

NON-VERBAL MEANS OF COMMUNICATION IN THE TURKISH LANGUAGE AND THEIR CORRESPONDING EXPRESSIONS

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НЕВЕРБАЛЬНЫЕ СРЕДСТВА ОБЩЕНИЯ НА ТУРЕЦКОМ ЯЗЫКЕ И ИХ СООТВЕТСТВУЮЩИЕ ВЫРАЖЕНИЯ

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Abstract. The article attempts to describe the gestures used by the representatives of Turkish culture and to classify them by comparing them with Russian gestures. While analyzing gestures, the principle of lacunarity, the absence of a phenomenon in a comparable language, was taken into account. The material of the study was the observation of the process of communication of representatives of various cultures with native speakers of the Turkish language, an analysis of literature, from which one could draw descriptions of certain gestures, materials of modern media. The research methodology is based on a comparative analysis of two languages in an asynchronous context. The study of gestures led to the following results: 1) the vast majority of gestures are lacunas (which have no analogs in another culture) for a representative of Russian culture; 2) gestures close in execution have distinctive features that do not allow them to be equated to Russian gestures in full. The possible coincidence of gestures in the aspect of execution, an increase in the number of borrowed gestures from Western cultures, once again proves that it is a nonverbal culture that is a 'living substance', influenced by cultural and socio-political changes in society. Nevertheless, in spite of this, today it is possible to establish and describe purely Turkish gestures, which are an integral part of communication with representatives of Turkish culture.

Аннотация. В статье предпринята попытка описать жесты, используемые представителями турецкой культуры, и классифицировать их по сравнению с русскими жестами. При анализе жестов учитывался принцип лакунарности — отсутствие явления на сопоставляемом языке. Материалом исследования стали наблюдения за процессом общения представителей различных культур с носителями турецкого языка, анализ литературы, из которой можно было составить описания определенных жестов, материалы современных СМИ. Методология исследования основана на сравнительном анализе двух языков в синхронном контексте. Изучение жестов привело к следующим результатам: 1) подавляющее большинство жестов — это лакуны (не имеющие аналогов в другой культуре) для представителя русской культуры; 2) жесты, близкие по исполнению, имеют отличительные черты, которые не позволяют их приравнять к русским жестам в полном объеме. Возможное совпадение жестов, увеличение количества заимствованных жестов из западных культур еще раз доказывает, что это невербальная культура, которая является «живым веществом» и подвержена влиянию культурных и социально-политических изменений в обществе. Тем не менее, несмотря на это, сегодня можно установить и описать чисто турецкие жесты, которые являются неотъемлемой частью общения с представителями турецкой культуры.

Keywords: non-verbal communication, lacuna, gesture, paralinguistics, Turkish.

Ключевые слова: невербальное общение, лакуна, жест, паралингвистика, турецкий язык.

Various forms of linguistic communication are verbal means of communication. First of all, they include human speech, through which people exchange the bulk of vital information. Speech performs a partial function of a single communicative act and has a number of the following features:

- it is a part of the communicative culture, however, as well as a part of the culture in general;
- it contributes to the process of formation of the social role of the communicant.

The expression non-verbal communication means communication carried out by non-verbal means (gestures, facial expressions, etc.)

Non-verbal communication, along with sound speech, is undoubtedly an integral part of the means of communication and interaction. It serves as a source of important information about the speaker, his attitude to interlocutors, to the subject of dialogue (monologue), as well as to himself.

According to D. Mac Neil, verbal speech is accompanied by gestures in the vast majority of cultures [1, p. 423]. The undeniable evidence that the verbal and non-verbal components of speech are almost impossible to separate into two separate categories is that individual gestures have linguistic meaning and with some types of aphasia, along with loss of speech, gestures with relevant linguistic functions are also lost.

In modern linguistics, issues of non-verbal behavior remain in the shadow of the problems of general linguistics. The relevance of the study is dictated by the need to identify the peculiarities and specifics of non-verbal behavior of speakers of Turkish and Russian languages, as a factor in successful intercultural communication and the establishment of methods and means of non-verbal communication in order to form the skills of non-verbal communicative behavior.

