



International Journal for Innovative Engineering and Management Research

A Peer Reviewed Open Access International Journal

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IJIEMR Transactions, online available on 12th March 2021. Link

<https://ijiemr.org/downloads/Volume-10/ISSUE-3>

DOI: 10.48047/IJIEMR/V10/I03/46

Title **NATIONAL PACULARITIES OF GENDER NONVERBAL COMMUNICATIVE BEHAVIOR OF DIFFERENT LINGUISTIC CULTURES**

Volume 10, Issue 03, Pages: 273-278.

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NATIONAL PECULIARITIES OF GENDER NONVERBAL COMMUNICATIVE BEHAVIOR OF DIFFERENT LINGUISTIC CULTURES

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Abstract: The article is devoted to the national peculiarities of gender nonverbal communicative behavior of different linguistic cultures. Nonverbal behavior is considered at the level of linguistic cultures and gender language personality in the aspect of intercultural communication through the prism of national values, gender characteristics, communicative situation, and communication channel. The novelty of the gender approach lies in the statement that gender is not a natural phenomenon, but a product of culture. The author analyzes the works of modern researchers on this issue, analyses the national-cultural peculiarities of Uzbek, English, and Japanese communicative behavior, and concludes that gender linguistic personality absorbs and reflects cultural norms and values in the process of communicative interaction, which is carried out in a joint functioning condition of verbal and nonverbal means.

Keywords. gender, nonverbal communication, national-cultural peculiarity, poststructuralists, masculine and feminine gender language personalities, linguoculture.

Introduction

A new interdisciplinary field - gender studies - has gained great popularity. This field of knowledge places the problem of social differentiation based on gender at the center of the study. The novelty of the gender approach lies in the statement that gender is not a natural reality, but a product of culture. Taking into account the existing theoretical contradictions of individual concepts, in general, the gender approach admits that the differences in male and female behavior and perception are due not so much to their physiological characteristics, but rather to education and generally accepted in each culture concepts about the nature of male and female.

The socio-political context of the birth of gender studies was the movement of political feminism for women's rights. Undoubtedly, feminism has made a significant contribution to the creation of the modern human model, but this fact is more about arousing interest in gender issues. Today, is generally accepted that gender studies have moved into an independent scientific trend

under the influence of the theory of poststructuralists.

The key research works on a general methodological and interdisciplinary nature, which had a significant impact on the formation of gender theory in general and in linguistic theory in particular, are the works of the following poststructuralists: S. de Beauvoir's concept of female subjectivity as another (1949), anthropological studies of M. Mead (1927-1970), P. Berger and T. Lukman's theory of social constructivism (1966), ethnomethodology of G. Garfinkel (1967), J. Deleuze's concept of desire (1972), M. Foucault's concept of the body (1976), the concepts of Yu. Kristeva has been conducted (1974, 1981, 1982), F. Liotara (1979, 1983), the concept of the androgyny of S. Boehm (1981,1993), the concept of performative subjectivity of Judith Butler (1990, 1993), the concept of nomadic subjectivity of R. Braidotti (1994), etc.

The most popular among modern gender researchers are different approaches: cultural, psychological, and sociological. Within the framework of the psycholinguistic

approach, gender is considered a social component of the psycholinguistic model of behavior. In studies of this kind, the dependence of the cultural and historical development of society on the specifics of cognitive processes and social behavior caused by the psychosomatic and, as a result, the mental characteristics of men and women are considered [2, p.18]. The linguoculturological direction in the study of gender is working on the study of the specifics of the stereotypes of femininity and masculinity in the language consciousness and their functioning in the language, studies of the features of the display of the cultural concepts of “masculinity” and “femininity”, intercultural communication, gender metaphor, comparative studies are conducted on the material of foreign languages, but works on the material of the Uzbek language are poorly studied. Linguistic and cultural studies of G. Ergasheva (“Linguistic and extralinguistic factors of gender terminology formation in multi-system languages” (1), Sh. Gulyamova “The concept of “gender” and its place in linguistics shows that local linguistics is interested in gender in terms of ethnocultural specifics.

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Within the framework of social construction, gender is understood as an organized model of social relations between a man and a woman, which determines their social relations in the main institutions of society. This direction is based on two factors. First, it is assumed, that gender is created through socialization, division of labor, a system of gender roles, etc. Second, it is constructed both by the people themselves at

the level of their consciousness (gender identification), and the acceptance of given norms and roles and the corresponding “adjustment” to these norms and roles [10, p.103].

