

Paralinguistic Means as a Component of Speech Culture

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Annotation: The article is devoted to the issues of the relationship of paralinguistics with intercultural communication, linguo-culturology, sociolinguistics and cognitive linguistics. The author analyzes the scientific literature on linguistics, cultural studies, pedagogy, discusses the issues of interpersonal relations that depend on the culture of behavior, etiquette of speech and the correct application of paralinguistic phenomena by communicants. The author touches upon the ethical aspect of speech culture, which is important for the correct application of norms and rules of linguistic and non-linguistic behavior, depending on many factors: age characteristics of communicants, social status, communication style (friendly, official, unofficial, etc.), time and place of speech act.

Keywords: paralinguistics, parakinesic means, paraphonetic means, intercultural communication, linguo-culturology, sociolinguistics, cognitive linguistics, speech culture, etiquette, ethical aspect.

Each person is a carrier of his own culture and can transmit it in the process of intercultural communication. Thus, the interaction of the language and cultures of different peoples, their traditions, customs, and norms of behavior are studied by a science called intercultural communication. Under the influence of globalization, the improvement of science, technology, the expansion of tourism, increased migration, intercultural communication, expanding its research areas, is becoming increasingly important. Interethnic marriages are becoming widespread, as a result, there is a mixture of nations, which contributes to the penetration of the norms of one culture into another.

In the 70s of the twentieth century, well-known anthropologists T. Edward Hall, Ray Birdwhistell and linguist George Trager became the creators of the theoretical and practical basis of the theory of intercultural communication.

When entering into language interaction, communicants of the two sides should be aware of the national linguistic and cultural specifics of each linguistic culture. Otherwise, there is a “tension zone” of communicants due to the discrepancy of cultures in the cognitive, cultural and linguistic space.

In every culture, the framework of cultural space is observed and they manifest themselves in the traditions of the people, their rituals, symbols and stereotypes. Communication participants use non-verbal means together with linguistic ones, which makes their speech understandable, expressive and, accordingly, more effective. It should be emphasized that non-verbal means are one of the aspects of intercultural communication. In communication, representatives of different cultures arbitrarily or involuntarily use non-verbal means, but they can also be used intentionally, in order to comply with the norms and etiquette peculiar to a particular culture.

The effectiveness of any communication contacts is determined not only by language means, but also by the ability to correctly interpret the paralinguistic means PLM (look, facial expressions, gestures, posture, distance, tempo and timbre of speech) of the communicant.

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Recognizing the fact that language is the most effective and productive tool of human communication, one should not underestimate the importance of PLM in the communication process, and even more so in the process of intercultural communication. Nonverbal means of communication are used in order to express their thoughts, feelings, emotions more fully, more accurately and more clearly. Therefore, it is important to know and understand non-verbal forms of communication of representatives of other cultures. Many gestures that are similar in execution may have different meanings. The wrong position of a person, distance, etc. can greatly interfere with the relaxed communication of representatives of different cultures, and sometimes even make it impossible, destroying the fine line of trust and understanding. Therefore, when learning a foreign language, nonverbal types of communication should be given due attention. Knowledge of non-verbal means of communication ensures that students acquire cultural competence.

Paralinguistics, as already noted, is associated with such areas as intercultural communication, linguo-culturology, sociolinguistics, gender and cognitive linguistics, etc. If nonverbal phenomena that are not specific to one culture are used incorrectly, an intercultural or interethnic conflict may occur. Because a person is a carrier of the cultural norms of his people, these norms are expressed in his nonverbal behavior. If a person of one culture has demonstrated or behaved according to his social status, then a carrier of a different linguistic culture and a different social affiliation may misunderstand such behavior of the interlocutor. This conflict in an interethnic or intercultural sense can also take place between representatives of different generations and speakers of different linguistic cultures, people of different religious beliefs, etc.

Consequently, the emergence of intercultural conflicts depends on a number of causes and situations. In order to avoid such conflicts between representatives of different cultures, the parties make concessions, pretending that they did not notice the wrong or inappropriate behavior of the communicant. The nonverbal behavior of communicants in the form of gestures, facial expressions and other (PLM) is most clearly manifested in the situation of discussions that encourage their participants to emotionally express their thoughts and to defend their own point of view. By facial expressions, it is possible to determine how the communicant perceives the thought or ideas of another, and in order to avoid interpersonal conflict, one of them compromises or concedes to the other. And the solution of interpersonal relations depends on the culture of behavior, the etiquette of speech and the correct application of paralinguistic phenomena by communicants.

