

NONVERBAL MEANS OF INTERCULTURAL COMMUNICATION: A PROBLEM OF CONFORMITY

Durdona Abduzuhurovna ABDUAZIZOVA

Doctor of Philosophy, Associate Professor
Head of the Uzbek and Foreign Languages Department
Customs Institute of the State Customs Committee of the Republic of Uzbekistan
Tashkent, Uzbekistan

ЎЗАРО МАДАНИЙ МУЛОҚОТНИНГ НОВЕРБАЛ ВОСИТАЛАРИ: МУВОФИҚЛИК МУАММОСИ

Дурдона Абдузухуровна АБДУАЗИЗОВА

Филология фанлари номзоди, доцент
Ўзбек ва хорижий тиллар кафедраси бошлиғи
ЎЗР Давлат божхона қўмитасининг Божхона институти
Тошкент, Ўзбекистон

НЕВЕРБАЛЬНЫЕ СРЕДСТВА МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ: ПРОБЛЕМА СООТВЕТСТВИЯ

Дурдона Абдузухуровна АБДУАЗИЗОВА

Кандидат филологических наук, доцент
Начальник кафедры узбекского и иностранных языков
Таможенного института ГТК Р Уз
jemchujina1970@mail.ru

UDC (УЎК, УДК): 372.881.111.1

**For citation (иктибос келтириш учун,
для цитирования):**

Абдуазизова Д.А. Nonverbal means of intercultural communication: A problem of conformity //Ўзбекистонда хорижий тиллар. — 2021. — № 1 (36). — С.114-124.

<https://doi.org/10.36078/1618817899>

Received: December 04, 2020

Accepted: February 18, 2021

Published: February 20, 2021

Copyright © 2021 by author(s).
This work is licensed under the Creative Commons Attribution International License (CC BY 4.0).

<http://creativecommons.org/licenses/by/4.0/>



Open Access

Abstract. The article substantiates the need to study the features of nonverbal behavior of representatives of different cultures due to the discrepancy of kinesic systems. English, Russian and Uzbek non-speech behavior, and the divergence of gestures are analyzed using the example of English, Russian and Uzbek kinesic cultures. Emotions can have a significant impact on the development, success or failure of the speech act and on the expression of the emotional state of each participant in communication. Gestures characterize national, territorial and social peculiarities of the communicant observed in temperament, emotional state and attitude to the interlocutor and, therefore, the author considers the problem of intercultural conformity, closely associated with interpretation of non-verbal text by different cultures. It is argued, for a complete and clear interpretation of the meaning of the statement transmitted by non-verbal means; it is necessary to avoid incorrect, incomplete, and excessive interpretation of non-verbal speech. The special nature of nonverbal communication explains the presence of universal, understandable signs, as well as specific signals used only within one culture. It is also analyzed the phonation phenomena of speech: melody, timbre, rhythm and strength of voice, articulation activity, which have the functions of supplementing and replacing a verbal utterance, which determine the physical and psycho-emotional state of the interlocutor.

Keywords: cross-cultural communication; non-verbal communication; kinesics; phonation; emotion; gesture; proxemic features.

Аннотация. Мақолада кинесик тизимларнинг тафовути туфайли турли маданият вакилларининг новербал хулқ-атвор хусусиятларини ўрганиш зарурлиги асослаб берилган. Инглиз, рус ва ўзбекларнинг нутқсиз хатти-ҳаракатлари таҳлил қилиниб, имо-ишораларни фарқи инглиз, рус ва ўзбек кинесик маданиятлари мисолида кўриб чиқилган. Ҳис-туйғулар нутқий актнинг ривожланиши, муваффақияти ёки муваффақиятсизлигига ва ҳар бир мулоқот иштирокчисининг эмоционал ҳолатини ифодалашга сезиларли таъсир кўрсатиши мумкин. Имо-ишоралар коммуникантнинг темпераментида, ҳиссий ҳолати ва суҳбатдошига муносабатида кузатиладиган миллий, худудий ва ижтимоий хусусиятларни ифодалайди, шунинг учун муаллиф томонидан новербал матни турли маданият вакиллари томонидан талқин қилиш билан чамбарчас боғлиқ бўлган маданиятлараро мувофиқлик муаммоси кўриб чиқилган. НOVERBAL воситалар орқали узатиладиган хабар маъносини тўлиқ ва аниқ изоҳлаш учун новербал нутқни нотўғри, тўлиқсиз ва ортиқча талқин қилишдан сақланиш лозимлиги ҳолатлари далилланган. НOVERBAL мулоқотнинг ўзига хос хусусияти универсал, тушунарли белгилар, шунингдек, фақат битта маданият доирасида ишлатиладиган махсус сигналларнинг мавжудлигини тушунтиради. Суҳбатдошнинг жисмоний ва психоэмоционал ҳолатини аниқлаш учун ишлатилиши мумкин бўлган оғзаки шаклда ифодалашни тўлдириш ва алмаштириш функцияларига эга бўлган оҳанг, тембр, овоз ритми ва кучи, артикуляциянинг фаоллиги каби нутқнинг фонацион ҳодисалари ҳам таҳлил қилинади.

