

Paralinguistics in Spoken English: Investigating the Use of Proxemics and Kinesics in an EFL Context

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Abstract

This research presents how important the body language in oral communication for the foreign language users is in cross cultural communication. Yet, very little attention has been given in the international setting for incorporating paralinguistics into the classroom environment. This paper aims to explain the essential elements of paralinguistics, and to have a special consideration on the use of paralinguistic elements by foreign language learners in a Turkish context. The participants of the study included 68 EFL tertiary level students at a state university in Turkey. The data were collected using a questionnaire “Paralinguistics in Spoken English” developed by the researcher. Descriptive statistics, frequencies and independent samples t-test procedures have been calculated to analyze the collected data. It has been found that item 34, 49, 43, 31, 46 (see Table 2) are the most frequent used proxemics and kinesics by the participants. There is a significant difference in terms of the use of the kinesics and proxemics regarding both gender and regional differences. The results reveal that cultural values should be taught as paralinguistics to prevent both intra cultural and inter cultural communication among EFL students.

Keywords: Cross-cultural communication, Intercultural communicative competence, Paralinguistics

1. Introduction

The starting point of Educational Linguistics is to practice issues on education and the target point is to discuss the role of language in both learning and teaching (Hornberger, 2001). In the literature there are many educational linguists who have investigated the functions and uses of linguistics forms in classroom contexts whereas some linguists have examined out of educational institutions to focus on language learning and teaching in non- traditional or informal ways (Hult, 2010; Hult & King, 2011). The knowledge of “how” and “what to say” to someone is a cornerstone of intercultural communicative competence. The main concern of teachers of foreign language is to challenge their learners to go beyond the grammatically of being able to put the SVO in an order, and to achieve discourse, strategic, and sociolinguistic competencies well as Canale and Swain (1980) called. These types of communicative competencies keep language learners’ attention on the linguistic context and the nonverbal cues of their interlocutors.

The idea of both intercultural communicative competence and communicative competence continues to influence the intellectual pursuits of educational linguistics (Hymes, 1972). The notion of Linguistic Competence was originally derived from Chomsky’s distinction between competence and performance: Competence is a shared knowledge of ideal speaker-listener set in a completely homogenous speech community while performance is a process of applying for knowledge to use the language (Chomsky, 1965). Hymes (1972) criticized Chomsky’s view and stated that it was too specified to describe language behaviour as a whole (Corbett, 2003). He added that social factors affected outward performance and inner competence itself. In production, language users need to have two kinds of competences: Linguistic and communicative competences. Linguistic competence is related with the notions on producing and understanding grammatically correct sentences (Hymes, 1972).

As Kramersch (1993) points out, some questions about competence such as knowing to talk and to behave well based on situations are nearly equal to questions about performance and capacity. In Kramersch’s (1993) research on communicative competence, how speakers considered has been questioned, and stated that speakers considered “competent” actually utilize “subtle semiotic practices that draw on a multiplicity of perceptual clues to make and convey meaning”. Thus, Symbolic competence is regarded as the appropriate ability for language use, and the ability on shaping and changing the context in which speakers learn and use the language (Kramersch, 1993).

In this study, senior students in English Language and Literature department at a state university in Turkey have been chosen as subjects due to the fact that most of them will be practicing English Teachers in 4 or 5 years. Their level of recognition on paralinguistics has been analyzed and discussed in the present study. The research questions handled within this study are as follows:

Q1: What are the kinesics and proxemics used by EFL university students?

Q2: Is there a significant difference in terms of the use of the kinesics and proxemics regarding gender?

Q3: Is there a significant difference in terms of the use of the kinesics and proxemics regarding regional differences?

Q4: Can culture be taught as paralinguistics?

The present research is significant as it defines the kinesics and proxemics used by Turkish EFL senior students and investigates whether the kinesics and proxemics used by the Turkish EFL senior students differ regarding gender and regional difference variables. In a similar vein, it is a generally accepted fact that due to the differences between Turkish and English in terms of use of kinesics and proxemics, Turkish learners of English experience problems in the recognition and production of body language. The subjects in this research who will be prospective English Language Teachers also have various problems on this topic.

