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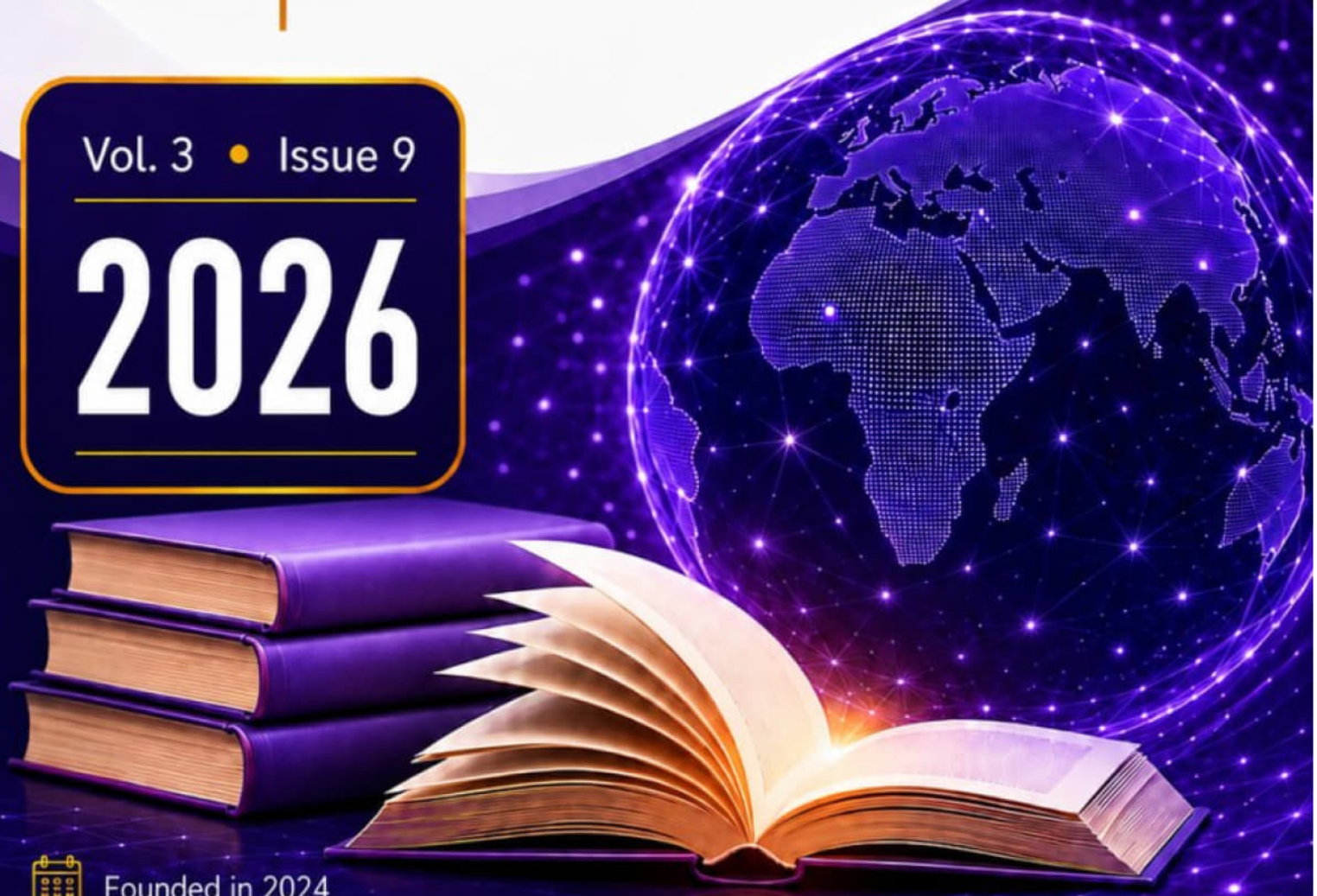

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NOVERBAL MULOQOTDAGI GENDER FARQLARI: INGLIZ VA O'ZBEK MADANIYATLARINING MIQDORIY TADQIQI

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Annotatsiya.
Mazkur tadqiqotda ingliz va o'zbek madaniyatlarida noverbal muloqotning genderga xos farqlari, xususan, imo-ishoralar, yuz ifodalari, ko'z orqali aloqa va boshqa noverbal belgilar o'rganiladi. Miqdoriy tadqiqot yondashuvi asosida har ikki madaniy guruhga mansub erkak va ayol ishtirokchilarning noverbal xulq-atvor shakllari qiyosiy tahlil qilinadi. Tadqiqot natijalari noverbal signallarning qo'llanish chastotasi va ifodalanishida sezilarli gender farqlari mavjudligini, shuningdek, madaniy me'yorlarning kommunikativ xulq-atvorga ta'sirini ko'rsatadi. Tadqiqot noverbal muloqotning shakllanishida gender va madaniyatning o'zaro ta'sirini yoritib, madaniyatlararo kommunikatsiya qonuniyatlarini chuqurroq tushunishga hissa qo'shadi.

