



# Analysis of authentic speeches (conversation analysis) and electronic language corpora as methods of gathering information within the framework of the lingua-pragmatic approach

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## ABSTRACT

The article analyzes the theory of language within the framework of functional linguistics and the linguapragmatic approach. This approach involves the creation of multiple sources for collecting reliable information, focused on developing lessons taking into account the specific communicative situation, as well as different social contexts and cultures. Among the methods of data collection, the analysis of authentic speech (conversational analysis) and the use of electronic language corpora stand out.

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# Autentik nutq tahlili (conversation analysis) va elektron til korpusi (electronic corpora) lingvopragmatik yondashuvdagi usullar sifatida

## ANNOTATSIYA

### Kalit so'zlar:

suhbat tahlili,  
autentistik,  
til,  
nutq,  
noverbal,  
autentik nutq,  
rad etish nutqiy aktlari.

Ushbu maqolada til nazariyasi (funktional tilshunoslik) lingvo-pragmatik yondashuv doirasida ko'rib chiqiladi. Ushbu yondashuv turli ijtimoiy kontekst va madaniyatlarni hisobga olgan holda muayyan kommunikativ vaziyat nuqtai nazaridan darslarni tashkil etishga qaratilgan haqiqiy ma'lumot to'plash uchun bir nechta manbalarni yaratishni o'z ichiga oladi. Bunday manbalar orasida haqiqiy nutq tahlili (suhbat tahlili) va elektron til korpusini qayd etish mumkin.

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# Анализ аутентических речей (conversation analysis) и электронный языковой корпус (electronic corpora) как методы в рамках лингвопрагматического подхода

## АННОТАЦИЯ

### Ключевые слова:

анализ речи,  
аутентичность,  
язык,  
речь,  
невербальная,  
аутентичная речь,  
выражения отказов.

В статье анализируется теория языка в рамках функциональной лингвистики и лингвопрагматического подхода. Этот подход включает создание нескольких источников для сбора достоверной информации, ориентированных на разработку уроков с учётом конкретной коммуникативной ситуации, а также различных социальных контекстов и культур. Среди методов сбора данных выделяются анализ аутентичной речи (разговорный анализ) и использование электронных языковых корпусов.

## INTRODUCTION

Analysis of authentic speech involves the interpretation of verbal and non-verbal communicative interactions between people during their communication. Within this analysis, it is assumed that authentic speech (rather than constructed for educational purposes) of people includes social, cultural, ideological, and historical features. It is on these features that authentic speech is built. Therefore, by analyzing this speech, one studies not only how this speech is organized in terms of grammar and/or syntax but also culture, social norms, history, etc.

## LITERATURE REVIEW

Recent research in the field of linguo-pragmatics indicates the necessity of using such authentic speeches, as pragmatic meaning is formed in the process of communicative interaction and how the speaker and the listener attempt to interpret the meanings of various speech acts. That is, during communicative interaction, the speaker and the listener attempt to interpret speech acts from the perspective of social circumstances, and such attempts are important for understanding pragmatic meaning. For example, the listener, in responding to the speaker's speech (perlocutionary effect), communicates to their partner how they understood the speaker's utterance (illocutionary act). In turn, the speaker, based on the listener's response, confirms or adjusts the meaning that they initially intended to convey through the illocutionary act to the listener. Therefore, the meaning of speech acts is formed intersubjectively [1;280-314].

In recent years, within the framework of the linguo-pragmatic approach, authentic communicative materials regarding telephone conversations (how telephone speech begins) have been investigated in German and Persian languages. While Iranians typically start their phone conversations with discussions about health and family, Germans usually keep the introductory part of their telephone speech shorter, and they avoid discussing health and family matters [2;1832]. This cultural difference is also evident in the expressions of refusals.

## DISCUSSION

Incorporating authentic speech analysis into language education is crucial for developing communicative competence. Methods include comparative analysis of speech acts, translation exercises, analysis of authentic materials like movie transcripts, and role-playing games. Utilizing language corpora provides valuable insights into natural language usage, guiding language teaching methods towards authenticity.

Our analysis of authentic refusals in Russian, English, and Uzbek languages has also shown differences in the culture of these countries. And this cultural difference is reflected in the speech of both the speaker and the listener. For example, let's consider the following scene of refusal to an invitation from a professor by a student in the USA. An authentic scene of refusal is taken from YouTube [3].