Калит сўзлари: ўзаро маданий мулоқот; новербал мулоқот; кинесика; фонация; ҳиссиёт; имо-ишора; проксемика белгилар.

Аннотация. В статье обосновывается необходимость изучения особенностей невербального поведения представителей разных культур, обусловленных несовпадением кинесических систем. Анализируется речевое поведение англичан, русских и узбеков, рассматривается расхождение жестов на примере английской, русской и узбекской кинесических культур. Эмоции способны оказывать существенное влияние на развитие, успешное или неудачное протекание речевого акта и на выражение эмоционального состояния каждого участника коммуникации. Жесты характеризуют национальные, территориальные, социальные особенности коммуниканта, наблюдающиеся в темпераменте, эмоциональном состоянии и отношении к собеседнику, и поэтому автор рассматривает проблему межкультурного соответствия, тесно связанного с интерпретацией невербального текста представителями разных культур. Аргументируется тот факт, что для полной и четкой интерпретации смысла сообщения, переданного при помощи невербальных средств, необходимо избегать неправильной, неполной, а также избыточной интерпретации невербальной речи. Особая природа невербальной коммуникации объясняет наличие универсальных, понятных знаков, а также специфических сигналов, используемых только в рамках одной культуры. Анализируются также фонационные явления речи: мелодика, тембр, ритм и сила голоса, активность артикуляции, которые имеют функции дополнения и замещения словесного высказывания, по которым можно определить физическое и психоэмоциональное состояние собеседника.

Ключевые слова: межкультурная коммуникация; невербальная коммуникация; кинесика; фонация; эмоция; жест; проксемика признаки.

Nonverbal factors play a crucial role in communication, often determining the importance of language units in interpersonal interaction. According to the American anthropologist Ray Birdwhistell, words convey no more than 30-35 % of the social meaning of a conversation. In addition, his colleague, Albert Mehrabian, believes that 55 % of the overall impact of the message on the recipient is the nonverbal component of communication. In the process of speech activity, communicants have at their disposal a much larger number of elements than are actually contained in this speech code. There is not only an exchange of information, but also a demonstration of relationships (6, 16).

For example, a gesture that expresses a negative attitude of a person is a gesture when the head is tilted down, or sitting with the head down and the arms folded on the chest. This gesture is universal and is found among the British, Russians and Uzbeks. According to A. Nurmonov, the horizontal movement of the head among the Uzbeks expresses the negation of “yok” — “no”, and the vertical movement of the head means the statement — “bor” — “yes”. Moving the head forward; 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 the Uzbek communication coincides with the Bulgarian form of denial, in which “... the head is thrown back, — the distance from the source, represents a departure, opposition, workout, rejected the offer, the rejection of a positive answer to the question...” (7, 32).

Such situational example of a large number, because successful and effective intercultural interaction is determined not only language skills, but also used by means of non-verbal communication.

