

INFLUENCE OF EXTRALINGUISTIC FACTORS ON CHILDREN'S SPEECH ACTIVITY

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Abstract: Parameters of social context in language both reflect and influence changes, both globally and locally. Extralinguistic factors contribute to changes that impact either the entirety or significant aspects of the language system. Decision-making regarding creating text for a previously unwritten language involves legal and material support for the language to function in specific domains, leading to the emergence of new forms and functional styles.

Key words: extralinguistic, functional, global, child language, social parameter.

ВЛИЯНИЕ ЭКСТРАЛИНГВИСТИЧЕСКИХ ФАКТОРОВ НА РЕЧЕВУЮ АКТИВНОСТЬ ДЕТЕЙ

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Аннотация: Параметры социального контекста в языке одновременно отражают и влияют на изменения, как глобальные, так и локальные. Экстралингвистические факторы способствуют изменениям, которые влияют либо на всю систему языка, либо на его существенные аспекты. Принятие решения о создании текста на ранее неписьменном языке предполагает юридическое и материальное обеспечение функционирования языка в конкретных областях, что приводит к появлению новых форм и функциональных стилей.

Ключевые слова: экстралингвистический, функциональный, глобальный, детская речь, социальный параметр.

EKSTRALINGVISTIK OMILLARNING BOLALARNING NUTQ FAOLIYATIGA TA'SIRI

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Annotatsiya: Tildagi ijtimoiy voqelikning parametrlari ham global, ham xususiy xarakterdagi o'zgarishlarni aks ettiradi. Ekstralingvistik omillarning global harakati til quyi tizimining to'liq yoki muhim qismiga ta'sir qiladigan o'zgarishlarga olib keladi. Ilgari yozilmagan til uchun yozuv yaratish to'g'risida qaror qabul qilish, tilning muayyan sohalarida ishlashini qonuniy va moddiy qo'llab-quvvatlash kabi voqealar ushbu til mavjudligi yangi shakllarning, yangi funksional uslublarning paydo bo'lishiga olib keladi.

Kalit so'zlar: eksralingvistik, funksional, global, bolalar nutqi, ijtimoiy parameter.

Introduction. It is known that the anthropocentric approach in linguistics in recent years as a result of increasing attention to the human factor, interest is growing from language to speech, to the speech process. Therefore, live communication, which is the research source of linguistics, is focused on research. The overall complexity in the conversation process involves various factors such as the situation, familiarity or unfamiliarity of the interlocutors, diverse behaviors, and contextual factors, all of which collectively define the purpose of the conversation. Changes in word usage (such as dictionary completion, semantic structure development, altering word valency, among others) highlight more specific extralinguistic factors. Studying the relationships between extralinguistic factors and language elements is the task of sociolinguistic correlational analysis. The entirety of conditions surrounding interlocutors in a speech situation involves factors such as proximity or distance, various behaviors, and extralinguistic elements. Creating a situation known to both the speaker and the listener in advance facilitates linguistic fluency.

Materials and Methods

In such cases, it is possible both to use and not to use additional nonverbal means in the situation. If verbal expression leads to ambiguity in the conversation, providing clarity through nonverbal expression is possible. For example, if the

speaker simply says "Look" without any movement, the listener may not understand anything, not knowing which direction or whom or what to look at, or even whether the speaker is referring to themselves. However, if the speaker accompanies the sentence with a gesture or a glance, the listener understands the unsaid sentence and accepts the utterance with a structure containing situational ellipsis, usually resulting in "communication + subjectivity" or "communication + emotionality". Through this gesture, expressions like "Look towards the door", "Look at this person", "Look at this building", "Look towards the approaching dog", "Look at the bird flying in the sky", "Check what fell out of your bag, look at your feet", etc., are expressed. In this case, the speaker wants to direct the listener's attention to a specific object or subject, and the content is clarified when the object of attention is pointed out. Or if the speaker gestures outwardly and says "It started," the listener understands from the situation that something is happening outside, such as "It started snowing," "It started raining," or "It started bustling." In such cases, the unexpressed segment is considered a specific event or incident, which emerges in connection with the complete situation.

