

NATIONAL AND INTERNATIONAL CHARACTERISTICS OF NONVERBAL MEANS

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Annotation

This article gives information about paralinguistic means, and specific features of nonverbal means which are used in the speech of Uzbek and German people.

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It is known that humanity communicates not only by verbal means, but also by nonverbal means, i.e. body movements, facial expressions and gestures. Nonverbal means serve to clearly articulate a hidden purpose, need, point of view, or emotion in verbal communication, reinforcing the priority of verbal communication. Although nonverbal means do not have the capabilities available in verbal means in understanding the units of the universe, the role of nonverbal means in cases of direct communication is enormous. In such relationships, their importance sometimes becomes stronger than verbal means. Because the human eye, facial expression can convey countless information. Expressing emotional feelings in a single word is quite difficult. That is why we use nonverbal means to express the idea more clearly. Nonverbal means are used in the following cases:

- a) In language support;
- b) When used in place of speech;
- c) In the expression of emotions;
- g) When notifying other persons.

In the process of using verbal means for others, the naming of tangible or intangible objects around us creates a convenient opportunity for us. Verbal communication is also a means of active listening, asking questions, answering, and reacting.

According to L.Raupova, "The purpose of communication is to receive or transmit information.

Information in its place is manifested in various forms, such as confirmation, order, advice, warning, and expression of protest. However, no matter how diverse they may be, they are within the general purpose of communication and emerge in a pragmatic environment, with a material appearance based on verbal or nonverbal means of speech, or both. ”

Nonverbal communication includes posture, facial expressions, eye expression, tone of voice, and more. Verbal communication is based on nonverbal communication. That is why it is not in vain that our people say that "it is not what a person says that matters, but how he speaks."

Nonverbal communication is a great helper in expressing the transparency of emotions. Emotions include, for example, fear, depression, and joy.

Nonverbal signals occur in the following cases:

In mental states, thoughts are information that can be understood without being expressed in words, such as crying, laughing, nausea, the occurrence of sleep, and facial expressions of excitement.

Signals with rich expression meaning: fear, panic situations.

Several emotional expressions occur consciously. Because they have commonly understood meanings.

The English psychologist and philosopher William James in his theory describe the emotionality of nonverbal communication as follows: We feel sad, so we cry; our anger is coming out, so we are beating; we are afraid, so we tremble. This means that our emotional world is inextricably linked with our bodily movements. Subsequent research has proven this theory to be correct. In world linguistics, these issues have been addressed since ancient times. Studies in the field of paralinguistic have shown that the greater part of nonverbal means is reflected in facial expressions. Human facial expressions are one of the expressive components of the human body. There are different types of facial expressions. Different forms of expression are used to know the content understood from them.

For example, changes in facial expressions such as joy, surprise, curiosity, frustration, fear, anger, dislike, hatred, several movements of the eyebrows, various changes in the eyelids and mouth, and the social content understood from them have been theoretically studied.

In Uzbek linguistics, since the 1980s, research has begun to show that along with verbal means, nonverbal means also play an important role in the communication process

The use of nonverbal means in conjunction with verbal means in the process of communication-intervention is also important, especially in the full realization of dialogic speech appearances. For this reason, there is a need to explore nonverbal means available in a particular language.

When studying the process of communication between the Uzbek and German peoples, it is important for the speaker to convey certain information to the listener, such as hand, head, torso, shoulder, facial movements, low or high volume, long or short, fast or pause pronunciation. From this it can be understood that a complete study of the issue cannot be achieved in research on speech processes without considering nonverbal means.

Paralinguistic is a separate branch of linguistics, which complements the dialogic speech, is an explanatory, informative, auxiliary means of expression. Such tools are closely related to linguistics in terms of information transmission. However, they do not imply linguistic units. This field, which relies on non-linguistic means of communication, is therefore generally called paralinguistic, that is, "linguistic approach".

In all languages, various additional, even (nonverbal) means are used as an aid to the word (verbal means) in the expression of ideas. In some cases, the thought expressed seems naked, dry, and illogical without nonverbal means. For this reason, in recent years, European linguists have focused on the study of nonverbal means. Since the emergence of human society, these tools, which have been formed and supplemented with language (perhaps even earlier), have been the subject of research in a number of disciplines in addition to linguistics. While ethnographers study nonverbal means as customs, etiquette, and national symbols that reflect the identity of a people, an ethnic group, a nation, historians use gestures to clarify research on the history of a people.

While psychologists view nonverbal means as a sign of a speaker's psychological state, physiologists believe that because they are based on organ movement, they serve as evidence to study the beginning, continuation, or end of this important process.

The object of study of paralinguistic is much broader. Russian linguists T.M.Nikolaeva and B.L.Uspensky express the following opinion: "All the cases that follow the speech activity are the object of paralinguistic." They believe that paralinguistic includes the height, low, rhythm, speed of speech, and even laughter, crying, and sighing, which can be understood without verbal means, as tools that are part of paralinguistic.

