

COMPARATIVE ANALYSIS OF PARALINGUISTIC MEANS OF ENGLISH, RUSSIAN AND UZBEK LANGUAGES

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<https://doi.org/10.5281/zenodo.20137550>

Abstract. Paralinguistics is a section of linguistics that studies non-verbal (non-linguistic) means included in a speech message and transmitting, together with verbal means, semantic information. In addition, paralinguistics, as a section of linguistics, means a set of non-verbal means participating in speech communication. This article is devoted to the study of the characteristics of three types of paralinguistic elements, i.e. phonation, kinetic and graphic. The work is based on the theoretical provisions of paralinguistics, communicative linguistics, cognitive linguistics, and linguistics of emotions. Paralinguistic means are not an autonomous and closed semiotic system, but can be both elements of ordered semiotic non-verbal systems and individual indicators not ordered into a system. The interaction of linguistic and paralinguistic means certainly reveals the functions of linguistic forms, primarily their polysemy, stylistic nuances, etc. Thus, there is a contact between two systems: linguistic and paralinguistic as functionally linguistic.

Keywords: paralinguistics, linguistics, Uzbek language, English language, gesture, facial expressions, pantomime, language.

Paralinguistics is a section of linguistics that studies non-verbal (non-linguistic) means included in a speech message and transmitting, together with verbal means, semantic information. In addition, paralinguistics, as a section of linguistics, means a set of non-verbal means involved in speech communication. Paralinguistics is 1) a section of linguistics that includes the study of non-verbal (non-verbal-linguistic) means intended to provide additional information along with verbal means in speech communication; 2) refers to the set of non-verbal means used in verbal communication. A section of linguistics that studies factors such as gestures, facial expressions, and speech situations in interaction.

Paralinguistics was first studied in England in 1644 in D. Bulwer's work "Natural Language and the Chronology of the Hand Expressing Gestures of Speech and Communicative Speech." Based on his scientific theory, studies of paralinguistic phenomena by I. Schlesinger, L. Namir, R. Birdwhistle, E. Klim, W. Stokoeva, and W. Belludzhik were published between 1650 and 1670. The researchers conducted studies to systematize, organize, and create a unified explanatory dictionary describing the meaning of gestures in their movements. The scientists argue that the remaining non-verbal (paralinguistic) means can be used in speech instead of both possessive and participial pronouns, and that there is no clear standard for distinguishing them from each other. Therefore, they divided the non-verbal (paralinguistic) means of a general nature into the following groups:

- a) movement (listening, walking);
- b) character (stupid, fat, short);
- c) state (sleepy, irritable, shy);
- d) attitude (friendly, romantic);
- e) counting (many, all, few).

In modern linguistics, three types of paralinguistic means are distinguished: phonation, kinetic and graphic. Phonation types of paralinguistic means include the timbre of speech, its tempo, volume, types of pauses, melodic phenomena, as well as the features of pronunciation of speech sounds. Kinetic components include gestures, the type of posture chosen, silence.

Idiolect is a set of formal and stylistic features characteristic of the speech of an individual speaker of a given language. The term "idiolect" was created on the model of the term "dialect" to denote individual variation of language in contrast to territorial and social variation, in which certain speech features are inherent to entire groups or collectives of speakers. Idiolect in a narrow sense is only the specific speech features of a given speaker of a language: in this aspect, the study of idiolect is relevant primarily in poetics, where the main attention is paid to the relationship between general and individual characteristics of speech (style), as well as in neurolinguistics, where it is necessary to present the relationship between both individual and typical clinical pictures in various types of speech disorders (aphasia).

Neurolinguistics is a scientific discipline that emerged at the intersection of neurology and linguistics and studies the language system in relation to the brain substrate of language behavior. Episodic observations of language behavior disorders in focal brain lesions have been known since the Middle Ages, but their systematic study began in the second half of the 19th century. In linguistics, interest in the facts of language pathology is shown by Baudouin de Courtenay, V.A. Bogoroditsky, L.V. Shcherba and others [5, p. 1664].

Graphic types of paralinguistic means include: the type of execution of letters and punctuation marks (handwriting), methods of graphic additions to letters, their substitutes (symbols, etc.). Within paralinguistics, universal, ethnolinguistic and idiolectic are distinguished. Ethnolinguistics is a direction in linguistics that studies language in its relation to culture, the interaction of linguistic, ethnocultural and ethnopsychological factors in the functioning and evolution of language.

