

# The Study Of Nonverbal Means In The History Of Language

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## Annotation

In this article, the importance of national-cultural, gender, age-related, and social non-verbal codes in the study of non-verbal means, the role of these codes in linguistic and cultural studies, and the classifications based on the different approaches of linguists to codes according to their meaning are highlighted.

**Key words:** Linguistic culture, non-verbal codes, national-cultural code, somatic code, hairstyle code, gender code, social code.

**Introduction.** Communication is an important condition of human life and activity. It is through communication that people have the opportunity to master their nature and work together to satisfy their individual needs. A person's thinking, ability to analyze and evaluate the world and his own image are formed in the process of communication. In the process of communication, people can influence each other's motives, goals, decision-making, encourage and control each other's actions, influence each other's behavior using verbal, physical, and nonverbal means. Based on our topic, the field of paralinguistics studies the nonverbal manifestations of communication. The term paralinguistics was introduced into linguistics in 1940 by the American linguist A. Hill. In order to achieve convenience in communication, phonetic units, facial expressions, gestures, hand movements, etc. are directly used. Neuropsychologist and neurolinguist A.R. Luria noted that "during the time when humanity emerged, the communication process was carried out without sounds. It can be assumed that the first communication arose in the process of active labor, when communication arose as a result of gestures related to a specific activity, and this was directly understandable only to the participants in the process of that activity". This communication referred to exactly one object or process [1; 8-10]. Based on this, two groups of information transmission can be distinguished by the nature of the means used: verbal and non-verbal. In the first case, the message is transmitted through language units through auditory or visual channels. In the second case, information is transmitted using paralinguistic means - non-linguistic units included in the voice message and transmitting semantic information [2; 151].

**Analysis of the literature on the topic.** The study of nonverbal communication began in 1872 with the publication of Charles Darwin's book "On the Expression of the Emotions in Man and Animals". Nonverbal communication became an object of scientific research in the 1940s. Dozens of major works were published by world linguists, such as D. Efron's *Gestures and Cultures*, Ch. Morris's *Theoretical Foundations of Signs*, N. V. Yushmanov's *Extranormal Phonetics*, U. K. Stokoe's *Sign Language*, M. Critchley's *Laws of Aphasia*, D. Fast's *Body Language and Methods of Understanding Foreigners Without Speech*, A. Pease's *Body Language*, R. Birdwhistle's *Introduction to Kinesics*, G. Ye. Kreidlin's *Nonverbal Semiotics* [3].

**Analysis and results.** Linguists have achieved certain results in the following areas of the problem we are analyzing today:

1) problems of verbal and nonverbal relations between the components of speech communication.

The textbook of the Russian linguist L. Greidina presents ideas on the problems of communication, including all its forms - verbal and non-verbal (facial expressions, gestures, postures, gait, clothing, etc.). Although non-verbal signs have been studied very little, it is emphasized that they are the most important means of transmitting information about a person's state and intentions. In order to identify intercultural and professional differences in communication, it is necessary to be aware of the pragmatic impact. Learning to read verbal and non-verbal signs of communication teaches to evaluate communication partners and develop the ability to control oneself, the textbook writes [4; 279].

M.A. Antoshintseva first studies nonverbal means used in oral and written forms of communication as a functional-adaptive system. She describes speech and communicative-pragmatic norms in oral and written communication in the context of changing speech norms, and analyzes materials from interviews in the press and television programs [5; 24].

Ye.S. Radionova emphasizes that the units of the nonverbal semiotic system are often universal and relatively stable. The verbalization of this system is also systemic (secondary socialization of nonverbal means of communication), its main units - words, phraseological expressions, free expressions, the main linguistic means - characterize the perceived meanings of lexical, phraseological, syntactic units of language and speech in nonverbal means of communication, she writes [6; 20].

In the scientific work of I.A. Golovanova, the expression of nonverbal behavior in Russian and German literary texts was studied in a comparative aspect, and attempts were made to find solutions to such problems as linguistic and stylistic problems of reflecting nonverbal human actions in works of art, problems of lexicographical description of body signals, identification and analysis of methods of reflecting paralinguistic and kinesthetic means in written text, methods of expressing them in the language of national literary literature of a certain period [7; 205].

According to the research of the linguist V.A. Borisenko, he considers nonverbal communication to be the transmission of information during a conversation between people without using words, using facial expressions, gestures, intonation and emphasis, body posture or body language, spatial position in relation to objects and other persons [8; 157-158].

