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Nunu Geldiashvili
Manana Garibashvili
Maia Kobakhidze
Iakob Gogebashvili Telavi State University

Linguistic Characteristics of Emotional Expressiveness of Gender Identity Words and Phraseology in Languages of Different Systems

1. Introduction

Emotions are considered to play an important role in human's life. According to Wierzbicka (Wierzbicka,1999) emotion is defined as 'thought-related feeling'. The linguistic aspect of the emotions started in the 20th century. Gender differences from the view point of emotional expressiveness is not new for the contemporary sciences. There are many different studies analyzing the way in which males and females are seen to express different levels of emotion and how each possesses some stereotypical emotions which are deemed socially acceptable for males and females to display. These socially acceptable displays of emotion, with regard to gender, are usually instilled in the members of a culture from early childhood (Huston-Comeaux, 2002). Studies of Fabes and Martin (1991) show that women are perceived to express emotions more than men but that there was a little difference in the perception of men and women's emotional experience. Therefore, it appears that the consistent gender differences in the emotion stereotype literature are based on beliefs about the expression of emotion more than they are on beliefs about the emotional experience.

According to Vainik (Vainik, 2006) 'women are emotionally more competent and more expressive than men, in particular, with verbal expression.Women carry out emotional and linguistic tasks more precisely, as they are more sensitive to that kind of stimuli'. Similarly emotional behavior and self-reports of emotion, women are supposed to be more emotional than men, even for emotions, like anger, for which the men are suggested to be more emotional than women (Chentsova-Dutton, 2007:175). Charles Darwin was the first, who used the term 'Emotional Expressiveness' (Darwin, 1965:366). According to him 'the emotion is the final point, expressed by the human's

body after a certain feeling'. It should be noted that in the scientific literature of the external exposure of emotions (facial expression, gestures, intonation, sound, etc.), such terms as 'expression of emotions', 'feelings', 'expressive movement', 'emotional movement', 'external expression of emotion' and 'emotional reactions' are used synonymously. The role of emotional expressiveness in human's life is vividly reflected in Bali's (1966) concept. He believes that 'all of our senses are accompanied by the feelings of satisfaction or dissatisfaction.The subjects make pleasant or unpleasant impression on us, thus they are divided into two classes: those that make us happy and those that cause sorrow' (Bali,1966:23). Besides the widely used common phrases, an interjection is characterized by the leading emotional meaning among the language functions. 'All languages have emotive interjections, i e., interjections expressing cognitively based feelings' (Wierzbicka, 1999:276). They play an important role from the point of emotional expressiveness.The interjections, as an affective speech unit, are often contrasted against the words of intellectual semantics. On the base of one of the prominent researches related to the use of the emotional terms it has been outlined (diagram 1), that the female are much more sensitive in regard to use of emotional terms, in comparison to the male (Wang, 2007:93). As shown below, gender-based differences appeared to be morphological. Most of the words mentioned by the female participants were adjectives and verbs while men preferred to use nouns. The reason why females use more adjectives and verbs is because they tend to use more words to describe their feelings and often express their emotions with actions. Besides women mentioned more emotion-related words rather than men which once again confirms stereotypical viewpoints about the emotional sides of females.

Diagram 1. Linguistic Means Expressing Positive Emotions

Linguistic item	**Female gender**	**Male gender**
'happy' 'happiness'	13 2	4 11
'exciting' 'excitement'	6 0	0 3
'peaceful' 'peace'	3 1	0 4

Linguistic Means Expressing Negative Emotions

Linguistic item	**Female gender**	**Male gender**
'frightened' 'fright'	4 1	1 4
'disappointed' 'disappointment'	4 0	0 4
'boring' 'boredom'	5 1	3 5

In the bounds of our study we have examined the linguistic means of emotional expressiveness, particularly the main focus is devoted on the expression of positive and negative emotions with respect to gender.

