

NATIONALITY, SPECIFICITY AND GENERALITY IN PARALINGUISTIC TOOLS.

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Abstract: This article is devoted to the analysis of the expression of paralinguistic tools related to visual arts and national culture in non-verbal communication. It states that non-verbal means related to fine art, profession and culture have special meanings in communication. Also, the article summarizes the opinions and theoretical views of Uzbek and Russian scientists on non-verbal means, collected information and materials on the topic, conducted a comparative analysis and researched it by clarifying its content.

Key words: nonverbal communication, paralinguistic tools, nonverbal tools, visual art, national culture, signs, state symbols, linguoculturalism.

The non-verbal means created with the participation of body organs express the inner mental experiences and attitudes of a person in communication, as well as express nationality, particularity and generality. For example, placing a hand on the left chest can express love, punching the chest repeatedly can express identity or a promise, and holding (joining) the stomach with two hands can express bowing. In such situations, a person's chest and stomach are used as a component of non-verbal communication, and over time, they enter the communication of another nation from the consumption of one nation. In today's communication, the gesture of placing the hand on the chest (belly, heart) is used by a person to express greetings, goodbyes, gratitude, forgiveness, respect, oaths, trust, promises, congratulations, let's say all compliments and communicate love through non-verbal communication. processes, it is used instead of

the phrase "sincerely" in verbal means. These gestures can also be observed in taking oaths, singing national anthems, responding in classrooms, and performing religious acts, and are universal to all nations.

For example:

In Uzbek - The team recognized Temurbek, one of them put his hand on his stomach, and others on his chest. (Ahmedov B. Amir Temur).

In Turkish - Mevlevi, who was sitting in Postist, greeted Kaan with his hand on his heart. (Övür A. Botter Apartment).

In English - It wasn't until 1998 that placing one's hand over one's heart became standard protocol during the playing of the "The Star-Spangled Banner". (Hill G. A Voice in the Wilderness).

In Russian - Privetstvuyu tebya, moy gospodin, - polojiv pravuyu ruku k grudi, pozdorovalsya tot, sklonivshis v polupoklone. (Kumin V. Padenie raya).

In these examples, the gesture of putting the hand on the chest is used as a greeting in Uzbeks, Turks, and Russians, and in Americans, it serves as an official protocol when singing the national anthem. Placing the right hand on the chest during the national anthem has become an international standard etiquette today, which is common to all nations, and the role of international sports competitions in popularizing this gesture on a global scale is incomparable. In particular, this gesture has been used to express high respect in the process of greeting in the Uzbek language.

It should be said that not only in ancient times, but also now in high circles, greeting has risen to the level of art. The complex, repetitive, and time-consuming salutations associated with Gawda movements expressed deep respect and loyalty. With the passage of time, different forms of greeting are being adopted based on the worldview, attitude towards the environment and cultural requirements of each nation. Although in many nations of the world, including the English, greeting processes are mainly carried out through verbal communication, but in other nations, movements with the help of hands, head and other parts of the body create additional respect for

people, love between people, and from a psychological point of view, remove resentment and enmity between people. . From the linguistic point of view, it increases the effectiveness of verbal means of communication.

The back and neck parts of the body can also be included in the non-verbal means of expressing human psychological states. Gestures related to the waist include stroking the waist (caressing), grabbing the waist with both hands (getting attention, anger), punching the waist (anger, seriousness, sarcasm), pushing the waist (threat, getting attention) attracting, calling from the back), it is permissible to include words like "seriousness of verbal means in speech" and others. In this case, the gesture of stroking the back means a positive content, while the rest mainly express seriousness and anger. They are suitable for all nationalities and have a general character.

Nonverbal neck cues include grabbing the back of the neck with the right hand (hesitating), scratching the neck (when excited, hesitant, surprised, or lying), showing by pulling the hand to the neck (many, touching the soul, enough), squeezing the neck (when not knowing). , clicking the throat (denoting a special drink), stretching the throat, gerdaish (pride), clearing the throat (attracting attention) represent about 10 meanings. When they were compared in four languages, it was found that 9 out of 9 non-verbal tools are present in Uzbek, 7 Turkish, 7 English and 9 Russian nationalities. It is not appropriate for English and Ottoman Turkic peoples to express only that the hand across the neck represents the plural amount and the throat click represents the individual drink. On the other hand, clearing the throat gesture has 8 more meanings besides the attention-grabbing meaning known to us, including warning (when speaking inappropriately), breaking the silence (getting the emotion in the middle), in place of an introduction (when speaking at official gatherings).), calling (when entering the door), facing (in the third person), verbal means of emphasis and seriousness can be included. Although the use of gestures here is related to different situations, they are generalized by such goals and tasks as to warn of an event or inappropriate words, to suppress excitement and to attract attention. These gestures are

common to all languages, they are common in communication and are determined by the speaker's speech. However, the Uzbek gesture clears the throat in Ottoman Turkish, uksürerek, fake cough in English, and slegka pokashlyat, otkashlyatsya in Russian, which correspond to the Uzbek phrase for a light or cough.

