
Sign Communication in Different Languages

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Annotation: The relevance of the article is due to the change in the scientific paradigms of modern linguistics, which has significantly increased the relevance of research on nonverbal communication, in particular, sign communication. The article examines and conducts a typological analysis of kinetic means in multi-system languages, parakinesic means that differ in their functions are considered and their classification is given. When comparing gestures, facial expressions and body movements, the author is based on their form (kinesic), meaning and distribution; the nature, meaning, and functions of paralinguistic means in communication are studied; issues of incorrect interpretation of gesture semantics are touched upon, which can subsequently lead to significant errors in formal communication in international communication.

The study of the interaction of verbal and nonverbal means reveals certain patterns in the coordination of certain gestures and different parts of speech, gestures and syntactic of statements; the processes of a kind of mutual enrichment of verbal and nonverbal units are interesting — all this is included in the linguistic aspect studied by the author of the problem. The language and its accompanying kinesic and phonation gestures have a pronounced national characteristic and are associated with an ethnic, geographical, professional, socio-cultural environment. Paralinguistic means appear to be universal in their presence, but in their image, different peoples differ in their national and cultural characteristics.

The author establishes that the communicative unit in the connected functioning of verbal and nonverbal signs is a verbal utterance, in which nonverbal signs act as communicative components that concretize semantic, evaluative and social information.

Keywords: paralinguistic's, nonverbal communication, gesture, sign, verbal and nonverbal sign, social differentiation, kinesics, polemics, phonation.

Introduction

Prominent linguist E.D. Polivanov wrote back in 1919: "...the meaning of words is supplemented by various modifications of the sound side, which mainly includes the melody of the voice tone (in addition to it, there is also the tempo of speech, various degrees of sound strength, different shades in the sound-producing works of individual organs, for example, sluggish or energetic activity, etc.), and, finally, gestures. One should not think that these aspects of the speech process are something that is not subject to linguistics, i.e., the science of language. Only, of course, the consideration of these facts (memorization, gestures and other accessories of speech) constitutes a special independent department of linguistics, by the way, this is the department by which linguistics comes into contact with the theory of dramatic art." [1; p.6]

In modern linguistics, the special department of linguistics mentioned above by E. D. Polivanov, in a broad sense, is called "paralinguistic's", and the means that this department is in charge of are called "paralinguistic means". [3, p.296]

Currently, paralinguistic's significantly expands its aspect of research; it includes numerous means accompanying human speech communication, namely articulation-acoustic types of phonations or simply "phonation", as well as human gestures and facial expressions, commonly referred to by the term "kinesics". In writing, "graphic signs" (in handwriting) perform paralinguistic functions.

The need to study paralinguistic means is dictated by the fact that in natural speech communication a person does not always use purely linguistic means, but saves some of these means and uses other means instead to "compensate for the missing minimum of the verbal structure of the utterance." [4; p.191]

The study of the nature, meaning, and functions of paralinguistic means in communication is the subject of special research in various fields of knowledge. Linguistic consideration includes aspects such as the interaction of verbal and nonverbal factors in speech.

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Main part

It is difficult to summarize and compare all the gestures, facial expressions and body movements used in English, Uzbek and Russian communication. Therefore, we compare only those gestures and facial expressions that are often used in communication. When comparing gestures, facial expressions and body movements, we base on their form (kinesic), meaning and distribution. A significant sign of a gesture is usually called a "kineme" (comes from the term "kinesics"), and its variants are "kines", "allocons", the latter are rare.

Gestures and facial expressions follow from the situation of the content of speech, its emotional intensity, are inseparable from the movement of thoughts and feelings. Rhythmically coordinated with intonation, accents and pauses, gestures and facial expressions help to focus the interlocutor's attention on certain most important parts of communication, to express the speaker's emotional attitude to the thoughts expressed.