2. Cross-Cultural Communication

It is highly possible to witness misunderstanding in cross-cultural communication because of linguistic and cultural forms. Yet, the misinterpretations might be avoided by increasing the understanding of people and culture they belong to. The cross-cultural communication deals with the need to examine the communications among people from different culture contexts and subcultures. The basic principle of cross-cultural communication is to understand culture as a starting point and then it will let people communicate properly. As Klineberg (1964) points out that “we find that culture differ widely from one another in the amount of emotional expression which is permitted. Although there is always some exaggeration in such cliches, it is probable that they do correspond to an accepted cultural pattern at least to some degree” (p. 174). Thus culture is an important construct to determine the way that people communicate, the language patterns they use, and nonverbal elements in face to face interaction (Klopf & Park, 1982).

Cross-cultural communication theory includes the assumptions of cultural differences (Spolsky & Hult, 2008). These variations might be barriers for communication. Recognizing the cultural similarities and differences, people will be more sensitive to the cultural facts. That means that when people have common values and understanding in their backgrounds, they can perceive the stimuli and respond similarly. Communication is intricately embedded into the culture and culture is a core element promoting the communication process (Reagan, 2009). It has been found in various studies that there is highly acceptable correlation between culture and language. Thus, it is necessary to regard the cultural variation as a reflection of communication, and to consider the barriers to cross-cultural communication (Hult, 2010).

2.1 Culture bound Verbal and Non-verbal Communication

Besides oral/ verbal communication, non-verbal system in communication is a knowledge system that is particularly helpful in establishing a healthy interaction or relationship among cross-cultural contexts (Pennycook, 1985). Non-verbal codes include kinesics, proxemics, chronemics and para language. Verbal communication consists of non-verbal cues through emotion and oral communication style besides intonation, rhythm and other prosodic attributes (Birdwhistell, 1970; Ekman, 1978).

2.2 Definition of Paralinguistics

Paralinguistics is the study of non-linguistic means of vocal communication. This consists of the different use of voice quality, such as speaking in a 'breathy' voice or a 'gravelly' voice, as well as the use of loudness, intonation and tempo to convey particular emotional values. The term "paralinguistics" is used to define non-vocal features of communication, such as the use of kinesics, as well. This is known as "body language" or "kinesics" which includes gestures, facial expressions, and eye contact (Thornbury, 2006).

2.2.1 Kinesics, Proxemics, Para Language, and Chronemics

Paralinguistic elements are powerful conveyers of meaning. Smiling is almost regarded as a worldwide signal of pleasure or welcome. However, some other facial expressions might not be so common. Raising eyebrows to suggest surprise or interest can be a part of one culture's normal behaviour, yet it might be really an extreme response induction for some others. Other facial expressions such as biting your lip which symbols some thought or uncertainty, compressing the lips which displays decision or obstinacy, and a visible clenching of the teeth which shows anger and so on are all potential message conveyors in communication.

People may convey a wide range of meanings though gestures people use might be very specific to particular cultures. In the international communication, it is possible to see some examples. For instance, British English behaviour shows how powerful some gestures can be. When someone shrugs his or her shoulders, it may indicate relaxation. Also, it can be a sign of boredom. While waving can denote welcome and farewell, scratching your head may indicate puzzlement. Moreover, each culture context has its own paralinguistic elements to show cultural norms both in its polite and ruder forms. For example; the use of arms, hands, and fingers can convey a message as a part of the cultural message transfer of a society.

Proxemics is one of paralinguistic elements in the study of nonverbal communication which symbolizes haptics (touch), kinesics (body movement), vocalic (paralanguage), and chronemics (structure of time). Proxemics can be defined as "the interrelated observations and theories of man's use of space as a specialized elaboration of culture". The cultural anthropologist Hall (1963) focussed on the impact of proxemic behaviour which explains the use of space in an interpersonal communication. He claimed that the emphasize of space term in proxemics comes from the way people interact with each other in daily routine, and it also affects even the order, organization and layout of all space-based concepts surrounding themselves. It might be even in their houses, buildings, tools and all layouts in the cities they have lived in.