2. Basic Idea:

2.1.Linguistic Units of Expressing Positive Emotion

On the bases of our survey it has been revealed that the linguistic means expressing positive emotions are quite abundant in both target (Georgian/English) languages. They can be expressed in a different form and context. Differentiation is clearly expressed with respect to gender issue. Lexical items refering both gender parents: **Mother** ('დედა'{deda})/**Father** ('მამა'{mama}) and their synonyms: **mum**, **ma**, **mummy**, **mommy** ('დედიკო'{dediko}/ 'დედილო'{dedilo}) – **dad, daddy** ('მა მიკო'{mamiko}/'მამუნა'{mamuna}) are to be outlined which denote stylistically marked units. Nuance of positive emotional meaning to the words is caused by the diminutive connotation sems, existing in their definitions. Mother's tender attitudes and care caress towards her children is often expressed in the following Georgian proverbs: 'კარგი შვილი დედის გულის ვარდიაო' ('**A good child makes his mum's heart joyful**' {**kargi shvili dedis gulis vardiao**}); 'მუნჯის ენა დედამ იცისო' ('**Mother knows the language of a dumb son**' {**munjis ena dedam itsiso}**); 'დედა გენაცვალოს, ძაფზე ასხმულ მარგალიტს ჰგავხარო' ('**My dear, you look like a pearl**' {**deda genatsvalos, dzafze askhmul margalits hgavkharo**}); 'გენაცვალე სითეთრეშიო' ('**You look so bright white to me**' {**genatsvale sitetreshio**}); 'ყვავს თავის ბახალა მოსწონსო' ('**A crow likes its own young ones**'{ **kvavs tavis bakhala mostsonso**}); 'დედის წინ მორბენალ კვიცს მგელი შეჭამსო' ('**A foal which runs before its mum will be eaten by a wolf**' {**dedis tsin morbenal kvitsc mgeli shechamso**}), etc.Like Georgian English proverbs are also characterized with verified special tenderness towards mother parent: '**Mother is the name of God in the lips and hearts of children**', '**The greater love is a mother's, then come dog's, then a sweetheart's**', '**God could not be everywhere, and therefore he created mothers**' etc. Besides, both parents (father/mother) often use affectionate words/phrases in order to express love towards their children mostly characteristic to the mothers: '**My darling**'– შენი ჭირიმე {**Sheni chirime**}; '**My dear**'– ჩემო ძვირფასო {**Chemo dzvirfaso**}; '**My honey**'– ჩემო ტკბილო {**Chemo tkbilo**}; '**My baby**' – ჩემო პატარა {**Chemo patara**} etc. At the beginning of love letters and in the forms of appeal, both a woman and a man who are in love often apply particular original forms of address which are full of cordiality and love, such as: **'My angel'; 'My Beloved'; 'My Sweetheart'; 'My dearest +person's name'** etc., equivalent to the meanings of Georgian addressing forms, namely: 'ჩემო საყვარელო' – **'My beloved {Chemo sakvarelo }'; 'ჩემო სიცოცხლე' – 'My life {Chemo sitsotskhle}'; 'ჩემო**