Allan Pease, based on his research and studies, explained with examples that the movement of human body parts, facial expressions are the basis of non-verbal communication, and that understanding and perceiving a person depends on body language [9; 200].

The study of paralinguistic means in Uzbek linguistics was reflected in A. Nurmonov's treatise "Paralinguistic means of the Uzbek language", as well as in M. Saidkhonov's candidate thesis "Non-verbal means and their expression in the Uzbek language".

In Uzbek linguistics, Professor S. Mominov for the first time thoroughly studied Uzbek communicative behavior from a sociolinguistic aspect, including the compositional stages of the activity of Uzbek communicants, the national specifics of the relationship between communicants, and the gender, age, social and territorial characteristics of communicative behavior. The scientist's scientific research is directly devoted to issues of speech culture, mainly describing scientific views on the stages of communication, the conditions for the purposeful course of the process, the personal characteristics of communication participants, and forms of communication [10; 47].

In her article, F.T. Temirova explains and scientifically substantiates the importance of nonverbal means in communicative communication, as well as as a branch of paralinguistics. Analyzing nonverbal means, the author writes: "In fact, communication means much more than we realize. Words are a small part of our interpersonal communication. Scientific studies show that during communication we receive 55% of all information with the help of body movements: eye contact, gestures, posture, postures; 38% of information is transmitted with tone of voice, only 7% with speech. Therefore, it is important not only what we say, but also how we say it. For example, students in acting schools are specially trained to convey information correctly not only with their words, but also with body movements and voice. With the help of nonverbal communication, the information can be perceived directly by your interlocutor" [11; 323-327]. Thus, the study of nonverbal means serves to fully reveal the speaker's intention and purpose.

N.N. Hamroyeva, conducting a scientific study on phatic in speech communication, concluded that "compliment, as a peripheral system of speech etiquette, is aimed at describing a person's appearance, individual elements of appearance, age-related, moral qualities, mental abilities, and clothing. A set of speech actions aimed at achieving a communicative goal is a speech strategy. In each situation, a unique and unique strategy is implemented. To please the listener and attract the interlocutor is the strategic task of the speaker [12; 25]". In this way, she emphasizes the important role of nonverbal means in pleasing the listener and attracting the interlocutor.

G.Kh. Khasanova in her research scientifically substantiated that gestures, facial expressions, movements, glances, and the entire range of nonverbal ways of transmitting information are a means of transmitting a person's informative emotional message to the outside world [13; 41].

N.R. Omonkulova in her research tried to reveal the methodology for studying nonverbal communication and its psycholinguistic features [14; 41].

Z.N. Mamarajabova and M.M. Abdullayeva in their textbooks provided a wide scientific coverage of nonverbal communication and sign language [15; 148].

**1) Issues of studying the national-cultural characteristics of verbal and nonverbal communication:**

If the identity of a particular nation or culture is manifested, first of all, through the national language spoken by a person, then its culture is manifested through values, traditions. However, this is not a fixed situation. The language used in speech does not always clearly indicate the nationality to which its owner belongs. Some people can speak several languages as if they were their native language. In such a situation, speech is powerless to demonstrate the nationality of the owner of the language. However, nonverbal behavior can indicate which nationality he belongs to. In this regard, T.B. Reznikova's research is devoted to the different characteristics of nonverbal communication of the Russian and Japanese peoples, communication strategies in different cultures, and thoughts on the types and groups of kinesics (mainly markers of emotions). The work analyzes the gender differences in kinesics of the Japanese and their division into male and female gestures [16; 28]. I.A. Mikaberidze analyzes the verbal and nonverbal components of the communication of the Russian and Jewish peoples from a national-cultural perspective. According to the author's conclusions, verbal communication is considered to be dominant in Russian linguistic culture, and nonverbal communication in Jewish culture [17; 28].

G.G. Molchanova analyzes the problems of cognitive nonverbal communication and means of intercultural communication. The author studies cognitive nonverbal communication as an effective semi-code mechanism of intercultural communication. In addition, she pays special attention to kinesthetics as one of the types of culture that expresses ethnic and regional-national identity [18; 13-29].

When forming a person's communication, it is necessary to work taking into account his age, gender, profession, and worldview. As a result of her scientific research, N.J. Yarashova scientifically substantiated the characteristics of the occurrence of 85 nonverbal means in children's speech and the fact that the nonverbal means used in children's speech in the works of Khudoyberdi Tokhtaboyev differ from the nonverbal means found in ordinary speech, as well as the gender, social status, and especially the age of the communicants [19; 21].