For example:

In Uzbek language - Now he walked bravely on all fours, coughed, and when he reached the porch, he tripped on the pavements, with the intention that the old woman would think that he was standing for necessity in case she woke up. (Oybek. Happy blood).

When I muttered in Turkish - "They are there," Çınar laughed and cleared his throat as if to warn Tuğra. (Aksu Ş. Kayip Güneş).

In English - "You have to go to him when he calls, do you not? No matter where you are or what you are doing?" "Or who," Elora's fake cough she used to veil her words echoed ominously. (Quinn L. Elphin).

In Russian - Pojaluysta, Dmitry Olegovich, - kivnul on lisomu. Tot po-lektorski otkashlyalsya. (Ruban N. Telnashka for cyborg).

In the given fragments of the text, gestures in communication such as "coughed four", "cleared his throat as if he wanted", "fake cough to veil her words" and "po-lektorski otkashlyalsya" are used to attract human attention, warn, and have a psychological effect and is used instead of an introduction in speech.

It seems that gestures related to body parts: neck, shoulders, chest, abdomen and back have a certain meaning even with complex performance in speech. In particular, communication involves the expression of social stratification situations using body parts, such non-verbal means as bowing, bowing, bowing until the hands touch the ground (Russian), bending and bowing, wishing, kissing the skirt, bowing gestures such as kissing the right hand (Turkish) and taking off the head (gavdasi) slightly forward (English, Russian) can be included. For example: in ancient times bowing down in the presence of khans, emirs or kings was included in the requirements of the

generally accepted norm. These types of non-verbal means have common forms such as *temenna*, *tazim*, *symbiya gösmerk* in Turkish, to bow down, low in English, and *nizkiy poklon* in Russian.

It is true that in non-verbal communication there are also non-verbal gestures expressing nationality and individuality related to bowing and bowing. But they may have brought about a peculiarity due to the manners of a certain nation. For example, in the Uzbek nation, bowing with both hands on the chest, in the British people, taking off their hats and bowing forward, in Americans bowing with the body or head down, and in Russians, in ancient times, bowing down the body, throwing the hands forward until they touch the ground, or taking off the headgear. among them. In Turkey, the act of bowing to the khans in ancient times expressed deep respect, but today it is used only in religious ceremonies (*Ibadat*) and weddings, and non-verbal ways of showing respect to elders are mainly by bending down and kissing their right hand (*el öpme*) or slightly bowing. (slightly bent) is done through.

For example:

In Uzbek language - He put both hands on his chest and bowed down until his head touched the ground. (Ahmedov B. Amir Temur).

In Turkish, he bowed slightly after saying, "I, as the gravedigger of Ballı Baba's tomb, who has carved in my soul what life and death are, I bow with respect and reverence before the reflection of God in your beings." (URL: <http://teneftuksi.com>, date of application: 14.06.2020).

In English – At this the damsel was led into the hall, and bowed low before the King, and begged he would give her help. (Lang A. Tales of King Arthur and The round table).

In Russian - Meshanin ostanovilsya i vdrug opyat položil poklon, kosnuvshis perstom pola. - Za ogovor i za zlobu moyu prostitute. (Dostoevsky F. Prestuplenie i nakazanie). In the given examples, the process of bowing of the heroes of the work is expressed through gestures such as "head touching the ground", "slightly bowed",

"bowed low" and "polojil poklon, kosnuvshis perstom pola", speech respect, obedience to the Creator, asking for permission to appeal, repentance and means forgiveness. They are a form of gestures that determine the interaction between people of higher and lower social classes.

Accordingly, the study of paralinguistic means of expressing nationality, particularity and generality is of theoretical and practical importance, due to the fact that our country is rich in cultural values and the Uzbek language has been established as a perfect language system since ancient times, that is, Uzbek national values and traditions. It is not an exaggeration to explain that the components of non-verbal communication observed in cultures can cause difficulties in understanding between representatives of other nations. In clarifying the tasks, it is possible to observe the participation of representatives of a number of fields such as linguistics, psychology, philosophy, economics, sociology, medicine and, of course, cultural studies. It is on the basis of these goals that the modern trends in science such as linguo-culturology, psycholinguistics, neurolinguistics, ethnelinguistics, biolinguistics, linguistic economics, pragmalinguistics, sociolinguistics, ecolinguistics were born. Such diversity has led to a diversity of approaches to non-verbal (paralinguistic) tools. Nonverbal (paralinguistic) tools are given almost the same definitions in the languages of the CIS countries, including Uzbek linguistics under the influence of Russian linguistics:

- non-verbal communication - non-verbal (word) transfer of information between people, gestures, facial expressions, pantomime, images, intonations and signs without speech and language tools;

- paralinguistic means (non-verbal means) - non-verbal communication component

 - form and their types;

- body communication (body language, body language) - aware of thoughts, feelings, emotions

of the positions and movements of different parts of the body transmitted signs, that is, facial expressions, gestures, various poses, walking, etc.

In modern linguo-encyclopedia dictionaries, 3 types of paralinguistic (non-verbal) tools are noted:

- Phonetic (tempo, volume, pronunciation of sounds, speed of conversation, various pauses);
- Kinesics (gestures, facial expressions, holding the body part in different poses);
- Graphics (use or addition of different symbols instead of letters, changes in font and font size).

