



IMPORTANCE OF VERBAL AND NON-VERBAL MEANS OF COMMUNICATION

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It is not only the elements of the linguistic system that can be activated by the speakers, but also the non-linguistic units of processing, exchange of ideas, serving the information gap. This is to ensure that all employees have complete and accurate information and a secure understanding of it. The variety of means of expression does not only place the communicative purpose or information held by the speakers. Any linguistic or non-linguistic system units involved in speech participants serve the process of summarizing what belongs to the speakers, along with the production of verbal and non-verbal acts. It is present in any language system and appears in all acts belonging to that language. Therefore, the customs, national values, and culture of that nation are the same as the language. This indicates that the languages of the peoples of the world have their own coding system. The coding system is completely different from the spoken language, but also from another tool that can be used as an auxiliary aid. The elements of the non-literary system are qualitatively determined by a special coding system that reflects the customs, values and culture of the nation of the community. The communication gap is made with the help of these few coding system elements. General, purposeful tools serve to work with the people on the one hand for personal health care, and on the other hand to help the people. In scientific language, this is called national-cultural coding of technical means. Professor A. Nurmonov's views confirm the above opinions: "German Vember was a famous orientalist who knew not only the Arabic, Persian, and Uzbek languages, but also the culture and customs of these peoples. That is why he wears a turban and enters among the peoples of Iran and Central Asia in the guise of a mullah. From his behavior and words, it is not at all noticeable that he is a foreigner. As a scholar of Islam, the history and culture of the peoples of the East, he gains respect and attention among the population. But in one sitting, he was moved by a very pleasant music and involuntarily began to shake his leg to the beat of the tune. This action reveals to the people of the circle that he is a foreigner. Because among the peoples of the East, the sign of enjoyment of music and singing was expressed not by the movement of the feet, but by the gradual swaying of the head in a horizontal position. From the description given to German Wamberi, it is clear that his language, turbans and gestures related to clothing serve to show the language and culture of the peoples of the East. But through his single action, a



characteristic characteristic of another nation is revealed. Here we see German Vambery's inability to correctly grasp the national cultural "codes".

If each element or means of expression in the text is recognized as a separate code, concepts such as the code of linguistic units, the code of non-verbal units, and the code of non-verbal expressions can be summarized as a unique semiotic system. So, the process of communication between speakers is carried out through various means of expression. On this basis, it can be said that the communication process is carried out not only on the basis of one type of coding system units, but through the commonality of codes related to different systems. In particular, the views of N.V. Shvagla on this issue attracted our attention. For this type of communication, the scientist uses special terms. He stated that "...a large part of the studies describe creolized texts with a two-part structure called "dicode"". By the term "dicode" the scientist refers to the presence of verbal and non-verbal structure in any text. It seems that the use of decoded tools in the process of communication, compensating each other, performs a specific communicative function related to the full expression and full understanding of information. In addition to the above, decoded means in the communication of speakers are distinguished by their poetic functions. As for non-verbal means, the issues related to the expression of poetic meaning with the help of such means have not been studied in Uzbek linguistics. Lingvopoetics is recorded as a special branch of linguistics in scientific literature and special encyclopedic dictionaries related to the field of linguistics. Lingvopoetics is a special branch of linguistics that studies the language of artistic works. On the basis of the term lingvopoetics, the term paralinguopoetics can be used in relation to non-verbal means that perform a poetic function. In this regard, we based on D. Andaniyazova's recommendations that "...the issues of linguopoetic research of onomastic units are compatible with the system of terms if they are studied under the term "onomapoetics" based on the terms "phonopoetics", "morphopoetics", "syntactic poetics" existing in our linguistics." By paralingupoetic research of creolizing texts in this study, we mean, firstly, the verbalization of nonverbal means in the text, secondly, the nonverbalization of the verbal text, and thirdly, the main focus on the poetic functions of the verbalized nonverbal means in the artistic text.

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