



**«ԻՆՏԵՐԱԿՏԻՎ ԿՐԹՈՒԹՅԱՆ ԶԱՐԳԱՑՈՒՄ»
ՀԻՄՆԱԴՐԱՄ**



**ՀԵՐԹԱԿԱՆ ԱՏԵՍՏԱՎՈՐՄԱՆ ԵՆԹԱԿԱ
ՈՒՍՈՒՑԻՉՆԵՐԻ ՎԵՐԱՊԱՏՐԱՍՏՄԱՆ
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ՀԵՏԱԶՈՏԱԿԱՆ ԱՇԽԱՏԱՆՔ

ԹԵՄԱ

Խոսքային հաղորդակցում

ԱՌԱՐԿԱ

Անգլերեն

ՀԵՂԻՆԱԿ

Սյուզաննա Հովակիմյան

ՄԱՐԶ

Երևան

ՈՒՍՈՒՄՆԱԿԱՆ ՀԱՍՏԱՏՈՒԹՅՈՒՆ Երևանի հ.179 հիմնական դպրոց

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Ներածություն

Հաղորդակցությունը իր մեջ ներառում է հաղորդակցություն, փոխազդեցություն եւ ըմբռնում: Այս երեք բաղադրիչները փոխկապակցված են եւ դեկավարում են հաղորդակցության գործառույթները:

Փոխազդեցության ընթացքում տեղեկատվության փոխանցումն ու ստացումը հնարավոր են միայն նշանային համակարգերի՝ վերբալ եւ ոչ վերբալ, միջնորդությամբ: Վերբալ հաղորդակցությունը (լատ. verbalis - բանավոր) իրականացվում է խոսքի եւ լսողության միջոցով: Խոսքը հաղորդակցական գործառույթների իրականացման ամենից համընդհանուր միջոցն է: Այն թույլ է տալիս առավելագույնս հասկանալ հաղորդակցության իմաստն ու արտահայտել տեղեկատվությունը: Խոսքի շնորհիվ իրականացվում է տեղեկատվության կողավորումն ու ապակողավորումը, սակայն նրա համապատասխան մեկնաբանումը հնարավոր է միայն խոսքն ուղեկցող ոչ խոսքային նշանների համակարգի վերլուծության դեպքում: Դա կապված է այն բանի հետ, որ իմաստը երբեք հավասար չէ բառերի ուղիղ իմաստին:

Հոգեբանները հիմնավորել են, որ հաղորդակցության ընթացքում վերբալ միջոցների օգնությամբ մենք փոխանցում եւ ստանում ենք տեղեկատվության միայն 20-30 տոկոսը: Մնացած հաղորդակցությունը իրականացվում է ոչ վերբալ միջոցների հաշվին. տեղեկատվության 52 տոկոսը մենք ստանում ենք ժեստերի, դիրքերի, դիմախաղի “ընթերցմամբ”, իսկ 38 տոկոսը՝ խոսքին նման նշանների միջոցով (հնչերանգ եւ այլն) : Ոչ վերբալ հաղորդակցությունը իր մեջ ներառում է կինեսիկա եւ մնջախաղ (հայացք, դիմախաղ, ժեստեր, դիրքեր, մարմնի շարժումներ), մակեսիկա (ձեռքսեղմում, ծափահարում, համբույր), մաշկային ռեակցիաներ (շիկնել, սփրթնել, մաշկի վրա հետքեր, քրտնարտադրություն), պարալեզվաբանություն, էքստրալեզվաբանություն (հնչերանգ, առոգանություն, հոդաբաշխ արտասանություն, դադարներ, բառեր-մակարայծներ), պրոկսեմիկա - շփման մթնոլորտային-ժամանակավոր կազմակերպում (սեղանի նկատմամբ դիրքեր, հեռավորություն) եւ հոտառական համակարգը, որը իր մեջ ներառում է շրջապատող միջավայրի հաճելի

եւ տհաճ հոտերը: Բացի թվարկվածից հաղորդակցության համար կարելոր
նշանակություն ունեն արտաքին տիպի տարրերը. բնական մարմնակազմության
ձեւափոխման միջոցներ (հագուստ, սանրվածք, կոսմետիկա, ակնոց, զարդարանքներ,
դաջվածքներ, բեղ ու մորուք, գոտիներ ու վզկապներ), ինչպես նաեւ սեփական
առանձնահատկությունների ընդգծում կամ թաքցնում (սեռի, տարիքի, ռասայի,
հավատամքի, խորհրդանշանների (հուն. Symbolon – պայմանական լեզու) նշաններ):
Այս 4 բոլոր բնութագրիչները, անկասկած, մեծ դեր են խաղում հաղորդակցության
ընթացքում, կարող են թուլացնել կամ ուժեղացնել խոսքի փոխազդեցությունը:
Ընդգրկված ուսումնասիրման դեպքում իմիջի որոշ տարրերն ու ոչ վերբալ
ազդանշանները թույլ են տալիս ախտորոշել փոխազդեցության մասնակիցների
մտադրությունները, հաշվել նրանց զգացմունքային, արտահայտիչ վիճակները, լսել
նրանց կամ անջատվել:

Verbal Communication

Communication is a skill we all are pretty familiar with. Since the moment we are born, we use some type of communication to get our feelings and needs across to other people. And, eventually, we start communicating *verbally*. In this article, we want to focus on **verbal communication** and help you brush up on its definition and different types and styles of verbal communication. Verbal communication is **a type of communication where we use spoken and written words to get our message and information across to the other person**. In other words, whenever we use our words to express ourselves, our feelings, and our thoughts, we are verbally communicating. Yes, even when we are writing to someone, it is considered verbal communication. We use communication from the moment we wake up in the morning to the moment we close our eyes at night. Humans are social creatures, and it's only natural that our communication methods have improved over time. Now, instead of grunting noises to alert those present of danger, we use language to shape our thoughts in a way that our co-communicator will understand. We have all come a long way, haven't we? However, we do still use small pictures in our text messages to convey feelings we have trouble putting into words. There are different types of verbal communication and different styles of communication in this article.

