

**NONVERBAL MEANS OF COMMUNICATION IN UZBEK CULTURE**

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**Annotation:** This article discusses the smile as one of the means of nonverbal communication and its role in Uzbek culture. It is also emphasized that the combined use of verbal and nonverbal means during communication enhances the effectiveness of speech, increases the clarity of ideas, and provides a certain level of convenience for recipients of the conveyed information.

**Keywords:** language, speech, word, smile, communication, interaction, contact.

A person's identity and character are revealed through the way they speak. The word is such a powerful force that when a person speaks, they select the most necessary expressions from the reservoir of their thoughts and use them to influence their interlocutor, accomplishing this through their speech. Only then do their true qualities and character become apparent. At this point, verbal and nonverbal means of communication play an important role in language.

Verbal communication is a process unique to humans that requires mastering language as an essential condition. As a means of communication, speech simultaneously serves both as a source of information and as a tool for interacting with the interlocutor.

Nonverbal communication is the process of sending and receiving messages without using words. Nonverbal communication includes gestures, facial expressions, mimics, pantomime, and similar means. In this form, information is expressed not through speech but through various actions that convey thoughts and emotions. A gesture, a meaningful glance, or an encouraging or ironic smile can be far more effective in influencing a person than lengthy explanations or objections. According to experts, a significant portion of communication consists of nonverbal interaction [3]. Indeed, every day we rely on thousands of nonverbal signs and movements, including posture, facial and eye expressions, gestures, and various tones of speech. This is because they help us convey our thoughts clearly and fluently.

When a person smiles, they free themselves – at least a little – from worries and concerns. A smile is a form of silent laughter. When a person walks around smiling, they appear to those around them as if they have no worries at all.

From a biological point of view, a smile ensures the proper and accurate functioning of the cardiovascular system; moreover, it improves the nervous system and helps maintain normal blood pressure. With a single smile, a person shares not only good mood but also health. It lengthens life and helps overcome depression. At the same time, it holds great importance for a person's inner well-being.

The healing power of a smile can be felt even in serious illnesses such as lung disease and cancer. Cheerful people, after all, fall ill less often. The more a person forces themselves to smile, the more the body begins to build immunity to fight illnesses.

Even if someone is walking in a low mood, seeing a smiling person on the way can bring at least a small smile to their own face – because smiling is a natural state for human beings. If you want to know what is happening in a person's heart, look at their smile.

A person who can give a sincere smile despite deep inner suffering is the strongest of all. One should never remain in a state of despair, because a person who stays gloomy slowly destroys himself from within.

Every morning, when we wake up and look in the mirror, we see our reflection. The way we look at the mirror is the way it looks back at us: if we smile – it smiles; if we frown – it frowns. And this very mood accompanies us throughout the day.

The first stage of effective communication begins with greeting someone respectfully. For example, when we greet someone, placing our hand over our chest and slightly bowing our head in a gesture close to a bow is considered a sign of Uzbek culture and courtesy. In this case, the phrase “Assalomu alaykum” is a verbal (linguistic) means, while all accompanying signs and gestures are regarded as nonverbal (paralinguistic) means. For instance: “Bobom qovog‘ini solib, menga qaraydi. – Salom qani? – Assalomu alaykum, – deyman esimdand chiqqaniga iljayib” [2, 31].

“Tanish choyxonachiga ko‘z-quloq bo‘lib turishni tayinlab aravasini qoldirgach, otasi uni bozor aylantirgani olib ketdi. Avvaliga otasining shu yerlik o‘zbek oshnalari bilan salom-alik qilishdi. “Assalomu alaykum! Mana bu mening katta o‘g‘lim!” – tanishtirdi Bekboy uni. O‘zbeklar o‘rnidan turishib va qo‘llarini ko‘ksiga qo‘yib, Sultonmurotga yuzlanishdi. Dilkash xalq! – dedi otasi unga. – O‘zbeklar sening katta-kichikligingga qarashmaydi, doimo izzat qilishadi” [4, 10]. Even in this simple exchange, the boundless kindness, generosity, broad-hearted nature, and humaneness of our people are clearly visible. [1, 163]. Based on the examples presented above, it can be concluded that the combined use of verbal and nonverbal means in the communication process enhances the effectiveness of speech, improves the clarity of ideas, and provides a unique convenience for recipients of the conveyed information.

Thus, when observing the communication process characteristic of the Uzbek people, we encounter a certain structured sequence. First comes a warm greeting, followed by asking about each other’s well-being, showing concern for the health of family and close ones, discussing daily life and lifestyle, sharing personal matters, and finally, wishing each other peace and well-being when parting. All of these are hallmarks of our Uzbek culture and national communication etiquette.

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