As an independent direction, ethnolinguistics originated in the depths of ethnography at the turn of the 19th and 20th centuries, having received wide development in linguistics of the USA since the 70s of the 19th century in connection with the intensive study of numerous Indian tribes of North and then Central America. Since the first quarter of the 20th century, F. Boas and the first generation of his students laid new traditions in American linguistics. Thus, during this period, descriptive linguistics emerged, which excluded semantics from the circles of linguistic disciplines. Paralinguistic means not only complement the meaning of a verbal message, but are also a source of information about the speaker (writer), his social and age traits, character traits, etc.

Although paralinguistic means, not being part of the language system, are not speech units, nevertheless a speech message cannot be a fact of communication without paralinguistic accompaniment. Therefore, paralinguistic means are presented to one degree or another in each speech unit. In relation to the verbal side of the utterance, paralinguistic means can perform three functions [6]:

- 1) introduce additional information (sometimes contradicting the meaning of the verbal): for example, a positive verbal text can be accompanied by phonation characteristics with the meaning of a negative attitude, etc.);
- 2) replace the missing verbal component "do you want to go with us?" deny, gesture;
- 3) be combined with verbal means, conveying the same meaning "I want this red ball" + indicate a gesture.

Paralinguistic means are not an autonomous and closed semiotic system, but can be both elements of ordered semiotic non-verbal systems and separate indicators not ordered into a system. Although they are necessarily present in a speech message, paralinguistic means are distinguished by the unpredictability of their real embodiment. For example, when pronouncing a certain type of question, a given melody is required, but the type of timbre coloring remains unknown, therefore the type of melody is a linguistic fact, and the type of timbre is paralinguistic.

Certain types of paralinguistic means were studied as early as the 1930s. The concept of paralinguistics was introduced in the 1940s by A.A. Hill, but paralinguistics received its main development in the early 1960s, when linguistics went beyond the study of the language system itself [1].

At the current stage of development of human society and its language, such interaction of linguistic and paralinguistic means has formed the pragmatic nature of language on a universal and national scale.

General human traits in this pragmatics will be related as some universal to specific systems. For example, gestures as such are general qualities characteristic of the functioning of a sound language, but a special system of gestures will be related to a given national character of paralinguistic means, because in each language, in each people it acquires its own special independent meaning. The study of national characteristics of paralinguistic forms participating in linguistic communication is therefore as necessary as the study of the language itself.

Sign language is a communicative system, the expression plan of which is not built on an acoustic basis, as in sound languages, but on a kinetic (gesture-mimic) basis. It is widely believed that in the process of glottogenesis, sign language preceded sound languages. Sign language serves as the main, and often the only means of communication for the deaf. Sign languages of the hearing were also widespread in many regions; their existence has been noted in North and South America, Africa, Australia, Oceania, India, the Caucasus, and the Mediterranean [2].

Among sign languages, the most famous are the sign languages of the aborigines of Australia and North America. The widespread use of sign language among Australians is associated with the ritual silence of widows during the mourning period, which lasted for up to a year or more in some tribes. Sign language is also used for communication at a distance, to maintain silence while hunting. The territory of distribution of individual Australian sign languages does not coincide with ethnic and linguistic boundaries. These sign languages are insufficiently described; vocabularies of a number of languages (from several dozen to several hundred signs) have been published, grammatical observations are isolated.

In the North American prairies, a single sign language was widespread, used mainly in interethnic communication. According to some data, at the end of the 19th century, it was spoken by over 100 thousand people. The lexical composition of this sign language has been described quite fully, but the grammatical structure has been poorly studied.

The linguistic study of sign language, begun by W.K. Stokoe in the 1950s, has become especially active since the 1970s; printed publications devoted to sign languages have appeared (Sign Language Studies, 1972; The Reflector: A Journal for Sign Language Teachers and Interpreters, 1981), and international conferences have been held (Stockholm, 1979; Bristol, 1981; Rome, 1983; Amsterdam, 1985; Helsinki, 1987). (Linguistic Encyclopedic Dictionary, Moscow, 1990. p. 153).

Many researchers have pointed out that humans as a biological species retain animal characteristics in their communication systems (tactile, visual, even chemical systems), but all these forms, firstly, exist simultaneously with the spoken language, and secondly, never replace it. In addition, the gestural system, for example, of humans is abstract and universal, in contrast to the action of signaling in animals, which determines purely concrete behavior [3].

Non-linguistic communication systems of a person are subordinate, secondary systems, but, despite their most diverse origins, they are only adjacent to language in their function, are used by language and are decoded with the help of language. This gives grounds not to consider these systems independent, to see them as a structurally organized system, and not auxiliary means used by sound language.

