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EMERGENCE OF GENDER IN NON-VERBAL COMMUNICATION

Submission Date: Aug 17, 2024, **Accepted Date:** Aug 22, 2024,

Published Date: Aug 27, 2024

Crossref doi: <https://doi.org/10.37547/ajast/Volume04Issue08-06>

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ABSTRACT

This article talks about how gender emerges in the process of non-verbal communication. During the research, the differences between men and women in communication through body language, facial expressions, gestures and haptics are analyzed. The article examines gender stereotypes and their impact on nonverbal communication styles, as well as how these differences manifest in different cultures. The results reveal specific differences between men's and women's nonverbal signals and show how understanding these differences is important for improving communication effectiveness. The article also provides recommendations aimed at analyzing the relationship between gender and nonverbal communication in a broader context.

KEYWORDS

Gender linguistics, non-verbal tools, gender linguistics, gender differences, paralinguistic tools, facial expressions and gestures.

INTRODUCTION

Gender linguistics studies the differences between adult speech, adolescent speech, children's speech, female and male speech, boys' and girls' speech, and gender relations in works of art. These studies also consider differences in social roles, activity patterns, behaviors, and psychological characteristics of individuals. Issues such as the timing of men and women, their manner of speaking, differences in

language and culture, as well as the influence of gendered words on language are among the main topics of gender linguistics.

In the Uzbek language, like all languages in the world, thoughts are expressed not only linguistically, but also with the help of non-linguistic (extralinguistic or

paralinguistic) means - gestures and implicit (inseparable) sounds.

Emergence of gender in non-verbal communication

1. A person uses gestures (non-verbal means) that are close to language based on the situation and circumstances to express certain information briefly and succinctly, to increase the emotionality and effectiveness of the thought.

2. Gender differences can also be observed in non-verbal means that supplement speech. Therefore, it is necessary to study non-verbal means from the extralinguistic basis from the perspective of gender linguistics. Because men and women have their own facial expressions and gestures. Professor S. Mominov classifies non-verbal means that are not typical for Uzbek male and female communicators as follows.

As non-verbal tools that are not typical for Uzbek male communicators

the following can be shown (typicality is assumed in the classification):

- frowning and frowning;
- flirting
- to cover the mouth for no reason;
- twisting the lips in the sense of surprise, ignorance, contempt;
- biting the tongue and shaking the head in the sense of pity;
- kissing (especially with people of the same sex);
- touching the silence to the lips, looking shyly and looking at the ground;

- putting the index finger on the chin and thinking;

- jerking to the right or left and tilting the head while talking

bending down and complaining to the interlocutor;

- talking to the communicant standing very close (shorter than 50-60 centimeters);

As non-verbal tools that are not typical for Uzbek female communicators

the following can be shown:

- talking (listening) while looking straight at the communicant's face;
- to speak with the hand like a saw (pakhsa);
- clicking on the throat as a sign of drinking;
- shaking, waving, squeezing, pulling the hand... asking;
- laugh out loud "ho-ho";
- turning the thumb back and pointing to the breast in the sense of "I";
- beating the chest as "friend" as an expression of love.

The mental and emotional state and inner experiences of men and women are manifested through different situations. Usually, women have strong emotionality, they are quick to emotions compared to men, and we can observe depression in men compared to women. These characteristics come to the surface through non-verbal means. Because men and women have their own individual actions, gestures and facial expressions. "Otabek shook involuntarily. There was a change in his face and a change in his body. (A. Qadiri) "Sister Star looked at the ground. When her daughter brought the spoons, she wiped her eyes with the end of her

handkerchief and went back to the kitchen. (U. Hamdam) In both examples, the mental and emotional state is expressed. In such cases, the internal changes in a person are manifested in different ways in women and men. Mimic movements related to the lips and eyebrows - twisting the lips, pouting the lips, biting the lips, furrowing the eyebrows are more characteristic of women. "Who are you?" Why did you insult the old man? Go apologize! "Wow, wow..." the young man pursed his lips. (G. Hotamov)

"Nasima flirted and started playing around. Sometimes he looked at the teacher, sometimes at Mahvash, raising his eyebrows. (T. Ashurov)

Facial expressions expressing anger and rage can be observed more in men. "Sufi stood in front of the door until they entered the house." (Shepherd)

Gender identity in non-verbal means should be taken into account not only individual actions, gestures and facial expressions of men and women, but also national gestures. Non-verbal means of a national nature are listed as signs used in the communication of a certain nation, nation or people, and are characterized by the limited scope of their use. Such non-verbal means embody national characteristics, are associated with customs, rituals and manners. German Vambéry, a famous orientalist, knew not only the Arabic, Persian, and Uzbek languages, but also the culture and traditions of these peoples. From his behavior and words, it is not at all noticeable that he is a foreigner. As a connoisseur of the history and culture of the eastern nations of Islam, 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 act reveals to the people that he is European. 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. In fact, nodding and shaking feet have different meanings in different nations. "Write a letter," said my father. I nodded and went out." (O'. Umarbekov)

In the passage above, the construction of a head nod reflects a gesture that expresses the meaning of approval and approval, common among the Uzbek people. If the above text is literally translated into Bulgarian, it means not to write a letter. Because in Bulgarians, the above gesture means negation. In Uzbeks, the vertical movement of the head represents affirmation, and the horizontal movement represents negation. In Bulgarians, confirmation is expressed by a horizontal movement of the head (shaking), and in the case of negation, it is expressed by throwing the head back (moving away from the interlocutor, withdrawing oneself from the known thing, object, events). This expression of negation is also observed in Arabs. The third form of expressing negation and affirmation can be found in Southern Italy, Athenian Greeks and Neapolitans, Calabrians. In it, confirmation is expressed by moving the head forward, negation by throwing it back.

CONCLUSION

In conclusion, it should be noted that in the lexical representation of verbal and non-verbal means, their characteristic of "women" and "men" is clearly visible. Feminine units are pronounced "softer" and masculine units are pronounced "rougher". In the direction of gender linguistics, the phenomena taken as the object of research become general for the phenomena and types in all departments of the language and are useful in their systematic research.

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