

THE IMPORTANCE OF NONVERBAL MEANS IN INTERCULTURAL COMMUNICATION

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ABSTRACT

Today, when different peoples, languages and cultures are approaching, there is a growing interest in learning other languages as well as other cultures. Issues of intercultural and international dialogue are attracting a lot of attention. The present article is about the importance of nonverbal means in intercultural communication.

KEYWORDS: *Intercultural Communication, Nonverbal Means, Consent, Laughter, Denial, Calling, Showing, Greetings.*

INTRODUCTION

Most foreign researchers dealing with the problems of intercultural communication point out those grammatical, lexical and methodological errors are made when dealing with foreigners, as this is explained by their lack of language skills. However, in the process of communication, the violation of socio-cultural norms, rules of etiquette is perceived negatively. Because violation of such norms can lead to discrimination or insult to a representative of a particular culture [1, pp.21-42; 2; 3, pp. 3-4; 4; 5].

Such communicative errors can lead to a state of cultural shock, failure of interpersonal and interethnic communication, and even serious conflict, geopolitical consequences. Therefore, in today's world of globalization, standardization, integration and mixing of cultures, the study of the problems of language, translation and intercultural communication is one of the most pressing issues.

THE MAIN FINDINGS AND RESULTS

Intercultural communication refers to the process of interaction of speakers of a particular culture and language with representatives of other cultures and languages through verbal (verbal) or nonverbal (non-verbal) communication. In today's multi-ethnic society, where interaction with other cultures is becoming a vital necessity, it is important to correctly interpret the nonverbal means of communication of different peoples, to study their specific features.

Nonverbal communication (Latin *verbalis* - verbal and Latin *communicatio* - communication) is a form of communication that signals the interaction and emotional state of individuals who communicate. Nonverbal communication is done using nonverbal means.

Nonverbal means, along with hand movements (gestures) and gestures (facial expressions), include distances between people, touching (touching, hugging, stroking, kissing, etc.), tone of voice, and colors.

Nonverbal communication is the oldest form of human communication. Nonverbal means of communication were developed before language, and their primary function was distinguished by its stability and effectiveness. Gradually, their advantage over verbal means was demonstrated: they were received directly and therefore had a strong effect on the addressee. They are the means by which the most subtle feelings, relationships, which for some reason cannot be conveyed through words, are expressed.

Australian researcher Alan Piz found that 60-80 percent of people's communication is done through their hand gestures and gestures, 20-40 percent through speech, 7 percent of people's information is words, 38 percent is sounds, and 55 percent is different movements and gestures [6, p. 3]. The study also identified more than a thousand types of nonverbal means.

Gestures are different movements of human speech in the process of communication, which are accompanied by movements of the body, hands or fingers and are directed to the direct interlocutor, expressing the attitude to some event, to some person, to something.

The hand gestures that people use to explain an event or situation have different meanings in different cultures. This is due to differences in intercultural symbols and concepts [7, p. 163].

Greetings. All the civilized nations of the world begin their human relations, interactions and communication with greetings. Each nation has its own customs associated with greetings. The Uzbek, Japanese, and Korean greetings are performed in a variety of ways, depending on age, circumstances, position, gender, and ritual. For example, Uzbeks say "assalamualaykum" (Arabic for "peace be upon you"), vaalaykumassalom ("I wish you peace too") [8, p. 61] put their hands on their chests, hug them, stroke their palms and shoulders, kiss their foreheads, and so on. When they don't, they lift each other up, the women shrug their shoulders and kiss and ask.

The custom of shaking hands (with both hands on the navel and the head slightly bent forward) is typical for men and is performed in the following situations:

- 1) When he meets a very respectable old man;
- 2) Standing near the wedding gate (while waiting or watching guests);
- 3) When going to the funeral; In the process of preparing for weddings, celebrations and other gatherings, young people are in such a state ("I am ready to serve you") [9].