In stratification theory, it is generally assumed that gender is a complex technology that, in the process of rationing, defines a subject as male or female and intersects with other normative variables, such as race and class. In the course of this process, the system of power and subordination is recreated and redistributed [10, p.103]. Within the framework of the interpretation of gender as a cultural metaphor, it is understood as a complex socio-cultural process of constructing differences in male and female roles, behavior, mental and emotional characteristics by society [10.p.103].

The focus is on social and cultural factors that determine the relations of culture and society to men and women in different linguistic cultures, the behavior of individuals and their interaction depending on whether they belong to the male or female sex, as well as to a particular linguistic culture, stereotypical views about male and female qualities in different linguistic cultures, communicative values in linguistic cultures belonging to different gender types, etc. The principle of cross-cultural communication is extended to gender relations in the studies of Mead M. (1949), Maltz D., & Borker R. (1982); Tannen D. (1990) The problem of a woman’s speech behavior is considered by R. Lakoff (1975). Ethnocultural mentality related to the topic of gender was studied by L.M. Drobizheva (1987), E.A. Zdravomyslova (1988), I. S. Kon (2001), Yu. M. Lotman (1992), etc. The works of linguists-genderologists Gunthner, Kotthoff (1991); A.V. Kirilina, M. D. Gorodnikova (1999); I. And Khaleeva (2000); E. I. Goroshko (2005) are devoted to the gender aspect of intercultural communication. Hofstede’s theory of cultural dimensions made an invaluable contribution to the development of the gender paradigm of intercultural communication [6]. Gender aspects of language in cross-cultural comparison are presented in the works of E. F. Tarasov (1992), N. V. Ufimtseva (1996), etc.

When describing specific features of a language personality in the gender aspect, the term “gender language personality” is not defined, and research is limited to describing differences, for example, male and female communicative behavior (A. Belyaeva (2002), I. Konovalenko (2003), C.Taburova (1999), A.Goette, (2004). Referring to the works of Western researchers, A.G.Fomin (2004) attempted to describe the gender language personality within the framework of psycholinguistics. The theoretical basis for the study of A. G. Fomin adopts the gender scheme of Sandra Boehm (1981), whose main goal is to define a person as a gender type based on the nature of the information extracted in the analysis of associations. The gender scheme of S. Boehm is a cognitive structure that organizes and directs the perception of an individual. According to S.Bem, masculinity and femininity are not opposed to each other, and an individual can have both traits at the same time. Also, T.Boehm identifies an androgynous personality type that incorporates the best of both sexes [2,p.111]. Analyzing the concept of S. Boehm, A. G. Fomin notes that the conclusions made by a Western researcher that children at an early age begin to use the cognitive capabilities of the proposed scheme for the perception of new information, structuring it in the “grid” of the gender scheme, correlate with the data obtained in the framework of cognitive linguistics (schemes, scenarios, prototypes, etc. models in the studies of E. Roga, M. Minsky, T. van Dyck, A.Vezhbitskaya) [2,p.108]. Taking into account the gender scheme of S.Boehm, as well as the point of view that gender is strongly influenced by cultural norms that determine what behavior is expected from a man and what from a woman, A. G. Fomin (2004) identifies a gender language personality, which is based on the gender type of personality (masculine, feminine, androgynous). Along with the three levels identified by Yu. N. Karaulov (1987), A. G. Fomin proposes to distinguish the fourth linguo-gender level. This level allows us to determine the gender characteristics of the language / speech of the language personality,

which will be considered as a gender language personality [2, p.127]. Thus, according to A. G. Fomin, men and women are destined to perform gender roles that characterize their communication style and speech behavior as polotypized gender personalities. At the same time, three gender-specific personality types are distinguished: masculine, feminine, and androgynous [2, p.118]. This study takes into account the point of view of A. G. Fomin. However, we analyze masculine and feminine gender language personalities. We are talking about the average gender language personality, taking into account the biological gender, gender norms and rules of communicative behavior, and the fact that the average man shows more masculine qualities, and the woman - feminine ones. For this study, it is essential not only that men and women are predestined to fulfill their prescribed gender roles, but also to act as carriers of a certain linguistic culture. Therefore, V. V. Karasik’s (2002) study considers the linguistic personality as a generalized image of the carrier of cultural-linguistic and communicative-activity values, knowledge, attitudes, and behavioral reactions.

