

EKSPRESSIV HARAKATLAR AXBOROT UZATISHNING MUHIM QISMI

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Annotatsiya

Ushbu maqolada odamning holatini ko'rsatadigan, aks ettiradigan, uzatadigan jarayon ekspressiv harakatlari haqida so'z boradi. Ekspressiv harakatlarning turlari ko'pligi bois, uning mimika va yuz holati kodiga to'xtalamiz. Ushbu kodlarni tahlil qilishda jahon va o'zbek tilshunos olimlari V.A.Labunskaya, G.D.Tomaxin, R.X.Xayrulina, R.R.bobokalonov, N.I.Hayitova, D.N.Fayzullayevalar fikrlaridan foydalanildi. Ekspressiv harakatlari misollar yordamida izohlandi.

Tayanch so'zlar. Mimika, yuz holati, chuvak, choriq, ko'z shakli, kulcha.

Аннотация

В этой статье рассматриваются экспрессивные действия процесс, который отражает и передает состояние человека. Поскольку существует множество видов экспрессивных действий, мы сосредоточимся на их мимике и выражениях лица. При анализе данных кодов использованы идеи мировых и узбекских лингвистов В.А.Лабунской, Г.Д.Тамахина, Р.Х.Хайрулиной, Р.Р.Бобокалонова, Н.И.Хаита, Д.Н.Файзуллаева. Выразительные действия пояснялись на примерах.

Ключие слова. Выражение лица, выражение лица, поза, выражение, форма глаз, улыбка.

Annotation

This article discusses expressive actions, a process that reflects and transmits a person's state. Since there are many types of expressive actions, we will focus on their facial expressions and facial expressions. In analyzing these codes, the ideas of world and Uzbek linguists V.A.Labunskaya, G.D.Tomaxin, R.X.Khayrulina, R.R.Bobokalonov, N.I.Hayitova, and D.N.Fayzullayev were used. Expressive actions were explained using examples.

Key words. Facial expression, facial expression, posture, expression, eye shape, smile.

Ekspressive actions – are the process of transmitting, reflecting, and forming a person's state. An important point in communication is the ability to understand the expressive actions of the interlocutor. Attention to body language, knowledge of the characteristics of expressive movements in different groups and cultures makes communication more effective. Ekspressive movements are divided into several types: **mimicry, gesture, pose, posture, gait.**

Mimicry - (yun. — imitation) — expressive movement of facial muscles. Expresses human emotions such as sadness, happiness, anger, and sadness. The dictionary gives the following definition: 1. Movements of facial muscles, that express feelings and inner mood. 2. The art of expressing feelings and moods through the movement of facial muscles¹.

Gestures are a set of signals that are understandable to the communicating parties. The amount of imam gesture is important for people to easily understand themselves. The main characteristic of facial expressions is their integrity and dynamics. This means that in the facial expression of the six basic emotional states (anger, joy, fear, sadness, surprise, and disgust), all movements of the facial muscles are coordinated. All people, regardless of their nationality and culture, perform these mimic configurations with sufficient accuracy and consistency as an expression of the corresponding emotions. The unit of mimicry is called a mina. Each mine is a configuration of a face. Information is conveyed mainly through the different positions of the eyebrows and lips. On the consistent emotions, joy, surprise, disgust, anger, and sadness are more likely to occur, while fear is less likely to occur². There are 2 layers to mimicry; natural and cultural. At the same time, people tend to interpret even natural facial features using cultural semiotic codes.

According to V.A.Labunskaya, “if a person is excited, interested in something, or in a high mood, their eyes dilate 4 times more than usual. Conversely, if he is angry or sad, his eyes narrow more than usual. The states of such facial parts and elements are as follows: 1) emotional states: anger, hate, pain, fear, surprise, joy; 2) mouth position, mouth open, mouth closed. The mouth is usually closed; 3) lip position: lips with corners turned down or turned up; 4) eye shape: eyes open or squinted. Eyes are squinted, eyes are wide open, eye brightness eyes are narrowed or wide open, eyes are shiny or sparkling, eye brightness is not expressed brightly; 5) eyebrow position: eyebrows are pressed against the bridge of the nose, eyebrows are raised, outer and inner corners of the eyebrows are raised; 6) forehead position: forehead creases form a vertical nose bridge. Horizontally moving wrinkles on the forehead are expressed; 7) facial expression: frozen face, dynamics face. Expression includes not only information about a person, but also their appearance. The face is a key source of information

¹ Ўзбек тилининг изоҳли луғати. – Тошкент: Ўзбекистон миллий энциклопедияси Давлат илмий нашриёти. 2007. – 594 б.

² Бобокалонов Р.Р., Хаятова Н.И., Бобокалонов П.Р. Новербал мулоқот воситаларининг психонейролингвистик ва лингвокултурологик талқини // О‘zbek tilining tarixiy shakllanishi va rivojlanish istiqbollari mavzusidagi Respublika ilmiy - nazariy (online) konferensiya materiyallari. – Toshkent, 2020. - B.140.

about a person's psychological state, facial expressions are many times better controlled consciously than body movements³". Such psychophysiological states manifest themselves in similar and different ways in every nation. For example, under certain circumstances, if a person wants to hide their feelings or internationally convey false information, the body also becomes a source of information. As a result of text analysis, the following codes were identified:

Face status code. *The gray-haired boy became a plump man with broad shoulders. The smily faces will have deep, deep smiles. (OYO. 2). His name is Momosuluv. Are his faces like a smiley face or on ostrich face? (OKO. 6). A man with a red mustache, his face like bread just taken from the oven, came to the goat's head (OKO. 15).*

In the literature on physiognomy, people with "smiley faces", "pomegranate faces", and "round faces" are described as follows: People with *round faces* are surprisingly energetic, active and impulsive individuals, optimists, intelligent, generous and noble in nature. In the process of exaggerating the power of national heroes, ethnic stereotypes are actually created. Stereotypes are simplified, schematic, emotionally charged, and extremely stable images of a particular group or community, a characteristic of the language and thinking of representatives of different cultures. They provide objective information about the national character of a particular people. According to M. Carduel, stereotypes are sharp, often superficial, perceptions of people.