Verbal communication is the use of words to share information with other people. It can therefore include both spoken and written communication. However, many people use the term to describe only spoken communication. The verbal element of communication is all about the words that you choose, and how they are heard and interpreted.

In many interpersonal encounters, the first few minutes are extremely important. First impressions have a significant impact on the success of further and future communication.

When you first meet someone, you form an instant impression of them, based on how they look, sound and behave, as well as anything you may have heard about them from other people.

This first impression guides your future communications, at least to some extent.

For example, when you meet someone and hear them speak, you form a judgement about their background, and likely level of ability and understanding. This might well change what you say. If you hear a foreign accent, for example, you might decide that you need to use simpler language. You might also realise that you will need to listen more carefully to ensure that you understand what they are saying to you.

Of course your first impression may be revised later. You should ensure that you consciously 'update' your thinking when you receive new information about your contact and as you get to know them better.

The Meaning of The Word

Word meaning has played a somewhat marginal role in early contemporary philosophy of language, which was primarily concerned with the structural features of sentence meaning and showed less interest in the nature of the word-level input to compositional processes. Nowadays, it is well-established that the study of word meaning is crucial to the inquiry into the fundamental properties of human language. This entry provides an overview of the way issues related to word meaning have been explored in analytic philosophy and a summary of relevant research on the subject in neighboring scientific domains. Though the main focus will be on philosophical problems, contributions from linguistics, psychology, neuroscience and artificial intelligence will also be considered, since research on word meaning is highly interdisciplinary.

The notions of word and word meaning are problematic to pin down, and this is reflected in the difficulties one encounters in defining the basic terminology of lexical semantics. In part, this depends on the fact that the term ‘word’ itself is highly polysemous (see, e.g., Matthews 1991; Booij 2007; Lieber 2010). For example, in ordinary parlance ‘word’ is ambiguous between a type-level reading (as in “Color and colour are spellings of the same word”), an occurrence-level reading (as in “there are thirteen words in the tongue-twister How much wood would a woodchuck chuck if a woodchuck could chuck wood?”), and a token-level reading (as in “John erased the last two words on the blackboard”). Before proceeding further, let us then elucidate the notion of word in more detail (Section 1.1), and lay out the key questions that will guide our discussion of word meaning in the rest of the entry (Section 1.2).

1.1 The Notion of Word

We can distinguish two fundamental approaches to the notion of word. On one side, we have linguistic approaches, which characterize the notion of word by reflecting on its explanatory role in linguistic research (for a survey on explanation in linguistics, see Egré 2015). These approaches often end up splitting the notion of word into a number of more fine-grained and theoretically manageable notions, but still tend to regard ‘word’ as a term that zeroes in on a scientifically respectable concept (e.g., Di Sciullo & Williams 1987). For example, words are the primary locus of stress and tone assignment, the basic domain of morphological conditions on affixation, cliticization, compounding, and the theme of phonological and morphological processes of assimilation, vowel shift, metathesis, and reduplication (Bromberger 2011).

On the other side, we have metaphysical approaches, which attempt to pin down the notion of word by inquiring into the metaphysical nature of words. These approaches typically deal with such questions as “what are words?”, “how should words be individuated?”, and “on what conditions two utterances count as utterances of the same word?”. For example, Kaplan (1990, 2011) has proposed to replace the orthodox type-token account of the relation between words and word tokens with a “common currency” view on which words relate to

their tokens as continuants relate to stages in four-dimensionalist metaphysics (see the entries on types and tokens and identity over time). Other contributions to this debate can be found, a.o., in McCulloch (1991), Cappelen (1999), Alward (2005), Hawthorne & Lepore (2011), Sainsbury & Tye (2012), Gasparri (2016), and Irmak (forthcoming).

For the purposes of this entry, we can rely on the following stipulation. Every natural language has a lexicon organized into lexical entries, which contain information about word types or lexemes. These are the smallest linguistic expressions that are conventionally associated with a non-compositional meaning and can be articulated in isolation to convey semantic content. Word types relate to word tokens and occurrences just like phonemes relate to phones in phonological theory. To understand the parallelism, think of the variations in the place of articulation of the phoneme /n/, which is pronounced as the voiced bilabial nasal [m] in “ten bags” and as the voiced velar nasal [ŋ] in “ten gates”. Just as phonemes are abstract representations of sets of phones (each defining one way the phoneme can be instantiated in speech), lexemes can be defined as abstract representations of sets of words (each defining one way the lexeme can be instantiated in sentences). Thus, ‘do’, ‘does’, ‘done’ and ‘doing’ are morphologically and graphically marked realizations of the same abstract word type do. To wrap everything into a single formula, we can say that the lexical entries listed in a lexicon set the parameters defining the instantiation potential of word types in sentences, utterances and inscriptions (cf. Murphy 2010). In what follows, unless otherwise indicated, our talk of “word meaning” should be understood as talk of “word type meaning” or “lexeme meaning”, in the sense we just illustrated.

