



 Research Article

National and Cultural Characteristics of Nonverbal Communication in Japanese And Uzbeki Languages

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ABSTRACT

This article considers some types of Japanese style of nonverbal communication and compares it with nonverbal communication of Uzbek national culture. Features such as types of bowing while greeting, the exchange of business cards in business communication were the main considerations. This article is of practical relevance to translators who translate from Japanese.

KEYWORDS

Intercultural communication, translation, gesture, bow, non-verbal communication, culture, behavior.

INTRODUCTION

By communication, we mean the mutual exchange of information. The communicative aspect of communication plays an important role in this. When entering into a relationship, people first turn to language. Another important aspect of communication is that, in the process of mutual speech, communication can be achieved not only with words, but also with actions. Communication plays an important role in all spheres of society. For example, let's take business communication. Business communication creates conditions for creating a moral and working environment, for effective work with colleagues. It involves meetings with various partners, agreements and transactions, and establishing

relationships between people in the process of a certain type of work. In addition to language, non-verbal communication also plays a significant role in achieving important goals and ensuring the success of work.

The works of T.B. Reznikova, S. V. Neverov, A.I. Razdorsky, T. Suzuki on nonverbal communication were reviewed. The abundance of scientific literature on this issue indicates that this area has been deeply studied in Japanese culture.

Many researchers believe that in Japanese communication, “attention is focused on the interlocutor.” In this, the main thing for those entering into communication is not to show off, but to maintain harmony with the interlocutor. During the conversation, specific features of refusal, expression of agreement and disagreement are expressed. For the Japanese, it is important to use non-verbal gestures to understand the mood of the interlocutor.

When it comes to intercultural communication, it is impossible not to take into account the national and cultural characteristics of non-verbal behavior. A person who enters into communication uses the partial meaning of the conversation through actions, using the appropriate language and cultural code. Even when switching to a conversation in another language, people usually use their own unique signs, i.e. the kinesthetic system, which is closely related to cultural archetypes, taboos, and behavioral stereotypes, both in the use and perception of gestures. According to Reznikova, the common cognitive basis of the ethnic group, from which kinesthetic signs are formed, is the person.

Knowledge of the kinesthetic system and cultural codes of non-verbal movements of the Japanese, which differ significantly from the Uzbeks, is necessary for successful study of intercultural communication. We also consider it a prerequisite if the Japanese language is included in the training program for specialists. The materials collected in this article can be useful for every student interested in Japanese culture.

Greeting gestures are important when starting a conversation, and お辞儀[o-jigi] is divided into the following types when expressing bowing:

- 会釈 [eshaku] a small bow;
- 目礼 [mokurei] a nod of the head in greeting;
- 黙礼 [mokurei] an unspoken bow;
- 敬礼 [keirei] a bow expressing respect;
- 土下座 [dōgeza] a deep bow while sitting (rarely used);

- 最敬礼 [saikeirei] - the highest level of respect;

会釈 [eshaku] a small bow. The angle of inclination is 15 degrees, in which the person giving the greeting bows from a standing position. The posture of the bow is to bend the knees and feet together, moving the body forward from the waist, while maintaining a distance of about 1.5 meters. When bowing, it is considered impolite to look at the interlocutor from below the eyebrows, with only the head bowed and the chin slightly pulled forward.

敬礼 [keirei] is a bow expressing respect (30 degrees of bowing); 最敬礼 [saikeirei] is the highest bow of respect (45 degrees of bowing). Usually, such bows are made first by those who are younger. If the interlocutor is older or has a significantly higher position, the bow angle is a maximum of 45 degrees, and it is considered Japanese etiquette to bow until the interlocutor raises his head or even leaves. When making a お辞儀 [o-jigi] (bow), there is a difference in the position of the body between women and men: in women, the hands are in front of each other, while in men, the hands are next to or slightly behind.

正座 [seiza] is a bow while sitting. In this, the body is straight, the palms are placed forward on the ground, and the index fingers and thumbs of both hands form a triangle in the area of the nose. Bowing in the 正座 [seiza] position is usually done on a tatami mat - during a tea ceremony, when saying goodbye for a long time or when meeting after a long absence.

The 会釈 [eshaku] or 目礼 [mokurei] bow is done when colleagues and acquaintances meet, when they see each other from a distance, and when there is no time to get close and greet each other.

敬礼 [keirei] are used when meeting and saying goodbye, listening to instructions from superiors, welcoming guests and clients, and when expressing gratitude. A deep formal bow is used when meeting a dignitary, visiting a temple, at various ceremonies, and when expressing gratitude. This bow is used not only when greeting, but also when saying goodbye. In this case, it is said: お先に失礼します。 [o-saki-ni shitsure-shimas.] Sorry, I'm leaving before you (Literal translation); お疲れ様です。 [o-tsukare-sama-des]; ご苦労様です。 [go-kuro-sama] Thank you for your work (Literal translation).