The analysis of scientific literature on linguistics, cultural studies, pedagogy shows that the “culture of speech” is understood as the possession of the norms of the literary language in its oral and written form, in which the choice and organization of language means are carried out, allowing in a certain situation of communication, while observing the etiquette of communication to ensure the greatest effect in achieving the objectives of communication.

E.N. Shiryayev gives the following definition: “... the culture of speech is such a choice and such an organization of language means that in a certain situation of communication, while observing modern language norms and ethics of communication, allow for the greatest effect in achieving the set communicative tasks”. [5, p.106]

The term “culture of speech” has many meanings. “The culture of speech is a set of knowledge, skills and abilities that provide the author of speech with an uncomplicated construction of speech utterances for the optimal solution of communication problems. The culture of speech is a set and system of properties and qualities of speech that speak of its perfection. Speech culture is an area of linguistic knowledge about the system of communicative qualities of speech”. [4, p.27]

To express thoughts and preserve high culture, one should follow linguistic and non-linguistic norms, observing the rules of their use, developed and accumulated by generations. The culture of

speech also presupposes the correct use of phonational means of a paralinguistic nature, depending on the specific features of a particular linguistic culture. To express thoughts and preserve high culture, one should follow linguistic and non-linguistic norms, observing the rules of their use, developed and accumulated by generations. The culture of speech also presupposes the correct use of phonational means of a paralinguistic nature, depending on the specific features of a particular linguistic culture.

Research on the culture of speech notes that “the culture of speech consists of four components: normative, communicative, ethical and aesthetic”. Normativity presupposes literacy and correctness of speech that does not go beyond literary norms. As Marcus Tullius Cicero wrote, “The ability to speak correctly is not yet a merit, and inability is already a disgrace, because correct speech is not so much the dignity of a good speaker as the property of every citizen”. [1, p.55]

However, in order for communication to achieve a communicative effect, only correctness and compliance with literary norms are not enough. The communicative aspect of speech culture presupposes to possess the skills of both verbal and non-verbal means. Therefore, it can be argued that the culture of speech is directly related to the PLM in order for communication to be fruitful and expressive. And their correct application leads to a full understanding and resolution of conflicts in the process of intercultural communication.

T.Nikolaeva and B. Uspensky in their works talk about the specific differences of communication signs used in different cultures. In this regard, the concept of “language of culture” was introduced, which means “the totality of all symbolic methods of verbal and nonverbal communication that objectify the culture of an ethnic group, reveal its ethnic specificity and reflect its interaction with the cultures of other ethnic groups.” [3, p. 8]

Compliance with the norms of behavior, respect for the participants of communication, friendly attitude, respectfulness, delicacy relate to the ethical side of communication. Ethical norms are necessary as one of the most important components of speech culture, and speech culture, in turn, is an important part of the general human culture. In this regard, PLM, along with linguistic ones, play a very significant role.

Nonverbal means of communication allow communicants to express their feelings, show the level of their culture and the nature of their relationships with each other. The main indicator of the communicant’s emotional state is his facial expression and facial expressions, with which you can express the whole range of feelings. Thus, the most important condition for effective communication is the correct interpretation of nonverbal signals, respectively, in the process of communicating with other cultures; knowledge of the elements of nonverbal communication is an important condition. It should be emphasized that there are cases when the same gesture may have a multivalued interpretation or a discrepancy in the non-verbal behavior of representatives of different cultures.

For example, the thumbs up of the British, Russians and Uzbeks is usually interpreted as “everything is fine”. In England, this gesture is used by hitchhikers to stop a passing car. However, in Nigeria and Australia, this gesture is considered offensive. In Lapland, greeting each other, they rub their noses. Europeans, saying goodbye, wave their palm, lifting it up and moving their fingers. An American will perceive this gesture as a call to “Come here”. [6]

Each nation or nation can provide its own specific arsenal of means of communication. Thus, in the process of learning a language and fostering cultural competence, the task is to master not only speech, but also communication skills.