1.2 Theories of Word Meaning

As with general theories of meaning (see the entry on theories of meaning), two kinds of theory of word meaning can be distinguished. The first kind, which we can label a semantic theory of word meaning, is a theory interested in clarifying what meaning-determining information is encoded by the words of a natural language. A framework establishing that the word ‘bachelor’ encodes the lexical concept adult unmarried male would be an example of a semantic theory of word meaning. The second kind, which we can label a foundational theory of word meaning, is a theory interested in elucidating the facts in virtue of which words come to have the semantic properties they have for their users. A framework investigating the dynamics of semantic change and social coordination in virtue of which the word ‘bachelor’ is assigned the function of expressing the lexical concept adult unmarried male would be an example of a foundational theory of word meaning. Likewise, it would be the job of a foundational theory of word meaning to determine whether words have the semantic properties they have in virtue of social conventions, or whether social conventions do not provide explanatory purchase on the facts that ground word meaning (see the entry on convention).

Obviously, the endorsement of a given semantic theory is bound to place important constraints on the claims one might propose about the foundational attributes of word meaning, and vice versa. Semantic and foundational concerns are often interdependent, and it is difficult to find theories of word meaning which are either purely semantic or purely foundational. According to Ludlow (2014), for example, the fact that word meaning is systematically underdetermined (a semantic matter) can be explained in part by looking at

the processes of linguistic negotiation whereby discourse partners converge on the assignment of shared meanings to the words of their language (a foundational matter). However, semantic and foundational theories remain in principle different and designed to answer partly non-overlapping sets of questions.

Our focus in this entry will be on semantic theories of word meaning, i.e., on theories that try to provide an answer to such questions as “what is the nature of word meaning?”, “what do we know when we know the meaning of a word?”, and “what (kind of) information must a speaker associate to the words of a language in order to be a competent user of its lexicon?”. However, we will engage in foundational considerations whenever necessary to clarify how a given framework addresses issues in the domain of a semantic theory of word meaning.

2. Historical Background

The study of word meaning became a mature academic enterprise in the 19th century, with the birth of historical-philological semantics (Section 2.2). Yet, matters related to word meaning had been the subject of much debate in earlier times. We can distinguish three major classical approaches to word meaning: speculative etymology, rhetoric, and classical lexicography (Meier-Oeser 2011; Geeraerts 2013). We describe them briefly in Section 2.1.

2.1 Classical Traditions

The prototypical example of speculative etymology is perhaps the *Cratylus* (383a-d), where Plato presents his well-known naturalist thesis about word meaning. According to Plato, natural kind terms express the essence of the objects they denote and words are appropriate to their referents insofar as they implicitly describe the properties of their referents (see the entry on Plato’s *Cratylus*). For example, the Greek word ‘*anthrôpos*’ can be broken down into *anathrôn ha opôpe*, which translates as “one who reflects on what he has seen”: the word used to denote humans reflects their being the only animal species which possesses the combination of vision and intelligence. For speculative etymology, there is a natural or non-arbitrary relation between words and their meaning, and the task of the theorist is to make this relation explicit through an analysis of the descriptive, often phonoicomic mechanisms underlying the genesis of words. More on speculative etymology in Malkiel (1993), Fumaroli (1999), and Del Bello (2007).

The primary aim of the rhetorical tradition was the study of figures of speech. Some of these concern sentence-level variables such as the linear order of the words occurring in a sentence (e.g., parallelism, climax, anastrophe); others are lexical in nature and depend on using words in a way not intended by their normal or literal meaning (e.g., metaphor, metonymy, synecdoche). Although originated for stylistic and literary purposes, the identification of regular patterns in the figurative use of words initiated by the rhetorical tradition provided a first organized framework to investigate the semantic flexibility of words, and laid the groundwork for further inquiry into our ability to use lexical expressions beyond the boundaries of their literal meaning. More on the rhetorical tradition in Kennedy (1994), Herrick (2004), and Toye (2013).

Finally, classical lexicography and the practice of writing dictionaries played an important role in systematizing the descriptive data on which later inquiry would rely to illuminate the relationship between words and their meaning. Putnam’s (1970) claim that it was the

phenomenon of writing (and needing) dictionaries that gave rise to the idea of a semantic theory is probably an overstatement. But the inception of lexicography certainly had an impact on the development of modern theories of word meaning. The practice of separating dictionary entries via lemmatization and defining them through a combination of semantically simpler elements provided a stylistic and methodological paradigm for much subsequent research on lexical phenomena, such as decompositional theories of word meaning. More on classical lexicography in Béjoint (2000), Jackson (2002), and Hanks (2013).

Speech Activity

The Speech and Language Activity Resource Book offers a flexible and readily available set of activities and worksheets designed to support speech and language therapists as they deliver personalised and engaging therapy sessions.

With topics based on seasons, hobbies, sports and celebrations, etc, the worksheets can be selected to suit a client's interests as well as targeting specific skills and needs. The engaging activities encourage conversation and participation, promoting skill development in a way that is easily translated into everyday communication.

Key features of this book include:

- A range of activities, arranged by level of difficulty, that can be selected based on the client's individual need
- A person-centred approach to therapy, enabling the time-poor practitioner the opportunity to personalise their care with ease
- Photocopiable and downloadable sheets that can be completed during therapy sessions or sent out to the client for home practice, as well as blank worksheets that can be used to create new, appropriate activities

Easily adaptable for group sessions, one-on-one therapy sessions and home activities, this is an essential tool for speech and language therapists and occupational therapists, as well as families and other practitioners supporting adults with a range of acquired communication difficulties.

