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TV-Institutional Communication as a Social and Cultural Point in the Communication (based on German and Kazakh Talk Shows)


*Al-Farabi Kazakh National University, 71 Al-Farabi Ave, Almaty 050040, Kazakhstan
+ Al-Farabi Kazakh National University, 71 Al-Farabi Ave, Almaty 050040, Kazakhstan
- Al-Farabi Kazakh National University, 71 Al-Farabi Ave, Almaty 050040, Kazakhstan
Kostanay State Pedagogical Institute, 24 Vvedenskaya Ave, 110000, Kazakhstan

Abstract

The article deals with the national and cultural peculiarities of behavior of TV talk shows participants and presenters, themes of discussions, and verbal and non-verbal communication peculiarities of television-institutional interaction, which has its own characteristics that are not typical for either every day or for other institutional interaction. The main objective of this work are commonalities of television-institutional communication and comparing its characteristics with the ordinary and other forms of institutional communication, as well as identifying common traits and characteristics of a specific cultural character and roles of the talk participants and definition of verbal and non-verbal categories. The conversational analysis is considered suitable for the methodological approach of the given research, which highlights the organized nature of the conversation and regulatory structures, which the speakers target at. Kazakh and German TV talk shows records are used as a source of information for conversational analysis of their content.

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Introduction

TV programs are an important part of daily life of almost everyone. People watch TV to relax or get some new and relevant information. Comedy and drama TV series are more entertaining, while news and documentaries are of informational character. TV interviews and talk shows may be an intermediate form of these types of television programs, infotainment (Kazakova 2006). Talk shows are an essential part of modern colloquial culture, they have a social relevance, i.e. they have an impact on society.

Through partnership, the talk show participants create an interpretation of the situation. In this paper, the term "partnership" is used as a functional concept in the spirit of Grice. The term emphasizes the orientation to the situation and themes discussed with the interviewees. Although the term may create a sense of limited linguistic resources, it is possible, however, to state that the participants are building cooperation in various ways. You can

Corresponding Author: Dinara, Koishigulova, Tel: +7-775-933-7039
E-mail address: dickosh@mail.ru /
determine when the situation is familiar: the participants are in the studio and television journalist represents guests and the topic of conversation. Next, during the joint venture participants interpret the situation and use it to build and talk, and their television-institutional role. There are situations when talk show participants do not seem to have cooperation, but it is usually done intentionally.

Methods

The basis of our methodological approach is conversional analysis that highlights the organized nature of the conversation and regulatory structures, which the speakers target at. We are interested in oral speech, which is a basic, fundamental and original form of human language. According to Kibrik and Podlesskaya (2003: 5), "linguists often make statements about any language facts, based on a written language, believing that this statement is about the language at all. It is totally unjustified that the truth of any such statement should be checked directly on the oral material. It is also not justified to assume that the written language has at some priority over oral, that he is more "valuable" object of scientific research".

Since the object of our study are German and Kazakh television talk show, attention is drawn to one subclass of institutional interaction, namely, television-institutional interaction, which has its own characteristics that are not typical for either every day or for other institutional interaction.

We are primarily interested in the fact that at the present time, when the contacts with foreign countries are becoming more intense and more frequent, and television is largely forms the presentation of the world, the urgent need for a comprehensive study of linguistics is the linguistic discus within the institution of television, as well as samples of verbal and non-verbal behavior of the German and Kazakh society in a given communicative situation. It should be noted that the German talk show is also being actively studied from the point of view of journalism as the description analysis of the talk show structure as the most popular genre of German television by Kalverkamper [1992], Plake [1993], Bose [1996], talk show lexicon was compiled by Fley [1997], Roth [2000] covers the entire amount and possible variants of talk show on German TV with a description of their structure in brief comments.

A large body of scientific work on the linguistic analysis of a television talk show dialogue and a sufficient level of knowledge of this issue present the exact opposite of the current study show Kazakh television.

Kazakhstani talk show appeared on television recently, and for that reason they could not get such popularity and widespread as in Germany. However, the development of the talk show genre on Kazakhstan TV has successfully launched and has a great future.

Below, after the theoretical definitions analyzes will be presented, which were obtained in comparative studies of German and Kazakhstani talk shows. It is important to clarify that the work is descriptive by nature, in other words, we do not claim how to speak German and Kazakh correctly. We will not pay attention to the spelling mistakes or wrong accents in speech of communication participants. Kryvenko (1995: 67) discusses much about literacy of televised speech, in particular, paying attention to one side orthoepy, namely accentology. Specifically, we are talking about deviations from the norms of stress. Kryvenko (1995: 65) writes that "television speech, by which communication of presenters, commentators, commentators, announcers with millions of viewers, which takes place daily is a specific manifestation, the implementation language reality in the field of communication. <...>. From this point of view, the role of word, uttered on television, is extremely important in terms of the culture of speech in the broadest sense of the term. The fact that the person on the screen does not only report some information, but also performs, if we can express 'outwardly teaching' function, i.e. he is the image of acquisition of literary speech norms and demonstrates norms of literary language, including pronunciation". To our mind, this approach seems too harsh, proposing the excessive wide requirements.