Each language has its specific paralinguistic means; therefore, the speech and non-speech habits of speakers of different languages do not coincide. The communicative aspect of language includes the process of verbal and non-verbal behavior itself. Extra-linguistic behavior that is related to kinesics and different traditions and rituals can be called “paralinguistic” habits that usually do not coincide in different cultures. Culturologically, various aspects of behavior are considered as kinesic, everyday (or routine) lacunae, as well as lacunae of communication etiquette. In paralinguistic terms, they are also considered as means of verbal and non-verbal behavior of various linguistic and cultural communities.

National and cultural specifics have a huge impact on the effectiveness of communication. Becoming participants in cross-cultural contacts, representatives of various national cultures carry out communicative interaction. An important means of communication are non-verbal means.

Nonverbal human behavior is expressed visually (look), phonationally (individual characteristics of timbre, voice), kinesically (posture, gestures) and olfactorally (natural and artificial odors).

Non-speech tools perform informative and regulatory functions in the communication process. People communicate with each other not only through words but also through bodily movements. Each part of the body, due to its position in space, shape, size, expresses or conveys some meaning. Francis Bacon, in his essay “Advancement of Learning” (1605), writes that gestures should be studied, if only because as “the

tongue says something to the ear, so the hand says something to the eye" (8, 150–151).

The nonverbal channel is used to establish and develop interpersonal relationships. To understand a statement correctly, it is not enough to get into the meaning of words, it is necessary to understand the attitude and feelings of the speaker by analyzing his non-speech behavior. Emotions can have a significant impact on the development, success or failure of the speech act and on the expression of the emotional state of each participant in communication.

Just as verbal languages differ from one another depending on culture, so the nonverbal behavior of representatives of different Nations does not coincide with each other. While in one nation a certain gesture will be considered universally recognized and have an unambiguous form, in another cultural environment it will have a completely different meaning.

Arriving in another country and seeing a familiar gesture, it is deciphered according to their national and cultural tradition, but it may have a different meaning. For example, in Bulgaria, shaking your head from side to side, express agreement, not denial, as in other cultures. Such gestures are acquired, and they are culturally conditioned. Therefore, it is possible to achieve success in cross-cultural communication if you know well not only a foreign language but also the peculiarities of non-speech behavior of native speakers of this language. Gestures characterize the national, territorial, and social characteristics of the communicant and can tell about their temperament, emotional state, and attitude to the interlocutor. In informal communication, the individuality of sign language is more pronounced than in official communication. In the second case, it approaches the national-cultural standard.

The founder of kinesics, the American anthropologist Ray Birdwhistell, compared the structure of the gesture code with the structure of verbal discourse with its "sounds", "words", "sentences", "phrases" and even "paragraphs" (eyebrow movements can mean doubt, question, demand, etc.). Gestures show a high or low degree of communicative openness.

The problem of cross-cultural correspondence is closely related to the interpretation of non-verbal text by representatives of different cultures. To fully and clearly interpret the meaning of a message transmitted by non-verbal means, it is necessary to avoid incorrect, incomplete, or excessive interpretation of non-verbal speech. J. Miller writes: "A wrong understanding of nonverbal behavior is one of the most distressing sources of differences among people, without which it would be quite possible to do" (4, 660).

It is no accident that the British airline "British Airways" often warns passengers: "Be careful. Your gesticulation may bring you into unpleasant and ambiguous situations" "Be careful. Your gestures can put you in an unpleasant and ambiguous position." The "handshake" gesture is used in German culture when saying goodbye and greeting: in Russian culture, this gesture means the end of the transaction. In German culture, snapping your fingers attracts the attention of someone, in Russian culture this gesture identified with chagrin, annoyance.

One of the key components of nonverbal communication behavior is visual interaction. Gaze manages the communication

process, provides feedback, and informs the speaker about involvement of the other person in the communication process, about their interest in the conversation. The look most adequately expresses the emotional state of the partner. A person cannot control the movement of their pupils. They involuntarily expand or narrow and thus transmit information about the reaction to the other person's suggestions, about the attitude towards them. If the speaker does not look at the recipient, it may mean that they are hiding some information or lying. In order to achieve fruitful communication, communicants should exchange views from time to time. This helps you focus on conversation. However, it should be remembered a persistent gaze could be perceived as hostile, creating an unfavorable impression. There are cultures that avoid direct visual contact, considering it a manifestation of aggression.

