



TYPES OF NONVERBAL COMMUNICATION IN INTERCULTURAL COMMUNICATION

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Abstract. The article discusses non-verbal channels and types of communication, their role and functions in the communication process. Besides, there is described the types of non-verbal communication in different cultures in the article.

Keywords: non-verbal communication, non-verbal means, signals, proxemics, kinesics, takesics, sensorics, chronology.

INTRODUCTION

In science, the concept of non-verbal communication is understood as a set of non-verbal means, symbols and signs used to convey information and messages in the process of communication [1, 165]. Nonverbal (without words, without speech) communication is a form of communication that signals the interaction and emotional state of communicating individuals [2, 57]. Nonverbal communication should be distinguished according to whether it is intentional or accidental. Not all nonverbal cues are intentional (for example, we don't sneeze or blush because we want to, these are unintentional actions).

MATERIALS AND METHODS

In the same way, we can accidentally approach or move away from our interlocutor, touch him). Based on intentional or accidental signs of nonverbal communication, nonverbal means can be divided into 3 types:

- 1) Behavioral signs related to physiological reactions: paleness or redness, sweating from excitement, shivering from cold or fear, etc.;
- 2) Random actions used depending on human habits: picking the nose, shaking the leg for no reason, biting the lips, etc.;
- 3) Original communicative signs: signals that inform about an object, event or situation [3, 77].

When we talk about nonverbal communication, we primarily mean such events that either serve as intentional signals (eye wink, handshake), or can potentially be evaluated as intentional by the interlocutor (for example, a change of distance or touch).

There are types of non-verbal communication such as proxemics, ties, kinesics, sensorics and chronomics. **Proxemics** refers to the science that studies the spatial situation of human behavior. Anthropologist Edward Hall coined the term proxemics in the 1950s. Proxemics is the science of the communication space, which means how a person imagines the communicative space, how he lives and uses it [4, 457]. E. Hall studied the personal space of a person in everyday life. A person's "personal zone" is the space around us that makes us uncomfortable to leave its boundaries. When using public transport, at various public events, complete strangers to us violate the boundaries of this space, causing our displeasure.

If we become close to another person in a psychological sense, then we ourselves begin to seek this territorial closeness. The dimensions of the personal territorial zone are based on social and national conditions.

People of one nationality (for example, the Japanese) are accustomed to an increase in population, while others (for example, Americans) prefer wide open spaces and enjoy keeping their distance.

Takesika is a science that studies non-verbal communication related to the touch of interlocutors, and takesika or haptics means communication that takes place using touch. Touch is the most important aspect of non-verbal communication;

In early childhood, people receive most of the information about the environment through touch. Takesika has the following types of touch:

- Professional - they have an impersonal character (for example, a doctor touching a patient);
- Ceremonial - handshake, diplomatic kisses;
- Friendly;
- Romantic.

According to the touch relationship in the communication process, cultures are divided into contact and distance cultures. Contact cultures include Latin American, Mediterranean, and Southern European cultures.

Canada, America, England, Germany, representatives of Northern Europe, China and Japan are peoples with distant cultures. For example, in Germany and the USA, men communicate at a greater distance and touch less than in Italy.

Italian men touch each other more than their women. In Germany, as in all other Europeans, a handshake is considered an integral part of greeting. They shake hands not only when greeting, but also at the end of the conversation.

They prefer a firm handshake. Usually a person who is older or has a higher status in society gives the first hand. In the Arab and several Eastern European countries, the expression of friendly feelings is manifested in the form of a strong hug. In some cultures, men are not allowed to touch other men, but women are not allowed to touch women.

In other cultures, while men are traditionally allowed to approach women during intercourse, women are prohibited from approaching men. Arabs, Latin Americans, Southern Europeans touch each other in the process of communication. Touching Japanese, Indian and Pakistani people during communication is an exception. Latin Americans believe that not touching the interlocutor during the conversation is a sign of coldness [3, 82]. Italians think that this is how insincere people behave. The Japanese, on the other hand, consider it possible to touch the interlocutor only when he is unable to control himself or to express insincerity or aggressive situations.