Usually, when the Japanese greet, they bow with "Ohayou" ("Good morning"), "Konnichiwa" ("Assalamualaykum", "Hello"), that is, bow ("ojigi").

In Japanese culture, greetings are represented by bowing at 15, 30, 45, 90 degrees, which includes hierarchical relationships. The degree of bowing varies depending on the age, gender, position, position of the person opposite, as well as the place of greeting.

On a standing foot, a bow to perform in a standing position:

- a) 15° – a light bow is intended only for acquaintances encountered along the way;

b) 45° – the average bow applies to individuals, teachers, and other officials with a high position and position;

c) 90° – high reverence is performed when high-ranking guests are addressed during various ceremonies, as well as when a serious request is made.

Bowing in a sitting position:

a) 15 ° - applies to light bowers, subordinates and acquaintances;

b) 30 ° - average bow, the level of respect is slightly higher and is performed for guests visiting the organizations;

c) If the bow is aimed at those who hold a high position in the service, then it is necessary to stand up [10, p. 68].

A similar situation can be observed in Korean culture. When Koreans greet, they bow their heads and the entire upper part of the body, *bending at the waist*. The level of politeness and respect during *bowing* increases depending on the age, gender, position, position of the person opposite. Men ask, “*annyeonghaseyo*”, “*annyeonghashibnikka*” (“Are you all right?”) With their hands on their knees, with their hands free, while women are more bent than men.

The custom of bowing is also very common in Korean traditions and ceremonies. In particular, at the wedding, the bride bows twice, the groom bows to each other once, then the bride’s parents, the groom’s parents, and the guests.

In addition, the *bowing* movement has acquired a number of meanings in Korean everyday life, such as “congratulations” “begging”, “apologizing”, and “expressing gratitude”. The same meanings are typical of Japanese culture. Uzbeks express these meanings by bending their arms slightly and placing their hands on their chests.

In a number of cultures, *shaking hands* means “wishing peace, well-being”. In ancient times, people lived in tribes, often in groups competing with each other, *shaking hands*, saying, “Look, I do not have a weapon (ax, knife, stone), my hand is open”. At the same time, they wished each other peace and prosperity [8, p. 62].

In Uzbek culture, a *handshake* is the norm. However, the custom of *shaking hands* is not typical of Japanese or Korean culture. Nevertheless, this habit began to spread in Korea after 1945 under the influence of the Americans [11, 62-63]. In recent years, the Japanese have also been *shaking hands*.

When people from different cultures meet and ask about the situation, including Americans, they talk more about “weather and politics”, Japanese people talk about “weather and language”, Uzbeks talk about “children”, and Chinese people ask “Did you eat?” (你吃饭了吗? – Ni tish le ma?). It can be observed that this custom has also been transferred to Korean culture.

It can be observed that this custom has also been transferred to Korean culture. After the greeting in Korean, “Did you eat?” (식사하셨습니다? – Shiksa hashyossoyo or “Did you eat?” (밥먹었어? – Bab mokosso?) have become a tradition. This can be explained by the struggle of the Chinese and Korean peoples to survive in their centuries-old history (it should be noted that famine was widespread in Korea in the 1945s and in China in the 1960s) [12, p. 31-36].

Goodbye. In Uzbek culture, people say goodbye to the elderly and high-ranking people by *placing their hands on their chests* and *bowing* in Korean and Japanese cultures. In Uzbek nonverbal communication, the “goodbye” sign is used to say goodbye to classmates, classmates or colleagues *by raising their hands and shaking their palms from top to bottom*, and in Korean and Japanese nonverbal communication, by raising their hands and waving from left to right.

With that being said, in Japanese culture, men *raise their right hand to their chest while saying goodbye to their friends and then quickly lower it*. He also bids farewell by *raising one hand from the bottom to the shoulder* [13, p. 67].

Consent. Head nodding, meaning, “affirming an opinion, expressing consent”, is the act of *shaking one's head* from top to bottom and from bottom to top once or several times in the nonverbal communication of almost all peoples. Sometimes this action is used in the sense of listening to the interlocutor, approving his words. In Japanese culture, “consent” is also expressed by *clapping once or several times* or *raising the hands over the head to form a ring*[13, p. 69].