Proximity, posture, and echoing are the terms that are used to specify the physical distance between speakers, and they also can indicate a number of things to send intentional messages to the target. For instance, closeness term may indicate intimacy and even sometimes it may refer a threat to many speakers while distance term may denote following a formal relation or sometimes may refer a lack of interest to the topic. Additionally, proximity concept may differ from person to person and is often culture bound so that what may seem normal to a person in a specific culture context may appear unnecessarily close or distant to a person

from other culture. Also, standing close to someone and speaking without considering space concept might be appropriate in some situations such as a friendly party, but completely out of place in others, such as being in a communication with a superior.

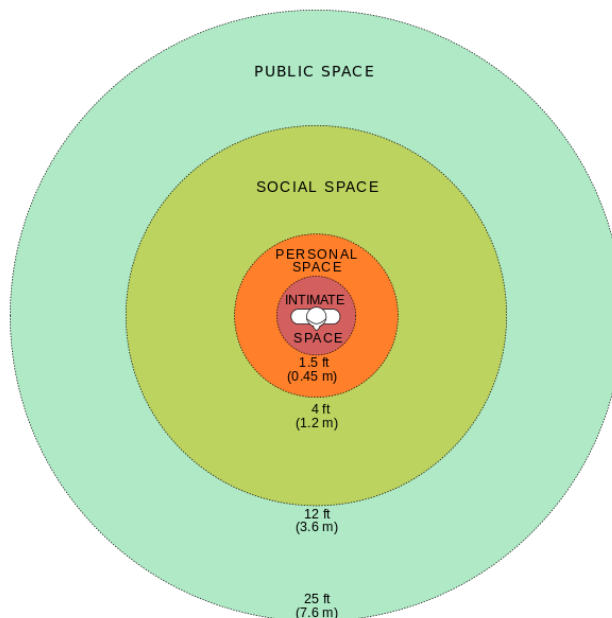


Figure 1. Diagram of Edward T.Hall’s personal reaction bubbles (1966), showing radius in feet

2.3 Language Specific and Universal Specific Paralinguistics

The frequent use of pitch can mean there are a number of cross-language patterns in communication. As a starting point, it first defines the reason of use of high and rising pitch to signal yes-no questions and the use of low and falling pitch to focus on the statements such as asking questions and making statements. When someone asks questions, the person in communication may feel dependent on the other person’s good will for the information requested. Again, when someone makes statements, the person is certain about his or her information. The frequent use of pitch also show a change based on the attitudes such as deference, politeness, submission, lack of confidence. All of these attitudes are signalled by high and rising pitch but attitudes such as assertiveness, authority, aggression, confidence, threat are conveyed by low and falling pitch. Furthermore, the tendency of the people in communication for the use of high tone for words denoting small or related concepts and low tone for words denoting large or related concepts in the target language explains the intention of the specific paralinguistic codes. Ohala (1983) and Gussenhoven (2002) associate the frequency code with the high pitch as the primary meaning of small vocalizer and secondary meanings such as subordinate, submissive, nonthreatening, desirous of the receiver’s goodwill, etc. and also they associate the low pitch with the primary meaning of large vocalizer and secondary meanings such as dominant, aggressive, threatening, etc.

According to Gussenhoven (2002), intonational meaning has two dimensions: 1) language-specific and 2) universal-specific. Language-specific intonational meaning is

studied in the linguistic form-meaning relations. Linguistically, form-meaning relations are regarded as arbitrary and it is learned by the language user in communication. The second one is the universality which is located in paralinguistic form-meaning relations. And it is possible to analyze it generally in the phonetic implementation of the phonologically distinct pitch contours. Linguistic form-meaning relations are paralinguistic codes such as a rising contour or a high boundary tone signals yes-no questions and a falling contour or a low boundary tone signals statements, which is called as grammaticalisation of paralinguistic form-meaning relations. When there is a linguistic change in language structure, linguistic form-meaning relations may conflict with paralinguistic codes. Ohala (1983, 1984) explains this form-meaning relation conflict by associating pitch rise and high pitch, and the pitch fall and low pitch made in listener's evaluations. So that listener's personal evaluation to form-meaning relation will be the end point of the pitch contour.