Aim and tasks

The main objective of this work is the followings. First, it deals with the commonalities of television-institutional communication and compares its characteristics with the ordinary and other forms of institutional communication. Secondly, we are talking about conversational analysis of German and Kazakhstani talk shows to identify common traits and characteristics of a specific cultural character. Thirdly, attention is drawn to the role of the talk participants and definition of verbal and non-verbal categories. Fourth, the article discusses the thematic structure of German and Kazakh talk shows.

Peculiarities of cultural nature of Kazakhstan and German talk shows

National and cultural peculiarities of behavior that has received increased attention became the object of observation and study of various scientific disciplines like linguistics, psycholinguistics, culturology, sociology,
ethnology, cognitive science, intercultural communication, anthropology, etc. for the past two to three decades. This fact is not accidental because such studies can be conducted only on an interdisciplinary level, according to data of different human sciences. Researchers in different fields and areas of expertise of the person came to the conclusion that culture is reflected in people's minds, shapes their world view, and determines the specific behavior. Communicative behavior of people is part of their national culture, governed by national rules and traditions that have deep historical roots.

As noted by T. Larina (2006), "national characteristics of communicative behavior, which we face in intercultural communication, are enshrined tradition collective habits of the people, manifested in the choice and preference of consumption in the process of interpersonal interaction of various communication strategies and means of communication (both verbal and non-verbal), which is produced as a result of the national communication style or communicative ethnic style. Isolation of style features, communicative dominants, and a description of national styles of communication, based on them, allows us to generalize and systematize national and cultural communication, follow their logic, view them as an integrated system."

Analysis

Now let us consider the peculiarities of cultural character of Kazakhstani and German talk-show confessions. All speech acts produced by members of Kazakhstani and German talk show during discussing the topics were analyzed by us for the frequency of their expression (for each program).

According to the results of our analysis more speech acts aimed at suppressing communication space interlocutor and urge him to certain speech acts take place in the argumentation style of German participants. So, for example, linguistic action "reproach" (11 times in the course of the German discussion, 1 time only in Kazakhstani discussion) encourage the other person to the speech act of "excuses", "protect oneself" or "explain", i.e. directly pressures on the party's image. Speech act "oppose" (to opinion, statement of interlocutor) is produced by the German participants 14 times, by Kazakhs tani ones only 3 times. According to the classification of Polenz (1985), these speech acts belong to the class "directive", i.e. those speech acts that express the explicit requirements of the speaker to the listener: when "the speaker wants to be an action to be performed by his companion."

In the Kazakhstani TV "debates" speech acts that are aimed at the interlocutors, but do not infringe or violate their communicative space are often produced. Speech acts "explain" (33 times in a Kazakhstani talk show, only 10 times in German talk show), and "inform" aim at providing the necessary knowledge and information to interlocutors. Speech act "ask" (29 times in a Kazakhstani talk show, 19 in German talk show) is directed to obtaining the missing information from the communication partners. According to the classification Polenz (1985) "inform" and "explain" are "cognitive informing speech acts".

Thus, the argumentative style of German participants is characterized by its rigidity and "aggressiveness" in relation to the interlocutors. There are also offensive language or nonverbal gestures:

«Er macht sich einfach lacherlich, solche Auflerungen zu verallgemeinern.» («Arabella»)
("It just presents himself to ridicule, summarizing these statements.") ("Arabella")
«Ich finde, daB zum Macho gehört auch etwas dazu, daB man irgendwie gut dazu aussieht, aber von dir kann man das nicht behaupten.» («Arabella»)
("I believe to be" macho", you need to have something to look good. But we can not say this about you.") ("Arabella")

K. Harprecht (1984, p. 46) notes that the Germans suppress not only the opposition, but also the possibility of its expression in comparing the German style of discussion with the U.S. one.

In the German television debate several participants speak at the same time, they interrupt each other, as each of them strives to give his opinion on the subject of discussion, not yielding the right of speech to another participant, and in some cases even a presenter:

M [das stimmt doch gar nicht ich habe munterberui]
A [das ist wirklich nicht wahr]
F [jaja ............. ]
M [ich bin berufskraftfahrer]
P ich bin eine frau und ich fahre gut auto und zwar jahre («Vera am Mittag»)
According to the results of the analysis we can conclude that the social distance between the German participants is much narrower than that of Kazakhstan.

As German talk show participants and presenter use primarily appeal informal "you" regardless of the age of the participants, their possible higher social status (G.A. Gazyeva 1983, p. 97-103), i.e. in this aspect features of personalization in a talk show are defined. The presenter introduces his guests in the studio for the most part only by name. Also, there is a shift from questions of a general nature to the personal, the intimate sphere with the help of the presenter.

In Kazakhstan's talk show formal "you" is applied to the most senior participants and to the interlocutors of the same age. Presenters also prefer formal "you". Questions of purely personal nature are avoided.