The *nodding* may sometimes be inconsistent with the expression. For example, when Uzbeks *nod* and say, “OK, let's think, let's consult”, there are cases when the meaning is “no” rather than “consent”. Alternatively, sometimes the Japanese *nod* their heads during a conversation and behave like a “yes” listener, giving the opposite person the impression that they are “confirming everything”. In fact, the opposite may be true. Therefore, when communicating with the Japanese, it is advisable to treat them appropriately, avoid arguments, and try to understand their way of expressing their feelings.

Denial. *Shaking the head* in the sense of saying “no” is one of the most common behaviors in most cultures. In Uzbek culture, the act of repeatedly *bending the head to both shoulders* is also called *shaking the head* and is used in the sense of “regret”. This action is performed in Korean in the sense of “hesitation, hesitation” (“*halka-malka*”).

In Japanese culture, the meaning of denial is given by *shaking the head, moving one hand from right to left in front of the face, along with shaking the head*. Negative meaning is also expressed by *moving the wrists up and down*. Typically, this hand gesture is performed when older women flatter them. *Crossing the index finger on the chest* means “prohibition”, “cancellation” or “disagreement” [13, p. 70].

In Turkish culture, the meaning of denial is given not only by *shaking one's head*, but also by *raising one's head from the bottom up*.

In most cultures, the concepts of “denial” or “no” are also expressed by repeatedly *waving the hand or index finger in both directions*.

In almost all cultures of the world, the Uzbek answer to the question “No, it's not mine” or “No, I'm not busy” is “Isn't this your book?” or “Aren't you busy tomorrow?” in the sense of denial. In Korean culture, “Ne, ne cheki animnida” (“Yes, not mine”) or “Ne, babiji ansimnida” (“Yes, I am not busy”) is answered first by *nodding* in the affirmative and then by nodding in the negative. Because in Korean communication, the main focus is on the interlocutor, trying not to offend him, to answer questions as positively and affirmatively as possible.

Apologize. In Uzbek culture, *putting his right hand on one's chest, bowing* in Korean and Japanese culture, and apologizes. In the Korean culture of everyday behavior, it is common for adults, as well as superiors, *to kneel down* (murip kkulda) and apologize when something goes wrong. The custom of *kneeling* in front of the ruling class and apologizing, "Forgive me a spoonful of my blood", once existed among Uzbeks, but it has now disappeared.

In Korean nonverbal communication, the meanings of "to apologize" and "to beg, plead, beg" ("bilda") are understood *by rubbing the palms together*. In Uzbek nonverbal communication, this action means, "to be hopeful" [14, p. 52].

In Japanese culture, apology is expressed by *a) bowing, b) raising one hand to the chest and then moving it forward two or three times as if cutting something, c) joining the palms, d) slapping the forehead several times, d) placing the hands on the head lifting* is done by smiling through hand movements such as joining palms.

In Uzbek culture, *hitting the forehead* is used in the sense of "ohh, what a pity", and in Korean culture, it means "regret, remorse" ("shilsu").

Sending and receiving things. In Uzbek culture, tea, food, and the like, meaning "respect", are *passed with the right hand, with the hand on the chest*. Women extend their *left hand to the elbow of their right hand*, sometimes to the chest. If the transmitter is older, the other person will have to take the same form. This habit is very common in Koreans, when adults give something with the *right hand, the left hand on the elbow of the right hand*, sometimes on the chest. However, the habit of *double-handedly handling things* or *double-handedly when receiving* from adults is also common. Even the sellers in the shops receive the money transferred by the buyer in a half-bow position, *two hands*, and *return two hands*. The same is true of Japanese culture. Consequently, A. Kumuyama notes that in Japanese culture, the hands play an important role when something is taken or given. For example, the Japanese hand out a business card with two hands, and the recipient will have to use both hands. Otherwise, it is considered disrespectful or rude. A similar situation is observed when receiving a gift. The Japanese offer the gift with two hands standing on their feet. It is advisable to take two gifts. In Japanese culture, the two uses of a gift mean, "appreciate," "to be grateful," and "to be thankful" [15, pp. 51-57].