In a number of sources, the nonverbal marker of communication also includes numbers, letters, and paragraph symbols.

However, the fact that such a variety of ideas have come to the fore in science suggests that the field is still in the process of being studied, and that the problems have not yet been fully resolved.

It can be observed that nonverbal means are formed differently in the cultures of different peoples, and in some cases, they are similar to each other. For example, when greeting by eye is the same in all nations, or when greeting there is a difference in the proximity of mutual distances. In India and China, for example, the closeness of mutual distance in greeting people other than family members is generally not observed. In contrast, the proximity of mutual distances plays an important role in greetings in the southern countries of Europe, i.e. Spain or Italy. It doesn't matter if it's a family member or a stranger.

Proximity to each other is also important in greeting Germans. Family members, relatives or friends are sometimes hugged, sometimes shaken hands and sometimes simply shaken hands as "Hallo", shaking hands in formal circles, or if there is a woman in this circle, regardless of her position (leader, secretary or ordinary employee), first of all, the woman is interviewed.

In Uzbeks, the situation is slightly different than in Germany. Family members, cousins, or friends

embrace if they have not seen each other for a long time, and usually put their hands on the chest with family members and ask, "Assalamu alaykum". Greeting women and men is a little different. In formal circles, regardless of gender, they are greeted with a handshake. In informal circles, women greet with one hand or both hands on each other's shoulders, while men greet with a handshake or an open hand. Nowadays, in addition to shaking hands in greetings, it is customary for young men to shake their heads and greet each other.

The British psychologist Michael Argil, in his book *Nonverbal Communication*, gives examples of the appearance of nonverbal means of different cultures. For example, at a time when the standard of living in Europe was high, women in West Africa did not even wear dresses.

It is known that the specific culture, customs, religious beliefs, views of the universe of any nation are reflected in the nonverbal means that are adjacent to it in its language. Because, like the language of any nation, the paralinguistic means inherent in the communication of the peoples' representatives, in a sense, reflect its identity. In this sense, "In the current era of strong economic and cultural ties between the peoples of the world, there is a growing need to study the above factors. Especially in the process of literary communication, when translating a work of art from one language to another, the translator must not only know the language of the people, but also know their specific culture and gestures.

When a person learns any language, he must learn the customs and national culture of the language being studied. Because even if a person is fluent in the language, if he is ignorant of its customs, national culture, he will not fully understand the interlocutor. They face a mutual cultural barrier.

It can be said that nonverbal communication is one of the tools to help express the transparency of emotions or to express the hidden purpose, need, point of view and feelings, which is close to verbal communication, to strengthen the priority of oral speech.

In world linguistics, including Uzbek linguistics, a number of studies have been conducted on paralinguistic tools and the features of their use in communication. In particular, in the monographic study of the Uzbek linguist M.Saidkhanov, the rituals, forms of etiquette and gestures encountered in the Uzbek communication culture are specially studied.

As M.Saidkhanov pointed out, "Nonverbal means are mainly a product of the biological state and are a means of ensuring the emergence of communication." Professor A.Nurmonov noted that in order for a representative of one language to communicate freely with representatives of another language, he must know the language of the people, as well as its culture, customs, gestures and other characteristics of the people. It is also important to study a number of aspects in depth.

With the help of gestures we get national-territorial and social information about the addressee. At the same time, we must take into account that most peoples use paralinguistic tools depending on the addressee. Just as the process of communication depends on the place of communication participants in society, nonverbal means also apply to an individual's social affiliation. In this case, the age, gender, profession, position of the interlocutors, mutual acquaintance of the interlocutors, place of residence, the nature of the interlocutors and

certain speech conditions are of particular importance. In his research, linguist S. Muminov focuses on the nonverbal means used in Uzbek communication between men and women. He points out that nonverbal means that are not typical of male communicators in Uzbek communication behavior include "frowning and grimacing" and "turning away" in the sense of disrespect.

One of the urgent tasks is to use nonverbal means in parallel with verbal means in the process of communication, to play an important role in the formation of dialogic speech, to study such means available in every language. Often, the habits are similar to each other. In particular, there are many similarities in the customs and actions of peoples with similar cultures and histories. While Uzbek women talk about the deceased in the process of crying out for grief (death), holding sticks in their hands to express how much they have suffered from this grief, Armenian women move their hair from their hair to their faces with their fingertips, Azerbaijani women rub their faces and punch their breasts. And looking down, they express their grief with vibration. In the Mongols, the expression of grief is expressed by placing the palm of the hand in the mouth.

Nonverbal means are an actively used component of communication. Applying them correctly is of great importance in managing the communication for the intended purpose.

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