The peculiarity of nonverbal behavior is that its manifestation is caused by the impulses of the speaker's subconscious. The difficulty of controlling and the impossibility of faking such impulses makes it possible to trust nonverbal language more than ordinary verbal language. Since emotions, like other mental processes, are regulated by the centers of the brain, they are not directly controlled. The feelings of communicants are expressed in a variety of motor acts – facial expressions, gestures, postures, expressive movements of the body and changes in its position in space, views, voice strength, intonation, etc.

Paralinguistic studies such phonation phenomena of speech: melody, timbre, rhythm and strength of voice, articulation activity. Paralinguistic communication is the transmission of information through voice. In the process of communication, it is important not only what we say but also how it sounds. The voice complements and sometimes replaces the verbal utterance. By the sound of the voice, the communicant can determine the physical and psycho-emotional state of the interlocutor. A good command of the voice makes speech more effective. Intonation design of the utterance has culturally determined specific features. Without knowing about these features, a speaker of a foreign language unwittingly transfers the intonation patterns of the native language to foreign-language utterances. At the same time, the native speaker may have misunderstandings and misinterpret what had said. Englishmen sometimes accuse Indian speakers of being impolite simply because they do not convey the polite intonation structure of English utterances.

When comparing the elements of Uzbek, Russian, and English kinesic communication, it is possible to collect, systematize and describe the kinesic elements. For example, in English communication, you can find a gesture that carries information that a person is fed up with — when the throat is covered with the thumb and index finger of the right hand, the gesture can accompany the statement: “Up to here. A movement of the edge of the palm of the right hand under the chin from left to right with the statement: “Бўлди, тўйдим!” — in Uzbek, and Russian — “Надоело!” The gesture shortens the verbal text, replacing words and including certain additional meanings in the dialogue. Knowledge of the national-specific system of gestures is necessary for every cultured person not only to expand the cultural horizon, but also for its competent use in the complex of non-verbal means of communication. Nonverbal means of communication give out reliability, which can be determined by facial expressions or body movements, while for verbal means it is impossible to say with certainty

about the veracity of the interlocutor. A person can nod with an expression of approval, but with unwillingness, at the same time nod quite affirmatively

Regarding para-verbal means of communication, it should be noted, in a generalized form, the features of their use can be formulated as follows: the Englishmen prefer speaking in a low voice, at an average pace (faster than the Finns but slower than the French), without interrupting each other and strictly following the turn-taking rule (alternation of replicas); do not allow long pauses, are intolerant of silence (small talk is an excellent means of filling pauses in English communication).

An important role in the communication process is played by the spatial organization of the communication situation. The position of communicants in space studied by proxemics. Proxemic features of nonverbal communication are the distance between people during contact. The founder of these studies is the American scientist Edward T. Hall. He described the norms of approaching a person to a person, based on the traditions of North American culture. These communication distances are defined by four distances:

- 1) intimate distance 0 to 45 cm is used when communicating with the closest people;
- 2) personal distance, 45 to 120 cm is used in normal conversation with people;
- 3) social distance from 1 m to 4 m is preferred when communicating with strangers or in a formal situation;
- 4) public distance from 4 m to 7 m is used when speaking in front of an audience.

The dimensions of the spatial zones of the individual are historically, nationally, and culturally determined. If members of one nation are accustomed to overpopulation, such as the Japanese, others prefer open spaces and like to keep their distance. In many European Nations, the intimate area is only 23–25 cm, and some even less. Danes feel comfortable being 25 cm away from the Americans, not realizing that they are invading their intimate zone. The latter may feel uncomfortable in the company of Danes; they will feel that they “stick” to them. Danes also use contact gaze more often than they also use Americans, which may lead to misinterpretation of their non-verbal behavior do (3, 28).

