



# Pragmatic Functions Of Paralinguistic Means In Uzbek Communicative Culture

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## ABSTRACT

This article analyzes the pragmatic functions of paralinguistic means in Uzbek communicative culture. The role of non-linguistic means such as facial expressions, gestures, body movements, tone and pauses in the communication process, their functions such as enhancing meaning, clarifying, expressing attitude and giving emotional coloring are highlighted on the basis of discourse examples. The results of the study show that paralinguistic signs in Uzbek communicative culture appear as a means that complement the content and sometimes have an independent communicative value.

## Keywords:

paralinguistics, nonverbal means, mimicry, gesture, pragmatics, communicative culture, Uzbek speech.

**Introduction.** The communicative process is an integral part of human activity, in which, along with linguistic units, non-linguistic means also play an important role. In the Uzbek culture of communication, paralinguistic signs such as facial expressions, gestures, body movements, intonation, pauses are actively used to enhance the meaning of words, express emotional reactions, and determine the social distance between communication participants. The study of speech culture and speech processes in a special linguistic plan was initiated by representatives of the Prague School of Linguistics. One of the Uzbek linguists, S.Muminov, was one of the first to approach speech culture from a socio-linguistic aspect in his research [1].

In addition to linguistic means, non-linguistic factors are also important in the communication process. The use of non-linguistic means in speech ensures a clear and complete delivery of thought to the listener. This is related to the paralinguistics field of applied linguistics, and the term was introduced into linguistics in 1940 by the American linguist A.Hill.

Linguist Luria noted that "during the early days of humanity, communication was carried out without sounds. It is possible to assume that the first communication arose in the process of active labor, where communication arose as a result of gestures related to a specific activity, and this was understandable only to the direct participants in that activity" [2].

**Research Methodology.** Since communication is carried out not only through speech, but also through non-linguistic means, the issue of the process of communication intervention and its perception by communicants has also led to the emergence of a pragmatic direction in linguistics. Pragmalinguistics studies language units based on their relationship with the person or persons using this language. Pragmatics or pragmalinguistics can also be called a new aspect of research that has emerged in linguistics. In particular, in the pragmatic interpretation of address forms in the Uzbek language, it is important to determine the deictic functions of address forms, presuppositional properties, and the place of non-verbal means in expressing addresses.

Pragmatics expresses the speaker's attitude to material existence, the content of the message, and the addressee (listener). In the participation of the speaker and listener in the communicative act, communicative elements such as tone of speech (confidence, determination, courage, fear, distrust, suspicion, surprise, joy, etc.), the use of lexical units, and the use of nonverbal means are considered important and provide additional information about the communicants [3]. For example, when a creator is working on a work of art, he can reflect the vivid and lively expression of the plot of the work, the naturalness and sincerity of the characters using nonverbal means. Nonverbal means of communication include facial expressions, mimicry, tone, pause, pose (state), tears, laughter, etc. [4].

These means complement, reinforce, and sometimes replace the spoken word in verbal communication. In Bulgarians, nodding means no, and in Russians, the opposite is true. Nonverbal means of communication vary in different age groups. For example, children often use crying as a means of influencing adults, conveying their desires and moods to them.

The correspondence of nonverbal means of communication to the content and purpose of expressing information in words is a type of communication culture. Thus, a person uses verbal means to achieve his speech goal, but there are situations in communication when it is supplemented by nonverbal forms. After all, the pragmatic function of language units arises in connection with the context, speech situation, language skills of speakers and general knowledge about the object of speech [5]. Nonverbal means contribute to the perfect and consistent organization of the communication process.

In addition, factors such as speech, the content being spoken, the situation, and the spiritual, spiritual, and intellectual proximity of the speaker and listener also help in clarifying the pragmatic content in speech communication [6]. In a speech situation, the biological and physical state of the speaker and listener plays an important role in the communication and relationship between them. After all, when a

person enters into a speech process, he performs an action based on his psychological state. This causes the speaker's speech intention to be expressed through nonverbal means.