In paralinguistic terms, it is necessary to clearly distinguish human movements that participate in nonverbal communication. These are, first of all, gestures that are created by conscious or unconscious movements - mainly the head, face (including eyes), body parts, depending on or independent of verbal speech, simultaneously or alternatively serving as a means of communication: manners, more or less dynamic and behavioral, as well as socially ritualized, according to specific communication situations; poses are equally conscious and unconscious, but more static, as well as codified by social norms and used less as a communicative behavior, and poses can be associated with gender, status, culture, etc. Another difference in kinesics refers to movements of a free and limited type. Free movements are themselves performed by one or several parts of the body, whereas limited movements occur when other parts of the body, things and objects interact. Movement, like articulation of sounds, has three phases: the beginning (the pose of silence), the central moment and the end of the movement. These three phases of kinesic behavior are created by the parakinesic qualities of intensity, distance, and speed. As F. points out. Poyatos, the totality of all phases of a gesture has "semantic value". [5; p.128]

Not all movements have the status of a gesture. It is necessary that the movement, first of all, has a symbolic character. A person can stretch his hand forward, bend over, sit, stand up, and it will not be a gesture. Movement will be a gesture only if not only practical, but also symbolic meaning is attributed to it. For example, "a person greets (or says goodbye)." In addition, the gesture should have a communicative

orientation: the gesture is always directly addressed to another person, or at least assumes the presence of some kind of external environment.

Despite the long tradition of studying gestures and facial expressions of peoples, many issues remain controversial, however, "... a naive idea of the universality of certain significant gestures, as well as movements of the head and facial muscles, easily arises." [8; p.254] Any ceremony, diplomatic reception, official meeting, banquet turns a person's behavior into a certain sequence of gestures, and any participant in such ritualized situations has to reckon with the fact that any of his movements can be "read" as a gesture and interpreted in one way or another.

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Nonverbal parakinesic means by their functions can be classified as follows:

- 1) gestures that replace language (for example, a greeting or farewell gesture);
- 2) gestures accompanying the language, accentuating gestures (for example, the gesture of highlighting important things in speech);
- 3) Symbolic conditional gestures (for example, the gesture of "saluting" in the military);
- 4) Emotionally expressive gestures (for example, a gesture of threat, reproach, reprimand, etc.);

Gestures are also widely used in the methodology of teaching foreign languages. In this regard, M. West writes: "Language is a form of behavior, it is the reaction of the organism as a whole to the surrounding social environment, and words are only part of this reaction, which, among other things, also includes posture, facial expressions, and gesture." [10; p.230]

Knowledge of proper verbal and non-verbal means of communication contributes to the deep study of foreign languages.

It is impossible to transfer the symbolism of gestures adopted in the culture of one people into the culture of another people, because of which there can be no full-fledged communication or it becomes difficult, that is, parakinesic interference appears.

If we proceed from R. Jacobson's very fair remark, then national "dictionaries" of gestures can differ significantly both in volume and in specific content. Their relationship with other means of communication, and above all with language, also varies. If we do not take into account such specific gestures as in deaf-mutes, in whom they approach the status of language, then complementarily relations are most often observed between speech utterances and gestures. Gestures can accompany speech, illustrate it, and act as a separate "replica" in the overall structure of communication.

There are other principles of gesture classification. Initially, having distinguished the actual gestures (kinesics) and sound gestures (phonation), it is possible to distinguish gestures of high tonality (oratorical gestures), neutral-everyday (used in public places), familiar (e.g., patting), vulgar, etc. Naturally, the general norms of gesticulation adopted by different peoples also differ (in a simplified form: from restrained among northerners to temperamental among southerners).

Various social, professional and confessional groups have their own standards and some differences in the “dictionary of gestures”, not to mention the differences in the composition and use of gestures among men and women, adults and children. The issues of gesture semantics become especially important in international communication. Errors in interpretation occur mainly with a formal coincidence: a similar gesture is given the meaning that it has in its culture. For example, a diametrically opposite distribution of head movements in affirmation and negation is observed in Uzbeks, Russians, Bulgarians, Englishmen and Americans. There are oppositions between various gestures of kinesic content, just as linguistic units (phonemes, morphemes, word meanings) are in opposition. For example: consent-denial (“yes” and “no” in gestures and facial expressions), greeting-farewell, movements of the right and left hands (right-left hand), gestures of joy - gestures of anger, etc.