Moreover, Gussenhoven (2002) explained that all paralinguistic form-meaning relations are derived from three physiological conditions that affect pitch within or across speakers. The first condition is that smaller larynxes contain lighter and smaller vocal cords with faster vibration rates, so they produce high-pitched sounds. The second one is that speech production requires energy and a change in the amount of energy spent in the speech signal. And the last phase is the supply of the energy which is determined by the breathing process.

In a different study, it has been found out that the energy expended on speech production can be in different amounts. Greater articulatory effort can be reason of a greater articulatory precision (de Jong, 1995). In the context of intonation, pitch movements and tonal targets are thus functions as the speakers' motivations in the articulation. Thus, speakers' interpretations include articulatory efforts like 'emphatic' and 'significant' efforts: "the speaker is being forceful because he considers his message important. Affective interpretations include 'surprised' and 'agitated'. A less common interpretation is 'obliging': 'going to some lengths in realising pitch movements may be indicative of an obliging disposition'" (Gussenhoven 2002, p.50).

In EFL context, the national and cultural values affecting the essence of the oral production is inevitable as it has been observed in the other cultures. In Anatolian culture, pitches, stress and juncture in oral production are all under the effect of cultural values. For example, brides in Anatolian Culture speak in low tones, which symbolize the respectfulness of brides to their parents (Demirezen, 2014). Similarly, senior students taking education in English Studies such as ELT, ELL and Linguistics departments are using their culture-based behaviours both in their verbal and non-verbal communication in spoken English. Even though they have cultural awareness in English language beside language awareness, Turkish students in EFL context are reflecting their cultural differences in oral communication, which requires the study of paralinguistics in educational linguistics.

2.4 Ethnolinguistic Identity Theory

Ethnolinguistic identity theory (ELIT) explains the relationship between ethnic groups in a social environment and their language use in social contexts. Conceptually ELIT is derived from Henri Tajfel and John Turner's social identity theory (SIT). ELIT includes four main

concepts which are borrowed from SIT: 1) social categorization, 2) social identity, 3) social comparison, and 4) psychological distinctiveness. These identity concepts are linked to each other, therefore two specific categorizations such as in-group, a member of one's same group, and out-group, a member of a distinct other, reflects individual's identity account in society.

Social identity theory addresses an individual's being aware of his/her own social identity group and the social values they have (Jackson & Hogg, 2010). When a person has awareness on membership as in-group and out-group, it might contribute to have a positive perception of one's in-group and out-group situation. Thus, an individual who have identified his or her self and social values may contribute to positive communication in a social setting, which leads to a healthy knowledge transfer and communication.

3. Method

3.1 Participants

The number of the subjects who have participated in this study is 68 (51 females and 17 males). Their ages range between 18 and 26. 10 of the students attended prep classes the previous year. All of the subjects attend the same class in English Language and Literature Department at a state university in Turkey. The participants are from different cities in Turkey. The students have not taken any courses on paralinguistics in spoken English but they have some idea about the use of body language in oral communication.

3.2 Data Collection Process

In this study, a questionnaire "Paralinguistics in Spoken English" has been prepared to check whether the subjects can identify the kinesics and proxemics they have used in spoken English. The questionnaire includes 50 items and the validity of the questionnaire has been achieved by a commission; three academicians and experts in their fields. As the main focus of study was to analyze the use of paralinguistics in Spoken English in EFL context, 50 items in the questionnaire were about all kinesics and proxemics and each paralinguistics item were randomly distributed in the questionnaire with their visuals to make the comprehension of the item reliable. The distribution of items is presented in Table 1. The questionnaire has been conducted to the participants. During the implementation, the participants were informed to fill in the blanks in the demographic section and then choose the statements from strongly agree (5) to strongly disagree (1) for each item in the questionnaire.