Verbal Communication

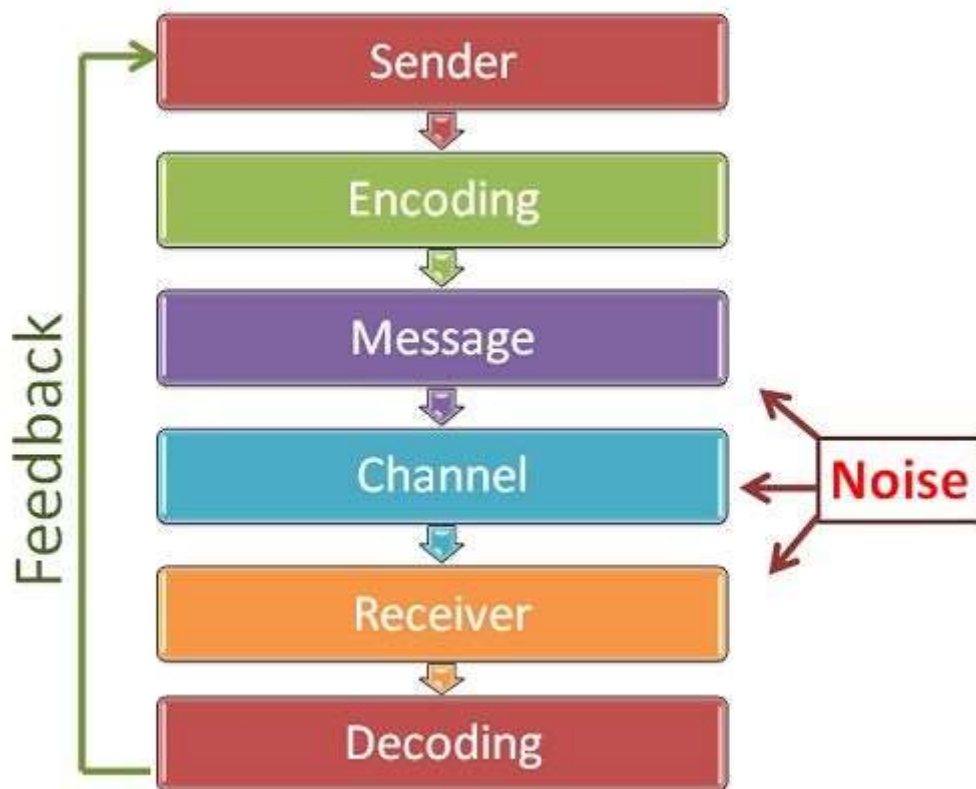
Definition: The **Verbal Communication** is a type of oral communication wherein the message is transmitted through the spoken words. Here the sender gives words to his feelings, thoughts, ideas and opinions and expresses them in the form of speeches, discussions, presentations, and conversations. The effectiveness of the verbal communication depends on the tone of the speaker, clarity of speech, volume, speed, body language and the quality of words used in the conversation. In the case of the verbal communication, the feedback is immediate since there are a simultaneous transmission and receipt of the message by the sender and receiver respectively. The sender must keep his speech tone high and clearly audible to all and must design the subject matter keeping the target audience in mind. The

sender should always cross check with the receiver to ensure that the message is understood in absolutely the same way as it was intended. Such communication is more prone to errors as sometimes the words are not sufficient to express the feelings and emotions of a person.

The success of the verbal communication depends not only on the speaking ability of an individual but also on the listening skills. How effectively an individual listens to the subject matter decides the effectiveness of the communication. The verbal communication is applicable in both the formal and informal kind of situations. The **Communication** is a two-way process wherein the message in the form of ideas, thoughts, feelings, opinions is transmitted between two or more persons with the intent of creating a **shared understanding**. Simply, an act of conveying intended information and understanding from one person to another is called as communication. The term communication is derived from the Latin word "**Communis**" which means to share. Effective communication is when the message conveyed by the sender is understood by the receiver in exactly the same way as it was intended.

Communication Process

The communication is a dynamic process that begins with the conceptualizing of ideas by the sender who then transmits the message through a channel to the receiver, who in turn gives the feedback in the form of some message or signal within the given time frame. Thus, there are Seven major elements of communication process:



1. **Sender:** The sender or the communicator is the person who initiates the conversation and has conceptualized the idea that he intends to convey it to others.
2. **Encoding:** The sender begins with the encoding process wherein he uses certain words or non-verbal methods such as symbols, signs, body gestures, etc. to translate the information into a message. The sender's knowledge, skills, perception, background, competencies, etc. has a great impact on the success of the message.
3. **Message:** Once the encoding is finished, the sender gets the message that he intends to convey. The message can be written, oral, symbolic or non-verbal such as body gestures, silence, sighs, sounds, etc. or any other signal that triggers the response of a receiver.
4. **Communication Channel:** The Sender chooses the medium through which he wants to convey his message to the recipient. It must be selected carefully in order to make the message effective and correctly interpreted by the recipient. The choice of medium depends on the interpersonal relationships between the sender and the receiver and also on the urgency of the message being sent. Oral, virtual, written, sound, gesture, etc. are some of the commonly used communication mediums.
5. **Receiver:** The receiver is the person for whom the message is intended or targeted. He tries to comprehend it in the best possible manner such that the communication objective is attained. The degree to which the receiver decodes the message depends on his knowledge of the subject matter, experience, trust and relationship with the sender.

6. **Decoding:** Here, the receiver interprets the sender's message and tries to understand it in the best possible manner. An effective communication occurs only if the receiver understands the message in exactly the same way as it was intended by the sender.
7. **Feedback:** The Feedback is the final step of the process that ensures the receiver has received the message and interpreted it correctly as it was intended by the sender. It increases the effectiveness of the communication as it permits the sender to know the efficacy of his message. The response of the receiver can be verbal or non-verbal.

