

Nonverbal Communication: Classification of Gestures and Their Gender Analyses

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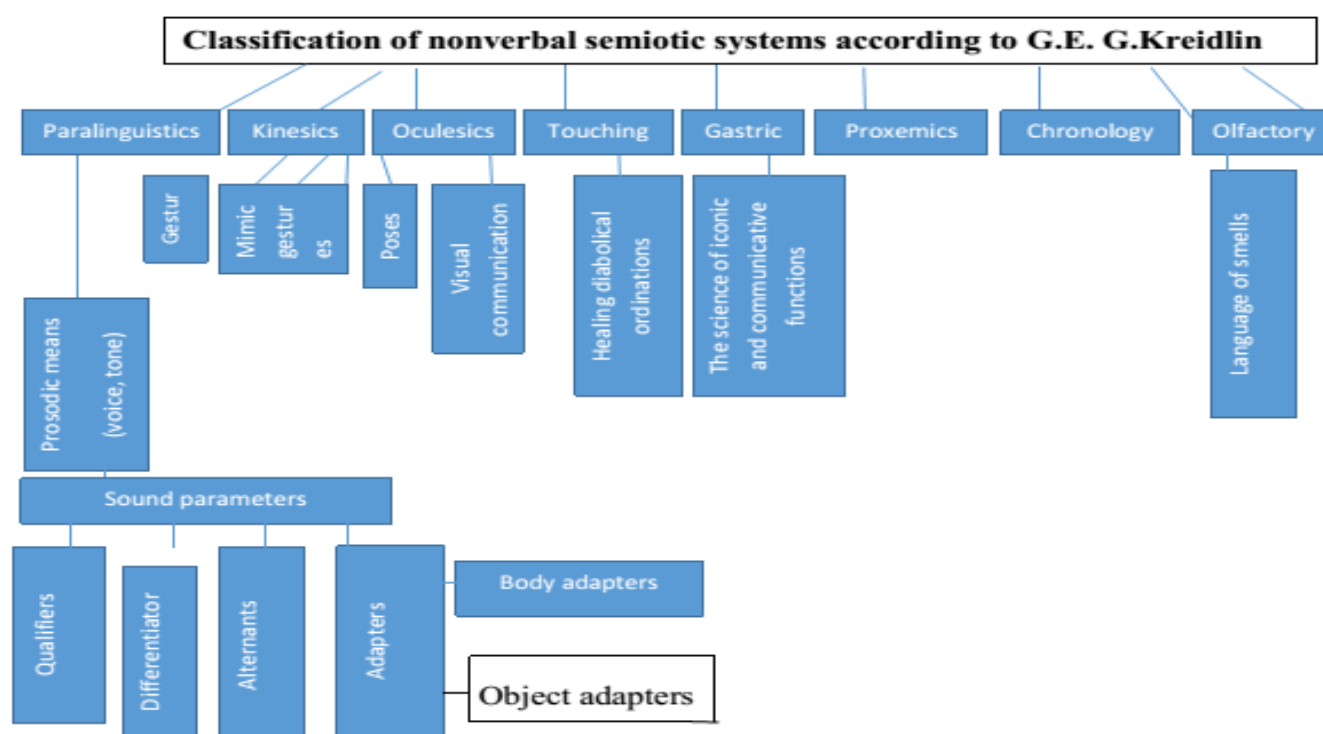
Abstract: The nonverbal components of communication are viewed from a gender perspective. When studying male and female versions of speech behavior, only communicative, lexical, morphological and syntactic preferences are revealed without taking into account the peculiarities of the situation of communication between men and women, stratification variables (status, role, motivation, attitudes, norms as existing stereotypical representations concerning the verbal and nonverbal behavior of men) and women in linguistic genderology.

Keywords: Oculistics, chronemics, proxemics, auscultation, olfaction, masculinity, gender feature, semantic feature.

Introduction: The classification of non-verbal reflection systems proposed by G. E. Kreidlin. The researcher refers to non-verbal semiotic subsystems such non-

verbal means as: prosody (voice and tone), kinesics, ocular, haptic, gastric, olfaction, proxemics and chronology. Let's make a classification of non-verbal semiotic codes based on the works of G. E. Kreidlin.

Table 1.



According to the table, the classification of semiotic means by G. E. Kreidlin is the most complete, since it takes into account almost all the main non-verbal means of communication, but the author overlooks in his classification such a system of reflection of non-verbal behavior as silence and fan language. G. G. Pochepsov points out that silence is a sign endowed with a definition of content. Silence can also be communicatively meaningful [2, 44].

We are primarily interested in communicatively meaningful silence, which can be divided into several types. According to V.V. Bogdanov, the first type of such silence is due to the universal law of verbal communication, which states that in a dialogue the roles of the speaker and the addressee are performed by both communicants alternately. The change of roles means that at a certain period of time only one communicant has the right to speak, while the other is waiting for his turn and the corresponding signal. Such silence is defined as "silence of the addressee" or "silence of hearing" [3, 22]. Silence of the second type can be called the silence of the "speaker" or "silence instead of speaking", since in this case the one to whom the speaker is supposed to speak is silent. The third type of silence is due to the laws of syntactic construction of a coherent text and finds its expression in an ellipsis. In this case, the ellipses denote not so much silence as non-pronunciation (omission) of a syntagmatically redundant component [4, 22-23].