Table 1. Distribution of paralinguistics in Spoken English

Paralinguistic Elements	Number of Questions
Kinesics	33 (Questions 1 to 33)
Proxemics	17 (Questions 34 to 50)
	Total: 50

3.3 Data Analysis

Descriptive statistics and frequencies have been calculated to find out the means and standard

deviation of the items in the questionnaire applied to the participants and to see the distribution of normality. Besides independent samples t-test procedures have been applied to reveal differences between female and male students and to notify the difference of the use of proxemics and kinesics used by the EFL senior students. Also, independent samples t-test was applied to understand the use of proxemics and kinesics regarding differences among regions in Turkey.

4. Results and Discussion

In this section, the collected data will be discussed separately in relation to the research questions of the study.

R.Q1: What are the kinesics and proxemics used by EFL university students?

EFL senior students' statements clarified via the questionnaire were analyzed to determine what the kinesics and proxemics used by EFL university students using descriptive statistics. It has been found that item 34, 49, 43, 31, 46 are the most frequent used proxemics and kinesics by the participants. The following Table 2 explains to what extent they are preferred by the senior students:

Table 2. The most frequent used proxemics and kinesics

Paralinguistics in Spoken English	Mean	Standard Deviation
Item 34- When I raise my voice and shout, it means, "I am angry".	4.602	.79438
Item 49- When I speak energetically, it means, "I have prepared to the conversation".	4.558	.72033
Item 43- When I raise my voice, it means, "Listen to me carefully".	4.529	.63412
Item 31- When I raise my hand with the forefinger raised above head, it means, "I have a question".	4.500	.85519
Item 46- When I have a deep breath before speaking, it means that I try to keep calm.	4.455	.83637

Additionally, the senior students in spoken English use some paralinguistics but not with a high frequency. When they communicate, they have a direct and powerful eye contact (Item 1). When they toss their head backward, it means "No" (Item 2). Similarly, when they toss their head forward, it means "Yes" (Item 3). When they rock their head slowly, back and forth, it means, "I am listening to you" (Item 4). When they appraise the person, their look indicates interest (Item 7). When they have an eye contact, it means to give encouragement to the interlocutor (Item 8). When they raise their eyebrows, it means "No" (Item 10). When their eyebrows meet, it means "I am confused" (Item 11). When they smile, it means "I am happy about what I hear or I agree with you" (Item 12). When they closed their eyes, it means "I got bored or I am sleepy" (Item 16). When they are interested in the speech or topic, they have an erect posture, pay attention and lean forward (Item 22). Lastly, if they have a firm handshake, it gives the impression of assertiveness or honesty (Item 23). As seen from the statements above, the EFL senior students apply the use of body language, facial expresses

and mimics to gain a message to the interlocutor while they are in communication.

As statistical values such as mean and standard deviation of each item, there are main and common used paralinguistics by the EFL senior students. They mostly reflect their national and cultural differences in the spoken English even though their awareness about the intercultural differences has increased since they started to learn English in their primary school years. Thus, it might be stated that intra-cultural values probably goes beyond the inter-cultural values in spoken English.

R.Q2: Is there a significant difference in terms of the use of the kinesics and proxemics regarding gender?

Statistically measured the proxemics and kinesics used by the EFL senior students, it is found that there is a significant difference considering gender differences. The significance of each test is noted in Table 3 as there is a significant difference if it is $p < .05$, and there is no significant difference if it is $p > .05$.

Table 3. Independent Samples T-Test (significant at $p < .05$)

Paralinguistics in Spoken English	N=61(F=44; M=17)	Sig.
Item 2 - When I toss my head backward, it means "No."	Female > Male	.001
Item 3 - When I toss my head forward, it means "Yes".	Female > Male	.046
Item 7 - When I appraise the person, my look indicates interest.	Female > Male	.014
Item 15 - When I wink my eyes, it means flirtatious gesture.	Male > Female	.013
Item 34 - When I raise my voice and shout, it means, "I am angry".	Female > Male	.000
Item 41 - When the tone of voice is cracked, it means that I have communication anxiety.	Female > Male	.030
Item 44 - When I whistle, it means, "I don't want to be heard anyone else".	Female > Male	.018

The analysis of independent samples t- reveal a significant difference between female and male senior students test in terms of the paralinguistics in spoken English (significant at $p < .05$). As statistically revealed, the EFL senior students mostly use their voice to show their feelings more than males and the use of the facial expressions are more significant among the female senior students. It may be thought that female students reflect their emotions and feeling more than males. However, there is a just a significant difference that only males use

more than females. That is the winking of their eyes as a flirtatious gesture, which is a common male behaviour even in an oral production in English language.