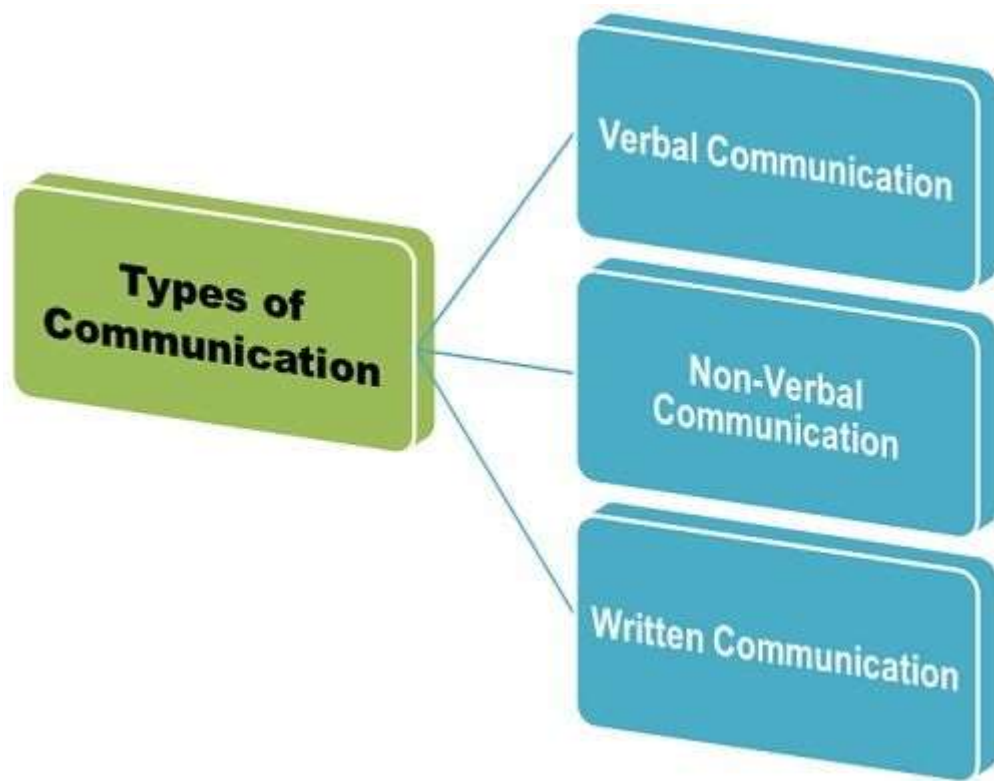
Note: The Noise shows the barriers in communications. There are chances when the message sent by the sender is not received by the recipient.

Types of Communication

Definition: The **Communication** is a two-way process wherein the information, ideas, opinions, thoughts, feelings, etc. are transmitted between the individuals through the use of mutually understood symbols and semiotic rules (signs and symbols)

The communication is the important factor for the commercial success of any business. The organizational Hierarchy also decides the type of channel through which the communication passes. On the basis of the status of individuals involved in the communication process and the urgency of the message to be sent, the communication channels can be categorized as:

1. Formal Communication
2. Informal Communication
3. Further, there are several forms of communication that the individuals use to give some pattern or expression to their messages such that it is easily understood by all. The most common types of communication are:



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Further, there are several forms of communication that the individuals use to give some pattern or expression to their messages such that it is easily understood by all. The most common types of communication are:

1. Verbal Communication, wherein you speak your subject matter, and others listen to it carefully and try to associate meaning with it.
2. Nonverbal Communication, wherein the others observe you and try to confer a meaning to it.
3. Written Communication wherein you write your message and others read it to derive meaning out of it.

Deciding on the types of communication to be used in the business context is quite tedious. The organization must consider the following set of questions before finalizing the communication:

- Who are the intended recipients?
- What message is to be communicated?
- What is the time constraint?
- How much budget is sanctioned for such activity?
- What messages are often communicated? And what was their impact on the audience?

Hence, which form of communication shall be selected depends on the type of message to be transmitted and the personal preferences of the parties involved in the communication.

Effective Communication

Definition: An **Effective Communication** is a communication between two or more persons wherein the intended message is successfully delivered, received and understood.

In other words, the communication is said to be effective when all the parties (sender and receiver) in the communication, assign similar meanings to the message and listen carefully to what all have been said and make the sender feel heard and understood. In the business context, communication is effective if the information shared among the company employees contributes towards the organization's commercial success.

The effective communication includes not just the way you use the words but also covers several other skills such as, non-verbal communication, ability to understand your own emotions as well as of the other person with whom you are communicating, engaged listening, ability to speak assertively, etc.

Barriers to Effective Communication

There are several barriers to effective communication which are listed below:

1. Semantic Barriers
2. Organizational Barriers
3. Psychological or Emotional Barriers
4. Personal Barriers

Effective communication in the organization enables the employees to deepen their connection with others and improve teamwork, decision-making, and problem-solving capacity. The communication is a skill which is learned, and an individual can gain

spontaneity in it by putting in his extra efforts and participating in more public conversations.

Characteristics of language

Definitions of language

Many definitions of language have been proposed. Henry Sweet, an English phonetician and language scholar, stated: "Language is the expression of ideas by means of speech-sounds combined into words. Words are combined into sentences, this combination answering to that of ideas into thoughts." The American linguists Bernard Bloch and George L. Trager formulated the following definition: "A language is a system of arbitrary vocal symbols by means of which a social group cooperates." Any succinct definition of language makes a number of presuppositions and begs a number of questions. The first, for example, puts excessive weight on "thought," and the second uses "arbitrary" in a specialized, though legitimate, way.