Knowledge of nonverbal signals from another culture helps to form nonverbal, aesthetic, ethical and cultural competencies. The culture of speech is directly in contact with the norms of the use of parakinesic means (gestures, facial expressions, body movements), the correct use of the paraphonetic means of speech (tempo, pauses, pause placeholders, tone of speech, volume, all kinds of overtones of speech, etc.), as well as the ability to use expressive means of language in combination with non-verbal in various communication conditions in accordance with the norms of that or other people.

Paralinguistics, the study of which is also the problem of the norm of the use of paraphonetic and parakinesic means, can be attributed to the section of the study of intercultural communication.

Therefore, it is necessary to use these tools correctly, which in a certain situation will lead to the achievement of the tasks set in communication in compliance with the etiquette of communication.

The PLM performs various functions, including carrying additional semantic and stylistic information. A special intonation each time gives a new additional meaning to the statement. At the same time, the new intonation can be accompanied by appropriate facial expressions and gestures. So, the additional information transmitted by the PLM can completely change the meaning of the statement. For example, the speaker utters the following phrase: in Russian speech «*Николай же всё знает*»; in Uzbek speech «*Nikolay hammasini biladi*»; in English speech «*Nikolai knows everything*» with an ironic intonation.

In a certain situation, the message of the utterance acquires the exact opposite meaning, which can be expressed as follows: in Russian speech «*Николай думает, что всё знает, но на самом деле, ничего не знает*»; in Uzbek speech «*Nikolay hammasini biladi, deb o'ylaydi, lekin aslida hech narsa bilmaydi*»; in English speech «*Nikolai thinks he knows everything, but in fact, he doesn't know anything*». In this case, the PPM, manifested in the tonality of this utterance, perform a sense-forming function, since they convey the true meaning of the utterance, which does not coincide with the verbal expression. In this case, intonation also determines the meaning of the utterance, and it is also important what kinesic means the speech is accompanied by. For example, the statement «*Мы Вас вчера ждали, но Вы...*» it can be pronounced with an intonation of bewilderment and incompleteness, and at the same time it is accompanied by a gesture of disappointment, shrugging of shoulders and spreading of hands. In this case, nonverbal means perform the function of completing the utterance. In addition, in combination with verbal means, they enhance the meaning of what is said. Despite the long history of studying gestures and facial expressions of peoples, many issues remain poorly developed, and this primarily concerns the functional aspect of the PLM in general, and the parakinesic means in particular.

The significance of the PLM as an integral component of the culture of speech is confirmed by the statement of R. Jakobson says that “... it is easy to have a naive idea of the universality of certain significant gestures, as well as movements of the head and facial muscles”. “Any ceremony, diplomatic reception, official meeting, banquet turns a person's behavior into a certain sequence of gestures, and any participant in such ritualized situations has to reckon with the fact that any of his movements can be “read” as a gesture and interpreted in one way or another.” [2, p.284] It is interesting to note that many gestures have an oppositional character. For example: consent-denial (“yes” and “no” in gestures and facial expressions), greeting-farewell (hand movement), gestures of joy - gestures of anger, etc.

The ethical aspect of speech culture is important for the correct application of norms and rules of linguistic and non-linguistic behavior, depending on many factors: age characteristics of communicants, social status, communication style (friendly, official, unofficial, etc.), time and place of speech act.

Based on the above, it can be concluded that nonverbal components play a very significant role in the process of intercultural communication, and therefore knowledge and consideration of the national characteristics of nonverbal behavior of communicants as representatives of different cultures is a prerequisite for the success and effectiveness of intercultural communications.

Mastering a foreign language culture also involves the formation of nonverbal communication skills, which is understood as knowledge of the rules, possession of a set of nonverbal skills and abilities that allow communication in accordance with the norms of nonverbal behavior and etiquette in various situations of intercultural communication. The effectiveness of intercultural communication is achieved by the correct use of both verbal and non-verbal PLM, depending on many factors of a communicative-pragmatic, cognitive, socio-cultural and ethnospecific nature. In conclusion, it should be emphasized that a high culture of speech consists not only in following the norms of literary language and etiquette of speech, but also in the correct use of PLM, which play a very significant role in the communication process. Incorrect use of non-verbal means leads to a violation of cultural norms and the creation of a conflict situation.

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