A. A. Reformatorsky also wrote that without solving questions about how nonverbal human communicative activity occurs and what is its relationship with verbal activity, “it is impossible to model communicative systems and the thought process itself” [2, p. 208]. E. G. Kreidlin believed that “non-verbal communication is one of the most important areas for the functioning of signs and symbolic information and occupies a significant place in the life of a person and society” [3, p. 6]. To study it, he introduced the term “nonverbal semiotics” [3, p. 7]. A. Kendon, who adhered to the gestural theory of the origin of the language, wrote that language and gestures perform different but complementary roles [4, p. 61]. Gestures not only enrich the semantics of verbal communication but also serve as a source of information about the speaker. Through gestures, we obtain information such as a description of the speaker’s social status and cultural affiliation. Many scholars believe that the less educated a person is, the more inclined he is to use gestures and poorly controlled facial expressions. Gestures, along with other paralinguistic elements, are spontaneous in nature, while elements of unconsciousness and cultural conditioning play an important role in their use. Indeed, facial expressions, gestures as elements of non-verbal personality behavior are one of the primary visual, sign systems, assimilated in ontogenesis [5, p. 61]. Falsifying facial expressions and gestures is incredibly difficult. This is especially noticeable in moments of emotional outburst, when the individual ceases to control himself, not only verbally, but also at a non-verbal level. Although many scientists are of the opinion that control over non-verbal behavior can be achieved in the process of socialization [6, p. 52].

The genesis and significance of many gestures has no scientific explanation: in science there are not enough convincing versions of why the same concept in different nations portrays different phenomena. Differences in gestures are also traced at the gender level: “in addition to obvious

differences in the form of realization of the same non-verbal signs, some male and female non-verbal forms of expression of the same meaning within the given sign language are also opposed” [4, p. 61].

It is quite obvious that in multi-directional teaching of a foreign language an important place should be given to the problems of teaching non-verbal communication, appropriate speech behavior, social communication with native speakers of the language being studied and the associated culture [7]. Awareness of the nuances of the national specificity of the language being studied helps to avoid misinterpretation of information.

In this article, gestures are considered as one of the types of kinetic paralinguistic means — visually perceived body movements of another person, performing expressive-regulatory function in the communicative process.

Turkish communication culture is undoubtedly highly kinesical. The vast majority of gestures has no analogues in Russian culture — Turkish gestures are lacunas. According to the theory of lacunarity, they can be classified into groups: absolute, relative (partial) lacunas, identical gestures.

Absolute lacunas — gestures that have no analogues in another culture:

Maşallah! — “Well done! (recognition of excellent work), How great! (praise), How not to jinx it! (protection from the evil eye)” [Parallel gesture (PG): tapping the knuckles on the upper teeth]; Allah korusun! — “May Allah save! (protection from the evil eye)” [PG: simultaneously with smacking, a slight pull-off of the earlobe, after which double knock on the tree is possible]; Daha neler, neler! — “What more!” (expression of slight indignation) Hey yavrum hey! — used in a situation where the interlocutor simplifies the circumstances, does not attach due importance to them. Anlat anlat heyecanlı oluyor! — “Tell, tell, already goosebumps!” (pronounced irony) [PG (all 3): with a palm open, but with fingers firmly pressed to each other, move in a spiral upward]; Pşiiik — a sound that implies “look into my eyes, what am I, a fool, to believe everything that you are whipping me here” [PG: pulling down the lower eyelid with the index finger]; A ha / Nah / işhte, şuraya yazıyorum! — “You’ll see that everything will be as I said (predicted) (ext.: “Here, I’m writing right here!”)” [PG: raising the index finger (sometimes a little bit smudged) up and drawing an invisible line down on any surface or even in the air]; Benim alnimda enayi mi yazıyor? “Do I have an idiot written on my forehead?” [PG: holding the index finger on the forehead as if to confirm that there is no inscription on the forehead]; Odümü kopardin. — “Frightened to death!” (In case of severe fright) [PG: abrupt tipping of the head and poking the thumb on the inside of the front upper teeth]; Allah bereket versin. — “May Allah send profit” (wishing success in financial matters) [PG: framing the chin with bills received, for example, from the buyer]; Biktim! — “Fed up with!” [RV: taking the clothes with the tips of the thumb and forefinger of both hands closer to the collar, shaking it (once), as if airing.]; Allah seni cezaini versin! / Allah seni bildigi gibi yapsin! — May Allah punish you! [PG: sharp palm ejection edge up, towards the interlocutor]; Eyvallah! — Thank you! (but also used when greeting / parting) [PG: a slight bow of the head with the right hand on the heart / chest]; Bir de kulagimin arkasi kaldi — do not hang noodles on my ears (rude answer) [PG: bending the ear]; Boş ver! — Do not pay attention! [PG: swing open palm up]; Hayirdir birader! — What's the matter, brother?! [PG: breeding hands with arms extended upside down and a slight shake of the head]; Şükürler olsun! — Thank God! [PG: raising to the sky open hands with arms bent at the elbows (as if in prayer)]; Ne haber? / Nasilsin? / Ne yapıyon? / Şş, alo! / Şş, hop! — What's new? / How are you? / What are you doing? / Hey! [PG: winking and sharp easy turns of the head to the right and left]; Çay! — Tea! (tea is ordered with this gesture) [PG: imitation of stirring sugar with a tea spoon in a glass]; Yuh yani! // Yuh sana / ona! — “Yes, it cannot be!”, “I can’t believe you’ve done it!” (With very strong surprise — a positive or negative reaction to the actions or words of the interlocutor) [PG: sharp movement of an open palm with a rib towards a person who