Kalit so'zlar: kinesika, tana orientatsiyasi, shaxslararo masofa, tinglovchining javob signallari, proksemika.

ГЕНДЕРНЫЕ РАЗЛИЧИЯ В НЕВЕРБАЛЬНОЙ КОММУНИКАЦИИ: КОЛИЧЕСТВЕННОЕ ИССЛЕДОВАНИЕ АНГЛИЙСКОЙ И УЗБЕКСКОЙ КУЛЬТУР

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Аннотация.
В данном исследовании рассматриваются гендерные различия в невербальной коммуникации в английской и узбекской культурах с особым вниманием к жестам, мимике, зрительному контакту и другим невербальным сигналам. На основе количественного подхода проводится сравнительный анализ моделей невербального поведения мужчин и женщин, представляющих обе культурные группы. Результаты исследования свидетельствуют о наличии заметных гендерных различий в частоте использования и способах выражения невербальных сигналов, а также демонстрируют влияние культурных норм на коммуникативное поведение. Исследование раскрывает взаимодействие гендера и культуры в формировании невербальной коммуникации и способствует более глубокому пониманию закономерностей межкультурного общения.

Ключевые слова: кинесика, ориентация тела, межличностная дистанция, сигналы обратной связи слушателя, проксемика.

GENDER DIFFERENCES IN NONVERBAL COMMUNICATION: A QUANTITATIVE STUDY OF ENGLISH AND UZBEK CULTURES

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Abstract.
This study examines gender differences in nonverbal communication within English and Uzbek cultures, with particular emphasis on gestures, facial expressions, eye contact, and other nonverbal cues. Employing a quantitative research approach, the study compares patterns of nonverbal behavior among male and female participants from both cultural groups. The findings reveal notable gender-based differences in the frequency and expression of nonverbal signals while also demonstrating the influence of cultural norms on communicative behavior. The study highlights the interaction between gender and culture in shaping nonverbal communication and contributes to a deeper understanding of cross-cultural communication patterns.

Keywords: kinesics, body orientation, interpersonal distance, backchannel cues, proxemics.

Introduction. Nonverbal communication differs across gender and cultural contexts, yet these differences remain insufficiently explored in comparative studies of English and Uzbek communication. Understanding such differences is important because nonverbal cues influence interpersonal interaction, interpretation of emotions, and cross-cultural communication. Previous studies have identified gender-related variations in gaze, interpersonal distance, posture, facial expressions, touch, and gestures; however, evidence concerning Uzbek communicative culture

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remains limited. Therefore, this study aims to quantitatively investigate gender differences in major forms of nonverbal communication and compare their patterns across English and Uzbek cultures [1].

Gaze and oculesic communication. Observations revealed that adolescent males tended to maintain longer eye contact with female interlocutors, with a correlation of $r = .32$ observed between adolescent females and males. A more detailed analysis showed that, overall, females exhibited longer gaze duration, whereas males demonstrated a higher frequency of shorter gazes ($r = .38$). In male–female interactions, sustained gaze from male participants was observed to cause some discomfort, with female interlocutors tending to lower their eyes. However, while listening to their interlocutors, participants directed their gaze toward their conversational partners considerably more frequently ($r = .80$).

Pronounced gender differences in gaze behavior were also identified when comparing male–male and female–female interactions, with the differences being more evident among female participants ($r = .42$). Among Uzbek participants, women interacting with other women maintained more sustained and relaxed eye contact with their interlocutors than participants in male–male or female–male dyads ($r = .38$).

Proxemic communication. Compared with women, men maintained a greater interpersonal distance from their conversational partners ($r = .27$). The greatest interpersonal distances were observed in female–female and male–male dyads compared with opposite-sex interactions. Similar patterns have also been reported in cross-cultural contexts, including the United States and the United Kingdom [2].

Our observations further demonstrated that participants tended to maintain a greater interpersonal distance when communicating with men than when communicating with women. This tendency was evident across adolescent, young adult, middle-aged, and older participants ($r = .25$).

L. Brosnahan provides specific observations on proxemic communication in his work *Russian and English Nonverbal Communication*. In particular, the researcher examines interpersonal distance between communicants and demonstrates how the use of personal space may vary across cultural contexts [3].

