



Verbal and Non-Verbal Means of Conveying a Topic in English Speech Structure

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Abstract

Scientists are interested in information transmission techniques for a long time. It is common knowledge that the structure of an English speech act incorporates both verbal and nonverbal ways to communicate a topic. The gestures in the system of languages with various structures are the focus of this article. To gain an understanding of the national specifics of nonverbal communication, one can refer to the historical and cultural tradition of describing this kind of communication in previous domestic scientific literature. The study of the English tradition's classical rhetoric textbooks demonstrates that pronunciation has always been prioritized over "action" or "voice." A variety of signals, including bodily gestures, colors, signs, symbols, signal diagrams, etc., are used in nonverbal communication to convey information, attitudes, and feelings. Semantic fixation, or turning a nonverbal signal into a symbol, is a necessary precondition for this kind of mediated transmission. It's critical to recognize that nonverbal cues can have unclear semantics depending on the culture. When verbal communication is completely absent, gestures can occasionally more accurately and successfully express a wide range of human emotions than spoken words. Because of their traditional and religious beliefs, English culture representatives take great care to follow social norms when communicating. The aim of this article is to recognize gestures that are common to both English and other cultures. The writers' long-term observations served as the study's source material.

Keywords: English Speech; English Language; Communication.

1. Introduction

As you are aware, etiquette is a set of behavior guidelines for a social or professional setting that are assessed in accordance with a standard that was accepted at a particular historical point. Scientists have often questioned and continue to question what constitutes appropriate gestures in different contexts of etiquette. The second form of communication is nonverbal, and numerous researchers, both domestic and international, have studied nonverbal behavior (Morozov, 2011). Therefore, this concept can be defined as a system of non-linguistic (non-verbal) forms and means of transmitting information, as the term "non-verbal communication" itself indicates. It's fascinating to see how the English philological tradition developed concepts related to nonverbal communication. It turns out that in the 18th and early 19th centuries, they served as the foundation for the idea formation surrounding the language's origins and the philosophy behind language itself. Thus, the English literature professor painted a picture of the origin of the "gift of speech" in his "Speech delivered on the opening day of the Lyceum on October 19, 1811 "On the advantages of the English word"" as follows: initially, a person was peculiar to "the language of action"; this is what the professor called "a common language, silent, but expressive and eloquent, the language in which even now Kamchadal and English, the Englishman and the Indian equally understand each other." Grishina (2017) used expressive examples that demonstrate his understanding of what is now known as body language or sign language.

An infant is seen smiling and extending his arms toward a bright flower. Don't you think that this innocent angel is pleading with you, saying, "Give me this fun"? The old man, covered in rags and blind and weak, bows humbly when he hears the sound of your feet. Should he explain that he is waiting for alms from your kind heart? Does the hero who leaps into the battle and raises his sword at the sound of danger not say, "I am your protection" to you? This is the language

of nature itself, expressed in action! Frequently, a single hand gesture, expression, or glance conveys far more information than the most elegant words. According to Apresyan et al. (2006), "This language is quite capable of high, great, and simple-hearted feelings." This was the logical reasoning of the linguists and wordsmiths of the early 19th century. We believe that this reasoning aligns with the order in which the communication act is implemented, as gestures come before words. This is supported not only by the observation of gestural-verbal communication but also by the experience of numerous artists.

2. Literature Review

Travelers and other observers of humankind have noticed since antiquity that people who do not speak the same language can still communicate somewhat by using their hands to create symbolic representations. According to Xenophon, Greek expedition corps members used signs they had observed in deaf-mutes to communicate with locals abroad. For the Greeks and, more so, the Romans, effective gesturing was a crucial component of persuasive speech. Quintillianus, in particular, made the art of gesticulation a significant component of rhetorical instruction. He used hand gestures from speeches given about 200 years prior to his death in his textbook to highlight the advantages and disadvantages of various gesture types. Quintillianus also discussed and described gesticulation and its sequential relationship to speech with an almost "microanalytic" level of precision, without the benefit of stop-watches or time-coded video recordings.

He understood clearly, for instance, where the "stroke" of a gesture should fall within what we now refer to as a "tone group" (Crystal & Quirk, 1969) or where a gesture would have to begin in order for it to properly terminate with the sentence (Kendon, 1980). It's interesting to note, though, that Quintillianus only recognized non-iconic gestures—abstract motions that accentuate speech and highlight its pragmatic structure—as good style. Iconic gestures, which were regarded as "rural" and poor style, serve to illustrate the speaker's points and convey the speech's content. The *Institutio Oratoria* demonstrates how the urban elite was to show off its sophistication by telling the truth only through language. Furthermore, false impressions of reality, such as those produced by pictorial gestures, shouldn't taint language. The Romans thought that these illusions belonged in the arts and on stage, not on the podium of the orator. Quintillianus, therefore, effectively counseled the speaker to refrain from using his body to support his words with embodied images (Graf, 1991; Streeck, 1993).