In addition, it should be emphasized that the segment that can be understood from the situation, indicated, filled, cut off, or suddenly redundant (the segment being inactive in speech to the extent that it is not filled) is closely related to the situation. Such segments are not understood outside the situation. In cases where the main factor identifying the sentence is considered to be the situation, indication becomes a crucial factor. The role of the situation and indication is so significant that the situation creates the possibility for indication as a means of conveying the event filling the situation, enriching the thought, and expressing a certain subject or event to the speaker, while limiting the speaker's ability to express a specific subject or event, as emphasized by A. Nurmonov who emphasizes only showing the complete and true meaning of each situation complex speech fragment [3; p.3]. Furthermore, it should be noted that one of the reasons for the prevalence of multiple interpretations of extralinguistic factors in lively speech is the ability to convey concise thoughts in response to the situation, various impressions, and

gestures, thereby compensating for the unexpressed segment. Generally, in lively speech, the tendency to express everything necessary for thought expression is strong. One characteristic feature of lively speech is the presence of interlocutors. It is necessary for each thought of the speaker to be owned by the listener and his attitude towards his own thoughts to be noted in the listener's reply, as this is lively speech. Usually, lively speech evolves based on the interlocutors' mutual understanding, impressions, situation, jest, and speech condition, and structurally and semantically correlates with each other.

Due to the fact that language is often intertwined with socio-psychological (social-psychic) aspects, the emerging field of sociolinguistics, which studies language as a social phenomenon, differs from social linguistics in that it focuses specifically on the conditions of linguistic units living in speech, which is a new field of linguistics called sociolinguistics.

In the coming years, due to the strengthening of interlingual and intercultural relations, attention is being paid to the study of language and social psychologists are focusing on the culture of communication, the signs, customs, and norms used therein. The essence of sociolinguistics lies in studying the communication of society members without their mutual communication and the influence of one on another (information dissemination and information acquisition) cannot be imagined. It is possible to highlight and emphasize a number of aspects such as composition, purpose, and means in a conversation.

The term "conversation" is classified as verbal, through speech, and nonverbal, without words, through nonverbal means (gestures, various signs, symbols, signs, symbols) according to the information provided and its influence on each other as verbal or nonverbal communication.

T.A. Deik highlights paralinguistic activity in expressing ideas and emphasizes it by pointing out various expressions, facial expressions, body movements, and participants' physical movements [10; p.34]. In fact, non-verbal, non-verbal communication (nonverbal communication) is the most ancient form of human communication, and when referring to nonverbal means, gestures (body,

hand movements), expressions (facial expressions), contact (handshaking, hugging, kissing, and others) the state of the body, the distance between people is understood. According to the opinions of scholars, during interpersonal conversations, individuals express only 7% of the idea they want to convey through words, while 38% through tone of voice and 55% through nonverbal cues. Therefore, this type of conversation—verbal communication in the coming years—remains one of the main objects of study in linguistics, providing various means to ensure its emergence.

In Uzbek, as in all languages in the world, thought is expressed not only through linguistic means but also through extralinguistic or paralinguistic tools and nonverbal cues. The quantity of extralinguistic tools varies in each language, and these tools can have both positive (e.g., showing respect) and negative (e.g., swearing) expressions. Nonverbal cues also indicate the worldview, cultural level, and intellectual abilities of both the speaker and the listener. If what the speaker is talking about through verbal cues is always understood, the listener cannot always grasp it when expressed through gestures or facial expressions.

Verbal cues, like nonverbal ones, are also imbued with national peculiarities when used. Similarly, such gestures may have a national character and contribute to the acquisition of national traits. These tools can also be used to test the wisdom of the elders or the intelligence of the listener. Issues of verbal communication began to be studied in relation to nonverbal cues. At the same time, within the framework of communication theory, various disciplines such as sociolinguistics, pragmalinguistics, paralinguistics, text linguistics, and psycholinguistics are developing in specific content. Interest in paralinguistic issues has been growing day by day. It has been recognized that nonverbal cues are an integral part of linguistics, distinct from language at the surface level but serving as symbolic and emotive expressions in a manner consistent with linguistic units.

In nonverbal communication, communicants may exhibit "unique to themselves" characteristics, initially distinguishing this type of conversation, which has been recognized as the sole means of communication for humanity, from

verbal communication, and fully acquiring the "communication + subjectivity" content within it. If individuals wish to conceal their intentions or thoughts, they can manipulate their words, but they cannot easily change their nonverbal behaviors. Alternatively, in some instances during the conversation process, verbal cues may not be sufficient for communicants, and nonverbal cues come to their aid. The combination of real circumstances, time, and objectivity expressed by nonverbal cues forms the basis of communication. Since nonverbal communication is expressed through the body parts of individuals, it can be referred to as gestures. Specific nonverbal cues that convey a certain meaning in a specific speech situation are depicted using certain linguistic units in the narrative process.