**Analysis and results.** Extra linguistic methods and means of the form of address in the Uzbek language can be divided into three [7]:

1. Gestures-gestural means.
2. Sound-phonation means.
3. Color means.

In live conversational speech, extra linguistic means in the conversation process are visual and do not require any explanation. Gestures are diverse as extra linguistic means. Many of them are associated with the movements of human body parts. The most active of these movements is hand movements. Often, dialogic texts given in fiction, as well as discourse analyses in oral speech, show that non-linguistic means used by communication participants in the process of speech communication, that is, non-verbal means such as head movements, body movements, hand movements, eye movements, silence, are used for purposes such as explanation, complementation, emphasis, clarification, approval, rejection. Human body parts such as eyes, eyelids, eyebrows, face, lips, head, etc. also function as extra linguistic means of expressing address. When an extra linguistic means of address is used, that is, through gesture, the addressee responds to such an address with his own movement. Words are not involved in this. For example,

*– Ikramjon came and looked from the side of the roof, shook his head and said. – You did it wrong. You should not have gone far from the neighborhood, my son. (Said Akhmad. Horizon. – P. 384.); Tolanboy Nizamjon, looking at the earth he had turned over, shook his head and said. – Now stop turning over the earth, boy. (S. Akhmad. Horizon. – P. 385.); – Oh - oh, time has passed - well, I know! – he said, shaking his head. (U. Khoshimov. Between Two Doors. – P. 56.)*

In the above examples, there is a case of expressing thoughts through body movements. In this case, mainly the movements of shaking the head, shaking the head, are characteristic of the Uzbek nation, and they embody meanings such as pity, regret in the forms of address. That is, these non-verbal means are used in relation

to the actions or individual characteristics of the person being addressed. The shades of meaning expressed in them are also implemented in relation to the activities of the person being addressed.

According to the linguist G.V.Kolshansky, non-verbal means are an auxiliary factor for the language system. There are 3 types of non-verbal means as a source of communication: 1) visual; 2) acoustic; 3) tactile.

Visual means include factors that can be perceived visually. For example, facial expressions, gestures. In acoustics, intonation, high and low sound are directly studied. Voice timbre is also an important factor in the conversation process. Tactile means can be experienced through touch (gestures: rhythm, emotional, showing, depicting, symbols) [8].

Below you can see the expression of speech through body movements:

– Fools! Fools! – Tursunali shouted, pushing them and kicking the ground in anger, – Stupid! What did the teacher say? (From the conversation)

In this example, the words used as units of address express the meaning of insult. In this case, the expression of anger, hatred, and discontent towards the addressed persons is expressed through nonverbal means of pushing and kicking the ground. At the same time, the combination of raising the head high during the address expresses feelings of pride and honor towards the addressed person.

Non-linguistic means have their own characteristics for each nation. Most of the non-linguistic means show their own national traditions. For example, when Uzbek women meet men, they sometimes pat their shoulders with both hands and touch their faces, which is a sign of respect for the man.

In comparison with written speech, in oral speech, information is delivered to the addressee quickly and clearly, simply and concisely. Sometimes in dialogic texts, words, sentences, and sometimes the entire text can be ellipsis (shortened) or replaced by nonverbal means that can replace these linguistic means [9]. Dialogic texts often given in fiction, as well as discourse analyses in oral speech, show that nonverbal means used by the participants in the

process of verbal communication, that is, nonverbal means such as head movements, body movements, hand movements, eye movements, silence, are used for purposes such as explanation, completion, emphasis, clarification, approval, rejection, and express these additional shades of meaning.

The communicative content of non-verbal means used in the communication process is almost no different from the content conveyed through verbal forms of address, on the contrary, we can say that the content expressed through non-verbal means is emotionally brighter and more impressive than verbal means. In some cases, first a non-verbal means is selected, and then linguistic means appropriate to this non-verbal means are selected. For instance,

*The children saw their teacher coming down the road, crossed to the side of the road, and put their hands on their chest: - Hello, teacher!*

From the above example related to hand movements, it is clear that these movements are auxiliary extralinguistic means used to complete the address. The relative activity of the hand among the human body parts also serves as an extralinguistic means. When addressing to ask for a word, to provide information about something or an event, raising the hand is enough.

It should be noted that the expression of the address in the communication process is significantly different from forms such as affirmation, denial, emphasis. For example, in the process of addressing, both verbal and non-verbal means can be used to express affirmation or denial. That is, the meaning of affirmation or denial can be expressed with the words okay, okay, of course, okay, or with a single nod. However, the expression of the address using only such non-verbal means is much less common.

**Conclusion/Recommendations.** The analysis shows that paralinguistic means are an integral part of the speech process in Uzbek communicative culture. Non-linguistic signs such as facial expressions, gestures, head and body movements, intonation, perform the functions of complementing, reinforcing verbal content, and sometimes creating an

independent communicative meaning. Discursive examples show that these means play an important role in expressing emotional attitudes, evaluating, affirming and denying, and determining the social distance between communication participants. Also, their use is closely related to national culture and speech situations, and these features reveal the pragmatic significance of paralinguistic means in Uzbek communication.

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