The above discrepancy in speech acts, in argumentative style of the participants and the social distance present a picture of social relations in the German and Kazakhstani society: the participants are guided by different moral standards and follow cultural traditions and values established in their community.

Statements both of German participants and the public are characterized by non-verbal gestures, commenting on the speech made by the action. Typically, these are torsion finger at oneʼs temple, facial expressions indicating disagreement with the panelist, very critical comments.

In some cases, the non-verbal gestures are accompanied by the explicit verbal insults at the studio guest. If several participants are on the scene, a person asking a question points at the person the question addressed his index finger. At careful study of the video materials one can see that the German participants use non-verbal gesture to ask for the speech, and raising the index finger of their right hand (L. Weinrich 1992, p. 124) demonstrates that this gesture has culturally-specific character, as it plays the communicative situation within the institution of school/university. Each member of the German society knows that with the help of the non-verbal gestures in education one can signal the teacher about his eagerness to get the right for speech. In Kazakhstani cultural circle this gesture would correspond to a raised right (rarely left) hand, but this gesture is not used by Kazakhstani talk show participants. If the position or the response of one of the program participants is perceived negatively by the public, the public reaction is very aggressive in nature and is expressed both verbally and non-verbally. These are individual (offensive) remarks, stamping their feet, hum. It may be also noted that the public enjoys above named aggressive reaction to the participants. Facial expressions and general mood of the public indicate this fact. In this aspect it is necessary to point out the fact that in recent years, members of the German talk show, as well as the audience do not have higher education and adequate level of upbringing. These are the people who can afford offending expressions and gestures, even to the participants of an elderly age. Kazakhstani participants and the audience are mostly students and educated adults.

In Kazakhstan the talk shows audience do not actively use non-verbal gestures, except applause or facial expression. Once again we would like to note that the fact that the dialogue is conducted in a TV studio has a huge impact on the natural communication of Kazakhstani participants, audience, and in some cases even a presenter.

Despite the fact that Kazakhstan's talk show confessions, as well as in German, a television dialogue is based on personal experiences and the experiences of the participants in matters of love, which is one of the important features of this type of talk shows, intimate comments are omitted. The presenter's direct question about the details of the sexual life cause great confusion in Kazakhstani program participants, as well as the viewers, while in the German talk show questions such as «Zwölf Jahre ohne Partner. Wie oft gehst du dich kalt duschen? <> Wir sind erwachsen. Wir haben ein gleiches Alter, deswegen bitte » (presenter's question" Vera am Mittag ") ("Twenty years without a man. How often do you have a cold shower? We are adults. We are the same age, that is why, do not be shy.") are natural and habitual.

For Kazakhstani talk show participants and viewers questions and hints od presenters about their personal life correspond moral norms of our society: V. "... it turns out that your love is more of a platonic nature. At least when there is no physical relationship. Then is it a platonic love or not? W. "... we find the time and place roughly speaking." ("Moments of Love")

Thus, the Kazakhstani talk show participants are not ready to openly cross the boundaries of social taboos (G.D. Zakirova 2004). Accordingly, the German society regarding moral standards is more open and democratic (H. Behal-Thomsen 1995). However, sometimes contents discussed in the German talk show cross all the permissible limits for the protection of the interests of young people and the competence of the media: for example, in a talk show «Britt» matters of sexual behavior were discussed in details, «Hans Meiser» showed brutal film about fighting
dogs or in the program «Nicole» very severe cases of family conflicts were discussed. A presenter of talk show «Andreas Turk» failed to "pacify" the public actively discussed (L.V. Kulikova 2004).

**Conclusion**

In conclusion, we note that Kazakhstan a balance between the international relations and traditional cultural values such as respect for the elderly, preserving clear social hierarchy, respect for other religions and cultural values, avoidance of inter-ethnic conflicts are maintained. Recent studies have shown that the Kazakhs avoid open conflicts, trying to compromise. During studying speech etiquette of Kazakhs, Baydurin (1991) indicates that the Kazakhs do not come into open conflict with someone, as they have the approval of paramount importance in the community, an expression of respect for the other person. In most cases, the Kazakhs, instead of openly expressing their disapproval when dealing with an opponent, resort to long pauses to reflect a more accurate answer, or try to change the subject. Perhaps because of this cultural feature of dialogue, Kazakhs often use phrases like "ұят болады, ыңғайсыз" or "ел не дейді" (what a shame, it is inconvenient, what will people say?) in their speech.

Ethnic forms of politeness of Kazakhs are deeply rooted, which related to the cultural traditions of the Kazakhs, named “Salt”. That tradition has a great influence on the behavior of people, their mentality and attitude to the social reality. The Kazakhs are very reserved in the manifestation of personal sensitivity in the implementation of the communicative act, exemplifying the many studies (Zharkynbekov S. Language conceptualization of color in the Kazakh and Russian languages: Abstract of dissertation for doctor of philological sciences. - Science, 1992. - p. 138-144).

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