



THE BASIC CONCEPT OF GESTURE AND POSTURE KINESICS

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Abstract. This article discusses the basic concept of kinesics, including gesture and posture, and includes their types, meanings, and examples of these concepts. The ideas of the Russian scientist V. Birkenbil on the influence of social and political factors on body language or posture are also cited.

Keywords: - Posture, facial expression, hunched over, leaning sideways, slouching, walking like a goose.

INTRODUCTION

Posture – (French pose, German, originally Latin pono (supina positum) “to place, to put”) – the position assumed by the human body. Posture is generally maintained by the tonic tension of the supporting muscles of the body’s balance segments and their interaction with the support. Classification of basic poses according to spinal alignment

Spinal direction		Foot sole	Buttocks	Back	Head	Handcuffs	Knees
Vertical	Head up	Standing up	Sitting				
	Head down						
Horizontal	Back up					Crawling	
	Back down	Lying on your back					
	To the side						
Overcome	Head up						
	Head down						

In general, a pose refers to a way of sitting or standing. It is a way of establishing a connection with another person, even before they are fully aware of the presence of the objects. The first and most important form of communication is – greeting. Several types of greetings have been identified: you’re your ears, eyes, signal, salute, learn. The human body does not know how to deceive.

Opening your ears requires a full body and mind open to a positive attitude and self-confidence. For example, to crawl on both hands and knees to hide from someone or something so that no one can see them. The situation is expressed by words such as crawl, crouch, or crawl. (emaklamoq, emgaklamoq, o’rmalamoq)

A person is observed sitting upright, thinking about something, daydreaming: Polat was sitting on the windowsill, hugging his knees, and on the table, on the cushions, were scattered the pages of the medical encyclopedia. [1. N.Eshonkul, M. 7].

A person is observed to be ill or sleeping in a horizontal position: The moment the small, stocky man who came out of the room saw the site lying on the ground, he quickened his pace. [2. U.Hamdani, M. 231].

It is observed that a person is in a crouched position, unable to be seen by anyone or is embarrassed by some action: He left the circle with the most difficulty. [5. T.Murad. Y, 54].

Analysis of the literature on the topic

Posture – many scientists have studied the posture of the body:

“This – is a position of the human body that is characteristic of a particular culture. Posture is a combination of elements of a person’s behavior and verbal characteristics. Therefore, this situation is well known”, they estimate that [3. Birkenbil. Y. 176]. The cultural traditions of each nation can also be determined from the posture of the body. For example, in fiction and films, there are many examples of body posture. For example, the greeting and farewell customs of the Japanese and Indian are somewhat similar: The Japanese bend over and hold their hands together, close to their foreheads. Indians place their hands on the middle of their foreheads and shake their heads slightly to the right and left. But, they don’t bow like the Japanese. Uzbeks place their right hand over their heart, smile slightly, and nod their heads up and down. Turks greet and say goodbye with a face-to-face to kiss. Social and political factors also influence the posture of the body or the posture of the body. [3. Birkenbil. Y, 176].

ANALYSIS AND RESULT

Hand position code. The movement of the hands in space speaker’s speech.

Used to indicate something or someone: The old man, calm and thoughtful, without looking at me, said that this had nothing to do with him, and pointed to the net of the porch with his hand, as if he were pointing out the garbage in my house [1. N.Eshonkul, M. 8].

To point the index finger at people, to threaten, to make a fuss, to get angry: ...Standing in the middle of the domed dining room, he foamed at the mouth and waved his hand at the people, his eyes, which were as dull as a dying furnace, were filled with a frenzy like the autumn crows that have swarmed the field [1.N.Eshonkul, M. 35].

A’zam aka was blushing slightly and was about to say something else as he moved his body. Muhammadjon aka made a gesture with his hand as if to say later [2. U.Hamdani, M. 12]. He threw himself on a chair opposite my room and sat there for a long time, hiding his face in his hands, then whispered in a mad tone, like a storm that was crushing everything [1. N.Eshonkul, M. 38].

Cho’zala(long) – Used in dialects, it means to lie down. [Buzrukxo’ja] He got down from the dried-up clover and, putting a large bundle of hay on his head, lay down and lay down [4. X.To’xtaboyev, Yillar va yo’llar].

Later, when her tears ran out, she would sit alone, her shoulders leaning on mine, as if to hide from people that she had no one to cry on or a back in her life, or to save her house, which was now falling apart after years of neglect, from complete destruction, with her eyes closed and her eyes fixed on the broken curtains of her memories [1, N.Eshonkul, M. 1].

Walking – is not only beneficial for human health, but also a means of indicating one's mental and emotional state. The chairman immediately stood up, behind his back and the other in a rainbow above his head, and walked like a quail, despite having a body that was so face for 2-3 years (A.Qahhor, Qo'shchinor chiroqlari). The first set foot in this forgotten and neglected place 50 years later, and they would follow the coffin with sinful bows [1. N.Eshonqul, M. 6].

In the literature on physiognomy, a person who walks slowly and walks behind is considered a very cautious person, not only on the road, but also in life, carefully measuring every step. Slow, short-stepping, self-centered, cautious, self-absorbed. The character in the example is also embodied in the work as this type of person. Only in this picture, the monkey was leading a bedraggled old man into the forest, his eyes filled with despair [1. N.Eshonqul, M. 12]. Later, I would often see the old man on that TV, walking with heavy steps towards his house or the grocery store at the end of the street, as if he were measuring how many steps he had left to live. Something, he would sit in the neighborhood kitchen, trembling and eating his food, staring at people with hostility under his eyelids [1. N.Eshonqul, M. 7]. This disaster has completely destroyed us. – Saying this, he stepped forward [1. N.Eshonqul, M. 33]. His body wanted to walk like a goose for first time in years, his head held high, and his eyes wanted to withstand the gaze of people [2. U.Hamdani, M. 163].

CONCLUSION AND SUGGESTIONS

The philosophical and artistic power of the human psyche, taken from the works of Nazir Eshonkul, are expressions that reflect the themes of weakness and despair in an artistic language. "Hopeless eyes", a sign of mental breakdown, depression, in the face of a pale "old man (munkaygan chol)". The sentence in the example, "With heavy steps, as if measuring how many steps, as if measuring how many steps are left in life", describes the despair of life, the proximity of death, and the transformation of everyday life's worries into inner anguish. "Butterfly" behind the outward simple action lies an inner emptiness of compromise and endurance. The weak resistance of a person doomed to this disaster indicates the emptiness left after the internal crisis. "His body... and eyes wanted to withstand the gaze of people..." The sentence reflects the desire for internal change, the desire for a person to return to himself, to be restored. "Goose walk", "to keep one's head up" the sentence is an image related to social dignity and human dignity. This is a signal for spiritual upliftment, but the background is heavy darkness. The author reveals inner spiritual experiences through his external actions (eye, walk, to eat, emphasis on staring). The reader feels human degradation, the anguish of old age, alienation in society. A mood that encourages reflection and spiritual empathy for internal participation is created. Every situation is an internal monologue against the importance of society and the coldness among people.

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