In general, the picture of the human world is built with the help of a certain set of oppositions - such as life - death, happiness-unhappiness, male-female, etc. Among them, spatial oppositions (top-bottom, inner-outer, right-left) are of fundamental importance, which underlie the entire multidimensional (not only spatial) system of human orientation in the surrounding world. One of the features of spatial oppositions is that they can acquire an evaluative meaning. This is especially characteristic of the opposition "right-left". "Right" is associated with “*truth*”, “*right*”, “*rightness*”, while “*left*” is associated with *a lie* (“*crooked*”), “*wrong*”, “*wrong*”. A positive value is most often attributed to the right, and a negative value is attributed to the left.

The nature of the opposition “right-left” is directly determined by the disparity of the right and left hands. The biological prerequisites for right-handedness are determined by the functional asymmetry of the human brain. Cultural attitudes support right-handedness, on the one hand, and are based on it, on the other. The opposition “right-left” is based on this foundation, which determines many features of ritual and etiquette behavior. Starting any “decent” business (putting on clothes, starting to eat) was supposed to be with the right hand. It was necessary to start moving and step over the threshold with the right foot. Therefore, the Uzbek “chap tomonibilanturmok” (literally, “stand on the left side”) expresses the bad in a person's life, and in Russians – “stand on the left foot”. And vice versa, it was necessary to take off clothes and shoes, perform ablution with the left hand. The connection of the right side with happiness, luck, well-being, and the left side with non-happiness and unhappiness is reflected both in the Koran and in the Bible. Here we see the sociological relevance of kinesic movements, which differ among different peoples and are associated with their national cultures, customs, rituals, traditions and religious habits.

According to the traditional conclusions of neurophysiology and neurolinguistics, in adults, the left hemisphere of the brain is considered dominant - the main one. It controls the movements of the main - right hand and speech. The left hemisphere of the brain is primarily occupied with visual perception of the outside world. If we use the selection in natural language sign words accepted in semiotics (the science of signs, sign systems and texts), then the right hemisphere is mainly occupied by the signified side of the signs. The language of gestures - actions, in particular-pointing gestures, refers in normal people to the obvious sphere of influence of the right hemisphere.

Different peoples use parakinesic means as symbolic elements in different ways. The gesture is an iconic nonverbal element and forms a number of oppositions. Moreover, it can be associated with the semiotics of a linguistic sign and can be converted into units of language at the lexico-grammatical level.

Certain contents are transmitted not only with the help of verbal speech, but also with the help of non-verbal means - gestures, facial expressions and body movements. The meanings of parakinesic means can be determined by a certain environment, respectively, representatives of different peoples differ from each other in mimic behavior, the nature of gestures, although analogies can be found in the functional relationship between verbal speech and non-verbal means, nevertheless it is impossible to talk about the exact correspondence of an extra-linguistic gesture and a word as linguistic units. [7, p.212]

The geographical distribution of some gestural and mimic signs often covers a large territory and, accordingly, we can talk about the universality of certain gestures and facial expressions, but their meaning may not coincide among different peoples. Consider the gestures and facial expressions of affirmation and denial. The comparison of the two opposite means of affirmation and negation is based on the movements of the head. As R. Jakobson pointed out, the Russian binary system of signs of affirmation and negation coincides with the mimic sign of the vast majority of European countries. Similar signs in the same function are generally widespread among other peoples of all parts of the world. [10; p.285]

The jerk of the head here serves as an expression of consent, in other words, a synonym for the word "yes", which is also observed among the Turkic-speaking peoples, in particular, among the Uzbeks.