### 1. English:

Professor Brady asks student Kelly if she can attend his training

Brady: ... *before I forget there is a workshop this Friday and ... I would like you to attend because hmmm I think you can get some new stuff ... and it would be useful, aaaaa it is, it is 2:30 afternoon ...*

Kelly: ... *2:30? .... Yeah, it can be useful, but I can't do this Friday, do you have other days?*

Brady: ... *hmmm .... let me check*

Kelly: *Ok.*

Let's compare this communicative situation, which typically occurs in the USA, with similar situations in Russia and Uzbekistan. Since we couldn't find such a communicative situation in movies, we will attempt to recreate this authentic situation based on intuition and self-analysis [5;38]. For this purpose, we enlisted Russian and Uzbek language teachers, as well as one student each from Fergana State University, to reproduce the desired communicative situation.

### 2. Russian:

The professor invites his student to attend his seminar, which will take place tomorrow. However, the student has a family event planned for tomorrow. In this connection, the student declines the invitation while still maintaining face in front of the professor.

Professor: *Здравствуйте, как дела, как учеба?*

Student: *Здравствуйте, Иван Петрович! Спасибо, все хорошо.*

Professor: *Кстати, завтра я организую семинар и желаю, чтобы вы также приняли участие. Это будет полезно для вас.*

Student: *Благодарю Вас за крайне интересное предложение и за предоставленную возможность принять участие в семинаре. К сожалению, в этот день в нашей семье запланировано торжественное мероприятие. Но я бы с удовольствием Вам помогла в его организации, если имеется в этом необходимость.*

Professor: *Хорошо, спасибо.*

### 3. Uzbek:

The same communicative situation between a professor – Uzbek and a student – Uzbek.

Student: *Ассалому алайкум, домлажон. Яхшимисиз? Ишлариз яхшими?*

Professor: *Ваалайкум ассалом. Яхшиман, Аллохга шукур. Ишлариз, соғликлариз яхшими?*

Student: *Яхши, раҳмат.*

Professor: *Эртага соат 11.00 да мен семинар ташкил этаётган эдим. Ушбу семинарда иштирок этиш учун халқаро ташкилотлардан мутахассислар таклиф этилган. Сизни ҳам ушбу семинарда иштирок этиш учун таклиф қиламан.*

Student: *Жуда яхши бўлибди. Семинар қизиқарли ўтса керак. Жуда ҳам иштирок этишни холагандим. Минг бор узр. Лекин эртага уйимизда оилавий тадбиримиз бор эди. Шунинг учун бораолмасам керак, узр. Агар тадбиримиз вақтлроқ тугаса, етиб боришга ҳаракат қиламан.*

Professor: *Жуда яхши. Келишдик. Албатта келишга ҳаракат килинг, сизни кутаман.*

Student: *Худо хохласа, қуришамиз. Ишларизга омад. Хайр, омон булинг. Домла: Хайр, эртагача.*

Comparative analysis of three speech acts in English, Russian, and Uzbek languages reveals cultural differences that are reflected in language. For example, while the English speech act of refusal has a direct tone of refusal: for instance, "Yeah, it can be useful, but I can't do this Friday"; Russian and Uzbek speech acts have a softer tone. This softer tone is achieved through the use of such phrases and communicative strategies as «К сожалению...» and «я бы с удовольствием Вам помогла в его организации, если имеется в этом необходимость» in Russian. In Uzbek, this soft tone is also achieved through “Жуда яхши бўлибди. Семинар қизиқарли ўтса керак. Жуда ҳам иштирок этишни холагандим. Минг бор узр. .... Агар тадбиримиз вақтлроқ тугаса, етиб боришга ҳаракат қиламан”.

No foreign language textbook takes into account such cultural linguistic differences, which are important in terms of achieving the desired result (to refuse, but not to lose face) in the process of communicative interaction. The question arises: how can this analysis of authentic speeches be integrated into the educational process within the framework of the linguo-pragmatic approach? Based on the above analysis, the following points, which should be integrated into the educational process, can be highlighted.