RESEARCH AND DISCUSSION

The term **kinesics** is derived from the Greek word kinesics, which means movement. This discipline studies different forms of non-verbal communication involving the use of the body. The founder of kinesics, Ray Birdwhistle, called the elementary units of body movement kin. Kines are combined into kinesics like words of natural language are combined into sentences. Kinesics are used to supplement or replace spoken messages. Gestures, facial expressions, posture and gaze are elements of kinesics. Gesture refers to non-verbal means of communication that are controlled through different movements of the body and hands in

addition to human speech [3, 85]. Gestures are various movements of human speech in the process of communication, which are accompanied by movements of the body, hands or fingers and are aimed at the interlocutor; express the attitude to some event, some person, some thing [2, 58]. In kinesics, gestures are divided into emotional expression and dialogue signals. Emotional expressions are universal, that is, they are understood in the same way in all cultures. Emotional expressions include: "A beseeching gesture (an outstretched hand with an open palm, fingers extended in the shape of a boat); a gesture of fear (covering the face or head with hands); applause (an expression of support); waving the index finger up (disappointment or humor); rubbing of palms (rapid rubbing is a sign of excitement if slow rubbing of hands means targeting something pleasant); stroking the belly in the stomach area (is a gesture that informs about hunger)" [5, 92].

Gestures of dialogue signals are culturally conditioned, they are acquired in the process of enculturation. Types of dialog signals are divided into:

- **Illustrator-gestures** - visual-expressive gestures that accompany speech and do not have meaning outside of speech. At the same time, these gestures explain and illuminate the content of the ongoing conversation in more detail.
- **Regulatory gestures** - designed to support communication: nod, wink, etc.
- **Emblem-gestures** - they are difficult to say out loud, so all nonsensical gestures fall into this category.
- **Auto adaptor gestures**, or body manipulations that serve to manifest variable activity (behavior that does not match the situation): biting nails, lips, etc. These gestures can enter the category of conscious actions and become ritual gestures.

Mimic means all changes of human facial expression that can be observed in the process of communication. Reading facial expressions and expressing one's feelings through facial expressions in response is an important aspect of human interaction in the process of communication. People pay more attention to the interlocutor's facial expressions than his gestures, posture and other non-verbal cues. It is for this reason that people are taught to express their feelings through facial expressions from childhood. At the same time, with the help of facial expressions, we transmit a large part of non-verbal information, in many cases, if our interlocutor also belongs to our culture; we can read this information almost without mistake [3, 89].

American psychologists, experts in the psychology of emotions, Paul Ekman and Wallace V. Friesen divide the signals we send using facial expression into three types:

- 1) regular: skin color, face shape, facial structure (including shape and location of eyebrows, eyes, noses);
- 2) slow: skin smoothness, wrinkles, pigment spots, etc., which includes information about the periodic changes of the human face;
- 3) fast: signals generated and transmitted as a result of contraction of facial muscles [6, 10-11].

Pose is the position of the body and movement that a person takes in the process of communication. It is the least consciously controlled form of nonverbal behavior. For this reason, it reflects a person's condition more than facial expressions. The fact is that a person is taught to control his facial expressions and partially gesture when expressing his feelings from early childhood.

However, they don't teach us how to consciously control our body position, so it is precisely

the pose that can show us the real experiences of people and their reactions to the environment. Observing the pose of the interlocutor gives a lot of information about the human condition. Any change in the pose indicates a change in the relationship between the participants of the conversation.

Let's look at the meanings of several poses that appear in the form of a dichotomy:

- Poses can mean openness or closure to communication. Closed poses, for example, hands folded over the chest, fingers closed on the knees, shoulders thrown back, etc. enters. In the process of readiness for communication (openness), a person smiles, the head and body are facing the interlocutor, and the body is bent forward.

- Poses can represent unequal relations between communicants. That is, one of them dominates, and the other is subordinate to it. A dominant (dominant) communicator stands above his interlocutor, that is, he tends to be physically higher than him. Subordination or subordination of the interlocutor is manifested in sitting down, unconsciously trying to take up as little space as possible and similar poses.

- Resistance or harmony between communicants. The resistance is as follows: the fists are born, the hands are placed on the waist and the shoulders are pushed forward. If the communicator is sympathetic towards the interlocutor, seeks to cooperate with him, then his pose often repeats that of his partner in one way or another, his body is less tense [3, 88].

CONCLUSION

Since poses are universal, intercultural differences are manifested not in them, but in the effect, they have on the interlocutor. For example, an American student can sit in front of a professor in a comfortable position, with his legs crossed, because this situation is not considered a special indicator of relationship in the United States. However, in European cultures, this pose means the social equality of partners in the communication process. In Japanese culture, submissive character poses are considered a neutral style of behavior compared to European culture. In Russian culture, such cases of avoidance of communication mean relative neutrality (lowering the head, crossing one leg over the other, closed body). However, the American perceives such a situation in a completely closed way, due to the lack of desire to communicate.

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