ანგელოზო' – **'My angel {Chemo angelozo}'; '**ჩიტუნია' – **'My bird {Chitunia }'; '**ჩემო ძვირფასო და უსაყვარლესო' – **'My dear and the most darling {Chemo dzvirfaso da usakvarleso }'** etc. In the target languages (English/Georgian) there are special phraseological units expressing outward beauty and charm of a person. Phrases depicting the beauty of a woman look like the following: 'ამომავალ მზეს ჰგავხარო' (**'You look like a rising sun {Amomaval mzes hgavxaro}'**); 'თამარ დედოფალია' (**'She looks like Queen Tamara/King Tamara {Tamar dedofalia }'**); 'ლერწამივით ტანი აქვს' (**'She's got the body resembling the reed {Lertsamivit tani akvs }**'); while the following phraseological units addressing men basically accentuate their characteristic properties: 'ამირანის ხმალს იქნევს' ({**Amiranis khmals iknevs**} **'He uses the sword of Amiran's sword**' meaning: He is as brave as the hero of a Georgian legend about Amiran); 'თანდილა ბიჭია' ({**Tandila bichia**}**'He looks like the boy Tandila'** – meaning he is like the hero Avtandil or Tandila); 'კაცია და ქუდი ხურავს' ({**Katsia da kudi khuravs**} **'He is a man wearing a hat he always keeps his word'**). The widely-spread phraseological units existing in English language often refer to the male, which mainly focus on a person's characteristics as well, such as: **God's gift** (to women) – 'A desirable or perfect man (usually sarcastic), generally heavily ironic' (Spears, 2002); **Dutch auncle** – 'A man who gives a frank and direct advice to someone' (in the way an auncle might, but not a real relative) (Spears, 2002); **A man's man** – 'A man,who enjoys men't activities and and being with other men' (Cambridge Dictionary Online) etc. The common phrases and idioms, addressed by both gender representatives in the communication turned out to be very interesting. They are widely used in both analyzing languages. E.g. 'ოჰ, ღმერთო ჩემო' ('**Oh, my God**' {**Oh, ghmerto chemo**}) is basically characteristic to the female's speech. Similar interjections are also spread in the English language: **'O, my God/ goodness me/ goodness, gracious'**etc. The Georgian phrases: 'ღვთის გულისათვის/თუ ღმერთი გწამს'('**For God's sake**'/'**If you trust God**'{**ghvtis gulisatvis/tu ghmerti gtsams**}) – are mostly the phrases of request, used to express a big request and is also equivalent to the English language phrase: **'For God's/ Christ's /goodness'/heaven's/ pity's sake'**. Tease, demand and annoyance elements are felt in the following English phrases – **'For Christ's sake'; 'Don't be so stupid!'; 'For goodness sake'; 'Hurry up!'.** All these phrases have mostly been observed in a male's speech. It is to be noted that the phrases: **'For God's sake/Christ's sake'** are much more empathic in English, due to the fact that the name of the god is taboo in the Anglo-saxon culture, but the Georgian phrase: 'აგაშენა ღმერთმა! {**Agashena gmertma**!}' – expressing praise, encouragement, approval, in certain contexts equally refers to the appreciation as well. The English phrases – **'God Bless me (us/you)'**, **'Saints Preserve us** (Ireland/Catholic)**'God/Goodness/Heaven knows/Thank God'**, etc. are equivalent to the Georgian examples: 'მხოლოდ ღმერთმა იცის/ღმერთმა უწყის! (**'Only the God/Dear knows!'{Mkholod gmertma itsis/Gmertma utskis!'**); 'ღმერთმა დაგიფაროს!' (**'God bless you!' {Gmertma dagvifaros!}**); 'მადლობა ღმერთს! (**'Thanks God!'{Madloba gmerts!}**) etc..The phrase '**Bless you!**' in English (the reaction to sb' sneezing) is relevant to the Georgian interjection: 'იცოცხლე/

ღვთის წყალობა {**Itsotskhle/gvtis tskaloba**!}' – '**Live long and the God will bless you**' which is characteristic to both genders' speech.Besides the emotions expressed by the interjections in female's speech we often come across with short 'response tokens', acquiring the form of words or phrases. They 'are used by the interlocutor to confirm what was said and by the listener to show his/her interest to the said one', and thus, they refer to the whole former expression (Carter and McCarthy 2006:189). Brief response remarks could be **minimal**, like **yeah, mm** and **nonminimal**: adjectives and adverbs (**ablsolutely, certainly, definitely, fine, good, great, indeed, really** (Eng.), also phrases or **clauses:** (**Is that so**? (tag question – question-phrase (Eng.), **By all means, Fair enough, Not at all, True enough, Of course, What a pity!** (Eng.). According to the role in the context such sayings, are much more common in speaking than in writing. The positive emotion is often revealed by the following:

- Words or sounds: **Yeah, mm; Ablsolutely; Certainly; Definitely fine; Good; Great; Indeed; Really** etc;Phrases or clauses**: Is that so**? (tag questions (Eng.); **By all means; Fair enough; Not at all; True enough; Of course; What a pity!** (Eng.) etc … .