Silence can serve many functions. It can be used both to explain the relationship between messages and to break the relationship. Emotionally, being silent can heal and it can hurt. It can cause stress and discomfort. Silence can be judged on agreement and disagreement.

Its main functions are: communicative, expressive, informative and pragmatic. We tend to consider silence as a semiotic sign that performs a communicative function. Compare in the following cases the expression of communicative and informative functions, in cases where silence can sound louder than words: "Тушимда Хизр пайғамбар оғзимга муборак тупукларидан туфладилар. Бу гапдан устоз қатийлик билан бош чайқаб дедилар: Янглиш айтяпсан. Аслида Хизр пайғамбар сенинг бетинга тупурганлар, гапдан тинмай оғиз очиб турганинг учун тупуклари оғзинга ҳам тушган бўлиши эҳтимол" [5, 302].

The analysis of nonverbal means in the gender aspect allows us to single out another type of semiotic signs—"fan language". By U. Norman classifies the language of the fan as an exotic means of communication that has a cryptographic character, a secret meaning. Teaching believes that with the help of this little fan an indispensable attribute of social life, a lady could make

an appointment (and even agree on its exact time), reproach a gentleman for an unchecked promise or ask for a petition. To do this, it was necessary to hold the fan in your hands in different ways, open it varying degrees or point your finger at a certain part of it [3, 207].

A number of auxiliary languages can also be indicated, such as: the language of flowers the language of the drum, the languages of the whistling, and the language of sea signals, the language of the semaphore, etc. The language of flowers was a widespread language among women. By the arrangement of the flowers in a bouquet, it was possible to convey certain information. Drum language is the language that was used by the people of Africa. With the help of striking a stick on drums, it was possible to convey information about a campaign, a tribal meeting, etc. The whistle tongue is widespread on the Homer Islands. The whistle also transmits information that can be heard within fourteen km. The language of marine signals, the language of traffic lights, semaphores-these sign systems are not widely used and do not convey extensive information, although they also perform a communicative function. Among them, the exception may be the language of the fan, as the most common means of communication among women, although this language is of a salon-boudoir nature. Despite this, its communicative value is obvious.

Gestures are classified according to different parameters. Among them is the parameter of the translation principle. Based on this, the researcher V. V. Andriyanov divides all the gestures of national culture into three groups: 1) gestures-realities, specific to a given culture: 2) equivalent gestures (gestures in which the forms are the same, but the meanings are different, gestures in which the forms are different and the meanings coincide); 3) aryl signal-gestures identical in terms of content and expression [6, 51].

The parameters of conventionality, non-conventionality, descriptiveness, objectivity, spatiality lie in the classification of Z.Z. Chansheva, who distinguishes the following types of gestures as: a) symbolic; b) conditional (prescriptive, prohibiting, affirmative, negative); c) pictorial (subject, indicative, quantitative); d) expressive (modal, emotional) [7, 36].

The feature of functionality underlies the classification of gestures proposed by K.M. Abishcheva: a) socially marked gestures (performing the function of social orientation); b) phatic gestures (performing a contact supporting function); d) emotional (realizing an expressing function) e) pictorial (actualizing the pictorial function) f) symbolic (performing a symbolic function) [8, 193-196].

V.M. Behterov suggests the following classification of facial expressions and gestures: 1) facial expressions and gestures of an offensive nature (for example, gestures of anger, cruelty, etc.); 2) facial expressions and gestures of an active defensive nature (for example, nature of disgust, contempt, waving away, etc.); 3) facial expressions and gestures of a passive-defensive nature (for example, gestures of helplessness, submission, humiliation); 4) facial expressions of concentration; 5) visual expression; 6) symbolic facial expressions [9, 29].

T.M. Nikolayeva divides gestures according to the parameter of convention and non-convention into two large groups: 1) conventional-gestures, which are not always clear to the uninitiated; 2) non-basic-these are gestures that are clear to everyone (pointing gestures; showing gestures; emphasizing gestures; rhythmic gestures) [10, 7].

According to the principle of productivity-non-productivity A.V. Filippov distinguishes individual, mutual and individual-mutual gestures. The former is produced by only one person, the latter by two people [11, 18]. Without pretending to draw up an exhaustive classification of gestures, we propose a classification of gestures, which takes into account the main parameters, such as: 1) convention-non-convention; 2) functionality; 3) semantic feature; 4) by structure; 5) gender characteristic 6) by the nature of cultural marking 7) according to typological basis.

CONCLUSION

The proposed method of studying gender analysis, taking into account the interdisciplinary approach, methodological principles of different sciences, reliance on constructive theories of knowledge for gender contributed to the development of the theoretical foundations of gender studies. The new ontology of gender linguistics as sociolinguistic and cultural construct, epistemology and methodology open up prospects for further research in this area.

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