

## THE EMERGENCE OF GENDER IN NONVERBAL COMMUNICATION

Nunnanova Gulshaydo Bekpulatovna

Navoi, Uzbekistan

### Annotation

This article deals with the information about non-linguistic gestures and implicit sounds.

**Keywords:** paralinguistic, gender linguistics, extra linguistic, verbal, nonverbal, ethnic.

In Uzbek, like all languages in the world, the idea does not express only linguistic but also by non-linguistic (extra linguistic or paralinguistic) - gestures and implicit (inseparable) sounds.<sup>6</sup> In a live speech, a person conveys certain information in a short and concise way, of thought language approach depending on the situation and circumstances in increasing emotionality and affectivity uses nonverbal cues.<sup>7</sup> Speech-enhancing nonverbal gynecological differences can also be observed in the means. Therefore, the study of nonverbal means from extra linguistics need to be investigated from the point of view of gender linguistics as well. Because men and women have different facial expressions and gestures. Professor S. Muminov classifies nonverbal means as follows, which are not typical for Uzbek male and female communicators:<sup>8</sup>

- speaking frowning and raising eyebrow;
  - flirtation;
  - speaking by blocking mouth without any reason;
  - twisting lips as surprised, ignored and disregarded;
  - biting the tongue and shaking the head in the sense of pity;
  - greeting by kissing (especially with people of the same sex);
  - silently touching the lips, embarrassed, staring at the ground;
  - thinking by putting your index finger on your chin;
  - shaking your head to the right or left while talking and tilting your head bending down
- and complain to the interlocutor;



- talking to the communicator very close (less than 50-60 centimeters);

You can specify followings as non-verbal means not typical for Uzbek female communicators:

- speaking (listening) while looking straight at the communicator's face;
- clicking in the throat in the sense of drinking;
- clapping, waving, squeezing, pulling... sucking;
- laughing out loud; <sup>i</sup>
- turning the thumb back and pointing to the chest in the sense of "I";
- slapping on the chest as a "friend" in the sense of an expression of love.

The mental and emotional state and inner experiences of a man and a woman appears through different circumstances. Usually, women are more emotional than men and we can observe calmness in men. These features emerge through nonverbal means. As woman and man has his own individual movements, gestures and facial expressions. "Otabek shook involuntarily. There was a change in his face and a sway in his body". (A. Kodiriy)

"Yulduz sister looked at the ground. And when her daughter brings the spoons, she wiped her eyes with the end of her handkerchief and went back to the kitchen". (U.Hamdani) In both examples, the emotional state is expressed. In such cases in man ongoing internal changes are manifested in different situations in women and men. Lip and eyebrow facial expressions - twisting lips, twitching lip, biting lips and raising eyebrows are more common in women. "Who are you? Why have you insulted the old man? Go and apologize!

"Voy vu-uy... the lass balmed her lips". (G. Hotamov)

"Nasima came out with a flirtation and started dancing".

Motions express the content of anger which are related to a facial expression can be observed in men.

"Sufi wandered blushed around the door until they entered the house".(Chulpon)

In nonverbal media, gender identity refers only to men and women not only gestures and facial expressions specific to the individual, but gestures of a national character should also be taken into consideration.

Nonverbal means of national character are listed as signs used in the communication of a particular people, nation or ethnic group, although it is



characterized their limited usage. Such nonverbal means embody national characteristics and are associated with rituals and etiquette.

The famous orientalist German Vamberi spoke not only Arabic, Persian and Uzbek, but also but he also knew the culture and customs of these peoples. From his manners, it is not at all obvious that he is a foreigner. History of the Oriental Peoples of Islam and as a scholar of culture, he is respected by the population.<sup>9</sup> But in a party impressed by the very pleasant music as he was sitting and involuntarily begins shaking his leg. This move revealed to the audience that he was European. For among the peoples of the East, the melody was not a sign of enjoyment of the song by the movement of the feet, rather, it was characterized by a gradual oscillation 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 outside." (O'. Umarbekov)

In the above passage, the construction of the nod is widespread among the Uzbek people consent is a gesture that signifies affirmation. The text above is Bulgarian literally translated into the language means not writing a letter. Because in Bulgarian the above sign means denial.

In Uzbeks, the vertical movement of the head represents affirmation, while the horizontal movement denies. In the Bulgarians, the affirmation is through the horizontal movement of the head (vibration), which means denial throwing one's head back (away from the interlocutor, away from something, object, event self-gravity)<sup>10</sup>. Such an expression of denial is also found in the Arabs (Syria).

In conclusion, it should be noted that the lexical of verbal and nonverbal means their

"women" and "men" are also evident in their expression. The tone of the female units was "soft"

and masculine and the melody of the units is pronounced "rougher." Gender linguistics events

that are the object of research in the field are events in all sections of language, are common to

types, and are useful in systematic research.



## REFERENCES:

1. Mead M. Sex and Temperament three Primitive Societies. 1935. N.Y.
2. A. Nurmonov About paralinguistic means of Uzbek language. Andijon. 1980.
3. Saidxonov M. Communication-interference and gestures. - T. "Fan". 2008.
4. Mo'minov S. Sexualization of Uzbek communication behavior // Uzbek language and literature.
5. Voronina O.A. Teoretiko-metodologicheskie osnovy gendernyx issledovaniy // Theory and methodology of gender studies. Course lecture / Pod obshch. ed. O.A. Voroninoy. - M.: MTsGI - MVShSEN - MFF, 2001.
6. Introduction to the theory and practice of gender relations. – T. Uzbekistan, 2007.

<sup>1</sup> 6 Look Nurmonov A. About paralinguistic means of Uzbek language. Andijon. 1980.

<sup>7</sup> Saidxonov M. Communication-interference and gestures. - T. "Fan". 2008, p. 3.

<sup>8</sup> Mo'minov S. Sexualization of Uzbek communication behavior // Uzbek language and literature, 64-66 pages.

<sup>9</sup> Nurmonov A. About paralinguistic means of Uzbek language. Andijon, 1980, p. 4.

<sup>10</sup> Saidxonov M. Communication-interference and gestures. - T. "Fan". 2008, p. 52.