Being a carrier of a certain linguistic culture, a gender linguistic personality accumulates and transmits national-cultural experience from generation to generation. As noted above, regardless of the gender type of linguistic culture, any gender language personality has values of both masculine and feminine order. However, the typical Englishman is more focused on masculine values, the Uzbek - on the harmony of masculine and feminine. A distinctive feature of the Uzbek language personality is considered emotionality, free expression of feelings, openness, erasing the boundaries of personal space in contrast to the English, Japanese restraint, emotional maturity, emotivity, distance, and essential zone of personal autonomy.

The uniqueness of the Uzbek and Japanese language personalities is shown in the ethics of the “face” and the ceremonial. The above-mentioned feature of the gender

linguistic personality correlates with the national values of linguistic cultures. Consequently, the gender linguistic personality accumulates and reflects national and cultural norms and values. The accumulation and reflection of national and cultural norms and values occurs in the process of communicative interaction, which is carried out in a verbal and non-verbal way.

Foreign researchers in the field of verbal gender communication note the typical features of male and female speech. The researchers studied all levels of the language, from phonetics to the peculiarities of discourse and style in general. As noted above, there are very few studies of the gender characteristics of Uzbek language communication. Foreign scientists have come to the conclusion that sexual dimorphism affects all levels of the language system, but at different levels it manifests itself in different ways. The observed differences in the verbal behavior of the sexes are not inventory (the presence of separate "male" and "female" language variants), but probabilistic in nature and are expressed in the existence of certain statistical differences in the frequency and features of the use of certain language techniques [4,p.56]. The results of research by many scientists on the differences between male and female speech are largely similar. Thus, speaking about the peculiarities of the speech strategy of the sexes, linguists (Wolf E. M., 1985) note that the woman follows the tactics of "communicative cooperation", and the man "communicative competition". Also, it turned out that male and female preferences in choosing the subject of discussion are often very different. C. Kramer (1977) noted that men mostly talk about business, politics, law, taxes, sports, entertainment. Women are more interested in lifestyle, everyday concerns, and family [4, p.30]. Men show more dominance in speech than they are used to in society, while women play a supportive role that they have adapted to, i.e., they tend to maintain the conversation by giving men the opportunity to dominate it. Women are characterized by correct and standard pronunciation, hyper-correct

grammar. As noted by Goroshko (1996), a woman uses the most commonly used lexical units, while a man prefers neologisms, professionalism and archaic forms of words. In the speech of men, obscene language is more common, but in the speech of women, there are more euphemisms, indirect designations of certain objects and phenomena [4, p. 14].

According to the observations of L.Hirschman (1974), men and women use different interjections in their speech, there are some adjectives are much more used by women than by men. These include evaluative adjectives. According to a study by K. West and D. Zimmerman (1983), a woman is more emotional than a man. A distinctive feature of female speech is the use of affected words with empty semantics (terribly interesting, terribly beautiful), various types of amplifiers, particles, exclamation sentences, hyperbolization, increased frequency of using epithets, metaphor comparisons. For the same reason, women often use elliptical and inverted constructions in their speech. Kryuchkova T.B. (1975) notes that women more often use pronouns and particles, men - nouns. Women tend to be more polite and correct than men, and their speech contains more polite forms, requests, and apologies. Not being able to get a status priority over a man, a woman resorts to polite speech forms to avoid conflicts, smooth out antagonisms, disapproval, disagreement in a conversation with a male interlocutor. Women are more focused on their inner world than men, this is the reason for the large number of words in the female vocabulary that express feelings and emotions. Also, women tend to use verbs that reflect the emotional and psychological mood of a person [9]. Men are endowed with a propensity for direct expression of opinion, that is, the use of direct nominations, while not using correct and overly polite forms. For the speech of men, directive imperatives are more frequent. Men's speech is more complex syntactically and richer intellectually. Men's emotional speech differs from neutral male speech more strongly than women's emotional speech.

