

ACTION SPEAKS LOUDER THAN WORDS: EAST AND WEST

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Abstract: The article is dedicated to the study of the nonverbal aspect of intercultural communication in the context of eastern and western cultures. More emphasis is put on the paralinguistic means - kinesics, especially Mimicry.

Keywords: paralinguistic, kinesics, facial expressions, mimic movements, eye contact.

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ДЕЙСТВИЕ ЗВУЧИТ ГРОМЧЕ СЛОВ: ВОСТОК И ЗАПАД

Аннотация: Статья посвящена изучению невербального аспекта межкультурной коммуникации в контексте восточной и западной культур. Больше внимания уделяется паралингвистическим средствам - кинесике, особенно мимикрии.

Ключевые слова: паралингвистика, кинесика, мимика, мимические движения, зрительный контакт.

In daily life, each of us uses both the "language of feelings" (non-verbal ways of expression) and the language of words. We should not assume that non-verbal communication is different from verbal communication.

All of this - is a single, expressive stream of a person's inner life.

Additionally, since a person is perceived through visual and auditory channels, with visual perception being stronger than auditory, it is crucial that nonverbal forms of communication work in concert with speech, particularly throughout the TFL process.

The amount of visual information is growing, especially within the context of virtual communication, as a result of linguists' and teachers' natural interest in non-verbal forms of communication. Yet, little research has been done on their function in the communication process and aesthetic potential. The paralinguistic component of utterance is a significant communicative component in a wide range of texts; that

combine verbal and non-verbal parameters. All of the above determines the relevance of this topic.

Paralinguistics is a new linguistic discipline. Paralinguistics as a scientific direction appeared relatively recently in the 50s of the 20th century. However, it should be noted that gestures and various bodily movements (i.e., non-verbal means of communication) arose millions of years ago, the same time people appeared. Before humans could speak, people used non-verbal means such as gestures and body movements to communicate with each other. Non-verbal manifestations, both voluntary and involuntary, initially being an expedient reaction in situations of defense (rejection, rejection), attack (acceptance, appropriation), concentration (waiting, rituals, and transitional states) and in the preverbal period of human evolution, were an independent means of communication. Already after the advent of articulate speech, people used non-verbal means of communication along with verbal communication, as semi-conscious means of expression. It has been scientifically established that non-verbal ways of communication have two sources of origin: biological evolution and culture. [Pocheptsov G. G., p. 126]

The term "paralinguistics" itself was introduced in the late 1940s. American linguist A. Hill focused on the connection of observed paralinguistic phenomena with language. At the same time, this phenomenon attracted the attention of the Soviet linguist Nikolai Vladimirovich Yushman in his work "Extranormal Phonetics" back in the 1930s. [Yushman N. V., 165 p.]

The term "paralinguistics" comes from the Greek word "para" and is translated as "about", that is, near-speech. Paralinguistics is a branch of linguistics that studies non-verbal (non-linguistic) means included in a speech message and transmits, along with verbal means, semantic information.

Paralinguistic means are means used in the written language (exclamation marks, ellipsis, combinations of exclamation and question marks, drawings, drawings, graphics, graphic text segmentation and its arrangement on paper, font and color sets, unusual spelling). [Nikolaeva T.M., p. 15]

Within paralinguistics, there are universal, ethnolinguistic, and idiolect components. Therefore, paralinguistic means not only complement the meaning of the verbal message, but are also a source of information about the speaker (writer), his social and age traits, gender, character traits, and so on.

The object of paralinguistics is paralanguage a set of means involved in linguistic communication. The means of paralanguage can be divided into biological and semiotic. [Panina N. I., p. 35]

Biological includes facial expressions and some body movements and gestures. These methods are innate and many of them are common to humans and higher animals.

Semiotic (sign) means that arise along with the language and the development of national cultures include generally accepted (conventional) gestures, road signs, traffic controller signals, advertising symbols, etc. [Kamenskaya O. L., p. 16]

Paralinguistic means, according to A. I. Smirnitsky, should include only those functionally justified manifestations of the physical state of the speaking subject that are necessary to fill in the gaps in verbal communication, i.e. it is a functional component of speech activity, relevant to each specific speech communication.

But the most complete and used classification of paralinguistic means in my opinion is the classification given by G. V. Kolshansky. He highlights the following types of paralinguistic means:

1. phonation;
2. kinesics;
3. graphic. [Kolshansky G.V, p. 32]

Thus, taking into account all approaches, we would like to dwell on the last classification in more detail, namely on the second type of paralinguistic means - kinesics.

Kinesics (from the Greek kinesis - movement) is a science that studies the totality of body movements (gestures and facial expressions) involved in human communication and are additional expressive means of communication, except movements of the speech apparatus. Also in modern literature, you can find the term "Body Language".

Kin is the smallest unit of movement of the human body, reading which you can interpret the messages transmitted through gestures and other movements. Human behavior is made up of kinems in the same way that human speech is made up of a sequence of words, sentences, and phrases. From kinems, kine-morphs are formed (something similar to phrases). Kinesics includes visually perceived movements that perform a regulatory function in communication. These are not only the movements of the face and body, but also the appearance, gait, handwriting, and other elements of kinesics have both a physiological origin and a socio-cultural one.