R.Q3: Is there a significant difference in terms of the use of the kinesics and proxemics regarding regional differences?

The data analysis shows that there is a significant difference in terms of the use of the kinesics and proxemics regarding regional differences. Based on the demographic data on the questionnaire, the majority of the participants in the present study are from the Central Anatolia Region (N=27), Mediterranean Region (N=13) and Marmara Region (N=11). This information urges the researcher to question the use of the kinesics and proxemics between Central Anatolia Region and Mediterranean Region; between Central Anatolia Region and Marmara Region; and between Mediterranean Region and Marmara Region.

The analyzed data shows a significant difference between Central Anatolia Region and Mediterranean Region in the use of paralinguistics (see Table 4.):

Table 4. Independent Samples T-Test (significant at $p < .05$)

Paralinguistics in Spoken English	Central Anatolia Region (CAR) & Mediterranean Region (MR)	Sig.
Item 4 – When I rock my head slowly, back and forth, it means, “I am listening to you”.	CAR>MR	.012
Item 7 - When I appraise the person, my look indicates interest.	MR>CAR	.029
Item 14 - When I wink my eyes, it means “I share your secret”.	CAR>MR	.032
Item 16 - When I closed my eyes, it means “I got bored or I am sleepy”.	CAR>MR	.012

Moreover, the other statistical analysis on the use of kinesics and proxemics between Central Anatolia Region and Marmara Region identified that there is a significant difference between the two region ($p < .05$) in Table 5:

Table 5. Independent Samples T-Test (significant at $p < .05$)

Paralinguistics in Spoken English	Central Anatolia Region (CAR) & Marmara Region (MaR)	Sig.
Item 2 - When I toss my head backward, it means “No.	CAR >MaR	.013
Item 8 - When I have an eye contact, it means to give encouragement to the interlocutor.	MaR > CAR	.002
Item 14 - When I wink my eyes, it means “I share your secret”.	MaR > CAR	.024
Item 28 - When I fold my arms, cross my legs, and	MaR > CAR	.023

turned away my body, it means, “I reject your message”.		
Item 31 - When I raise my hand with the forefinger raised above head, it means, “I have a question”.	MaR > CAR	.017
Item 41- When the tone of voice is cracked, it means that I have communication anxiety.	CAR >MaR	.012

As the independent samples t-test clarifies, the senior students from both Central Anatolia Region and Marmara Region have various paralinguistics but the students from the Central Anatolia Region have communication anxiety that is observed with the crack in their tone of speech. Also, when they toss their head backward, it means “No” but the participants in the Marmara Region do not use that paralinguistics as much as the one in the Central Anatolia Region.

Table 6. Independent Samples T-Test (significant at $p < .05$)

Paralinguistics in Spoken English	Mediterranean Region (MR) & Marmara Region (MaR)	Sig.
Item 2- When I toss my head backward, it means “No.	MaR>MR	.047
Item 3- When I toss my head forward, it means “Yes”.	MaR>MR	.042
Item 4- When I rock my head slowly, back and forth, it means, “I am listening to you”.	MR>MaR	.002
Item 22- When I am interested in the speech or topic, I have an erect posture, pay attention and lean forward.	MaR>MR	.032
Item 33- When I form a circle with my thumb and forefinger, it means an insult.	MaR>MR	.038

R.Q4: Can culture be taught as paralinguistics?

The use of the word “culture” on its own creates an intercultural problem. That is why; culture is divided into two to make the meaning more clear. These are high culture, called as “big C”, and anthropological culture, “small c”. High culture is the intellectual and artistic achievements. As an example, the Elizabethan period of England might be a high point in English culture. In Turkish culture, the Ottoman Empire was reflecting prosperity, art and self-esteem as a high culture, as well. In intercultural communication, the main concern is not high culture, but it is anthropological culture which describes any features of customs, worldview, language, kinship system, social organization, daily routines of people.