The nod of the head finds a close analogy in the ritual of greeting many peoples, including Uzbeks, Russians and Englishmen. The movement of the head forward and down serves as a visual representation of the worship of the requirement, desire, suggestion or opinion of the interlocutor, it also embodies an obedient readiness for an affirmative answer to a positive statement of the question. The direct opposite of the head, bent forward as if in a sign of obedience, should have been the head, thrown back as a sign of disagreement, disagreement, refusal, simply a negative position. There is even a persistent emphatic repetition of both an affirmative and a negative mimic sign. For example: "*Нод бо'ladi!*", "*Да, да, да*", "*Yes, yes, yes!*", "*Yo'q, Yo'qbo'lmaydi!*", "*Нет,нет, нет!*", "*No, no, no!*" with a forward-backward movement of the head when asserting and can similarly convey negation.

The movement of the head from top to bottom corresponds to the speech "yes", i.e., it can act as an independent sign without a speech text. A nod of the head is a universal, polysemantic gesture. Its form coincides with the form of greeting, but its distribution does not coincide, since, depending on specific contextual situations, it is understood as consent or greeting.

In the Russian language there is a group of verbs related to the paralexia, which express gestures and facial expressions "yes" and "no", i.e., consent and denial. Such verbs are used as if as para-lexical synonyms in the text and replace extra-linguistic gestures and facial expressions.

For example, "nod"—"nod, nod your head to someone", "agree"—"agree with a nod of the head", i.e., once or repeatedly tilt and raise your head again. At the same time, the eyes may look at the interlocutor or be lowered. [1; 121] Agreement with the interlocutor's opinion, willingness to respond to a request or invitation may be accompanied by the words: "yes", "good", "I'm ready", "of course", etc.

In the Uzbek language, there is also a group of verbs expressing consent: "*bo'shiniq'ldinggachayqamo'qchaykamok*", "*boshiniqimirlatmo'q*", "*kallasiniqimirlatmo'q*" ("*кивать*" - "*кивнутьголовой*"). This movement is also accompanied by the expressions "*ha, hop, boladi*", "*mayli*", "*mayli-da*", "*hamayli*", "*albatta*", "*shunday*", "*huddishunday*", "*shunaqa*", "*haqiqat*", "*to'g'ri*", "*judato'g'ri*", "*ro'st*", "*ro'staydingiz*", etc.

In English, an affirmative gesture is represented by nodding the head from top to bottom, which is accompanied by the expressions “yes, all right, right, o-yes, very well, of course, certainly, yes, please, sure, surely”, etc.

In English, the gesture of approval is conveyed by the verb “to nod” –one's head) - to nod/nod your head, “to nod assent”, “to no one’s approval” - “to nod approvingly”.

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In English, the affirmation gesture is conveyed by a verb “to nod” (one's head) –кивать/кивнутьголовой, “to nod assent”, “to nod one's approval”- “киватьодобрительно”.

As for the gesture of denial, repeated rapid turning of the head to the right and left is typical for Uzbeks, Russians and Englishmen. In the Uzbek language, there are complex verbs for expressing negation “*boshini (kallasini) chayqamoq*,” “*boshini(kallasini)ikkitomongaqimirlatmoq*, *boshinilikillatmoq*, т.е. “многократнобыстроповорачиватьголовувправоивлево”.

This negative gesture is accompanied by statements like “yo'q-yo'q, bo'lmaydi”, noto'g'ri “to'g'riemas”, “yolg'on”, “bo'lmagan gap”, “ishonmayman”, “hech-da”, “yug'-e” um.ð.

В русской речи этот жест сопровождается высказываниями: “нет”, “вы этого не знаете”, “не может быть”, “(я)не могу”, “нет, (я) не могу”, “(я)никак не могу”, “к сожалению(к несчастью), (я) не могу”, “извините, не могу”, “я не в силах”, “ни в коем случае!”, “ни за что!” е т с .

The inability to fulfill the request of your interlocutor usually causes a feeling of awkwardness, so the refusal itself should combine politeness and persuasiveness. However, even in the case when the reason for refusal is not given, it is not at all typical for an Englishman to extract it from the interlocutor. For example, Russian “Почему?”, “Ачтотакое?”, initial phrase “Извини (те)” ...the Russian form of refusal is transmitted by English clichés “I'm afraid” ...