disappointed / surprised the speaker]; Beş parmak yersin / geliyor — “Get it from me!” (can be used to intimidate, prevent an out-of-control child) [PG: shaking with an open palm]; Mmmmm! % used to demonstrate admiration for the taste of any food, drink. Accompanied by “Mis gibi” expressions! “Excellent!”, Çok lezzetli! “Incredibly tasty!” [PG: swaying of a raised hand with fingers gathered in a bundle].

There is a number of gestures that are not accompanied by phrases: ear wrapping — do not hang noodles on your ears; repeated clicking — disapproval; a single clatter accompanied by a slight raising of the head and eyebrows — denial; a fist thrown forward is a gross insult; raised up in the form of the letter V index and middle fingers (with closed fingers — towards the speaker) is a gross insult.

Relative lacunas: overlapping partially — either in the aspect of expression, or in the aspect of content.

Coincidental Aspects of the Expression: Iddiaya var misin? “Do you bet?” [PG: an extended little finger with a clenched fist] (in Russian, this gesture means “Let's put up”); O tamamen duyusal! — “A delicate matter!” (implies a bribe) [PG: rubbing a small pillow of the thumb on the pads of the index and middle fingers] (in Russian, this gesture is used in tear-outs related to money); Tamam! — “OK! Agreed!” [PG: a wink with a tilt of the head] (in Russian — “well, we understood each other”); Bana ne?! — “I don't care!” [PG: shoulder raising] (in Russian — “I do not know”, “I have no idea!”); the thumb and index finger bent into a circle with other fingers exposed (in English, the gesture for indicating consent is OK, in Russian — approval — in Turkish — a gross insult with sexual overtones); the thumb stuck in a fist between the index and middle fingers is a gross insult with sexual overtones (in Russian — a cookie (fig) mockery, refusal); running a palm up the throat is a threat to cut the throat (in Russian — “I have enough” / “I'm fed up with it”); Clicking on the neck — a signal of hunger (in Russian — a hint of alcohol consumption).

Content Matching: Gel! — “Come here!” [PG: grabbing the fingers of the palm of the air extended downward]; Git! — “Go away!” [PG: repulsion of the air with the fingers of the palm extended downward]; bringing the extended thumb to the mouth with the straightened little finger and the rest of the fingers bent — an offer to drink (in Russian — a jabber on the lower jaw or neck).

Identical gestures completely coincide both in the semantic load, the message, and in the accompanying gesture: Çak! — “High five!” [PG: a raised open palm, which the interlocutor strikes in response in sign of approval] (however, it must be emphasized that he is not used as a greeting, as in Russian); Burama kadar geldi — “I'm sick of it all! Crosses the throat” [PG: applying fingertips/palm edge to the throat]; Hesap! — “The bill, please!” [PG: imitation of a pen in the air or on paper]; Sakin! — Calm down! [PG: lowering the open palm parallel to the ground]; “Time-out!” [PG: palms image of the letter T at chest level]; applying the index finger to the mouth — a gesture that calls for silence; raised thumb (like) — approval.

In the course of a comparative analysis of the two communicative cultures, it was revealed that Turkish speech behavior, with the exception of several elements, represents absolute or relative lacunas for the representative of Russian speech culture. Particular attention should be paid to the fact that even gestures that coincide in expression in both cultures have different meanings in Russian and Turkish.

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