A number of considerations (marked in italics below) enter into a proper understanding of language as a subject: *Every physiologically and mentally typical person acquires in childhood the ability to make use, as both sender and receiver, of a system of communication that comprises a circumscribed set of symbols (e.g., sounds, gestures, or written or typed characters).* In spoken language, this symbol set consists of noises resulting from movements of certain organs within the throat and mouth. In signed languages, these symbols may be hand or body movements, gestures, or facial expressions. By means of these symbols, people are able to impart information, to express feelings and emotions, to influence the activities of others, and to comport themselves with varying degrees of friendliness or hostility toward persons who make use of substantially the same set of symbols.

Different systems of communication constitute different languages; the degree of difference needed to establish a different language cannot be stated exactly. No two people speak exactly alike; hence, one is able to recognize the voices of friends over the telephone and to keep distinct a number of unseen speakers in a radio broadcast. Yet, clearly, no one would say that they speak different languages. Generally, systems of communication are recognized as different languages if they cannot be understood without specific learning by both parties, though the precise limits of mutual intelligibility are hard to draw and belong on a scale rather than on either side of a definite dividing line. Substantially different systems of communication that may impede but do not prevent mutual comprehension are called dialects of a language. In order to describe in detail the actual different language patterns of individuals, the term *idiolect*, meaning the habits of expression of a single person, has been coined.

Typically, people acquire a single language initially—their first language, or native tongue, the language used by those with whom, or by whom, they are brought up from infancy. Subsequent "second" languages are learned to different degrees of competence under

various conditions. Complete mastery of two languages is designated as bilingualism; in many cases—such as upbringing by parents using different languages at home or being raised within a multilingual community—children grow up as bilinguals. In traditionally monolingual cultures, the learning, to any extent, of a second or other language is an activity superimposed on the prior mastery of one's first language and is a different process intellectually.

Language, as described above, is species-specific to human beings. Other members of the animal kingdom have the ability to communicate, through vocal noises or by other means, but the most important single feature characterizing human language (that is, every individual language), against every known mode of animal communication, is its infinite productivity and creativity. Human beings are unrestricted in what they can communicate; no area of experience is accepted as necessarily incommunicable, though it may be necessary to adapt one's language in order to cope with new discoveries or new modes of thought. Animal communication systems are by contrast very tightly circumscribed in what may be communicated. Indeed, displaced reference, the ability to communicate about things outside immediate temporal and spatial contiguity, which is fundamental to speech, is found elsewhere only in the so-called language of bees. Bees are able, by carrying out various conventionalized movements (referred to as bee dances) in or near the hive, to indicate to others the locations and strengths of food sources. But food sources are the only known theme of this communication system. Surprisingly, however, this system, nearest to human language in function, belongs to a species remote from humanity in the animal kingdom. On the other hand, the animal performance superficially most like human speech, the mimicry of parrots and of some other birds that have been kept in the company of humans, is wholly derivative and serves no independent communicative function. Humankind's nearest relatives among the primates, though possessing a vocal physiology similar to that of humans, have not developed anything like a spoken language. Attempts to teach sign language to chimpanzees and other apes through imitation have achieved limited success, though the interpretation of the significance of ape signing ability remains controversial.

In most accounts, the primary purpose of language is to facilitate communication, in the sense of transmission of information from one person to another. However, sociolinguistic and psycholinguistic studies have drawn attention to a range of other functions for language. Among these is the use of language to express a national or local identity (a common source of conflict in situations of multiethnicity around the world, such as in Belgium, India, and Quebec). Also important are the "ludic" (playful) function of language—encountered in such phenomena as puns, riddles, and crossword puzzles—and the range of functions seen in imaginative or symbolic contexts, such as poetry, drama, and religious expression.

Language interacts with every aspect of human life in society, and it can be understood only if it is considered in relation to society. This article attempts to survey language in this light and to consider its various functions and the purposes it can and has been made to serve. Because each language is both a working system of communication in the period and in the community wherein it is used and also the product of its history and the source of its

future development, any account of language must consider it from both these points of view.

The science of language is known as linguistics. It includes what are generally distinguished as descriptive linguistics and historical linguistics. Linguistics is now a highly technical subject; it embraces, both descriptively and historically, such major divisions as phonetics, grammar (including syntax and morphology), semantics, and pragmatics, dealing in detail with these various aspects of language.

Historical attitudes toward language

As is evident from the discussion above, human life in its present form would be impossible and inconceivable without the use of language. People have long recognized the force and significance of language. Naming—applying a word to pick out and refer to a fellow human being, an animal, an object, or a class of such beings or objects—is only one part of the use of language, but it is an essential and prominent part. In many cultures people have seen in the ability to name a means to control or to possess; this explains the reluctance, in some communities, with which names are revealed to strangers and the taboo restrictions found in several parts of the world on using the names of persons recently dead. Such restrictions echo widespread and perhaps universal taboos on naming directly things considered obscene, blasphemous, or very fearful.

Perhaps not surprisingly, several independent traditions ascribe a divine or at least a supernatural origin to language or to the language of a particular community. The biblical account, representing ancient Jewish beliefs, of Adam's naming the creatures of the earth under God's guidance is one such example:

So out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name. (Genesis 2:19)

Norse mythology preserves a similar story of divine participation in the creation of language, and in India the god Indra is said to have invented articulate speech. In the debate on the nature and origin of language given in Plato's Socratic dialogue *Cratylus*, Socrates is made to speak of the gods as those responsible for first fixing the names of things in the proper way.

A similar divine aura pervades early accounts of the origin of writing. The Norse god Odin was held responsible for the invention of the runic alphabet. The inspired stroke of genius whereby the ancient Greeks adapted a variety of the Phoenician consonantal script so as to represent the distinctive consonant and vowel sounds of Greek, thus producing the first alphabet such as is known today, was linked with the mythological figure Cadmus, who, coming from Phoenicia, was said to have founded Thebes and introduced writing into Greece (*see* Phoenician language). By a traditional account, the Arabic alphabet, together with the language itself, was given to Adam by God.

