The National-Cultural Features of Nonverbal Means

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Annotation

In world linguistics, particularly in Uzbek linguistics, the study of nonverbal means of speech communication (various states in the voice, gestures, facial expressions, and body movements) has been carried out in different aspects of the language. Modern life realities show that communication in all societies of the current world is characterized by extreme freedom, unpredictability, and distance from language rules. The role of nonverbal tools has increased more than ever, taking on a significant pragmatic load. Notably, nonverbal tools in virtual communication remain unnoticed by researchers. This article provides a brief overview of virtual communication and its study's degree and significance. Nonverbal forms of communication are also extensively analyzed. Additionally, linguistic and non-linguistic relations, their interaction, and contradictions, as well as the possibility of creating a certain image, are discussed. The characteristics of nonverbal means in the communication process are also highlighted. Furthermore, it addresses the communication and interaction process in Uzbeks and the forms of communication used historically.

Keywords: paralinguistics, virtual communication, nonverbal means, nonverbal forms, linguistic and non-linguistic communication, gestures, facial expressions

Introduction

The approach to language tools from a functional perspective naturally requires expanding the scope of speech tools. In the communication process, paralinguistic tools are especially widely used compared to extralinguistic tools. Along with the speaker's verbal speech, it is necessary to systematically study language and speech to research the interconnection and differences of gestures that complement speech, enhancing its attractiveness and impact in direct communication with listeners.

With such practical demand, a special field of study that investigates these auxiliary tools of speech emerged. Currently, this field, known as "paralinguistics," has firmly established its place in linguistics.

Literature Review

In world linguistics, paralinguistic tools have been studied by scholars such as G.V. Kolshanskiy, I.N. Gorelov, G.Ye. Kreydlin, R.K. Potapova, V.V. Potapov, A. Pease, B. Pease, V.A. Pronnikov, I.D. Ladanov, C. Stepanov, S.A. Garkaves, I. Kuznetsov, J. Messinger, L.I. Dmitriyeva, L.N. Klokova, V.V. Pavlova, T.N. Pirkina, I.A. Akhyamova, G.V. Barishnikova, and M.L. Butovskaya. In Uzbek linguistics, studies on the content and stylistic aspects of paralinguistic tools include works by A. Nurmonov, M. Saidkhanov, S. Muminov, Sh. Iskandarova, A. Aripova, Z. Akbarova, Q. Rasulov, A. Haydarov, G. Toirova, Q. Kakarov, and X. Ismoilov. A. Nurmonov's book "Paralinguistic Means of the Uzbek Language" is considered the first study in Uzbek linguistics on this topic. M. Saidkhanov's dissertation "Nonverbal Means and Their Expression in the Uzbek Language" is the first monographic work on Uzbek paralinguistic tools. S. Muminov, in his article "Gender Characteristics of Uzbek Communication," discusses nonverbal means that are not typically used in male and female speech in Uzbek communication.

Research Methodology

As language exists through communication, gestures convey communicative meaning in speech communication. These meanings are increasingly expressed in virtual communication as digital technologies evolve. As a result, non-verbal tools are considered an attribute (inseparable part) of speech communication. In the communication process, information transmission is primary, and non-verbal tools are widely used in virtual communication. Linguists need to demonstrate and explain this according to linguistic rules.

Considering all approaches and in line with the objectives of the study, we will focus more specifically on non-verbal forms of appeal in Uzbek communication.

Etiquette (forms of manners) is an attribute of the interaction process. In relationships between people, the actions used in the interaction by each nation or ethnic group are considered etiquette rules. Interaction occurs in verbal form, and this process can also be accompanied or observed through certain actions. The interaction culture of specific ethnic groups differs from the interaction culture of other peoples. For instance, while handshaking is a common greeting in Uzbek culture, in American culture, handshaking occurs after a long absence or, in English culture, a woman offering her hand first signifies courtesy, whereas in Uzbek culture, it may signify imprudence. Forms of interaction and gestures used by certain peoples are closely related phenomena. Gestures carry conditional meanings, while forms of etiquette convey symbolic content.

Etiquette dictates our entire behavior. It is not just about how we conduct ourselves at the table or in the guest room but rather it is the set norm for all our relationships.

Some authors believe that 55-60% (or more) of information is conveyed through nonverbal means. In greetings, among the Uzbek people, "assalomu alaykum" (an Arabic phrase meaning "peace be upon you") and "vaalaykum assalom" ("peace be upon you too") are said while placing both hands on the chest, hugging, patting each other on the shoulders, and kissing on the forehead. When meeting after a long time, people might lift each other up, women pat each other on the shoulders, and kiss as they greet. However, handshaking between men and women who are not close relatives is not commonly observed. Women usually greet each other by hugging.