The English interjections (**come, come/come now/now, now/ there, there/there now)** have the same meaning; they are mostly used in relation with children or by women addressing other women. They are often utilized in order to soothe a person, make him/her feel calm or to encourage him/her; also to rebuke children or to calm them down: the interjection '**come, come**' may be used in order to encourage a person or to hurry him up: '**Now**, **now, don't cry'; 'Now, now, children stop fighting!'; 'There now/there, there, don't cry', 'It won't hurt for long!';'Come/come now, you shouldn't speak like that!'; 'Come, come/come now, be patient!' 'Come again?',** etc. Our attention was also drawn to the phrases expressing love and devotion, which often appear at the endings of a familiar register and love letters used by both genders. E.g. English endings: **'I miss you a lot'; 'Your lover+name of the person'**; **'Kisses and hugs+name of the person'; 'Your own Loving+name of the person'; 'Your own+name of the person'** (mostly expressed in an intimate or diminutive way), equivalent to the Georgian ones**:** 'მენატრები **{Menatrebi}' ('I miss you'**); 'გკოცნი, გეხვევი+პიროვნების სახელი **{Gkotsni,gekhvevi+name of the person' ('Kisses and hugs+name of the person');** 'სიყვარულით შენი+პიროვნების სახელი **{Sikvarulit sheni+name of the person}' ('With love,yours+name of the person')** etc. Also in English press the advertisements are characterized by the following phrases: '**Dearly loved',** '**Much adored',** '**Greatly respected'** which are often strongly displayed from the point of emotion expression.

2.2. Linguistic units of expressing negative emotions:

Similar to the positive emotion the expressiveness of negative emotions is various. They can widely be observed in female and male speech in both target (English/

Georgian) languages. In the Georgian examples expressing similes and metaphors we often find zoomorphisms used with negative connotation addressing both genders; Women: '**A woman as fatty as a hen'**, **'As big and plain as a cow'; 'As chatty as a bird',** etc., men: '**As swaggering as a cockerel**' or '**A bully**', '**A wounded eagle**' – '**A weakened brave man**'; '**An experimental rabbit**' – 'a person who is being experimented on'. In this regard English is not an exception; here are also used zoomorphisms reflecting human qualities which are addressed to both genders: '**As a sly person'** ('A sly person is a fox')**; 'As a dishonest person'** ('A dishonest person is a snake'); **'As a coward'** ('A coward is a chicken'); **'As a blind person'** ('A blind person is a bat') and so on.As it turned out there are various Georgian phraseological units with negative connotations: 'ქვაბიძირა {**Kvabidzira**}'– 'A very dark-complexioned woman', 'გომბიო {**Gombio**}' – 'A plain looking girl' etc. They are focusing on women's appearance, while the following phraseological units are emphasizing men's qualities in the English language: **Dirty old man** (disapproving or humerous) – 'An old man, who has an unpleasantly strong interest in sex' (Cambridge Dictionary Online); **White van man** (disapproving) – 'A man who is taught to be typical of drivers of white vans by being rude, not well educated, and having very strong, often unpleasant opinions' (Cambridge Dictionary Online); **MCP and male chaqunivist pig** – 'A man who acts superior and aggressively toward women' (From the woman's Liberation Movements) (Sprears, 2002) etc. In the Georgian language we often meet the words/ phrases expressing cursing in women's speech and the words/phrases expressing swearing in men's speech: 'შეგაჩვენოს გამჩენმა! {**Shegachvenos gamchenma**}', 'ღმერთმა დაგწყევლოს! {**Gmertma dagtskevlos**}', 'ღმერთმა ამოგაგდოს! {**Gamchenma amogagdos**}' (all of them meaning: '**May God curse you**!'), 'შეგარცხვინოს ღმერთმა!' ('**May God disgrace you**!'{**Shegartskhvinos gmertma!**}), 'დალახვრა ღმერთმა!' ('**God damn it**!' {**Dalakhvra gmertma**!}), 'შენ კი დაიღუპე!' ('**Go under**!' {**Shen ki daigupe!**}), 'ჯანდაბამდე გზა გქონია!' ('**Go to the Hell**!'{**Jandabamde gza gkonia**!}). In the English language certain phrases are found characteristic to male's speech:**'God damn it (God dammit)', 'God-damn-son-of-a bitch-shirt', 'Stuff and nonsense'** etc.Secondary interjections having the structure of a phrase or a sentence are mainly lexicalized – they are perceived as whole units. Some of them are entirely idiomatised, e.g.: '**Oh great!**'– have an ironic and wise-cracking meaning in the Georgian and English languages. They may express anger and annoyance in the male's speech: '**Oh great**! **I've spilled coffee all over my homework**!'; '**Oh great**! **That's all I need! – Karen's not coming in today so there's no one to answer the phone**!' '**Go on**' expresses doubt, disbelief towards what is said. To some extent it corresponds to the Georgian interjection: 'წადი! {**Tsadi**!}' ('**Go**!') which might be used in the speech of both genders (The data of an American informant) – expresses disgust: '**It's disgusting**!'; '**You know Mary has just inherited a million pounds**?' '**Go on (with you)**', '**Oh well**!' '**Go (and) Jump in a /the lake**', '**Well, what do you know!**' According to the American informant it was especially popular in the 80s in the speech of flappers, by the gesture of a forefinger in the mouth and by coughing the individual tries to show how disgusting something is for him/