Result and Analysis

We pay attention to the use of nonverbal cues in children's literature works, where the process of verbal communication is observed and depicted with the etiquette movements of speech and conveyed. In children's speech, a certain piece of information is usually expressed briefly and vividly. Regardless of their age, children use various nonverbal cues to enhance the effectiveness of their expression, adapted to the situation at hand.

Nonverbal cues used in children's speech differ from those used in ordinary speech [1; p.111]. They reflect the gender, social status, and especially the age of the communicants (children). The differentiation of nonverbal cues based on age is unique to each culture and is also influenced by cultural norms and customs. Specifically, gestures such as pointing with the tongue, nose pointing, finger sucking, and finger biting are signals related to children, and they have various meanings in different cultures. For example, in Russia, tongue pointing is considered a gesture of mockery, while in Tibet, this movement is a gesture of greeting performed by both children and adults alike, and in Hungary, finger biting is considered a way to reduce tension in older individuals. As seen, nonverbal cues manifest uniquely in each culture and convey specific meanings and content.

The aforementioned nonverbal movements are prevalent in Uzbek conversational culture in children's speech and are used in jesting and mocking. In

many cases, these behaviors are observed in peer-to-peer conversations and when older individuals mimic children:

- "My grandfather Ahmadqul used to tease me. He would stick out one cheek and mimic me, and I would also stick out my tongue..." (Kh. Tuhtaboev, Jannati odamlar, p. 39).

- "Now he was poking fun at me, sticking out his tongue from behind the door, and I turned back and stopped in the middle of the street, not knowing which way to go." (Kh. Tuhtaboev, Jannati odamlar, p. 148).

When analyzing nonverbal cues from a sociolinguistic perspective, the age of the communicants demands special attention. It is evident that the age characteristics of communicants contribute to the differentiation between linguistic and non-linguistic units in their verbal activities.

Although research specifically on the age-specific characteristics of nonverbal cues in linguistics has not been conducted, it has been mentioned in the scientific work of Sh. Iskandarov. Due to the fact that nonverbal communication is expressed through the body parts of individuals, they can be referred to as gestures. Through nonverbal cues such as gestures, objective events and actions in real life are reflected, and these conditionally-based indicators serve as a communication tool in clear speech situations. Indeed, if specific meanings are conveyed through nonverbal cues in a clear speech situation, they are integrated into the narrative process by occupying their place in linguistic units.

Certain nonverbal behaviors are specific to young people. Actions such as shivering, lip trembling, finger sucking, shivering in cold weather, shaking one's legs, biting one's nails, or grinding one's teeth are more characteristic of young communicants' speech. These nonverbal cues can convey various meanings such as unawareness (shivering), insecurity (lip trembling), nervousness (grinding one's teeth), surprise, admiration, or affection (hugging) to understand a variety of meanings and content. Additionally, these nonverbal cues are sometimes used by older communicants as well. In this case, the mentioned expressions and signs can have a different meaning in general expressions. In various situations, a single

gesture can convey diverse meanings and content, thus acquiring complexity in description and classification:

- "I shivered, standing in the cold, and without even noticing the secretary's giggling, I went straight to Otajon Azizovich's office." (Kh. Tuhtaboev, Sariq devni minib, p. 9).

- "Without moving from my place in the cold, I said, 'Grandfather, the kids won't go out into the cold.'" (Kh. Tuhtaboev, Jannati odamlar, p. 45).

In the following examples, the nonverbal cue related to foot movement serves as a dual linguistic unit that observes and conveys speech in the communication process as a reassuring mental state, especially for young communicants (Hoshimjon and Rahmonberdi), who move very quickly with foot movement. X. To'xtaboyev's works also use nonverbal cues related to foot tapping in the speech of older communicants, distinguishing between the meaning and content of their speech from that of young children. For instance, if a young child expresses themselves through foot tapping, it may signify impatience, while in older individuals, it could be interpreted as restlessness or a request for forgiveness:

- "My child, my dearest, – she started tapping her foot impatiently – forgive me, forgive me, my dear." (Kh. Tuhtaboev, Mungli ko'zlar, p. 57).