A: Could you help me a bit, John, with my French grammar?

B: I'm afraid I can't do this today.

A: Can't you stay a little longer, John?

B: I really can't, Pete.

In a difficult situation, refusal takes various expressive forms :

I'm simply unable to help you.

I'm not in a position to do it.

I feel badly about saying no; but I really can't.

Sometimes the refusal is accompanied by replicas:

It's out of question; Improbably! On no account; Not for the world; I refuse point blank" um.ð. [6; p.214]

The language and its accompanying kinetic and phonational gestures have a pronounced national characteristic and are associated with an ethnic, geographical, professional, socio-cultural environment. Southerners, for example, gesticulate more than others, expressing various emotions that serve as a natural complement to the word. Gestures, facial expressions, body movements, gaze expression, etc. are special means of

communication. These paralinguistic means appear to be universal in their presence, but in their image, different peoples differ in their national and cultural characteristics.

Without knowing the subtleties of paralinguistic means, you can make a stupid mistake that can even lead to deep conflicts in human communication.

The form of a negative gesture - to wave your hand, to wave away means a way to convey the negation of “no”, resistance. In this gesture, the right hand moves back and forth, as if parrying the interlocutor, or pushing off. Another external form of this gesture: the right hand moves from side to side, as if waving away. In a dialogue, it can act as an independent replica and has two plans - informational and emotional, but it can accompany verbal speech. Such a gesture is observed among Uzbeks, Russians, and among the British and Americans characterizes a strong emotion.

Nonverbal means of communication give credibility, which can be determined by facial expressions or body movements, while for verbal it is impossible to say with certainty about the veracity of the interlocutor. A person can nod with an expression of affirmation, but not at least at the same time nod quite affirmatively.

Europeans, especially the British and Americans, usually keep their arms crossed on their chests, which means denial. A tense emotional state forces a person to accept this gesture, and the preservation of the gesture supports internal tension. An affirmative nod of the head is a positive gesture used to express “yes” or approval, as well as a negative shake of the head with the meaning “no” is considered innate gestures. Moreover, a negative shaking of the head, according to a number of scientists, is the first innate gesture of a person. [1, p.112]

Another gesture expressing a negative attitude of a person is a gesture when the head is tilted down, or sitting with the head down and arms folded on the chest. This gesture is also universal and is found among the British, Russians and Uzbeks. According to A. Nurmonov, the horizontal movement of the head of the Uzbeks expresses the negation of “йўқ”-“no”, and the vertical movement of the head means the statement –“boron” – “yes”. Moving your head forward and down means approving the interlocutor and approving his statements. The head thrown back means refusal, denial or disapproval of the interlocutor's opinion in Uzbek communication. Interestingly, the form of Uzbek communication coincides with the form of Bulgarian negation, in which “... the head thrown back - away from the interlocutor, embodies withdrawal, disagreement, warm-up, rejected offer, refusal of a positive answer to the question asked ...” [2; p.32]

Turning the head from side to side means affirmation for Bulgarians, whereas for Uzbeks it means denial. At the same time, Uzbeks even have their lips tightly closed. Moving your head from top to bottom means approval and repeatedly nodding your head back and forth-back and forth... it corresponds to absolute, emphatic approval, repeated “yes-yes-yes” among Uzbeks and Kazakhs. However, a repeated nod of the head can mean regret, sympathy and human emotion among Uzbeks. In this respect, this gesture is polysemantic. Forms of inclined movement of the head forward for affirmation and backward for denial are common among peoples. These forms exist among the Greeks in Athens, in some areas of Southern Italy and parts of the Mediterranean. However, according to R. Jakobson's subtle observation, both tilts of the head “... are associated with two mutually opposite movements of the pupils, eyeballs and eyebrows: down - in agreement and up - in denial. But these movements, as well as the above-mentioned head shifts, in turn, turn out to be just accompanying, redundant phenomena, whereas only the cleft between the eyebrows and cheekbones, especially the right eyebrow and cheekbone, narrowed in a sign of affirmation and, on the contrary, widened in a sign of denial, acts as an autonomous mimic signal here.” [7; p48]