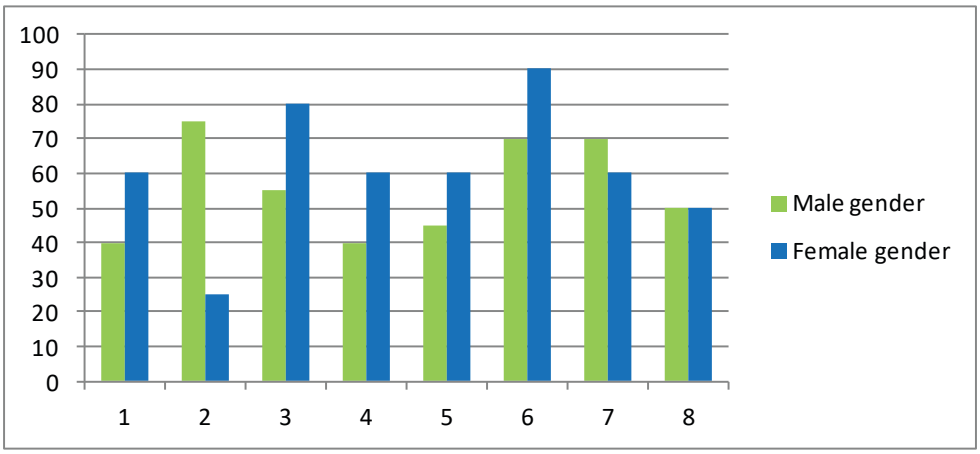
her: '**Gag me with a spoon**!' In addition the phrase: '**You don't say**' – may express irony in many cases, for example: A: '**He's lost his job**' B: '**You don't say**!'According to the data of one of the American informants, the phrase: '**Well, I never!**' (Unbelievable/Unheard) is probably used as the beginning of the sentence: '**Well, I have never heard or seen such a thing**'. A: '**Sophie's brother's been married seven times'** B: '**Well, I never**!' In the Georgian secondary interjections we may perceive the following phrases as entirely idiomatised: 'აზრზე ხარ? {**Azrze khar?**}'; 'ხომ აზრზე ხარ? {**Khom azrze khar?**}' ('**Can you realize that**?/**Can you believe it**?') – expressing surprise, indignation, irrition, irony. It may express surprise and irony simultaneously, indignation and irritation; 'მამა გიცხონდა! {**Mama gitskhonda**}'; 'შენმა მზემ {**Shemna mzem**}', 'იმდენი შენ რა გითხარი {**Imdeni shen ra gitxari**}' – **'If you say so'** – ironic, sarcastic expressions that are used while arguing, mainly characteristic to men's speech. The basic meaning of the religious interjections is related to express astonishment: **'O my God', 'Good gracious', 'Goodness gracious (me)', 'Gracious me', 'Good grief', 'Good heavens', 'Dear me, Jesus, Mary and Joseph** (Ireland/catholic)**', 'Mother of God** (Ireland/catholic)**',** the Georgian versions: 'ო, ღმერთო ჩემო' ('**O, my god'**{O, Ghmerto chemo}**);** 'ღვთის გულისათვის' **('For godness'/'For god's sake'** {Gvtis gulisatvis}**);** ,,ღმერთო, გთხოვ, დამლოცე' **('God, please bless me'**{Gmerto, gtkhov, damlotse}**);** 'ღმერთო, გთხოვ, დამეხმარე' **('God, please help me'** {Gmerto, gtkhov, damekhmare}**),** but other emotions can also be expressed by means of using them, namely: disappointment, irritation, fear, offence, indignation. They might denote empathic or fatical: **'Gracious (me)'/ 'Good gracious (me)'; 'I never thought he'd do that'**(expressing amazement); **'I'm sorry, I'm late'**– **'Good gracious, that doesn't matter'** (fatical meaning).Georgian and English expressions denoting mournful cases are mainly spread in press.They are characteristic to the speech of both genders. Thus one of the features of the Georgian obituary is emotionality. This fact is probably conditioned by the emotionality of the Georgian language and the Georgian people. Both in English and Georgian advertisements there are spread some cliché-phrases with some variations: 'ღრმა მწუხარებით იუწყებიან **{Grma mtsukharebit iutskebian}'** – '**Expressing deep sorrow**'; 'მწუხარებას გამოთქვამენ **{Mtsukharebas gamotkvamen}'** – **'Express sorrow**'; 'თანადგომას უცხადებენ **{Tanagrznobas utskhadeben}'** – **'Sympathize sb. in (their) sorrow'** which correspond to the English phrases, such as: **'Expressing sadness'**; **'Feeling heart-broken'** etc. In most cases remembrance are more or less expanded and have strong emotional coloration; they basically consist of several sentences or phrases: '**Atherton-Claudia on March 17th 1989. Always loved, sadly missed by Eric and Ann'** ('The Independent', October 6, 2001). Also, some of the cliche phrases are notable: **'In loving rememberance'; 'Fondly remembered'; 'Forever in our hearts'; 'Sadly missed'** etc. Similarly, the cliche phrases are frequently used in the Georgian language as well: 'Tamuna Bochorishvili and Sophiko Tsulaia **express deep sorrow** in favour of death of Dudu Dadiani and **condole with** (**present their condolences to**) his family from Italy ('Rezonansi', January 25, 2002)'. It turned out that in the Georgian language there is a comparatively larger number of vocabulary