Researcher H.K. Turdiyeva conducted a linguopragmatic study of speech etiquette units in the Persian and Uzbek languages, including speech acts that reflect greetings, farewells, service units, and forms of address, and extensively studied the universality, characterology, uniqueness, and allomorphs and isomorphs of speech etiquette units in the two languages. One of the factors that characterize Uzbek culture is the expectation of guests. In H. Turdiyeva's study, the ratio and strategy of the service units used by the host during a meal in Uzbek speech etiquette during hospitality are as follows: "Take, take" (60%) - positive etiquette (offering); "Look at the table" (15%) - positive and directive strategy (offering + imperative tone); "Make yourself at home" (10%) - positive (feeling the listener); "Don't be shy" / "Don't be shy" (8%) - positive (finding a solution to the listener's situation); "Didn't you like it?" (3%) - negative (asking a question, defending yourself). The ratio and strategy of etiquette units in Iranian speech were also analyzed in the work: [lotfän befärmaid] "Please, please" (66%) - positive etiquette (offering); [lotfän befärmaid, yabele täarof nist] "Please, please, don't hesitate!" (12%) - positive label (indicating a suggestion and a reason); [täarof näkonid, khuneye xodetune] "Don't hesitate, this is your home!" (11%) - non-directive / (exaggeration); [ñarahät misäm ägar nahäkhoriid män in yäzara baraye shoma pokhtäm] "If you don't eat, I'll be sad, I cooked this for you!" (5%); [narahät misäm ägar nahäkhoriid män män makhsuse shoma pokhtäm] "If you don't eat, I'll be sad, I cooked this for you!" (4%) - positive and directive (changing intonation and speaking in a commanding tone) [20; 167]. Emphasizing the difficulty of encountering such hospitality and speech etiquette in English culture, he also touched on its nonverbal means.

Z. Akbarova studies the role, position, stages of appeal in human speech activity, various specific forms of expression of appeal, the structure of the field of appeal, extralinguistic means of expressing appeal, the fact that appeal is a universal phenomenon as an integral part of human speech activity. In this research work, the use of appeal forms in speech processes is studied on the basis of the materials of the Uzbek language, including the appropriate and non-appropriate lexis, appropriate and non-appropriate sentence forms, and it is noteworthy that the appropriate lexis is separately distinguished. In addition,

information is provided about extralinguistic means of expression of appeal. The scientist conditionally classifies them, dividing them into three groups: a) gestural means based on gesture; b) phonational means based on sound; c) color means [21; 11].

Researcher Yu.Sh.Nurmukhammedov studied the national identity of peoples, changes in national consciousness and thinking and its reflection in language in world linguistics, involving the human factor in the issue of language and culture, and at the same time substantiated the methods of objectification of human material and inner world concepts in the phraseological landscape of the world of the Uzbek linguistic and cultural community with complex analyses. At the same time, based on the fact that language is the reality of consciousness, it is said that fragments of existence are objectified in the language system through logical-empirical and sensory cognition (sight, hearing, tactile, taste and smell), acquiring a material form. The resulting material form - language signs - stores semantic information of cultural and evaluative nature [22; 140].

**Conclusion and suggestions.** Today, nonverbal means have become an important part of speech in the process of communication. By studying nonverbal means, we gain a lot of new knowledge and results not only in terms of its areas of study, but also in terms of its types, how it appears, what tasks it performs and how it is used. Nonverbal means are important in every way, as they reflect the traditions and national customs of each nation. For example, Z.R. Muqimova talks about the linguocultural characteristics of names denoting natural phenomena, the concept of codes in linguocultural studies in her scientific article, and believes that studying cultural codes, studying them from a linguocultural point of view allows us to comprehensively analyze the national-cultural character of the territory of residence, lifestyle, mental characteristics of the nation to which it belongs, social relations, moral-cultural norms of behavior, national values, traditions [23; 121-126]. Or another linguist Z.R. Salimova, in her scientific research, touched upon linguocultural codes, analyzed phytomorphic and zoomorphic code types in Uzbek and Turkic languages through the image of a person, and proved that phytomorphic and zoomorphic codes are the most important source of showing the internal and external appearance of a person as a linguocultural heritage of the Uzbek and Turkic people [24; 47]. Therefore, it is necessary not to stop research on non-verbal means, which are an integral part of our speech, and to continue studying them. Each scientific research should contribute to the development of linguistics.

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