The peculiarity of body language, and facial expressions, is that it manifests themselves due to the impulses of our subconscious, and it is impossible to fake these impulses. This allows you to trust body language more than regular, verbal language.

Kinesics studies the reflection of human behavior in its non-verbal manifestations, which include - Mimicry.

Mimicry is a facial expression, a movement of facial muscles, in which a person gives out his inner sensations, experiences, feelings, mood, emotions, and other qualities. Mimicry is associated with the spread of an intense excitatory process to the motor zone of the cerebral cortex - hence its involuntary character. At the same time,

a corresponding excitation of the entire sympathetic nervous system occurs. [Stepanenko A.V., p. 15]

The beginning of the scientific study of kinesics, in essence, was laid by Charles Darwin, who fundamentally investigated the question of the relationship between the origin of language and the development of gestures and facial expressions. And as established by Darwin, human facial expressions are rooted in the animal world. Animals and humans have many common facial expressions - the facial expressions of fear, fright, anxiety, etc. However, a person has specific feelings and facial expressions - a state of inspiration, admiration, sympathy, enthusiasm, etc. Many human expressive means developed from movements that had an adaptive value in the animal world. Thus, the expression of hatred in a person by lifting the upper lip is phylogenetically connected with the frightening exposure of fangs in an animal preparing for a fight.

Mimic movements are divided into:

1. aggressive-offensive facial expressions - anger, anger (Figure 1), cruelty, etc. ;
2. active-defensive - disgust (Figure 2), contempt (Figure 3), hatred, etc.;
2. passive-defensive - humility, humiliation, etc.;
3. facial expressions of an orienting-research orientation;
4. facial expressions of pleasure-displeasure, for example, joy or happiness (Figure 4), sadness or grief (Figure 5);
5. camouflage expressions - facial expressions of hiding the truth, ambiguity, dishonesty, etc.;
6. imitative facial expressions.

But one of the most important elements of facial expressions is the look. In the process of communication, the views of people perform a synchronizing function - the rhythm of the views forms a certain channel of communication. At the same time, the speaker looks at the partner less than the listener. But about a second before the end of a separate speech block, the speaker shifts his gaze to the listener's face, as if giving a signal about the onset of his turn to speak and evaluating the impression he made. The partner who has taken the floor, in turn, looks away, delving into his thoughts. The listener, on the other hand, gives with his eyes signals of his attitude to the content of the speaker's statements - these can be approval and censure, agreement and disagreement, joy and sadness, delight and anger. Eyes express the whole gamut of human feelings. And not only the eyes themselves, but the entire eye area.

Types of eye contact:

1. "Absent look" means concentrated thinking.
2. Translation of the gaze from the interlocutor to the surrounding things and a look into the ceiling means a decline in interest in the conversation.
3. A closer look. A sign of the desire to dominate and hostility.

4. Running glance, i.e. look away, then back. A sign of a lack of agreement and mistrust.

Consider the facial expressions of English-speaking countries and China.

The facial expressions of English-speaking countries are not very different from generally accepted norms. But there are a few nuances worth considering.

Americans and English speakers smile a lot in public. In the English-speaking world, this is a show of good intentions and courtesy. You promise the interlocutor not to harm and comply with social norms. In English-speaking countries, it is believed that if a person does not smile in public and during communication, then he is impolite and perceived as an aggressive person.

If an Englishman blinks frequently when you speak, it may mean that he is listening to you attentively. At the same time, a person may look to the side since it is not customary for them to look into their eyes for a long time.

If the British raise their eyebrows, then this is how they express skepticism and a dubious attitude toward any idea.

In eastern countries, in particular, Uzbekistan, facial expressions are more restrained, and this has been developed over the years thanks to their desire to “save face” in any situation. On the face of the Eastern peoples, it is almost impossible to see the reflection of emotions, especially negative ones. Also speaking about a smile, in comparison with Western countries, Uzbeks are certainly less smiling. Moreover, smiling at a stranger is not decent and can be regarded as a mockery. In general, in a cultural context, a smile has the same meaning as in Western countries, especially at the moment of interaction between familiar people. However, due to cultural characteristics, smiling at a girl you don't know or staring at a stranger is not polite and unacceptable.

If in a conversation the interlocutor blinks often, then the interlocutor from an eastern country may regard this as a lie. At the same time, in Eastern countries, people also avoid long-term eye contact, again due to a cultural feature associated with power distance.

Raised eyebrows in Eastern culture can be interpreted as indignation and displeasure.

In a modern multi-ethnic society, where a tolerant attitude towards representatives of other cultures is a vital necessity, the correct interpretation of non-verbal means of communication, in particular, facial expressions of a person, taking into account his status, gender, and ethnic, origin play an increasingly important role. Within each culture, there are fairly clear norms that regulate non-verbal human behavior in various contexts of social interactions.

Non-verbal means of communication used by a person, such as facial expressions, constitute an independent sign system that acts as a means of communication simultaneously with sounding speech.

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