The aspects of culture are significant for the understanding of systems of discourse and main factors in the intercultural communication might be shown as follows:

1 Ideology: history and worldview which includes:

(a) Beliefs, values, and religion

2 Socialization:

(a) Education (formal teaching and learning), enculturation (informal teaching and learning), acculturation (the process of cultural loss)

(b) Primary and secondary socialization

(c) Theories of the person and of learning

3 Forms of discourse:

(a) Functions of language:

Information and relationship

Negotiation and ratification

Group Harmony and Individual welfare

(b) Non-verbal communication:

Kinesics (the movement of our bodies)

Proxemics (the use of space)

Concept of time

4 Face systems: Social organization, which includes:

(a) Kinship

(b) The concept of the self

(c) Ingroup-outgroup relationships

(d) Community and society

The stated aspects are directly related to understand how discourse is formed and what the formal definition of culture includes (Hall, 1959). The classification of Hall shows the place of culture in paralinguistics. The results of the collected data among the EFL senior students revealed that the use of verbal and non verbal language is related with the cultural background of the participants. To prevent both intra cultural and inter cultural communication among people, culture is expected to be taught as paralinguistics. When it is applied in practice in EFL context, the communication breakdowns because of the differences in the nonverbal behaviours in multicultural settings will have been decreased. Demirezen (2014) supports the idea by stating that up to 70 % of communication is nonverbal, which includes body movements or kinesics and elements of speech regarded as paralinguistics. It is inevitable to witness cultural differences in every aspect of nonverbal communication. Difficulties in communication are obvious when the body contact or tones of speech are different and these may cause communication problems.

Overall, multicultural sense is as important as both verbal and nonverbal communication but students in EFL context are less conscious of it. That is to say, mostly EFL university students' reactions are subconscious, which shows the need for the teaching of culture as

paralinguistics. For EFL teachers, it might help to manage the classroom and understand students' needs. Some cultures may be very expressive, while others are highly muted responses. Thus, cultural differences might make it difficult for students to study together. One of the roles of the EFL teachers can intervene and detect critical situation the reason of which is cultural differences in classroom. Lastly, EFL teachers' integration culture into the foreign language courses as a paralinguistics help students understand cultural differences.

5. Conclusion and Pedagogical Implications

In the present study, it has been investigated what the senior students in the English Language and Literature Department can understand from the paralinguistics, more specifically kinesics and proxemics in spoken English. According to the results of analysis of data gathered via a questionnaire, "Paralinguistics in Spoken English", the Turkish senior students use different verbal and non verbal language in their oral communication in English language. The present research has revealed that the language specific paralinguistics in EFL context. Thus, further research is warranted. From a theoretical point of view, on the one hand, this research directly contributes to a resolution of the developmental problems, the two fundamental issues of EFL research. From a practical standpoint, on the other hand, this continued effort may, in the long run, aid foreign language educators in identifying what features of paralinguistics is or is not learnable/ teachable.

Another important point this research has produced is that there is a great difference between the use of the proxemics and kinesics of EFL senior students in spoken English. The most common proxemics and kinesics used by the Turkish senior students were specified as "When I raise my voice and shout, it means, "I am angry"; "When I speak energetically, it means, "I have prepared to the conversation"; "When I raise my voice, it means, "Listen to me carefully"; "When I raise my hand with the forefinger raised above head, it means, "I have a question", and " When I have a deep breath before speaking, it means that I try to keep calm". Therefore, it is possible to suggest this topic for further studies to compare the validity of the results in more extended setting.

To conclude, the present research has revealed the kinesics and proxemics used by Turkish EFL senior students and investigated that there was a significant difference in the use of the kinesics and proxemics by the Turkish EFL senior students regarding gender and regional difference variables. Paralinguistics is an important social and cultural cue in spoken English. It may help the listener recognize many aspects about the speaker and the subject even if the content of the speech is incomprehensible as noted by Demirezen (2014) and Hult (2010).

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