The above-mentioned types of bows お辞儀 [o-jigi] are very common. Sometimes bows are accompanied by gestures such as 手を振る [te o furu] - waving hands, and 手を上げる [te o ageru] - raising hands.

To date there has been no research into the nonverbal communication aspects of the Uzbek greeting, that shows they have been studied in depth, and that certain rules of etiquette have been established. We can cite examples of the oriental greetings of the Uzbeks from the works of writers, for example, in A. Qodiriy's novel "Otkan kunlar" (Days Past), where Kumush greets his father-in-law.

"Kumush, embarrassed, barely greeted, and Yusufbek approached the haji and bowed his head. The haji patted Kumush on the shoulder with his hand and kissed his own hand, which had touched Kumush's forehead..." (A. Qodiriy. "Otkan kunlar" p. 346)

In the tradition of the Uzbek people, it is customary to greet with the right hand on the chest, bow slightly, and say "Assalamu alaykum." In addition, in some cases, just like the Japanese, when meeting friends, shaking hands and raising their hands in greeting can also be observed.

In M. Sattor's book "Uzbek Customs", it is said that elderly people greet each other with two hands. Dear friends who have not seen each other for a long time hug, then shake hands and ask for their well-being. When the elderly hug, they also rub each other's shoulders, elbows and shoulders. Young people pat each other on the shoulder and shake hands. It is also said that women pat each other on the shoulder and kiss each other when greeting.

Handshakes are also common in Japanese and Uzbeks. However, handshakes have also been introduced into the cultures of these two nations from Western culture. In Japanese, handshakes are called 握手 [Akushu]. This type of greeting is a gesture that is widely used in both Japanese and Uzbek business communication. It can be used mainly when meeting, making a deal, making peace, and as an official greeting. The difference from Uzbeks is that in Japanese culture, handshakes are not used between friends; they can be used when not seeing each other for a long time or when saying goodbye. In addition, there is also a handshake gesture. In Japanese, it is called 手を握る [te-o nigiru]. This gesture is widely used when establishing good relations and agreements.

The etiquette of shaking hands is also part of the Uzbek greeting tradition. This gesture is mainly performed by men.

According to Japanese etiquette, women do not extend their hand first when greeting men, unlike Uzbek etiquette. According to Uzbek customs, you can shake a woman's hand only if she extends her hand first.

In conclusion, the Japanese culture of bowing is more emphasized than in Uzbek culture. In Japan, bowing is used when greeting, saying goodbye, congratulating, and apologizing. Its types differ depending on the level of bowing.

Exchanging business cards is a common gesture in Japanese business communication. In this case, the person in a lower position is the first to hand over the business card - 名刺 [meishi] while standing. It is given to the recipient in a convenient position for reading and is held by the corners with both hands or placed on the outstretched fingers of the right hand, while the left palm is held from below. When presenting the business card, it is necessary to hold it in the right hand at the same time and accept the

business card of the interlocutor with the left hand. After receiving it, it is necessary to take it with both hands, read it, raise it slightly and bow. よろしくです。 [yoroshiku o-negaishimas] - “Please”, どうどうよろしく。 [douzo yoroshiku] - “Thank you”. In this case, it is considered impolite to immediately put the business card away.

Comparisons are difficult due to the lack of research into the culture of Uzbek business communication and the lack of data on the exchange of business cards.

According to T. Suzuki, the Japanese prefer non-verbal communication, rather than verbal. Because gestures are tasked with regulating the interests and feelings of the interlocutor. The Japanese try to read emotions from the interlocutor's face and eyes. Only then do they verbally express their feelings and thoughts. Interestingly, in such a conversation, they do not look directly into the interlocutor's eyes.

In Uzbek culture, there is also an etiquette of communicating without looking at the interlocutor, partly like the Japanese. However, this is mainly done when listening to the elderly, or when talking to higher-ranking people, while younger people do not look the elderly in the eye. They avoid looking directly into the eyes.

Understanding the interlocutor without having to express himself clearly, guessing the feelings of the interlocutor and expecting the same reaction from him is effective, but difficulties often arise when communicating with foreigners. Foreigners, who ignore the specific features of the Japanese communication style, can lead to a misunderstanding of the situation. That is, avoiding direct eye contact in European culture means insincerity in communication. A calm smile means consent, and silence means disapproval. But for the Japanese, understanding this smile and its logic in a conversation allows them to avoid failures in the process of serious communication.

In conclusion, it should be noted that not only verbal but also non-verbal communication plays an important role in communication. In this case, such characteristics as folk culture, customs, age, gender, social status and position are taken into account.

In the process of business communication, it is important for the translator to take these features into account and be aware of the ethical rules. Because, although gestures are rarely used in Uzbeks, if the translator uses a gesture that is understandable to the Japanese and expresses respect in the translation of a sentence, he will have achieved a successful translation and skillfully conducted business communication.

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