A nod of the head from top to bottom indicates a statement in English communication, which may be accompanied by a diffuse sound combination “um-hum”. A similar gesture is used in Uzbek and Russian

communication. In Uzbek communication, it is accompanied by the phonation “aa”, and in Russian communication-the phonation “uh-huh”.

When denying, the British use a gesture-waving their head from side to side, accompanied by the phonation “hup- um”. The same gesture is used in Uzbek and Russian communication accompanied by the phonations “Yo'q”, “Yo..” (Uzbek) and “не” (Russian).

In addition, the hand and fingers are used in denial. Waving the index finger from side to side at chest level and opening the palm with outstretched fingers means denial, which can be accompanied by a statement like “*Выэтого не знаете* (the gesture accompanies the segment “не знаете”) in Russian communication. A similar gesture is used in Uzbek communication when accompanied by statements “Yo'q!”, “Qo'y!”, “Bas!” etc. However, in Uzbek communication there is such a gesture when the palms of the right and left hands open on the sides, which means denial of the type “*Мнения чего не известно* “или “Не знаю”. This gesture is polysemantic and expresses other meanings as well. In Russian communication, this gesture looks like “to spread your hands (hands to the sides)”, and its shape is depicted as follows: “the hands are taken away from the body, the palms are facing forward or upward.” Facial expressions vary depending on the meaning. It can mean denial: “I don't know.” In addition, this gesture is used to express surprise and bewilderment, as well as to depict dimensions and can be accompanied by statements: “*Вот тако гора змера*”, “*Вот тако й*”, etc.

In Uzbek communication, the form of the gesture is to spread your hands, palms facing forward or up, may mean denying the fact about what is being asked, or it means to stop movement or speech. A similar gesture in English communication means surprise, joy at meeting, when perceiving any information and can be accompanied by the statement “Go on!” [2; p.33]

R. Jacobson subtly established “yes” and “no” in facial expressions and wrote: “The work of the facial muscles, causing the eyebrow to move in the direction of the cheekbone or from the cheekbone, creates a kind of synecdoche: a lowered and raised eyebrow becomes a significant, self-valuable substitute for a submissively bowed or, on the contrary, obstinately thrown head.” [7; p.228]

He also pointed out that in some Arab tribes that use a similar juxtaposition of the forehead and the back of the head, in the initial phase, i.e., with the reverse bend of the head, an accompanying clicking sound is pronounced-clicks [7; p228], which belongs to the number of phonational paralinguistic phenomena. Characteristic in R. Jacobson's description is also that in Russians and most Europeans, when denying, the nod of the head thrown back with the chin pushed forward and up either freezes in this position, or the addressee moves it slightly in both directions, accompanying this action with wide-open eyes. A similar gesture is observed in the British and Americans, and in the Uzbeks such a gesture is accompanied by a smacking or clicking. In this situation, there is a simultaneous use of a pair of phonetic and parakinetic means that complement each other.

Note that in English communication there is an interrogative mimic complex: raised eyebrows, raised to the nose and the lower lip pushed forward, which may be accompanied by the phonation “uh”. A similar mimic complex in Russian communication is accompanied by the sound “U”, which has a bow-shaped end.

In nonverbal communication, the movement of the hand plays a special role. It was stated above that the right hand dominates in everyday life and is associated with good luck, well-being and happiness, while the left hand, on the contrary, with trouble, with misfortune, which is reflected both in the Koran and in the Bible. A handshake performed with the right hand is considered one of the most familiar etiquette gestures used when greeting, meeting, saying goodbye, in a dating situation. However, the handshake when greeting in English communication is used relatively rarely, whereas it is more often used in Russian and Uzbek communication.