Table 1.1. Interpersonal distance in English communication

Type of distance	English communicants
Intimate	10–45 cm
Personal	45–120 cm
Social	1–4 m
Public	3.5 m

Table 1.2. Interpersonal distance in Uzbek communication

Type of distance	**Uzbek communicants**
Romantic	40-45 sm
Personal	Female–female: 40–50 cm; male–male: 65–75 cm; male–female: 75 cm–1 m.
Social	65–70 cm

Body Orientation: Female–female communicants were observed to orient themselves more directly toward each other than male communicants, adopting a symmetrical face-to-face position as a sign of respect. Compared with men, women showed a greater tendency to lean, shift, and incline their bodies toward one another during direct interaction ($r = .22$). The interpersonal distance between female communicants was also found to be smaller than that observed in mixed-gender interactions ($r = .15$ and $r = .12$).

Male–male body orientation, in contrast, was found to be asymmetrical ($r = .18$).

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Female–male body orientation was also observed to be asymmetrical (*r* = .45).

Posture. Men generally tended to adopt more relaxed and asymmetrical postures, with their arms and legs positioned farther away from the body (*r* = .44). Women, by contrast, tended to maintain more restrained postures, keeping their legs together and their arms closer to the body.

Observations conducted at urban metro stations showed that, when seated, men were more likely to adopt an open posture, with their legs apart and their arms extended outward, whereas women tended to assume a more closed posture, sitting with their legs together and their hands resting on their laps (*r* = .48).

Furthermore, among adolescents, postural behavior was observed to be closely associated with their level of self-confidence and the perceived social status of their interlocutor.

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Smiling. Women were observed to smile more frequently than men (r = .38). Age was also found to play an important role in smiling behavior. Smiling was particularly frequent among adolescent and young male and female participants, whereas after middle age (approximately 40–45 years), its frequency decreased markedly in both genders. The observations indicated that the highest frequency of smiling occurred among adolescent girls aged 15–17 years (r = .30). In older adults aged 60–65 years, the frequency of smiling declined considerably (r = .50).

Women's tendency to smile was more pronounced when they communicated with familiar or close interlocutors, particularly when discussing social and everyday topics such as clothing, jewelry, household matters, children, and related issues. In contrast, smiling was less frequent in work-related interactions between opposite-sex interlocutors of comparable social status.

In Uzbek culture, a noticeable gender difference was identified in the frequency of smiling, with women displaying a higher frequency than men (r = .13). In the British context, however, the difference in smiling behavior between women and men was reported to be less pronounced (r = .70) [1].

Tactile Communication. Depending on the nature of interpersonal relationships, tactile communication was observed to be more prevalent in female–female interactions, with women demonstrating both a higher frequency and longer duration of physical contact during communication. In contrast, male–male communicants showed a considerably lower tendency to engage in tactile interaction.

Women appeared to feel more comfortable and relaxed when engaging in physical contact with close or familiar individuals, whereas such tactile behavior was rarely observed between women who were unfamiliar with each other. Furthermore, gender differences were identified in self-touch behaviors during communication, including scratching the nose, playing with the hair, holding one's hands, and touching the neck. These behaviors were more frequently observed among women than among men (r = .34).

Cross-cultural findings also indicated gender-related differences in same-sex tactile communication. In the United States, women were reported to engage in tactile communication with same-sex interlocutors more frequently than men [3].

Effective Use of Nonverbal Cues. Women demonstrated greater effectiveness than men in producing and expressing nonverbal gestures. Overall observations indicated that women tended to be more expressive and that their nonverbal cues were generally easier to interpret (r = .25). The most noticeable gender differences were observed in facial expressions, including smiling, frowning, raising or furrowing the eyebrows, and various eye movements.

Social competence among women was also closely associated with their ability to express and employ nonverbal cues effectively during interpersonal communication. Our observations revealed a moderately higher frequency and tendency among women to use nonverbal means expressively. This finding may appear consistent with cultural stereotypes portraying women as more emotional than men. However, our empirical observations did not fully support this assumption. In particular, the findings did not demonstrate a substantial gender difference in the overall expression of emotions. Although women were more likely to display certain emotions spontaneously, for example, through crying or raising their voices, both genders generally expressed their emotions to a relatively similar extent.

From a psychological perspective, in emotionally stimulating situations, men demonstrated more stable and pronounced psychological responses and behavioral reactions than women (r = .34). With regard to body movements, men exhibited more restless and agitated kinesic behavior than women (r = .40). Women, however, more frequently used feedback signals during interaction, such as nodding their heads and producing vocalizations such as "hmm" to acknowledge or affirm their interlocutor's statements. Such backchannel cues were used to signal attentiveness and active engagement with the conversational partner. Furthermore, while speaking, women used hand movements and other gestures more actively than men (r = .30).

CONCLUSION

The findings revealed notable gender differences in nonverbal communication across Uzbek and English cultural contexts. Women generally demonstrated greater expressiveness in gaze, smiling, tactile communication, and gestures, while men tended to maintain greater interpersonal distance and more open or asymmetrical postures. These findings emphasize the interaction between gender and culture in shaping nonverbal behavior. Future studies with larger and more diverse samples are recommended to further validate these cross-cultural patterns.

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