3. Methodology

The following scientific research techniques were applied in this study: Theoretical method (applied to examine gesture definitions, categorization, and methods of studying gestures); linguistic observation, which tracks how English language learners employ gestures in a classroom setting; descriptive approach (used to characterize the gestures that English language learners employ when speaking); Comparative analysis (used to find commonalities and differences between the gestures of English representatives and English cultures).

4. Results

Since nature "has always been the leader of man and man its imitator," nonverbal communication was regarded as the language of nature itself. Man "had to simply imitate the voice of nature with sounds and so verbal language was composed." The language used in action was linked to the spoken word, and the initial sounds of the voice were accompanied by body language. Thus, according to Labunskaya (1988), verbal language came after body movement language, or "language of action." Naturally, since "the formation of this ability is the first difference and dignity of a person," a discussion of "the gift of the word as a means of all human knowledge and actions" follows. From these observations, it is important to highlight the extremely impressive conclusion of a 19th-century scientist that "Kamchadal and English, Englishman equally understand each other" in this body language. This is precisely what has been undeniably demonstrated today: in addition to the vast majority of mutually understandable nonverbal cues, there are a great deal of gestures, signs, etc. that have opposite or different meanings for various groups of people.

Nonetheless, the singularity of many of the original verdicts of the English philology classics, which are strewn across our antiquated rhetoric and literature textbooks, will draw our attention. Primarily, this pertains to the interpretation of the Latin term *pronuntiatio*, which, when rendered into English as "pronunciation," denotes the examination of both the vocal tone and the bodily motions. Since the voice is the body's sounding organ, the requirements for voice in classical

rhetoric have always been combined with the requirements for body movement. This fact, which is very significant for the modern teaching of good speech, is supported by the practice of pronunciation. This is already demonstrated in the English tradition by the translation of a pronunciation article from the first English "Rhetoric" (1620). Since we are aware of the Latin source of this rhetoric, in order to strengthen our argument, we provide both the Latin source and the English translation created by an unidentified teacher:

What is the pronunciation?

- It stems from the control of voice and body, as well as the dignity of things and words.

What is vowel speaking?

Further, we only list pages because Glasomeric is the word of voice and body, a measured and courteous dispensation, from parts and from the dignity of words and deeds. This means that proper pronunciation suggests a voice and body that are in harmony. The concept of voice and body being one will frequently recur in later rhetoric, and occasionally it will be stated in language that is nearly modern: "pronunciation is a certain dimension of the body and voice, and the acquired things and verbs seek it." The requirements for the "pronunciation of the voice and the movement of the body" of the Old Believer Andrei Denisov, who "enlivened a lot in the pronunciation of words pleasant to the hearer... in the action of movement," are extremely fascinating. Andrei Denisov was dubbed the "Chrysostom father." How, exactly? According to the "reason of speaking," which is to say, based on the meaning of the speech, he "skillfully changed his face and eyes": in conversations that were friendly, he appeared friendly and caring, in those that were scary, in those that were sad, in those that were touching, etc. The hand also acts decently with it; if it remembers the sky or anything else from above, then skillfully raise your right hand to the mountain; if it remembers land or something beneath your feet, lower it down to the bottom. This is another statement made regarding the gestural movements of the hands. Gorelov (2009). Amvrosy Serebryanikov, the great scientist's follower who wrote the "Concise Guide to the English Oratorio" thirty years after Gorelov (2009), must be consulted for pronunciation guidance. If Arsentyeva et al. (2022) offer minimal guidance on the necessity for the speaker to possess "corporeity and posture," Ambrose Serebryanikov goes into great detail after dispensing a wealth of advice regarding the "voice" to explain the "facial appearance," which includes "turning the eyes" and hand gestures. This description is so accurate in its simplicity that we can't help but quote it in full:

Gabdreeva (2018) states at the beginning of the section "On the rules of pronunciation" that it can occasionally be difficult "to determine these subtle changes in the face,... these inconspicuous inclinations of the voice," which can result in "the same thought having a different meaning." The "look of the orator," who is not yet in the pulpit, but whose "look anticipates the kind of his word and sets the hearts of his listeners," is where the analysis starts. With great expressiveness, the following is said about the face: "The face is a reflection of the soul for the one who feels, and feels deeply. One glance or a lowered eyebrow can often convey more meaning than all the words a speaker says, so he should view it as a crucial aspect of his craft to be able to align his face with his speech. In particular, the eye, the organ of the soul, is just as powerful and expressive as the tongue and needs to follow all of his movements in order to convey to the audience the emotions on his mind. The most exquisite movement speech dies the moment its face does not come back to life. The statement, "Happy is the one to whom nature has bestowed a flexible, clear, flowing, and sonorous voice," only then makes the shift to the voice (Kostomarov et al., 2008).

