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GENDER ANALYZE OF GAZE IN DIFFERENT CULTURES

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ABSTRACT

The look of the listener in the direction of speaker indicates the attention of the listener. If the listener does not direct his gaze from time to time in the direction of speaker, the latter may decide that they have stopped listening to him. This may lead to termination of communication. On the other hand, if the speaker does not look at the listener, he may assume that the speech is not addressed to him. It can also cause communication interruption. The glance usually accompanies the change of communicative roles in the dialogue.

KEYWORDS

Masculine, signal, typology, visual, mimicry.

INTRODUCTION

In Uzbek culture, women show restraint of emotions, they are characterized by hidden, embarrassed laughter. “Khamidabonu’s eyes’ stars sparkled. She smiled frankly and informed that she loved poem”. [1] The gaze occupies a large place in the gender social behaviour of a person, since it is not a means of perceiving others, but also a non-verbal signal, for example, it indicates interest in another and has the

intention of a signal [2]. In our opinion, a look is not only a channel of a perception and a non-verbal signal, but also a communicative non-verbal sign that performs a communicative function. With the help of the glance, you can transmit and receive certain social information. In some countries, in particular in Japan, the look considered even more important than the spoken words themselves, so the difference between

Europeans and representatives of the Eastern peoples is interpreted as the difference between “people of sight and people of voice”. And researcher V.V. Bogdanov emphasizes that the Japanese convey much more information through their eyes than Europeans. [3].

The main function of the gaze is contract-setting and contactor regulating. In the process of contact, the speaker and listener repeatedly exchange glances, which indicates active communication between the speaker and listener. So, the look of the speaker in the direction of the listener. So, the look of the speaker in the direction of the listener means that the speech is addressed to him. In this case, the look may be accompanied by the gesture or a nod of the head [4]. Given the important role of gaze in the implementation of communication, researchers have recently begun to actively study this communicative tool, measuring the longitude of the gaze, its direction and on the basis of this make various classifications.

Features of the gaze were considered in the works of such scientists as A.A. Leontiev, A. Pease, M.I. Stankin, G. Wainwright, V.A. Labunskaya, S.S. Tatubaev, K.M. Abishev. They contain information about the typology and function of gaze in the process of communication, but there are no works specifically devoted to the study of gaze in the gender aspect. The typology of the gaze is given by A. Pease, who singles out business, social and intimate contacts [5].

M.I. Stankin characterizes such views as: bulging eyes, closed eyes, direct look, side view, bottom view, top down view, fixed look, hard look, wandering look [6]. This typology is based on the study of the direction of gaze. K.M. Abisheva offers a typology of views based on the study of views in the process of updating social roles and social relations “superiority-subordination”, “reader-follower”. “agent-client”. At the same time, she distinguishes such views as: socially-oriented, the view of the boss, the view of the subordinate, the trusting view etc. [7].

In our opinion, it is possible to differentiate the views that are characteristic of male and female nonverbal behaviour. We distinguish in the typology of male views such as socially humane, direct, long, evaluating, staring, cold, domineering, hard, prickly, sharp, as well as the views inherent in women: expressive, affectionate, trusting, indirect, absent look, lowered, bulging eyes, etc.

The gender aspect of eyes research allows us to note that discrepancies in non-verbal visual behavior arise due to biological and social reasons. So, according to G. E. Kreidlin biologically the eyes of a man and a woman have certain differences. Noticeable discrepancies in the eye behavior of women and men are due to various reasons: 1) increased emotionality of women; 2) the subconscious desire of a woman to keep the “warmth” of the conversation 3) a women’s search for attention and participation from a man; 4) conscious or

unconscious desire to get his approval and encouragement of actions; 5) the manifestation of a more dependent position of women in society [8].

According to A Pease, a woman is a guardian of the hearth, therefore women have a wider peripheral vision than men, which allows her to see a sector of at least 45 degrees on each side of the head left and right up and down. The eyes of men, on the other hand, have the ability to see directly at a distance, since a man, as a hunter, needs to catch the target with his eye and not let it out of sight. The eyes of men, on the other hand, have the ability to see directly at a great distance, since a man as a hunter needs to catch the target with his eye and not left it out of sight. A woman's eyes have more protein which gives her more ability to perceive and send a signal. Women have more cone cells in the eyeball than men. This difference is reflected in the amount of detail used in describing the color scheme. Men usually talk about the basic elements of the spectrum: red, blue, green. Women use terms such as ivory, aqua, mauve, apple green [9].

E.A. Zemskaya believes that the frequency of views depends on the specific conditions of communication (so an increase in the distance between partners is compensated by an increase in the frequency of views) and the characteristic social roles performed. Women use direct gaze much more than men—they look at the interlocutor more often and their gaze is longer. This is explained by the social role of a woman as a teacher of

the children—the look is used as a means of communication to establish psychological contact with a child who is not yet able to speak [10].

Researcher G.E. Kreidlin, analyzing eye behavior of men and women, identifies the following gender properties: a) women look more at the one they like more b) although they usually don't look more at the one they like, men do not look less at the one they like the least; c) men most of all look at the "cold" male interviewer that the one who talks little, smiles little d) women look more at other women in friendly meetings and men look more men in unfriendly contacts and dialogues; e) in a situation of communication with unfamiliar partners, as a rule men consider those women who look at them more attractive and women, on the contrary, often believe that unfamiliar men who stare at them behave impudently and less attractive; f) women who need to learn something or get something from another person, it does not matter whether it is a woman or a man, look at their partner more, try to catch his eye and at the same time talk more compared to those women who have nothing from the interlocutor. The behavior of the men in this kind of context is exactly the opposite [11].

Each culture has its own typical patterns of ocular behavior which are significantly influenced by gender stereotypes. Eastern cultures, unlike European ones, are aimed at the normative education of the individual, at observing the religious and cultural traditions

accepted in a given society. Thus, the absence of gaze when talking with elders is generally accepted sign of respect. It is not customary for young women and girls to look men in the eyes. It is not also customary for men to pay much attention to girls and young women: “The girl looked at down and opened, closed the book on the table, the guy stared at her face, furrowed brow. That’s why I got frustrated” [12].

If a man wants to demonstrate his attention to a woman, he uses prolonged or repeated gaze as the “falcon gaze”. Through their gaze, men express negative emotions such as anger and rage. Men also use a long gaze in case of hostility or dissatisfaction with the interlocutor: “Shame on you for accosting to a Muslim’s wife! -said the father and frowned. He left the room silently” [13]. A man’s gaze can be sharp, direct, intent: “His eyebrows are sick, eyes are blue, his beard and mustache suit him very well. Sher Khan’s eyes had an expression reminiscent of an eagle” [14].

Women’s eyes are more often used to express positive emotions kindness, care, gratitude: “He made eye contact with Gulbadanbegim slyly and replied with joke”. Sir, we appreciate your generosity but we can not take away this great ship to house. [14:42]

Staring (eyes wide open) occur with concern surprise or an unexpected meeting. Thus, women often express their curiosity with wide open eyes: “Khonzodabegim felt the reason of her daughter’s

eyes surprise. I have got other horses-said, then he presents the horse with golden tools” [14:11]. Women, mostly young girls, show their modesty using downcast gaze: “There are some guys who wrote a poem devoting you, Khamidabonu! Khamida got ashamed, laughed and looked down” [14:10].

So, gaze is one of the important communicative methods of nonverbal communication. Analysis of it in terms of gender shows a discrepancy between visual nonverbal behavior of men and women.

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