Pieter Bruegel the Elder: *The Tower of Babel*

The later biblical tradition of the Tower of Babel (Genesis 11:1–9) exemplifies three aspects of early thought about language: (1) divine interest in and control over its use and

development, (2) a recognition of the power it gives to humans in relation to their environment, and (3) an explanation of linguistic diversity, of the fact that people in adjacent communities speak different and mutually unintelligible languages, together with a survey of the various speech communities of the world known at the time to the Hebrew p

The origin of language has never failed to provide a subject for speculation, and its inaccessibility adds to its fascination. Informed investigations of the probable conditions under which language might have originated and developed are seen in the late 18th-century essay of the German philosopher Johann Gottfried von Herder, “Abhandlung über den Ursprung der Sprache” (“Essay on the Origin of Language”), and in numerous other treatments. But people have tried to go farther, to discover or to reconstruct something like the actual forms and structure of the first language. This lies forever beyond the reach of science, in that spoken language in some form is almost certainly coeval with *Homo sapiens*. The earliest records of written language, the only linguistic fossils humanity can hope to have, go back no more than 4,000 to 5,000 years. Some people have tried to claim that the cries of animals and birds, or nonlexical expressions of excitement or anger, evolved into human speech, as if onomatopoeia were the essence of language; these claims have been ridiculed for their inadequacy (by, for example, the Oxford philologist Max Müller in the 19th century) and have been given nicknames such as “bowwow” and “pooh-pooh” theories.

On several occasions attempts have been made to identify one particular existing language as representing the original or oldest tongue of humankind, but, in fact, the universal process of linguistic change rules out any such hopes from the start. The Greek historian Herodotus told a (possibly satirical) story in which King Psamtik I of Egypt (reigned 664–610 BCE) caused a child to be brought up without ever hearing a word spoken in his presence. On one occasion it ran up to its guardian as he brought it some bread, calling out “bekos, bekos”; this, being said to be the Phrygian word for bread, proved that Phrygian was the oldest language. The naiveté and absurdity of such an account have not prevented the repetition of this experiment elsewhere at other times.

ԵԶՐԱԿԱՑՈՒԹՅՈՒՆ

Երեխայի անձի զարգացմանը ազդող գործոններից մեկը մանկավարժին բնորոշ հաղորդակցության ոճն է: Մանկավարժական ձեռնարկի ոճը կարող է սահմանվել որպես կրթական ազդեցության մեթոդներ, որոնք դրսևորվում են աշակերտների համապատասխան պահվածքի պահանջների եւ ակնկալիքների համար: Այն մարմնավորված է երեխաների կազմակերպման եւ հաղորդակցության բնութագրական ձեւերով եւ ունի համապատասխան եղանակներ ուսուցչի փոխհարաբերությունները երեխաների ինքնության իրականացմանը՝ կապված մասնագիտական մանկավարժական գործունեության հասուն մակարդակի հետ: Մանկավարժական հոգեբանության մեջ ընդունված է առանձնացնել ուսումնական գործունեությանը նպաստող և օժանդակող հետևյալ կարևոր հասկացությունները՝ ուսուցչի անձ, գործունեությունը և մանկավարժական հաղորդակցումը: Ուսուցչի անձի առանձնահատկությունների քննարկումն ու վերլուծությունը չի կարող լիարժեք լինել առանց մանկավարժական շփման վերլուծության: Շփումը ուսուցչի աշխատանքի հիմքն է: Մանկավարժական հոգեբանության մեջ գոյություն ունեն տարբեր մեկնաբանություններ մանկավարժական հաղորդակցման մասին: Ահա դրանից մի քանիսը՝ օրինակ, Լեոնտեր մանկավարժական հաղորդակցումը սահմանում է հետևյալ կերպ՝ «մասնագիտական հաղորդակցումը հաղորդակցում է ուսուցչի և աշակերտների միջև դասի ժամանակ և նրանից դուրս (ուսուցման և դաստիարակության գործընթացում) և ունենալով որոշակի մանկավարժական գործառույթներ և ուղղվածություն, ստեղծում է բարենպաստ հոգեբանական մթնոլորտ ուսումնական գործունեության, ուսուցչի և սովորողների միջև հարաբերությունների շրջանակներում: Ի. Ա. Ջիմնայան ուշադրություն է դարձնում այն հանգամանքին, որ մանկավարժական հաղորդակցումը «որպես ուսումնական համագործակցության ձև՝ ունի պայմաններ ուսուցման բարելավման և աշակերտների անձի զարգացման համար»: Պարզ և ճշգրիտ կառուցված խոսքի ազդեցությունը ավելի է մեծանում, եթե մանկավարժը ունի լավ ձայնային տվյալներ, որի հիմնական պարամետրերն են.