Because we are generally prone to superficiality, we form stereotypes to predict the behavior of other people⁴. "*Lollipop*" [*f.* – round butter bread; lollipop] small oven-baked bread. In our country, the faces of positive people with a warm heart are likened to hot meat pulled from the oven. In the mental world of Uzbek speakers, the *face*, along with the synonyms *bashara*, *turq*, *bet*, *aft*, *jamol*, and *didar*, is the front part of a person's head, where the nose and mouth are located. In this case, *bashara*, *aft*, *bet* have a negative connotation, while *jamal*, *diydar* have a positive connotation⁵. In the process of understanding the world, a person names objects that are important to him through language with words and concepts with words and concepts with different connotation. V. Von Humboldt writes: "different languages are actually different worldviews, in their essence, their impact on understanding and feeling". If we pay attention to the analysis of the texts: the following explanations of the face stand out: *chubby-faced*, *clear white face*, *white-faced*, *red faced*, *wheat-colored face*, *black-faced*, *black faced*, *ugly*, *faceless*, *cold-hearted*, *unbent*, *wrinkled face*, *flower-faced*, *moon-faced*, *chubby-faced*, *thin-*

³ Лабунская В.А. Невербальное поведение (социально-перцептивный подход). - Ростов-на-Дону: Феникс, 1988. - 246 с.

⁴ Файзуллаева Д.Н. Халқ достонлари тилининг лингвомаданий тадқиқи: Филол. фан. б. фалс. доктор. диссерт. – Жиззах, 2022. – Б.98.

⁵ Ўзбек тили лексикологияси. – Тошкент: ФАН, 1981. - Б.14.

faced, fairy-faced, oblong-faced, sharp-faced, pale-faced, long-faced, flat-faced, with a sour face, full-faced, horse-faced, fair-faced, broad-faced, face is dirty, pale face, splatter, green-faced, wrinkled spoon-shaped faces compounds such as are also formed from stereotypes in Uzbek culture.

The woman was stunned and speechless. Cheeks burned on a beautiful, elongated face (S.Nurov, Narvon). *The chief agronomist was a pale, swarty young man with a stern face.* (S.Siyoyev, Otlıq ayol). The face of those who have is bright, the face of those who don't have is dark (Proverb). In the literature on physiognomy, people with a triangular face are considered very unusual individuals. They are very talented, creative and intelligent. Such people are described as excellent speakers and people with a wonderful sense of humor. If we analyze the words "chuvak" and "choriq" given in the example, we get the words oriq, small, ozg'in, pishik, chayir form the root "chuvak; the word "sock" means a type of footwear made of hard leather, which is popular among the peoples of mountainous regions. The harshness of the shoe is being transferred to the character of the person's appearance.

Let's analyze another example: *Zahra Khan was so beautiful then, even more so now, her face was red and flawless... and it was as if the light had disappeared from her face, the fire from her eyes, and even in her old age, it was as if a huge sadness was hidden* (M.78).

*In his presence, the wise have lost their way,
If the enemy is a lion, they will fight without retreating,
The horse he rode and the robe he wore matched,
The one who gazed at her beauty was blinded,
The sun has shone on the face of the naked man* (K.20).

The basic principle of cultural identification is the belonging of the denotative to a particular nation, state, or era⁶. Cultural identity reflects not only a way of life that is characteristic and descriptive of a given society, but also a way of thinking⁷. Three groups of stable word combinations are differentiated from the point of view of perception and reflection of being: a) embodying the universal human experience of perceiving the world; b) that combines experience gained in various situations related to the lifestyle of this or that cultural community; v) phraseological combinations that reflect the unique national view of the world, the experience of a particular nation in perceiving the world⁸.

"My father bought a car", his face spread like dough as he told him the great news (U.Hamdani. Muvozanat, 5). *The prisoner with the broken finger would groan, a painful expression would appear on his face, and tears would flow from his eyes, but a faint smile*

⁶ Томахин Г. Д. Реалии—американизмы. Пособие по страноведению: Учеб. пособие для ин-тов и фак. иностр. яз. / Г. Д. Томахин. — М.: Высш. шк., 1988. — С.21.

⁷ Вежицкая А. Язык. Культура. Познание. — М: Русские словари, 1996. — С.296.

⁸ Хайруллина Р.Х. Сопоставительная лингвокультурология. — Башкир: Башкирский государственный педагогический университет им.М.Акумлы, 2015. — С.106.

would appear on his pursed lips, like a candle burning in the darkness, and as the pain intensified, this smile would take over his entire face (N.Eshonqul, M. 13).

The figurative expression “his face spread like dough” shows that his face widened with joy, that is, his face was open with laughter and joy, and the real action is likened to the widening of the face with the spreading of dough. The reader is in a joyful mood, the image clearly depicts the inner state of the person.

The phrase “painful expression on the face” expresses physical and mental suffering, fear, and at the same time an inner state of inner weakness, but alive, hopeful. The contrast in the text is “painful expression” and “weak smile”. These two opposite states exist simultaneously, showing the complexity of the image. The reader is shown the inner suffering of the convict, as well as human patience and perseverance. This image evokes feelings of pity, respect, or admiration in the reader. In both texts, imagery, metaphors, and emotional impact are key. A person’s inner experiences are expressed graphically through language.

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