Even our group leader becomes modest upon seeing Old Man Erman, placing his hands on his chest and saying:

- Assalomu alaykum, grandfather.
- Vaalaykum assalom, may you be a scholar, God willing, - Old Man Erman replies solemnly.

Gestures are one of the tools used in Uzbek communication. In the process of speaking, a person tries to convey their thoughts as quickly, briefly, and effectively as possible, using minimal speech organs, aiming for clarity and impact. In this regard, gestures are considered significant in exchanging thoughts.

Certain paralinguistic tools are linked to the etiquette rules of a specific nation. For instance, making a prayer gesture, bowing, folding hands, and placing a hand on the chest are actively used in Uzbek communication. Placing a hand on the chest signifies respect towards the interlocutor.

- Let's go home, - said my father, placing his hand on his chest. – We have a cup of tea.

From head to toe outfit (or gift). In short, they give Yanga an outfit from head to toe. S. Siyo, Light. This phrase symbolically represents the tradition of giving gifts at an Uzbek wedding to show joy for the person being celebrated.

In Uzbek culture, placing a hand on the chest signifies respect towards elders and those of higher status, whereas in Korean and Japanese cultures, bowing is used for farewells. In Uzbek nonverbal communication, the gesture for "goodbye" involves raising the hand and waving it up and down, typically towards peers or younger individuals, classmates, or colleagues.

Additionally, other gestures include pressing the index finger to the chin to indicate silence, pressing the index finger to the lips to signal quietness, beating the chest in sadness, shrugging the shoulders to express denial or surprise, and moving the hand when burning rue (an aromatic herb) to ward off the evil eye.

During group work, the team also demonstrated gender equality stemming from their collective behavior.

As is known, nonverbal gestural tools include movements and postures of the head, hands, shoulders, legs, and body that are used to convey specific meanings. These nonverbal gestural tools manifest uniquely in men and women and serve to convey various pragmatic meanings in virtual communication. For example, during group work, boys exhibited movements typical of men, such as puffing out the chest.

1. To stand erect with pride and arrogance: When that money was there, Nusratilla would walk into Qulmatqora's presence with his chest puffed out (A. Muxtor).

2. It can also express a sense of pride in different speech situations: Standing tall with pride, I guard the post, let the enemies of the homeland turn to ashes (from a newspaper) . When thinking, boys may take off their cap and scratch their head or stroke their beard with one hand, spit on their palms when happy, slap their knee when laughing hard, tie a belt around their waist, bring one hand to their mouth when they hear about eating pilav, and bite a whole loaf of bread when departing for military service. For girls, examples include twisting the ends of their hair when deep in thought, tying their hair or spitting on their chest in fear. In the latter case,

the collar of the shirt is slightly pulled and spit on the chest, which indicates fear of something. To express embarrassment or shyness, nonverbal actions such as pressing the end of a headscarf to the lips, applying kohl to the eyebrows, or squeezing kohl into a teacup can be observed.

In general, gestural nonverbal tools hold a unique place in verbal communication and play a crucial role in fully achieving the goals of the participants in verbal interaction. Thirty-four percent of gestural nonverbal tools are characteristic of men, 17% are specific to women, and 49% are of a general nature, observed in mixed forms in the communication of both genders. Analysis results show that nonverbal tools typical of men are more numerous than those typical women .

Types and effects of nonverbal communication
One of our objectives in this study is to explore how nonverbal interactions can be naturally utilized in an immersive social virtual environment. By "naturally," we refer to the interaction dynamics and offline face-to-face encounters. Therefore, understanding the types of nonverbal communication that frequently appear in offline social life and their effects is important.

In general, nonverbal communication determines the quality of purely non-linguistic information in terms of content. It typically includes the sender, receiver, directed actions, and constant non-linguistic information. Much of our data is transmitted using nonverbal tools. Naturally, in this process, the human face engages in communication and is thus evaluated. As a result, facial behavior emerges. The interpretation of faces is a typical example of continuous non-linguistic information. Faces can convey a combination of general and specific characteristics, including information about gender, age, race, emotions, intentions, physical health, attractiveness, and emotional state. To a large extent, this is relevant for socially significant communication.

Facial expressions can reveal a person's surprise, anger, sadness, fear, intentions, and other emotions through facial expressions. Additionally, facial expressions can indicate a person's health. For example, the face may redden from allergies or crying. Blushing from embarrassment is another visible reaction. People's perception of faces can also indicate whether or not a person should be trusted. The following facial expressions related to Uzbek traditions can help understand a person's state:

1. "Turning beet red" or "becoming beet-colored" means to blush due to embarrassment or heat. I was so embarrassed, I turned beet red. M. Muhamedov, Following the Hero.