According to foreign studies of

gender verbal behavior, English verbal behavior cannot be considered identical to Uzbek verbal behavior. Undoubtedly, men and women of the studied linguistic cultures are united by the choice of the subject of discussion: sports, politics, business-typical male topics for discussion, everyday concerns, family, lifestyle-women. However, this is not the case with the way these topics are discussed. In each case, the situation is deeply specific and is caused by many factors, including gender. The gender type of linguistic culture leaves an imprint on the priorities and values of the gender linguistic personality, regardless of biological gender. In our opinion, Uzbek men and women are more likely to display feminine traits and qualities compared to the British, whose culture orients men and women to the values of the masculine order. In other words, English women show more masculine communication skills compared to Uzbek and Japanese women. In turn, Uzbek and Japanese men have more feminine communication traits compared to English men. For example, the feminine trait-the use of indirect “veiled” designations of objects and phenomena in speech, as it seems to us, is more characteristic of Japanese women, since it is for Japanese communication that the indirect and ornate utterance is characteristic.

The emotionality of Uzbek speech and language orient Japanese women to the maximum degree of manifestation of the feminine communicative quality-emotionality. The feminine communicative trait of politeness is most characteristic of English women.

Nonverbal behavior is also permeated by gender relations. The scenarios of communicants in society reflect the culture and correlate with the gender stereotypes accepted in society [3]. Gender nonverbal communicative behavior is considered as conventional norms, rules, and traditions of communication, expressed by symbolic nonverbal means in the act of communication [8]. G. E. Kreidlin (2005) believes that we should not talk about male and female postures, facial expressions, gestures, but about male and female nonverbal styles of behavior.

Further, to solve the problems of this study, it is necessary to focus on the social status of the gender language personality, since social status is one of the criteria for analyzing the national gender language personality.

The society prescribes gender norms and rules according to which the gender language personality behaves. Belonging to a particular social class also affects the communicative behavior of the language personality. Speaking about social status, we are talking about “the relative position in social structures, expressed in terms of social and situational inequality - the relationship between the superior and the inferior” [7, p. 7].

Gender studies, formed in an independent scientific direction under the influence of poststructuralism and feminist linguistics, open up new facets of familiar concepts, shifting the emphasis to the idea of a decentered male and female experience, a plurality of interpretations of reality, which is constructed by language, discourse, and culture. The results of the analysis of different approaches to the study of gender indicate that gender does not have permanent status but is created anew in each communicative situation. This position means the variability of the construction of gender. Besides, it was revealed that today, characterized by the lack of a unified theory, gender studies combine a wide range of anthropological areas of scientific knowledge, considering the interaction of the male and female sexes, taking into account both biological and psychological, social and cultural characteristics. In this regard, gender is a whole complex of concepts.

Gender characteristics of communicative behavior are closely related to national values, as well as to the characteristics of masculinity/femininity. According to G. Hofstede (1983), the founder of the parametric model of culture, masculinity and femininity as properties of gender are present in any linguistic culture, and are involved in the formation of national values, which are reflected in communicative behavior. The peculiarity of the system of gender values is that the same value has a different degree of

expression and manifests itself differently in different linguistic cultures. Thus, it was found that in English and Uzbek linguoculture masculine qualities prevail, and in Japanese, it occupies an intermediate position with a preponderance of masculine values. It is the predominance of the values of the masculine order that explains the English distancing, the uniqueness of the individual, respect for personal space, the inadmissibility of direct influence, tolerance for the behavior of others, emotional restraint, demonstration of well-being and success. The gender national-cultural values of linguistic cultures correlate with the national-cultural features of the gender linguistic personality.

Gender language personality is a generalized image of the bearer of cultural-linguistic and communicative-activity values, knowledge, attitudes, and behavioral reactions. Moreover, the gender language personality is a social phenomenon in which there is an individual aspect, which is formed through an internal attitude to the language and the formation of personal language meanings, which in turn affect the formation of linguistic traditions of linguistic culture.

Consequently, the analysis of national-cultural features of communicative behavior revealed that the gender language personality accumulates and reflects national-cultural norms and values in the process of communicative interaction, which is carried out in the conditions of joint functioning of verbal and non-verbal means. Today, the most studied is the gender aspect of the verbal behavior of the linguistic personality. Nonverbal behavior is considered at the level of linguistic cultures and gender linguistic personality in the aspect of intercultural communication through the prism of national values, gender characteristics, communication situation, communication channel.

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