In this sense, all paralinguistic means can be united only by their function, i.e. by the function of participation in the formation of information of a speech utterance, and not by their material status. The same material forms of "non-linguistic behavior" of a person, on the one hand, should be considered paralinguistic, and on the other hand – any other branch of science (for example, genetics, etc.). From this point of view, the study of gestures can be carried out in the following aspects: biological, cultural-historical, ethnographic and paralinguistic [4, p. 594].

For a linguist, it is important in all cases to draw a clear line between the paralinguistic and

biological functions of these means.

Along with a broad situational paralinguistic context, oral communication widely uses typical, physical manifestations of the subject, aimed at orienting the listener to unambiguously perceive the statement. These means include, first of all, gestures and facial expressions. According to accepted definitions, gestures include various kinds of body movements, i.e. kinetics, and facial expressions include the speaker's facial expression.

In general, kinesics is a section of the science of a biologically-originating human property, and should be included in zoosemiotics, if the latter is understood as the science of a certain system of expression of the physiological states of an animal. In this regard, only a conditionally distinguished stereotype of certain movements, characteristic of a particular biological state of an animal, will be semiotic. However, this stereotype does not have the ability to convey any meanings of a non-biological nature.

It is known that the overwhelming majority of kinetic manifestations of man as part of the animal world will also be at the level of his purely biological organization. Only certain movements, and above all the movement of the hand as an organ directly involved in the labor process, are considered as a certain subsystem of language communication as an auxiliary function of identifying an unambiguous verbal act.

This is why paralinguistic kinesics can be considered as a certain part of linguistic communication, characteristic only of humans, and this is why it should be singled out as a special part of human "kinetic" behavior.

Countless examples of the use of paralinguistic means in verbal communication are provided by fiction, where the description of a dialogue is usually constructed in relation to the conditions of natural communication, i.e., to the paralinguistic context [7].

Gestures and kinesics can be considered in the sphere of communication as an auxiliary functional component. In this matter, one can recall the statement of Sh. Bally in connection with his interpretation of the function of actualization in relation to paralinguistic means: "A sign that represents an actual concept can have a mimic character, i.e. be any arbitrary movement that serves to indicate: a hand gesture, a head movement, the direction of the gaze, etc. [10]

In terms of the origin of language, all types of human gestures and facial expressions were originally purely biological phenomena (for example, a certain movement of the hand as a defensive measure, etc.). This position has long been developed in linguistics and related sciences [8].

C. Darwin wrote: "The ability of members of the same tribe to communicate with each other by means of language was of primary importance in the development of man; and the expressive movements of the face and body greatly contribute to the power of language. Nevertheless, as far as can be seen, there is no reason to believe that any muscle has developed or even changed exclusively for the sake of expression. On the contrary, every expressive movement had some natural and independent origin" [9].

For the perfect state of language, the biological character of a certain part of these means has grown and transformed into a paralinguistic phenomenon.

Properly paralinguistic means are isolated from the sphere of extralinguistics, on the basis that they represent a certain subsystem of conventional means.

Non-verbal 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 emotional state of a communicant is his facial expression and facial expressions, with the help of which it is possible to express the whole range of feelings. Thus, the most important condition for effective communication is the correct interpretation of non-verbal signals, accordingly, in the process of communication with other cultures, an important condition is knowledge of the elements of non-verbal communication. It should be emphasized that there are cases when the same gesture can have multiple meanings or different interpretations in the non-verbal behavior of representatives of different cultures.

Knowledge of non-verbal signals of another culture helps to form non-verbal, aesthetic, ethical and cultural competences. The culture of speech is directly related to the norms of using parakinesic means (gestures, facial expressions, body movements), the correct use of paraphonetic means of speech (tempo, pauses, pause fillers, 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 ones in various communication conditions in accordance with the norms of a particular people. Thus, the role of paralinguistic means in the implementation of communication is assessed in terms of the legitimacy of the division of the content of the utterance, carried out by linguistic means, into rational and emotional layers in the ontological plane. It can be argued that the transmitted information, regardless of its nature, will always represent a synthesis, i.e. some undivided content in its essence. It is important to note that since the utterance is always the result of the speech activity of the subject, it is initially determined as a subjective act both in form and in content.

The emotional content of the statement is essentially connected with the human psyche, it is natural to expect that the dominant paralinguistic means will be gestures and facial expressions as direct forms of external manifestation of human experiences. Such emotions as joy, anger, sadness, irony, etc., are easily materialized in human body movements.

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