



## PARALINGUISTIC MEANS IN INTERCULTURAL COMMUNICATION COMMUNICATIONS

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**ABSTRACT:** - The article is devoted to the problem of nonverbal components of communication and their role in the process of intercultural communication, in connection with which knowledge and consideration of national characteristics of nonverbal behavior of communicants as representatives of different cultures which is necessary for the success and effectiveness of intercultural communications.

**KEYWORDS:** Nonverbal behavior, culture, intercultural communication, distance, cognitive, cultural and linguistic space, paralinguistic, paraproscopic and parakinesic means.

### INTRODUCTION

Each person is a carrier of his own culture and can transmit it in the process of intercultural communication. Thus, the interaction of the language and cultures of different peoples, their traditions, customs, norms of behavior are studied by a science called intercultural communication. Under the influence of globalization, the improvement of science, technology, the expansion of tourism, increased migration, intercultural

communication, expanding its research areas, is becoming increasingly important. Interethnic marriages are becoming widespread, as a result, there is a mixture of nations, which contributes to the penetration of the norms of one culture into another.

In the 70s of the twentieth century, well-known anthropologists Edward T. Hall [3, p.75], Ray Birdwhistell [1, p.43] and linguist

**“PARALINGUISTIC MEANS IN INTERCULTURAL COMMUNICATION”**

George Trager [4, p.22] became the creators of the theoretical and practical basis of the theory of intercultural communication.

## **THE MAIN FINDINGS AND RESULTS**

When entering into language interaction, communicants of the two sides should be aware of the national linguistic and cultural specifics of each linguistic culture. Otherwise, there is a “tension zone” of communicants, due to the discrepancy of cultures in the cognitive, cultural and linguistic space.

In every culture, the framework of cultural space is observed and they manifest themselves in the traditions of the people, their rituals, symbols and stereotypes.

Communication participants use non-verbal means together with linguistic ones, which makes their speech understandable, expressive and, accordingly, more effective. It should be emphasized that non-verbal means are one of the aspects of intercultural communication. In communication, representatives of different cultures arbitrarily or involuntarily use non-verbal means, but they can also be used intentionally, in order to comply with the norms and etiquette peculiar to a particular culture. In the case of involuntary and habitual use of paralinguistic and parakinesic means by a carrier of one linguacultural, difficulties may arise in understanding and interpreting these paralinguistic means by representatives of another linguacultural. In this regard, we should agree with E. Hall, who believes that in a situation of intercultural communication, it is necessary to take into account the cultural differences of communicants, each of whom should strive for the utmost adequacy of their speech and non-speech behavior.” In our opinion, this applies equally to verbal and non-verbal types of communication. Hall, speaking about speech reproduction in general, focused on such phenomena as communication and

culture. According to his concept, “the result of communication depends on the cultural differences of the communicants”. [3, p. 186]

Professor L. Visson argues that the mentality of the people is fixed in the language itself and “optimism and benevolence are distinctive features of the American national character, which can be traced in all areas of English colloquial speech.” [5, p.92] Let’s add that these properties of the mentality of the American people are manifested in both verbal and nonverbal behavior.

Americans use words in communication that carry positive meanings: “great, good, nice, beautiful, excellent” etc., and these words are accompanied by a constant smile. Similarly, Uzbeks in the process of communication, using words such as “Haa yahshi”, “Zor”, “Juda zor”, also accompanied by a smile. Some scientists believe that the frequent use of the words «great, nice» in American speech, it is associated with a favorable and positive attitude of the bearers of American culture. Americans, even experiencing negative emotions, continue to smile, and this can be considered as a national trait of the American character, the main motto of which is the expression “keep smiling”. In this regard, the parakinesic means “smile” performs a characterizing function, emphasizing such a trait of the character of Americans as optimism. So, representatives of American culture try to hide their problems and difficulties, and it is not by chance that they avoid using the lexeme «problem», replacing it with a more optimistic one “challenge”.

The problem of national character attracts the attention of many linguists and is considered, as a rule, in the linguistic aspect. The paralinguistic aspect of the representation of the national character is poorly studied, although there are certain observations in

### **“PARALINGUISTIC MEANS IN INTERCULTURAL COMMUNICATION”**

terms of the expression of nonverbal behavior of representatives of different nationalities.

Communication can take place both in an official and informal setting. The stress zones of the communicant depend on the situation and the communication environment. In an official setting, a person behaves tensely, and in an informal setting – calmly and relaxed. Each person tries to adapt to the situation of communication, or simply acquires the skills of a different culture. Representatives of all cultures in communication behave in accordance with national traditions, ethics and norms of non-verbal behavior. According to Ekman and Friesen, “the types of nonverbal behavior of people can be divided into five main categories: illustrators, adapters, emotion emblems and regulators”. [2, p.124] The above types of nonverbal behavior are widely used by representatives of different cultures. To clearly express their ideas or judgments, a person uses illustrator gestures. For example, in Uzbek culture, when invited to follow themselves, they say «Keling. O’ting», at the same time, this statement is accompanied by a wave of the speaker's hand in his direction, the second hand is on his chest, which expresses respect or reverence. It should be emphasized that in the Uzbek linguoculture, the gesture “pressing the right hand to the heart” is characterized, firstly, by frequency, and secondly, by ambiguity, expressing respect, gratitude, devotion to the Motherland (during the performance of the national anthem).

The worldview of native speakers of any language is formed in accordance with the standards, symbols and stereotypes of a particular culture. The language transmits national cultural attitudes from generation to generation and preserves the national culture. In the process of communication, much more information is transmitted, compared to the one that is expressed verbally. In addition to

speech, a person uses facial expressions, gestures, poses, specific timbre, intonation and other paralinguistic means. All this makes speech more expressive and emotional, and in some cases, the paralinguistic means can express the main idea of the statement. Questions related to paralinguistic phenomena are of great importance in the process of intercultural communication also because they can replace speech in cases where verbal language is difficult.

The effectiveness of any communication contacts is determined not only by language means, but also by the ability to correctly interpret the paralinguistic means (look, facial expressions, gestures, posture, distance, tempo and timbre of speech) of the communicant. Recognizing the fact that language is the most effective and productive tool of human communication, one should not underestimate the importance of paralinguistic means in the communication process, and even more so in the process of intercultural communication.

The wrong position of a person, distance, etc. can greatly interfere with the relaxed communication of representatives of different cultures, and sometimes even make it impossible, destroying the fine line of trust and understanding. Therefore, when learning a foreign language, nonverbal types of communication should be given due attention. Knowledge of non-verbal means of communication ensures that students acquire cultural competence.

## **CONCLUSION**

Based on the above, it can be concluded that nonverbal components play a very significant role in the process of intercultural communication, and therefore knowledge and consideration of the national characteristics of nonverbal behavior of communicants as representatives of different cultures is a

**“PARALINGUISTIC MEANS IN INTERCULTURAL COMMUNICATION”**

prerequisite for the success and effectiveness of intercultural communications.

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