In English communication, waving the right hand raised at head level or above the head from side to side with the palm forward is a greeting gesture, whereas this gesture is considered borrowed and has recently been used in Russian communication. In Uzbek communication, this gesture is used when meeting a familiar person at the airport or train station.

Another gesture, which has the form of raising the right hand at head level or above the head with the palm forward, is used for greeting in English and Russian communication, but is absent in Uzbek communication. This gesture, in addition to the fact that the fingers make a wave-like movement, bending forward in turn, is observed in English and Russian communication, and in Uzbek, it is absent.

Greeting gestures can be superimposed on verbal speech, follow it, or precede verbal speech.

Greeting with a gesture - a slight nod of the head forward, which can be accompanied by a slight tilt of the body, is found in English, Uzbek and Russian communication.

Uzbeks have a form of greeting - when a younger person puts his right hand with the palm of his open fingers to his chest or to the heart area. The head can be tilted down. This gesture is historically usually accompanied by a verbal greeting "*Assalomu-alaykum*" – "*Муёрам*". ("*Assalomu-alaykum*" – "*Peace to you*"). The elder's response gesture is similar - he puts his right hand with the palm of his hand to his chest or to the heart area and verbally – "*Vaaleykumassalam*" - "*Иваммур*". ("*Voalaykumassalom*" – "*And peace to you.*")

There are some exceptions to this rule, when the first to greet the oldest, for example, a cult minister - a mullah, at least the youngest.

Greeting with a bow serves as a visual expression of respect and reverence. Such a welcoming gesture is usually used by brides who have joined a new family. Another form of this gesture is the head tilted down, the left palm is applied to the solar plexus, and the right hand is placed on the left, the eyes are lowered. Brides in Uzbek communication also use this gesture. Uzbeks have a greeting gesture in which both hands are pressed to the chest or crossed on the chest, the head is tilted down. There are no similar gestures in English and Russian communication.

The exchange of handshakes is considered the oldest gesture of greeting. When primitive people met, they held out their hands to each other with open palms forward in order to show their lack of weapons. This gesture has changed over time and its modifications have appeared - such as waving your hand in the air, applying your palm to your chest and many others. Usually, when shaking hands, the clasped hands shake from 3 to 7 times. [8; p.56]

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Greeting with a bow serves as a visual expression of respect and reverence. Brides who have joined a new family usually use such a welcoming gesture. A handshake is also used when saying goodbye, reconciliation, or in a situation where the interlocutors have agreed or agreed on something. Such a gesture is observed in English, Uzbek and Russian communication. In the Uzbek cattle trade, in order to agree on the price, they give each other their right hand. Having finally negotiated the price, they resort to the help of a broker who spreads them in different directions.

Regarding the use of gestures in communication and text, more than 87% of all gestures are accentuating gestures, more than 12% are situational and emotional gestures, more than 82% of all gestures are used within super-phrasal units, especially in the middle and end.

The beginning and end of super phrasal units account for from 4% to 6.5%, the beginning and end of fragments - 4.7%, and in the latter case there are mainly situational gestures. Thus, gesture communication is concentrated in the middle of the communication situation and has a more diffuse character at the beginning and end.

Conclusion

We compared gestures that are involuntarily observed and have some invariants in each communication, due to the social and national-cultural characteristics of peoples. Consideration of various symbolic gestures, the so-called “metaphoric”, is not part of our task.

The typology, built on one basis - functional, allows for a comparative analysis of nonverbal communication in various areas and social structures, as well as to determine the communicative role of nonverbal means in related use. A communicative unit in the connected functioning of verbal and nonverbal signs is a verbal utterance, in which nonverbal signs act as communicative components that concretize semantic, evaluative and social information.

The paralinguistic level has a powerful communicative potential and occupies an important place in natural communication. Verbal and nonverbal communication systems function in close interaction and complement each other, and sometimes replace each other, due to the commonality of basic functions and the difference in structural and system characteristics of verbal and nonverbal signs.

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