units expressing tribulation and fear. The reason of that may be the severe historical past of Georgia which was full of mournful periods, and correspondingly, that was depicted in its vocabulary.

3. Conclusion:

Therefore, both target languages are rich with lexical units transferring positive and negative emotions, the expression of which is varied according to different frequency and forms relating gender. Difference between the linguistic units used by women and men expressing emotions is obvious, although, there were revealed any similarities. The researched material showed that women express more positive emotions than men in different contexts. The diagram (**diagram 2**) below shows the results of our research in respect of identity words and phraseology in regard to both genders in the Georgian and English languages.

Diagram 2



1. Swearing formulas;
2. Cursing words/phrases;
3. Blessing words/phraseological units;
4. Expression of warm attitude using the proverbs, in respect of a child/parent;
5. The affectionate addressing forms;
6. The phraseological units referring to both gender representatives;
7. The zoomorphisms of positive and negative connotations,denoting female and male
8. The linguistic units expressing love and devotion in register and love letters/mouring rituals.

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Лингвистические особенности эмоциональной экспрессии гендерной лексики и фразеологии в разной системе языков

Абстракт: В статье рассмотрены лингвистические особенности эмоциональной экспрессии гендерной лексики и фразеологии в разной системе язык**о**в.А в частности, как проявляется гендерная дифференциация в грузинском и английском языках, с точки зрения эмоциональной экспрессии. В нашем исследовании представлены языковые средства, выражающие как положительные, так и отрицательные эмоции в отношении женщины и мужчины. На основе наших исследований выявилось, что оба исследуемых языка богаты лексическими единицами, которые выражают отрицательные и положительные эмоций, экспрессия которых с разной частотой и формой выявляется в гендерном соотношений.

Ключевые слова: гендер, положительные и отрицательные эмоции, вербальная экспрессия, особенности выражения языковых средств.