As can be seen from the data of E. Hall, Americans communicate at a considerable distance from each other, they jealously guard their personal space, which is also observed by Uzbeks. L. Visson points out that when communicating, an American usually stands one or two meters away from the interlocutors, unless they are friends or close relatives, encroachment on personal space makes him very nervous and is perceived as aggressive behavior, or as a step towards sexual harassment (9, 23). The behavior of Russians who are used to a shorter communication distance and regularly violate this space is perceived as an invitation to a closer relationship, flirting, or, conversely, can be perceived as a threat to personal security. The distance between Uzbeks depends on how close people are to each other. When communicating with the English and Russians, the same differences in the use of space appear. Regardless of the context (who is speaking to whom, where), and the type of distance, the distance between English communicants is always greater than the distance between Russian ones. L. Brosnahan

provides specific data in the book about Russian and English nonverbal communication (1, 13). For greater clarity, we will present the data of the researcher in the form of a table.

The approximate distance between English, Russian, and Uzbek communicants can be represented as follows:

Type of distance	Englishmen	Russians	Uzbeks
Intimate	10 sm	10sm	10–40 sm
Personal	45 sm	15–25 sm	45–120 sm
Social	1 m	30 sm–2m	1–4 m
public	3,5 m	2,5 m	3 m

The zone of personal autonomy, observing which is mandatory, manifested in the daily life of the British, which can say about the Uzbeks. When you observe their behavior (in transport, on the street, in the store), you feel that ‘privacy’ is not even an abstract concept, but an aim reality that is not visible to the ordinary eye. It seems as if an invisible circle is drawn around each person or some waves spread that prevent the connection, pushing people away from each other, as soon as they approach the permissible limit, because of which people do not collide in the crowd, they show the most subtle sense of distance.

The authors of the book “These strange Englishmen” confirm this observation: “[In public places, the British try their best not to touch a stranger, even accidentally. If by chance such a nuisance still happened, the most sincere and lengthy apologies follow, which, however, should not be used in any case to continue the conversation” (5, 31).

Russians are so tolerant of touching (on the street, in transport, in the store) that in such situations they do not always consider it necessary to apologize.

Russians do not have a privacy zone, but the British try to avoid a collision with a person walking towards them much earlier than the Russians do. While the Russians usually apologize for a direct physical collision or almost colliding, the British-when “collision” zones of autonomy. Both subjects apologize, regardless of who provoked the situation. The person behind you will say ‘sorry’ if the pedestrian in front of you suddenly stops. The person who meets them will apologize long before the Russians do.

Such features characterize the Uzbek mentality as respect for each other respect for elders. An important Uzbek concept is “andisha”, the meaning of which is initially peaceful perception of human mistakes, wise and tolerant attitude to aggression or negation in their address. This kind of Eastern tolerance, because of the Uzbek mentality, allows you to think about your actions. There are great similarities in terms of the privacy zone with the British, and if people run into each other, of course, they will apologize to each other.

Respect for personal autonomy is also shown in strict adherence to the queue. Moreover, standing in a queue, for example, in a Bank or store (except for grocery stores), the British never approach the customer who is currently being served, but patiently wait at a considerable distance for the cashier's invitation. When the queue

comprises one person standing on the side (for example, near the ticket office in the metro or at the train station), it is very easy for a Russian person not to notice it, which sometimes can be noticed by Uzbeks.

In Russian culture, the view as one of the means of non-verbal communication is of great importance in communication. Modern ethnographers conditionally divide all civilizations based on the orientation of the view. The Russian custom involves looking directly into the eyes; this determines the degree of warmth and frankness in contact. Representatives of American culture look into the eyes only when they want to make sure that the interlocutor has understood them correctly. The English look at each other during the conversation, but on purpose, they blink to show they are listening. In Uzbek culture, it is not typical to look directly into the eyes, especially if there is communication between a man and a woman. Therefore, when communicating with teachers of English or American culture, the Russian teacher should pay attention to the features of visual contact of foreign-speaking colleagues to increase the effectiveness of communication with them. The spatial-temporal organization of intercultural pedagogical communication is determined by the degree of formality of the situation. The official communication zone of Russians is usually defined by the distance equal to the length of two hands extended for a handshake, and the friend zone is defined by the length of two arms bent at the elbow. The correct behavior of an Englishman, when he listens to another person, requires him to constantly look at the interlocutor, while he must be at a distance of almost three meters or more from him. Each of the Americans knows that they will be able to feel the “invasion”, but they cannot say exactly at what distance the approach of a person will turn into an “invasion”. Only the Germans show accuracy in determining this distance — two meters thirty centimeters.