1. Comparative analysis of the concept of "refusal" (what refusal means) in English, Russian, and Uzbek languages;

2. Comparative analysis of different situations in which refusals occur;

3. Translation exercises from English to Russian/Uzbek and vice versa to analyze how translated materials correspond to the style and social and behavioral norms of the language from which the translation was made;

4. Analysis of transcripts of authentic movies and other authentic materials on speech acts (e.g., expressions of refusals, requests, apologies, etc.);

5. Organization of role-playing games to practice grammar, syntax, semantics, and stylistics of a foreign language. It should be noted that these linguistic categories (linguistic competence) are derived from authentic materials, not language textbooks. This is a distinctive feature of modern pedagogy theory within which the linguo-pragmatic approach has been developed;

6. Peer evaluation by students of each other's grammatical, syntactic, semantic, and stylistic categories used by the students during their role-playing game demonstrations.

The language corpus is an important resource in language study in terms of how and how often a given language is used in authentic situations. In the second chapter, we examined examples of expressions used in both spoken and written language regarding refusals. We noted that English language textbooks document the expressions used in refusals. For example, traditional theories of foreign language learning point to speech acts of refusal such as "No way," "Absolutely not," and "No Chance." Moreover, the instructions indicate that all these refusal expressions – "No way," "Absolutely not," and "No Chance" – are considered identical in tone (sharp tone).

Therefore, traditional theories of foreign language learning do not anticipate how refusal expressions – "No way," "Absolutely not," and "No Chance" – may differ in their use in authentic situations. That is, in the United States, people often use "No way," "Absolutely not," or "No Chance." Which one is more practiced and sounds natural? Our analysis, conducted using the Corpus of Contemporary American English [4], yielded the following results:

Phrase associated with expressing categorical refusal	Usage frequency in American society (number)
No way	45151
Absolutely not	5610
No Chance	4369

As can be seen from the conducted analysis, the most common phrase is "No way," followed by "Absolutely not" and "No Chance." This means that "No way" sounds more natural, and if we wish to teach the language from the perspective of its communicative logic, it is necessary to adhere to the principle of authenticity of a particular word or phrase. In this regard, the corpus serves as an important methodology for organizing classes within the framework of language theory in its modern context.

We discussed methods of collecting authentic data and ways of evaluating speech acts within the framework of language theory in the modern linguistic context. We noted that the analysis of authentic speech within the framework of language theory in the modern linguistic context involves the interpretation of verbal and non-verbal communicative interactions of people during their communication. This analysis entails considering the social, cultural, ideological, and historical aspects of language. By analyzing speech within these parameters, one studies not only how this speech is organized in terms of grammar and/or syntax but also the culture, social norms, and history.

Our comparative analysis of speech acts in English, Russian, and Uzbek languages showed that there are cultural differences in speech acts of refusals. For example, while the English speech act of refusal has a direct tone, such as "Yeah, it can be useful, but I can't do this Friday," Russian and Uzbek speech acts have a softer tone. This softer tone is achieved through the use of such phrases and communicative strategies as "К сожалению, ..." and "я бы с удовольствием Вам помогла в его организации, если имеется в этом необходимость" in Russian, and "Жуда яхши бўлибди. Семинар қизиқарли ўтса керак. Жуда ҳам иштирок этишни холагандим. Минг бор узр. .... Агар тадбиримиз вақтлроқ тугаса етиб боришга ҳаракат қиламан." in Uzbek.



## CONCLUSION

Authentic speech analysis within the linguo-pragmatic approach enhances language education by considering cultural, social, and historical aspects of language use. Cultural differences in speech acts, such as refusals, emphasize the importance of using authentic materials for effective language teaching. Incorporating methods like comparative analysis and utilizing language corpora enriches language education by promoting authentic communication skills.

It was emphasized that authentic materials are necessary for organizing foreign language classes. One of the sources for collecting such materials is a language corpus. We analyzed such corpus sources as the Corpus of Contemporary American English and the British National Corpus or the National Corpus of the Russian Language. These sources of materials on speech acts are effective for understanding how certain expressions within speech acts are used frequently (naturalness of speech). Other sources of information collection include gathering empirical data through observation and interviews regarding how certain speech acts are performed in a particular linguistic community, such as expressions of refusals among colleagues or refusing someone of higher status.

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