Calling. Uzbeks *extend their hand forward, point their palm upwards, and sign with four fingers or forefinger*, "Come here". In Korea, this sign is used to call dogs. In Korean and Japanese nonverbal communication, a four-finger gesture is used to reach out to someone, *with the hand extended forward and the palm facing down*.

Showing. In Uzbek culture, *index finger* is used to point at someone or something, while in Far Eastern culture, pointing is rude; therefore, in these cultures, when a person, thing, place, or path is asked, it is *indicated by raising its palms upwards* and pointing. Uzbeks say "I", "Me?" in the sense that if the head or *index finger points to itself*, the Koreans *show themselves with the palm*. The Japanese, on the other hand, *point to the nose with the index finger*, meaning "I".

Very good. In many cultures, *the act of pointing the thumb* means "very good", "excellent", or "nail-like". In Korean nonverbal communication, in addition to the meaning of "very good", it also means "boss" ("udumori") and "seal" ("dojang").

Promise. In Korean and Japanese nonverbal communication, *the little finger hook* - the way two people connect the silent fingers to each other and put them in a hook position is often a hand gesture typical of young children and is a symbol of mutual promise, agreement. This hand gesture is used by Uzbek children to reconcile.

Pampering. Europe, America, Uzbekistan, etc. in the culture of the countries, it is normal to caress children, a lover or any animal and *stroke their head*. The Koreans shouted, “good job” (“chal hesso!”) Is expressed by *stroking the head*. However, in some Asian countries, such a move would create an embarrassing situation. Because in India and Sri Lanka, the spirit is believed to be at the forefront.

Money. The concept of “money” is expressed by many peoples, including Uzbeks, *by rubbing the tips of the thumb, middle and index fingers*, while Koreans and Japanese express the concept of “o” by *connecting the tips of the index finger with the thumb*. This hand gesture means “no problem” or “success” in America, and is used to insult in Latin America and Turkey.

Laughter. In Japanese and Korean cultures, it is considered obscene for women to open their mouths and show their teeth. That’s why in the past, women used to paint their teeth black. Nowadays, women *cover their mouths with their palms* when laughing. A similar situation can be observed in Uzbek women.

Usually, laughter represents joy, fun, and enjoyment, and in some cases, laughter. But unlike other cultures, Japanese people smile when they are ashamed, when they feel bad, when they are sad. Even when a loved one dies, they express their grief with a smile. This situation is negatively assessed in the culture of the Turkic peoples. Therefore, when communicating with the Japanese, it is not always correct to understand their smiles as an expression of joy, happiness.

Beloved. In Korean and Japanese culture, men *point a little finger* when talking about concubine. *The act of touching the tips of both index fingers together* is understood as a “romantic relationship between a man and a woman”.

Eating. It is known that in Uzbek culture the custom of eating pilaf by hand is widespread. The sign of *licking the fingers* when eating food by hand indicates, “the food is very tasty”. In Korean, Japanese, and Chinese culture, it is understood that the more the food is *eaten spicy* or *snorty*, the more delicious the food. Even when Koreans are served food, they express their gratitude *by clapping their hands*. In some cultures, on the other hand, it is considered impolite to eat food with gusto or snoring.

After the meal, the Koreans *bow their heads* and say “chal mogossoyo” (“I enjoyed”, “I was fine”), and the Japanese *clap their hands together* to express their gratitude. The Chinese, on the other hand, thank each other by tapping their two fingers on the edge of the table several times for the attention and compliment shown during the meal.