Children express their thoughts quickly and briefly in the conversation process without restraining their speech organs. Indeed, they do so in order to maximize efficiency. The movement of body parts is directly related to the individual's social status, age, gender, and nature. Typically, when gestures are made, eye, hand, and head movements are expressed. Several basic movements involving the head are observed: nodding, shaking one's head, and tilting one's head backward.

- "She took the opposite seat and tilted her head back." (Kh. Tuhtaboev, Mungli ko'zlar, p. 51).

When the nonverbal cue "tilting one's head backward" is used as a means of communication, its intended meaning is derived from the natural biological movement. Indeed, it is possible for someone to tilt their head backward, but in

this case, the child is upset by the movement of their mother, and they tilt their head backward in a pouting manner. The horizontal and vertical movements of the head are widely recognized in many cultures as extralinguistic cues that convey affirmation and negation. For instance, in Uzbek culture, the horizontal movement of the head signifies "no," while the vertical movement signifies "yes." These gestures serve as extralinguistic cues to express affirmation, as indicated by the phrase "bosh irg'amoq" for affirmation and "boshini chayqamoq" or "boshini saraksarak qildi" for negation. In Uzbek children's literature, these gestures are often used to convey negation:

- "No," said the child, shaking his head, "we will be agronomists ourselves..." (Kh. Tuhtaboev, *Sariq devni minib*, p. 31).

Another example of the use of head movements to convey negation:

- "Thank you for your hard work, Eshvoy!" said one of the workers, shaking his head. (Kh. Tuhtaboev, *Sariq devni minib*, p. 45).

The use of nonverbal cues is often closely related to the verbal context and the situation, and in such cases, the nonverbal cue helps to articulate speech more clearly and unequivocally from a content perspective. Additionally, it serves as the most effective method of modal expression:

- "My dear, it's always like this. If I come from behind, no one will notice I was there." (Kh. Tuhtaboev, *Jannati odamlar*, p. 50).

When nonverbal cues acquire national characteristics, they often convey secrecy, distinctiveness, symbolism, and psychological complexity:

- "No, no!" said Nigora, pouting and taking another breath. "Dear, don't torture yourself here every day, don't you get tired of it?" (Kh. Tuhtaboev, *Mungli ko'zlar*, p. 170).

Discussion. In Uzbek culture, there is a distinct etiquette observed in communication, where the younger person initiates the greeting by saying hello to the older person, and the older person engages in conversation with the younger person afterward. This custom serves as a norm of etiquette, reflecting the cultural values that have been passed down for centuries. Therefore, several thousand years

of national traditions have brought particular significance to nearly twenty speech etiquettes related to communication.

Entering into a conversation is a psychological process that involves mental, national, social, and regional characteristics. The conversation process is highly complex and diverse. This complexity arises from people directing their speech with specific movements and the psychological state of the communicants as they perform these actions. If psychologists are interested in the psychological state of communicants as they perform these actions, linguists are intrigued by the various linguistic tools used in lively and impactful speech expression, considering their national and cultural nuances.

In Uzbek culture, verbal communication is often accompanied by nonverbal cues (nonverbal speech), which are used parallel to language. "In Uzbekistan, all kinetic signs - gestures, body movements; facial changes, facial expressions, posture; various states in the voice; tone, pause, intonation, and others are involved in conveying ideas" (1). Expressing several meanings not only in words but also in nonverbal cues, such as greeting by placing the right hand on the left chest to express **respect** (1), **obedience** (2), **compliance** (3), **disapproval** (4), **disagreement** (5), and **sarcasm** (6), are evident.

In Uzbek social etiquette, expressing wishes, congratulating someone, offering condolences, greeting, and exchanging pleasantries are all tied to national-cultural expressions. From a formal and content aspect, Uzbek language remains stable, performing the function of speech etiquette and conveying their positive content, which is a general feature of national-cultural expressions.

Such positive expressions are most actively used in greeting rituals, and indeed, in Uzbek society, communication typically begins with greetings. Greeting customs are considered unique linguistic etiquettes of each nation, and this process is manifested through the interaction of verbal and nonverbal linguistic tools. In Uzbek culture, individuals meeting or encountering each other, regardless of whether they are acquainted or strangers, naturally express wishes for peace, safety, and well-being to one another and to their families. The linguistic paradigm

of these expressions includes phrases such as *"Assalomu alaykum va rahmatullohu va barakotuhu!"* // *"Assalomu alaykum!"* // *"Assalom!"* // *"Salom!"* Each of these phrases, with its unique meaning and purpose, does not merely evolve gradually from *"Salom"* to *"Assalomu alaykum."* Rather, it selects and utilizes the speech condition and purpose according to the conversation pattern (stereotype) from this paradigm. Therefore, a person who chooses the expression *"Assalomu alaykum va rahmatullohu va barakotuhu!"* naturally adapts this phrase with specific nonverbal cues to the corresponding age, gender, social status, and social context, thus effectively using it in line with specific nonverbal cues.