□ ձայնի պոտենցիալ բարձրությունը,

- տեմբրների բազմազանությունը,
- բարեհնչեղությունը,
- անադմուկ վիճակը,
- թռիչքայնությունը,
- ներշնչականությունը,
- հարմարվողականությունը,
- ճկունությունը,
- դիմացկունությունը:

Իհարկե դուք այստեղ կըմբոստանաք՝ ասելով, թե այս հարցում դուք անգոր եք. այն ինչ բնության պարզն է, դրա հետ ոչինչ անել չես կարող: Մասնագետները նշում են, որ ձայնը ձևավորվում և փոփոխվում է որոշակի հորմոնների ազդեցության ներքո, սողամարդկանց մոտ անդրոգենների, իսկ կանանց՝ էստրոգենների: Դրանց պարունակության քանակությունից է կախված ձայնի տեմբրը: Այսպիսով. ինչ-որ մեկին գենետիկորեն շնորհված է հաճելի ձայն, իսկ մյուսը ստիպված է հաշտվել նրա հետ, ինչ ունի: Սակայն, ինչպես ամեն ինչ, այնպես էլ ձայնը, ենթակա է մշակման: Խոսքի և ձայնի հմուտ կիրառման շնորհիվ մանկավարժը ձեռք է բերում երեխաների վրա ենթագիտակցական ազդեցության հզոր հոգեբանական զինամիջոց:

Հաճախ դպրոցում ուսուցիչը հաղորդակցվում, համատեղ գործունեություն է իրականացնում, փոխանցելով սեփական գիտելիքները աշակերտներին: Այսպիսի հաղորդակցումը, երբ ուսուցիչը տեսնում է աշակերտի անհատականությունը և ձգտում է հաղորդակցվել նրա հետ, որպեսզի հարստացնի նրա ներաշխարհը, հազվադեպ է: Այնպես որ, կարելի է դրանից ենթադրել, որ մանկավարժական հաղորդակցումը ունի իրավունք առանձին գոյություն ունենալ, որպես արժեքների փոխանակում ուսուցչի և աշակերտների միջև: Ուսուցման հաջողության մեջ մեծ դեր ունի նաև նրանց անձերի փոխազդեցությունը, նրանց միջև փոխըմբռնումը, որն ըստ Վ. Ա. Կան-Կալիկի սահմանման, դասարանում համագործակցության հիմքն է, հետևաբար, եթե նույնիսկ լավ վերապատրաստված ուսուցիչը, նրա մեթոդաբանական ունակությունները, իր գործողությունների նպատակահարմար

պլանավորումը, ուսուցման արդյունքը կարող է նվազագույնի հասնել, եթե չի զարգանում իր և իր աշակերտների միջև հարաբերությունները:

Չափազանց արդյունավետ է համարվում մանկավարժական հաղորդակցման այն ոճը, որի հիմքում ընկերական հարաբերություն է ընկած: Հաղորդակցման նման ոճը դիտվում է որպես նախապայման հաջող համատեղ ուսումնա-դաստիարակչական գործունեության: Ի վերջո, ընկերական տրամադրվածությունը ընդհանրապես հաղորդակցման կարևոր կարգավորիչն է, իսկ գործնական մանկավարժական հաղորդակցման մեջ՝ հատկապես: Դա խթանիչ է ուսուցչի՝ աշակերտների հետ հարաբերությունները արդյունավետ զարգացնելու համար:

Համերաշխությունը և բավարարվածությունը համատեղ գործում հաղորդակցման ոճ է, որոնք սերտ կապված են միմյանց հետ: Բավարարվածությունը ընդհանուր գործում համերաշխության աղբյուրն է, և միևնույն ժամանակ համերաշխությունը բազմապատկում է աշխատանքի նկատմամբ հետաքրքրությունը, առաջացնում է համատեղ եռանդուն, շահագրգիռ որոնումներ: Խոսելով ուսուցչի՝ աշակերտների հետ փոխհարաբերությունների համակարգի մասին՝ Ա. Ս. Մակարենկոն պնդում է, որ մանկավարժը, մի կողմից, պետք է լինի ավագ ընկերը և 14 դաստիարակը, իսկ մյուս կողմից, մասնակից համատեղ գործունեության: Օրինակ, օրվա դասին պատրաստվելիս, ես մտածում եմ թե որ մեթոդը արդյունավետ կլինի կիրառելի: Իսկ երբ որևէ մեթոդ եմ կիրառում դասապրոցեսին, այդ մեթոդով աշխատում եմ նաև ես: Երբ բոլոր աշակերտները ներկայացնում են իրենց աշխատանքները, վերջում ես եմ ընթերցում իմ գրածը: Աշակերտների արձագանքը լինում է հետևյալը. <>: Այսպես աշխատելիս ես ինձ համարում եմ ավագ ընկեր, մյուս կողմից էլ մասնակից եմ լինում համատեղ ուսումնական գործունեության: Եվ իմ այս հաղորդակցման ոճը միանշանակ դրական է ազդում ուսուցման գործընթացի արդյունավետության վրա: Հարկ է նշել, որ մանկավարժական հաղորդակցման պրոցեսում ամեն մասնիկ պետք է լինի չափավոր:

Պետք է նշենք, որ այս աշխատանքը կարող է լինել գործողությունների ուղեցույց, դասի ստեղծագործական մոտեցման և մանկավարժական հաղորդակցման աճի ճիշտ ընտրության պայմաններում:

Դրա համար անհրաժեշտ է որոշակի պայմաններ՝ փորձ ,ինտուիցիա, ուսուցման մարտավարության տիրապետում,բայց այս որակներից որևէ մեկը չպետք է լինի հիմնական :

Պետք է նշել,որ մաքուր հաղորդակցական ոճ պրակտիկայում գրեթե չի հանդիպում:Դրանց այս կամ այն տեսակի գերակշռումով է պայմանավորվում մանկավարժի անհատական հաղորդակցման ոճը ,հետևաբար նրա գործունեության և հաղորդակցման որակը,այն ձևավորվում է երկարատև պրակտիկ գործունեության ընթացքում:Մանկավարժը պետք է օժտված լինի ինքնավերլուծությամբ,ինքնաքննադատությամբ,անընդհատ աշխատում է իր դրական հատկանիշների զարգացման ու բացասականների վերացման վրա:

OSԱԳՈՐԾՎԱԾ ԳՐԱԿԱՆՈՒԹՅԱՆ ՑԱՆԿ

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