In Far Eastern culture, food is eaten with sticks called “hashi” (Japanese), “chokarak” (Korean), “kuayzi” (Chinese), which are used instead of spoons or forks. Because sticks are meant to be eaten, licking them, mixing food with them, pointing at something or someone, pointing the tip at someone sitting around the table, and performing similar actions are considered insulting to culture and tradition, disrespectful to the rules around the table. It is also an insult to cut the

sticks on a plate, that is, to put them in the shape of a cross. Because such behavior indicates dislike of food. Therefore, after a meal, of course, the sticks should be placed on a special tray or in front of the plate with the tip facing to the left. In particular, sticking sticks vertically to rice or other foods in a bowl is also considered an unacceptable move. Consequently, a stick or spoon is inserted only into the food intended for the deceased.

Drinking alcohol. In Far Eastern culture, drinking requires a certain politeness. In Korea and Japan, a bottle of drink is *held with both hands*, in response to which the other person *holds the glass with both hands*. Based on etiquette, it is necessary to fill the glass of the person who poured the alcohol in the same way. Anyone who wants to drink again will definitely have to pick up an empty glass. If he doesn't, he'll say, "OK, I won't drink anymore." That is why the empty glass on the table is not filled. An empty glass on the table is filled only in celebration, in memory of the deceased. In Korea, "Gon be!" (건배), "Blood share!"; in Japan "Kan pay!" is the word glass.

At Chinese banquets, the host goes to each guest with a glass in his hand and invites him to drink with him and says the words of the glass. The guest, in turn, stands up and respects the host, holding his glass. After that, each guest in turn goes to the host and other guests and offers a glass, and in this way expresses his respect. Then "Let's empty the glass!" "Gon be!" (干杯), the glasses are drunk by beating [12, p. 31-36].

Distance. Distance between interlocutors is an important component of nonverbal communication. There are 4 different types of distance in human communication:

- 1) 50 cm - intimate distance. If there is such a close distance between the interlocutors, then there will be a romantic relationship between them. Alternatively, such a distance indicates that the interlocutors are very close friends. This means that the longer we have known people, the closer we get to them during conversations.
- 2) 50-120 cm - personal distance. This distance is intended for partners of the same social status.
- 3) From 1.2 to 4 meters - the distance for official communication. Such a gap is maintained when the manager communicates with his subordinates.
- 4) 4 - up to 7.5 meters - mass distance. Represents the formal communication of several people.

Cultures are divided into communicative and non-communicative cultures according to the length and distance of people between them [16]. For example, the cultures of the Arabs and the Turkic peoples are among the most cultured in terms of the closeness of the distance between them. In particular, Uzbek-Turkish communication has a high level of touching (touching, hugging, stroking, kissing, etc.).

In Uzbek culture, the greeting lasts from 2 to 5 minutes, after which the greeting is, of course, asked about the condition of the interlocutor, labor activity, the general condition of family members. Uzbeks are reluctant to ask for the situation as soon as possible, or they disrespect it. The process of greeting is carried out in parallel with the means of paralinguistics (shaking hands (in men), slapping the face, tapping on the shoulder, holding hands). Emotion also plays a role in greeting, i.e., smiling with an open face and being asked with openness and extreme sincerity. The distance between the interlocutors is 60-80 cm [17].

In Far Eastern culture, by contrast, low levels of touch and distance are observed during conversation. In Japanese, Korean, and Chinese communication, actions such as being too close to the interlocutor, touching him, hugging him, kissing him are disliked.

CONCLUSION

To conclude, today, when international relations are evolving, language knowledge alone is not always enough for people of different cultures to understand each other. To do this, first, it is necessary to provide students with in-depth knowledge of Uzbek culture, and then the culture of the country where the language is studied and its specific features, to develop skills in analyzing the commonalities and differences of these cultures. Then students develop respect for their own culture, tolerance for the culture of other peoples.

In intercultural communication, it is especially important to correctly interpret nonverbal means, to study their specific features. The study of nonverbal means in different cultures prevents conflicts, communicative errors that occur in intercultural communication, eliminates the state of cultural shock, and ensures successful and effective communication.

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