The utilization of linguistic units is not only associated with linguistic phenomena such as speech conditions and tools but also with the personal characteristics and spirituality of the speaker and listener. Moreover, it indicates the peculiarities of each nation, ethnicity, and even social group, including the traditions, customs, and ethnographic aspects specific to that group or category. In Uzbek culture, when greetings are exchanged, individuals typically extend their right hand towards the chest, bow their head slightly, and greet with a smile, approaching the other person respectfully. Nonverbal cues, in conjunction with linguistic units, add additional meaning to the speech, as psychologists recognize that through observation, acquaintance, and interpretation, it is possible to decipher their unique semanticization. When a nonverbal element is used alongside the linguistic unit, such as the greeting *"Assalomu alaykum!"* accompanied by a nonverbal gesture like placing both hands on the chest, both linguistic and ethno-linguistic characteristics are considered in speech etiquettes:

"I extended both my hands to my chest."

(Kh. Tuhtaboev, Sariq Devning O'limi. 5-b.)

In the story *"Ermon Buvaning Tilagi"* within the narrative *"Dunyoning Ishlari,"* children are depicted showing great respect to Ermon Buvan and his cow:

"Even our donkey feels sorry for missing Ermon Buvan, he placed both his hands on his chest and said: 'Assalomu alaykum, respected elder.' And Ermon Buvan replied, 'Va alaykum assalom, be blessed, children.'"

(O. Hoshimov, Dunyoning Ishlari. 66-b.)

As mentioned above, the verbal expression of greeting is associated with several paradigms, similarly, its manifestation with nonverbal factors is linked to various internal paradigms. For instance, extending the left hand to the chest, reaching out the right hand, and shaking hands; clasping both hands together and shaking them between the hands; placing the right hand on the chest without extending it, bowing the head; extending the left hand to the right and placing the right hand on the chest, bowing; embracing; kissing; clasping each other's shoulders; lifting hands upward and shaking them; clasping hands behind the back; raising the hand upwards and shaking it, etc. As mentioned earlier, the presence of influence possibilities, individuality, implicit complexity, and cultural significance in the nonverbal cues used for greetings among the Uzbek people underscores their importance. Similarly, the reinforcement, elaboration, completion, and partial repetition of verbal expressions also hold significant importance. Therefore, it is crucial to preserve the national nonverbal cues that express the etiquette of greetings in children's communication.

While the usage of the hand gesture is sometimes limited, children's speech often involves mentioning the movement of hands, which results from the shortening of the sleeves, leading to the manifestation of extralinguistic phenomena such as surprise, wonder, or mimicking: "If I didn't know..." - I said, folding my sleeves. (Kh. Tuhtaboev, Sariq Devni Minib. 18-b.) // "Look, as he passes by you, he folds his sleeves and then offers me a seat..." (Kh. Tuhtaboev, Sariq Devni Minib. 212-b.)

Conclusion

Studying nonverbal cues is crucial as they are considered as an accompanying extralinguistic phenomenon in the investigation of language as a means of communication. Examining nonverbal cues in children's literature serves to highlight the distinctive aspects of certain societal members, particularly the cultural heritage, lifestyle, and traditions of children's literature representatives. These nonverbal cues in children's speech enhance verbal communication, provide

explanations, convey information, and serve as supportive means in expressing thoughts, thereby enhancing the effectiveness of communication.

Nonverbal cues are considered the simplest and most effective means of expressing thoughts. Such cues assist in conveying a specific message and sometimes even fulfill the functions of verbal cues. Understanding and identifying the unique characteristics of nonverbal cues specific to Uzbek culture helps prevent their misuse in some cases and ensures adherence to the communication norms of the language community, thereby contributing to the successful and expressive nature of communication. Nonverbal cues also help in managing time effectively. Through the nonverbal communication cues prevalent in Uzbek culture, we grasp the expression of sincerity, openness, kindness, mutual respect, and reverence, which are essential emotions without any ambiguity.

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