2. Facial expression conveying disgust. The officer ran up and extended both hands to Abdurahmonov. But for some reason, the secretary turned his face away. He said something to the elder. As the officer approached the cart with a broad smile, he said something else to Abdurahmonov. Amid the noise of the cart, I couldn't hear what was said, but I saw the secretary turn his face sharply away again.

Eyes not only provide emotional information but also transform spoken information into social perception. This allows people to express their intentions, understand the purposes of others, and recognize someone they have seen before, as eyes remain nearly unchanged over the years. Additionally, since the traditions of different countries vary, slight misunderstandings can occur during eye contact in communication. For example, in Uzbek custom, looking directly at someone is a sign of disrespect, while in English culture, it signifies confidence.

Head-to-toe manner.
 1. From head to toe. While walking, Botirali examined Ezozxan from head to toe. H. Gulom, The Torch.
This gesture conveys meaning through eye contact, indicating a thorough examination of the person in communication.

Evil Eye.
1) According to superstitious belief, a glance or gaze that brings harm, trouble, or calamity. Lutfiniso would come immediately, sometimes burning rue to protect against the evil eye, sometimes hugging her daughter and crying. Oybek, Selected Works. God bless, may He protect my sister [Kumush] from the evil eye! – said [the woman] as she recited a prayer. A. Qodiriy, Bygone Days.

To look [with an evil eye].
        To gaze with malicious intent. I slightly suspected that Homid was looking at my brother-in-law's sword with an evil eye. A. Qodiriy, Bygone Days.

Additionally, the eyelid also has a distinctive meaning in Uzbek tradition. The elder had me write a petition while he dictated. Both friends took the paper and went to Komil the healer. But in the middle of the night, they both returned with sullen faces. In the example from the text, sadness is conveyed through facial expressions.

Analysis of eye expressions indicates that movements typical of men are more numerous than those typical of women; eye expressions specific to men make up 17%, while those specific to women make up 12%. Eye expressions have a general character 71% of the time and are used interchangeably by both genders in communication.

Knowing the nonverbal tools characteristic of Uzbeks, avoiding their misuse in some cases, and fully adhering to the communication rules of the people speaking this language increases the success and expressiveness of communication. At the same time, nonverbal tools help save time. Through nonverbal tools common in Uzbek national communication behavior, we can understand the essence of feelings such as sincerity, open-mindedness, compassion, mutual respect, and reverence inherent in the Uzbek people.

The forms of communication and interaction historically formed and used in Uzbeks include:

- Rituals (customs) – actions and their collection related to traditions.
- Etiquette forms (politeness forms) – rules of conduct in the communication process.
- Gestures – movements conveying specific information in communication.

Customs have national-regional characteristics and express the traditions of a particular people. These traditions are realized through various changes in the face, movements of the hands, head, and body, as well as other actions. "Performing fotiha" (praying) is a religious tradition that entered Uzbek culture with Islam after the Arab conquest, performed by moving the hands from top to bottom towards the face after the prayer, saying "omin."

Additionally, a system of meaningless sounds (clearing the throat, whistling) and interjections can also express address: Oh, voy, hoy, voy - dod.

Sign language is so impoverished for expressing and developing thoughts that deaf-mutes only achieve their potential if they either learn sound language through a special alphabet or learn to speak and understand by observing the lip movements of a normal-speaking person. Even then, deaf-mutes fall significantly behind normal people in their development. In this regard, T.M. Nikolaeva's remark, "Gestures in the language of American Indians and in the Benedictine Order's language can express any or almost any information," seems somewhat exaggerated.

Research shows that as people begin to "live" more in the virtual world, adherence to social customs decreases, compassion among people diminishes, and interest in the environment wanes.

Conclusion

In conclusion, it is widely recognized that nonverbal cues such as facial expressions, eye contact, gestures, body language, and emotional signals play an important role in people's daily social interactions. Therefore, considering the points mentioned above, the number of gestures that can perform a substitutive function in Uzbek culture is not very large. Moreover, they cannot convey any information: their range of functions is extremely limited and mainly associated with everyday spoken communication. Facial expressions and gestures, as the only means of expressing thoughts, are always poorer compared to speech. They lack the power to express many subtle emotional nuances. Observing the language of the deaf-mute provides interesting information on this matter. People deprived of the ability to express thoughts through sound, that is, the deaf-mute, primarily use gestures, particularly the movements of the hands and fingers, for this purpose. For a gesture to be understandable, it must show the external form of the object it represents as clearly as possible through movement. For this reason, gestures are very limited.Therefore, they depict the subject of thought by indicating a specific object. For example, to signify an apple, a deaf-mute person might mimic biting into their fist, simultaneously evoking the notion of picking the apple from a tree.

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