P l a c e o f residence	Responses from women, quantity 83	Responses from men, quantity 18
Ukrainian	Ukraine, Berdyansk, Boryspil, Brovary, Buchach, Vinnytsia, Gostomel, Drohobych, Zhytomyr, Znamyanka, Irpin, Kyiv, Korostyshiv, Kremenchuk, Lutsk, Lviv, Mykolaiv, Pryluky, Rivne, Simferopol, Sokolivske, Kharkiv, Khmelnyskyi, Chernihiv Canada. Finland, Ruukki. Germany, Berlin, Dortmund. Great Britain, Wales Lithuania, Vilnius. Ukrainian	Сварка (14) Конфлікт (13) помилка (3) розмова (3) плутанина (3) дискусія (2), люди (2) питання (2) бійка біль весна відмінність відносини ворожнеча гнів діалог дурість ерунда (рос.) з подругою завжди комунікація Любов Мовне мовчання недосказаність Незручність неточність Обмірковування Образа Орки підуть Постійне Пошук Пригнічення Проблема Розбіжності розчарування	Сварка (2), суперечка(2), Без них ніяк Бійка Завжди Злість Конфлікт Крах Лихо Мовчанка Незгода РФ Сварки Спантеличений Сум'яття Труднощі

	students who went abroad participated	Росія Сварки Серіал Ситуація Ситуація складність сльози стіна страх труднощі що робити	
ПРИЧИНА НЕПОРОЗУМІННЯ (Registry word)			
N a t i v e language	P l a c e o f residence	Responses from women, quantity 83	Responses from men, quantity 18
Ukrainian	Ukraine, Berdyansk, Boryspil, Brovary, Buchach, Vinnytsia, Gostomel, Drohobych, Zhytomyr, Znamyanka, Irpin, Kyiv, Korostyshiv, Kremenchuk, Lutsk, Lviv, Mykolaiv, Prulky, Rivne, Simferopol, Sokolivske, Kharkiv, Khmelnyskyi, Chernihiv Canada. Finland, Ruukki. Germany, Berlin, Dortmund.	Конфлікт (3), відсутність діалогу (2), Недосказанність (2), нестача комунікації (2), різний світогляд (2), різні погляди (2) агресія Байдужість брак інформації брак спілкування в і д с у т н і с т ь контакту В і д с у т н і с т ь розмови відсутність точки дотику Відсутність ясної комунікації Війна власна думка Впертість Гострий кут у відносинах Гроші Дурість Замкнутість думок Збіг обставин помножений на	Мовчання (2), нестриманість (2), тупість (2), Відсутність діалогу В і д с у т н і с т ь уважності, Замовчування Люди Не бажання слухати невміння дивитись з різних кутів, Недомовки власного душевного пориву Різні думки різні погляди на одну ситуацію Різні точки зору Швидкі обставини

	<p>Great Britain, W a l e s L i t h u a n i a, V i l n i u s.</p> <p>U k r a i n i a n s t u d e n t s w h o w e n t a b r o a d p a r t i c i p a t e d</p>	<p>неуважність І г н о р у в а н н я співбесідника к о м у н і к а т и в н а незрілість людські погляди на життя Мовний конфлікт Мовчання Мозок наслідок мовчання Н е б а ж а н н я слухати не вміння слухати Не довіра н е з д а т н і с т ь вислуховувати Не змога почути один одного Н е п р а в и л ь н о донесена думка Не розуміння один одного Не сприйняття думки Не чути інших Небажання знайти компроміс н е б а ж а н н я порозумітись н е б а ж а н н я розмовляти і відкриватися Н е б а ж а н н я розуміти іншого небажання слухати небажання чути один одного Небажання чути та йти на компроміси Невміння визначати проблему Невміння вислухати один одного</p>	
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		<p> Не в м і н н я комунікувати н е в м і н н я розмовляти невміння чути один одного Недомовки недосказаність (недомовленість) Недостатнє спілкування недостатність пояснення недостатня комунікація Недотичність двох сторін немає компромісу, необізнанність неповага один до одного, непорозуміння, Неправильне формулювання, Неправильно сформоване питання, неспроможність поговорити, Обмеженість сприйняття та здатності до визнання помилок. Орки Погана комунікація Помилка Причина, чому щось було по- різному сприйняте співрозмовниками, р і з н и ц я в сприйнятті чи інтересах, різниця поглядів </p>	
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		різні думки та неприйняття цього, різні системи цінностей розбіжність думок Розбіжність інтересів, Розбіжності в думках Розбіжності в розумінні, Росіяни Характер	
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Appendices C

Table C1

Experiment Journal

№ п/п	Information list	Information about the experimenter	Notes
1.	Name, Position, Place of work	Mariia Hamziuk, a 4th-year student of the Faculty of German Philology and Translation.	done
2.	Place of the study (country, city, educational institution, etc.)	Ukraine: Kyiv, Kyiv National Linguistic University, Microsoft Forms platform. USA, Bayfield, Knoxville, Minneapolis, Minnesota	done
3.	Date of the study	April 2023	done
4.	Type of study	online questionnaire	done
5.	Number of respondents (male, female)	respondents (males, females)	done

6.	Language of the questionnaire	English	done
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Table C2

Data analysis of the experiment

MISUNDERSTANDING (Registry word)			
N a t i v e language	P l a c e o f residence	R e s p o n s e s f r o m women, quantity 24	R e s p o n s e s f r o m men, quantity 17
English	USA, Bayfield, Knoxville, Minneapolis, Minnesota	Miscommunication(3), a r g u m e n t (2) , confusion(2) apologize Argumentative common Conflict Confuse Confused Disagreement Error language Listen mistake politics Quarrel Rude sad Unclear Unfortunate	anger argument arguments closed Communication compassion Conflict dialogue Disagreement Disrespect fight hurt Listening Miscommunication misunderstanding Situation Sorry Talking Trouble Understand this war
THE CAUSE OF THE MISUNDERSTANDING (Registry word)			
N a t i v e language	P l a c e o f residence	R e s p o n s e s f r o m women, quantity 22	R e s p o n s e s f r o m men, quantity 17
English	USA, Bayfield, Knoxville, Minneapolis, Minnesota	Miscommunication (4) complicated Ego exploded failure to listen well i n a d e q u a t e communication. lack of dialogue lack of willingness to listen to others' opinions/views. poor communication, listening but not	Miscommunication (3), not listening(3) because you didn't listen is fear. lack of truth Language lies misrepresenting history politics poor communication silence Society

		<p>hearing. Pride reason Stupidity uncertain was that the two p e o p l e d i d n ' t understand each other' s views was their very different perspectives. Was unclear. was you</p>	<p>Was was faulty hearing Was not talking Was you you</p>
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