As you can see, the classical English tradition has a rich historical background and is capable of providing numerous remarkable insights into contemporary issues surrounding nonverbal communication. They essentially consist, in our opinion, of emphasizing the key clauses that our forebears considered and discussed in plain, concise language. A few tenets of the antiquated theory of "non-verbal communication" prompt us to consider modern approaches to teaching accurate pronunciation as well as communication techniques. Teaching English and international students how to speak clearly and expressively always involves not just teaching sound pronunciation but also teaching body language. The unquestionable thesis that "a person speaks with the whole body" is not without merit. This leads to a crucial methodological point: teaching "body movements," or "the language of action," as they used to call it, at the same time as teaching accurate, efficient, expressive pronunciation is essential. It should be noted that the Stanislavsky system has long been used to teach "action," and English methodologists can undoubtedly benefit from its work (Kreidlin, 2005).

Therefore, it is clear that the English philological tradition has a strong influence on the current theory of "nonverbal communication." We conducted a linguistic observation of the communicative students' behavior,

representing representatives of English culture at 300 Kazakh universities. Of the respondents, 80% were male and 20% were female, with the age group of 18 to 23 years old. This allowed us to obtain current information on the subject of gestures perception by English students. The outcome was the discovery of a heterogeneous plastic gesture associated with English speech etiquette (Vereshchagin & Kostomarov, 1990). Given that it was conducted sporadically for over six years, linguistic observation in an educational setting can be referred to as long-term. The systematized results that were obtained for the given parameters are listed below:

1. Universal gestures in English.
2. Similar gestures with distinct meanings in English etiquette, date
3. Specific gestures in English speech etiquette.

Universal gestures in English speech etiquette:

1. Handshake. In English speech, it is the most typical gesture for a formal greeting made by men.
2. Stretched arm up with an open palm. With a hand extended and palm open, say hello. Representatives of both cultures use the same gesture. used most often when extending a distant greeting.
3. Pointing gesture. Most frequently used as an informational accompanist in casual speech situations:
"You know, I just remembered something important";
"It is very important";
"Indication of the subject";
"Let me tell you something."

Common motions in English speech etiquette that have distinct meanings:

1. Gesture "Beckon with the index finger." In English culture, one uses this gesture to address someone directly. This gesture is also used in English culture, but it has a different meaning because it shows extreme disdain for an individual.
2. Gesture "Palm on the forehead." This gesture is used by representatives of English culture to indicate that a person has forgotten any information they intended to convey. However, this gesture indicates that the other person is speaking "nonsense" in English culture.
3. Palms folded at chest level, as for prayer. It is customary in English culture for male and female representatives to greet each other with this gesture. They are used in English culture to express gratitude and to express "apology."

Particular motions in polite English speech:

1. Touch cheek to cheek or nose to nose or kiss on the cheek. It is a very popular greeting among English-speaking men, and it is seen as a sign of deference, manners, and importance!
2. Hold your finger horizontally in your mouth and bite it. Frequently employed by women. When someone acts as though they are biting their hand, it may seem funny to someone from a different culture. The gesture conveys that the person is upset, according to its semantics.
3. Biting the tip of the tongue with the teeth.
4. Touching all fingertips together while extending the hand. This gesture is an instruction to wait patiently. This is a common gesture used by English students to indicate that they are preoccupied.
5. Snap your fingers. Representatives of the English culture use this gesture to interrupt or stop the other person and voice their opinions. From the perspective of a representative of English culture, it is a little impolite.

5. Discussion

We have distinguished three categories of gestures—specific, universal, and universal—each with the same form but distinct semantics—after studying the components of good manners and nonverbal communication using gestures as an example. Based on the findings of English students' observations during the intercultural communication process, it is

important to recognize the differences that exist and the value of learning about them in order to prevent miscommunication, disrespect, and confrontations between representatives of various cultures. These differences are caused by variations in gestures and etiquette forms. The study's findings provide important information for intercultural communication. Because of their practical importance, "non-verbal ways of transmitting information cannot be excluded from teaching," according to Annushkin (2016), one of the founders of English linguistic and regional studies.

6. Conclusion

Following a thorough analysis and summary of the findings from the linguistic observation process, we can conclude that non-verbal communication is based solely on cultural differences rather than right or wrong signals. Discord between representatives of various cultures will result from a lack of cultural understanding because, in the process of communication between English teachers and students, most gestures play a significant role and are useful for better understanding due to the presence of a language barrier and insufficient level of proficiency in the language of the interlocutors (Annushkin, 2002).

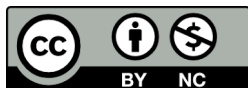
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