In the Uzbek business environment, the contact of businessmen of different sexes, as a rule, touches and handshakes almost do not occur. However, people of the same sex can shake hands, hug each other when meeting, and hold each other's hands during a business conversation, which can be interpreted ambiguously.

A smile does not always have a positive connotation: in Latin America, for example, it can mean an apology and uncertainty. Eye contact, which is considered mandatory in the West and is regarded as honesty and respect for the partner, in some Asian and Eastern states can be interpreted as a “challenge”.

There are so-called highly kinesic cultures, i.e. cultures that love touch. These are Italian, Arabic, Turkish, and Latin American cultures. In some peoples, tactile practice is strictly regulated. And often violation of the rules of tactile behavior is punished very strictly. Therefore, in China, on the streets, it is not customary to meet a person not only with a kiss but also with hugs, in Egypt, a man can kiss a woman in the presence of other people, only if she is his mother, wife or sister. In Russian culture, touching is always an act of invasion into the personal sphere of another person, but the lack of touch is associated with emotional disorders in people, neuroses. The proximity of people also matters. We do not like to be touched by strangers, except a doctor, hairdresser, massage therapist, cosmetologist, etc. In the UK, children in schools and kindergartens are brought up in such a way that they do not touch each other when playing.

The difference in tactile behavior can lead to tragic consequences when people of different cultures come into contact.

In general, the specifics of gesture behavior vary greatly from culture to culture. For example, in Europe, the kinetic index increases from north to south. It is minimal for Scandinavians, Norwegians, and Danes, and maximal for Spaniards, Portuguese, Southern Italians, and Greeks. Approximately the same can be said if we consider the territory of Russia: the minimum use of gestures is typical for the inhabitants of the north, and the maximum intensity of gestures when communicating is noted among the peoples of the Caucasus.

In cross-cultural communication, the use of nonverbal communication tools in the context of the culture of which the interlocutor is a representative plays an important role, since the nonverbal component of speech carries a greater semantic load when transmitting information than its verbal component, which is a scientifically proven fact. Based on the research of I. A. Zimnaya in the field of the culture of speech communication, we will assume that the culture of nonverbal communication is determined by the degree of compliance of the actual nonverbal behavior of an individual with the norms of nonverbal behavior accepted in this language community (10).

N. I. Formanovskaya points out the existence of several spheres of speech etiquette, which we will take as a basis for the description of non-speech etiquette, and the culture of non-speech etiquette will be determined by the automaticity, reactivity of the choice of non-verbal forms of its organization that are adequate for the purpose, content and conditions of communication. The areas of use of both speech and non-speech etiquette will include acquaintance, address, greeting, farewell, apology, request and other communicative situations (8, 113).

Ignorance of the culturally determined spatial organization of communication between different people can lead to misunderstandings or incorrect judgments about the behavior, upbringing, and intentions of the interlocutors. The choice of communication distance made by the interlocutors unconsciously, it is determined by the social status, age, gender, degree of proximity, but to a large extent, national traditions and cultural affiliation of the communicants. The problem of cross-cultural correspondence of signs of nonverbal behavior in the process of communication is a problem of universalism.

There are similarities in the nonverbal components of communication between different peoples, but there are also many differences. G. E. Kreidlin distinguishes four types of deviations from the correct understanding of the kinetic text when moving from one culture to another: 1) (absolutely) incorrect interpretation, 2) partially incorrect interpretation, 3) incomplete interpretation and 4) excessive interpretation (4, 208). Misinterpretation of a nonverbal message by one culture or another can lead to misunderstandings, unwanted conflicts, and failures. An accurate understanding of the meaning of the received non-verbal message is also important because individual non-verbal signs found in different cultures, although not identical in meaning, may have semantically similar interpretations. Identical forms of non-speech behavior may have unique interpretations among different peoples.

Therefore, one of the important conditions for cross-cultural interaction is not only knowledge of the language of another nation but also mastering a different communicative culture. According to I. A. Sternin (8, 87), the communicative culture of the nation should be

understood as the communicative behavior of the people as a component of its national culture, as a fragment of national culture responsible for the communicative behavior of the nation.