Another group of scientists prefers to describe non-verbal means with a wide range of concepts, including human senses. For example, researchers: Ye. Reznikov, V. Fateev and others distinguished visual, acoustic, gestural, tactile, and olfactory senses based on human sense organs, i.e. sight, hearing, touch, and smell. Also, the Russian linguist A. Reformatsky said that without finding answers to the questions about the origin of non-verbal communication activity in humans and its relationship with verbal communication, it is impossible to talk about modeling communicative systems and the thought process itself. emphasized. In our opinion, non-verbal means are the most convenient way to preserve language, national culture, traditions and values. He will not be able to describe to the next generation with simple words the very delicate forms of communication serves for delivery. In addition, painting, sculpture, painting.

Non-verbal means play an important role in understanding the secrets of art such as poetry, theater and music. Therefore, it is not surprising that non-verbal means become the object of current research of art historians as well as linguists.

Because the culture, spirituality and tradition of each nation is determined by their contribution to universal human values and world civilization. Therefore, to date, the development of science and technology and the increasing need for communication among people show that the division of paralinguistic tools into 3 groups is not perfect

and that it is appropriate to supplement it with additions. The development of science and technology raised the issue of interdisciplinary integration and proved that the phenomenon within a certain discipline can also be found in other disciplines. This phenomenon makes it necessary to study non-verbal means in all disciplines. For example, masterpieces of art: sculptures, paintings, music impressions, in turn, can be expressed through verbal communication itself to convey information related to smell or taste in sweets to the interlocutor. Life itself confirms that it is not. This leads to a broadening of views on paralinguistics. The Uzbek linguist M. Saidkhanov could not find a purely verbal expression of fine arts, music, and dance, so he expressed verbally (words) the paralinguistic components given in the flag, coat of arms, or Morse and semaphore alphabets representing the symbols of different countries. He said he wouldn't. N. Gorelov, a representative of the field of Russian psycholinguistics, said that scientific development is constantly being carried out in society in the fields that overlap with the science of linguistics, that the emergence of linguistic signs (here - paralinguistic tools) in the systems of modern mathematics and chemistry demonstrates the advantages of language. Researching the superiority of non-verbal means over natural language from a psychological point of view, the scientist said that visual art, music and ballet are special forms of knowledge and reflection of reality, semiotic systems. It is for this reason that there is no possibility to convert musical works, artistic color images and plastic drawings of a ballerina into a natural language system. He said that non-verbal components perform six functions in communication, i.e. social (establishing communication), emotive (expressing feelings), volitional, communicative, appellative and representative functions. In addition, by translation, we should understand not only the translation of verbal or verbalized gestures from one language to another, but also non-verbal signaling devices such as visual arts and musical composition, since artists and composers express the inner experiences of people in their creative works. There are also cases of re-turning (decoding) the processes of their delivery into words, and transferring (encoding) them to color images

and musical tones. Coding or decoding of non-verbal communication also depends on the mental state of people. In particular, the depiction of a certain story by pantomime actors on stage with the help of gestural movements or paint developments in a painting can be interpreted differently by different audiences.

Therefore, it is no exaggeration to include such non-verbal signals related to the structure of the body parts to express a special meaning in speech among the current topics. Because the structure, position or clothing, surroundings and other elements of the human body in the portrait provide primary information about the hero of the work, as well as his belonging to a certain group, culture, mental state, profession and even the world. can also describe the view. The colors in it express emotionality to the viewer (listener in the speech). In fact, such non-verbal means of expressing language, art, profession or culture do not select any nationality or language. Phonologically coded (music) and visual arts languages connect sight and hearing. In their generalized state, they are called the language of art and are used instead of the non-verbal communication component in speech. They act as means of encoding each other between people. The inner mental experiences of the communicants are transferred in the form of images and sounds to paper, colored works and musical notes, and are translated into verbal means, decoded or re-encoded from verbal means. In addition, if the above scientists included clothes, various jewelry and cosmetic decorations in non-verbal (paralinguistic) tools, in modern linguistics it would not be a mistake to fill their ranks with colorful buildings, unique devices and architectural and construction designs. . Because they are all among communicants acts as a non-verbal communication tool and conveys enough information about them.

Otherwise, people would not have decorated the exterior of the building with colorful images, would not have embodied statues (busts) of great personalities in crowded areas, or would not have filled advertising banners with masterpieces of fine art. Speaking from the linguistic and cultural point of view, a communicative process is carried out between communicants, whether they are customers or random people,

with the help of the language of art. Both formal and informal non-verbal means play an important role in this. So, the purpose of using non-verbal means in the Uzbek language, especially in non-verbal communication, has its own difficulties in being fully understood by the listener. It is no exaggeration to say that the problem of expressing or understanding the visual art and national culture through non-verbal means in speech has been neglected by scientists. Therefore, in the fields of linguistics, art studies, and cultural studies, non-verbal tools can be included in the areas where their linguistic and pragmatic aspects and translation have not been sufficiently studied. Studying it from a scientific point of view is both theoretical and practical.

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