According to T. G. Grushevitskaya (2, 170–173), nonverbal communication is the exchange of nonverbal messages between people and their interpretation.

Each language has its specific paralinguistic means, therefore, the speech and non-speech habits of speakers of different languages do not coincide. The communicative aspect of language includes the process of verbal and nonverbal behavior. Paralinguistic means are determined by the social and national specifics of speech behavior, their comparison becomes multi-faceted and complex, taking into account elements of culture, psychology and ethics.

Mismatch of gestures is fraught with misunderstandings and distortion of the information used by communicators. Knowledge of the culture of non-verbal signals is the key to the absence of misunderstandings and difficulties in transmitting messages from the speaker to the recipient.

Therefore, participants in cross-cultural communication should know where they were born, where their interlocutors live, and what culture they belong to. They must understand each other's verbal messages and correctly interpret their non-verbal behavior in a communication situation. In other words, they must possess cross-cultural competence, which formed and developed to the same extent as General, linguistic and pragmatic. This aspect of communication should be taught in foreign language classes, in the course of communication theory, in classes on country studies and the culture of speech communication.

List of used literature

1. Brosnahan, Leger. Russian and English nonverbal communication. — М., 1998. — 117 p.
2. Грушевицкая Т.Г., Попков В.Д., Садохин А.П. Основы межкультурной коммуникации: Учебник для вузов. — М.: Юнити-дана, 2003. — 352 с.
3. Hall E. T. The silent language. — Greenwich, ST, 1959, 242 p.
4. Крейдлин Г. Невербальная семиотика. Язык тела и естественный язык М.: Новое литературное обозрение, 2002. — 592 с.
5. Майол Э., Милстед Д. Эти странные англичане Перевод с английского Ирины Тогоевой. Москва: Эгмонт Россия Лтд., 1999. — 72 с.
6. Mehrabian A. Silent messages: Implicit communication of emotions and attitudes. A Wealth of Information about Nonverbal Communication (Body Language), 1981. — 196 p.
7. Nurmonov A. Consent and the expression of negation by means of paralinguistic means // English language and literature. T, 1979, № 1, p.107.
8. Стернин И. А. О национальном коммуникативном сознании // Лингвистический вестник. — Вып. 4. — Ижевск, 2002. — С. 87–94.
9. Виссон Л. Русские проблемы в английской речи. Слова и фразы в контексте двух культур. — М.: Р.Валент, 2005 — 132 с.

10. Зимняя И. А. Лингвопсихология речевой деятельности. — М.: Московский психолого-социальный институт. — Воронеж: НПО «МОДЭК», 2001. — 432 с.

References

1. Brosnahan, Leger. Russian and English nonverbal communication, M., 1998, 117 p.
2. Grushevitskaya T.G., Popkov V.D., Sadokhin A. P. *Osnovy mezhkul'turnoi kommunikatsii* (Fundamentals of international communication), Moscow: Unity Dana, 2003, 352 p.
3. Hall E. T. The silent language. Greenwich, ST, 1959, 242 p.
4. Kreidlin G. E. *Neverbal'naya semiotika. Yazyk tela i estestvennyi yazyk* (Nonverbal semiotics: body Language and natural language), Moscow: New literary review, 2002, 592 p.
5. Mayol E., Milstead D. These strange Englishmen. Egmont Russia Ltd, M., 1999, 72 p.
6. Mehrabian A. Silent messages: Implicit communication of emotions and attitudes. A Wealth of Information about Nonverbal Communication (Body Language), 1981. 196 p.
7. Nurmonov A. *English language and literature*, Tashkent, 1979, No 1, p.107.
8. Sternin I. A. *Linguistic Bulletin*. Izhevsk, 2002, Issue 4, pp. 87–94.
9. Visson L. Where Russians Go Wrong in Spoken English: Words and Expressions in the Context of Two Cultures, Moscow: R. Valent, 2013, 132 p.
10. Зимняя И. А. *Lingvopsikhologiya rechevoi deyatel'nosti* (Linguopsychology of speech activity), Moscow, Voronezh, 2001, 432 p.