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LINGUOCULTURAL FEATURES OF NONVERBAL ACTION PHRASEOLOGICAL UNITS

Annotation. *This article examines the linguacultural features of nonverbal action phraseological units, focusing on the ways in which culturally significant gestures and bodily actions are verbalized and fixed in language. Nonverbal actions such as gestures, facial expressions, and body movements play an important role in shaping collective cultural experience, and their reflection in phraseology reveals deep connections between language, culture, and cognition. The study analyzes phraseological units that originate from nonverbal behavior and explores their semantic structure, cultural symbolism, and pragmatic functions. Special attention is paid to how these units encode culturally specific norms, values, and patterns of social interaction. The research is based on descriptive and linguacultural analysis of selected examples, demonstrating that nonverbal action phraseological units' function as stable carriers of cultural meaning. The findings highlight the importance of phraseology as a valuable source for understanding national mentality and cultural worldview embedded in language.*

Keywords: *linguacultural, phraseological units, nonverbal action, cultural meaning, gesture, language and culture.*

NOVERBAL HARAKAT FRAZEOLOGIK BIRLIKLARNING LINGVOMADANIY XUSUSIYATLARI

Annotatsiya*. Ushbu maqolada noverbal harakatlarning frazeologik birliklarining lingvomadaniy xususiyatlari o'rganiladi, madaniy ahamiyatga ega imo-ishoralar va tana harakatlarining tilda qanday qilib so'zlashtirilishi va qayd etilishiga urg'u beriladi. Imo-ishoralar, yuz ifodalari va tana harakatlari kabi noverbal harakatlar jamoaviy madaniy tajribani shakllantirishda muhim rol o'ynaydi va ularning frazeologiyada aks etishi til, madaniyat va bilish o'rtasidagi chuqur bog'liqlikni ochib beradi. Ushbu tadqiqot noverbal xatti-harakatlardan kelib chiqadigan frazeologik birliklarni tahlil qiladi va ularning semantik tuzilishi, madaniy ramziyligi va pragmatik funksiyalarini o'rganadi. Ushbu birliklar madaniyatga xos normalar, qadriyatlar va ijtimoiy o'zaro ta'sir naqshlarini qanday kodlashiga alohida e'tibor qaratiladi. Tadqiqot tanlangan misollarning tavsifiy va lingvomadaniy tahliliga asoslangan bo'lib, noverbal harakatlarning frazeologik birliklari madaniy ma'noning barqaror tashuvchisi sifatida ishlashini ko'rsatadi. Natijalar frazeologiyaning tilga singib ketgan milliy mentalitet va madaniy dunyoqarashni tushunish uchun qimmatli manba sifatidagi ahamiyatini ta'kidlaydi.*

Kalit so'zlar: *lingvomadaniy, frazeologik birliklar, og'zaki bo'lmagan harakat, madaniy ma'no, imo-ishora, til va madaniyat.*

ЛИНГВОКУЛЬТУРНЫЕ ОСОБЕННОСТИ ФРАЗЕОЛОГИЧЕСКИХ ЕДИНИЦ НЕВЕРБАЛЬНОГО ДЕЙСТВИЯ

Аннотация. *В данной статье рассматриваются лингвокультурные особенности фразеологических единиц невербального действия, с акцентом на способах вербализации и фиксации в языке культурно значимых жестов и телесных действий. Невербальные действия, такие как жесты, выражения лица и движения тела, играют важную роль в формировании коллективного культурного опыта, а их отражение во фразеологии выявляет глубокие связи между языком, культурой и познанием. В исследовании анализируются фразеологические единицы, возникающие из невербального поведения, и исследуются их семантическая структура, культурная символика и прагматические функции. Особое внимание уделяется тому, как эти единицы кодируют специфические для данной культуры нормы, ценности и модели социального взаимодействия. Исследование основано на дескриптивном и лингвокультурном анализе выбранных примеров, демонстрирующих, что фразеологические единицы невербального действия функционируют как стабильные носители культурного смысла. Результаты подчеркивают важность фразеологии как ценного источника для понимания национального менталитета и культурного мировоззрения, заложенных в языке.*

Ключевые слова: *лингвокультура, фразеологические единицы, невербальное действие, культурное значение, жест, язык и культура.*

Introduction. In recent decades, linguistic research has increasingly shifted toward the study of language as a culturally and cognitively embedded phenomenon. Within this paradigm, phraseology has attracted special attention, as phraseological units preserve culturally marked meanings that extend beyond literal interpretation. Among these, nonverbal action phraseological units represent a particularly revealing area of inquiry, since they originate from bodily movements, gestures, facial expressions, and other forms of nonverbal behavior that are deeply rooted in collective cultural experience. Although nonverbal communication has been widely examined in disciplines such as anthropology, psychology, and communication studies, its systematic linguistic representation in phraseology remains comparatively underexplored, especially from a linguacultural perspective.

Nonverbal actions function as universal means of human interaction, yet their interpretation and symbolic value vary significantly across cultures. When such actions become lexicalized and fixed as phraseological units, they reflect culturally specific norms, values, and social conventions. Expressions based on actions such as "turning one's back," "raising one's eyebrows," or "keeping one's hands tied" encode shared cultural knowledge and evaluative attitudes that are immediately recognizable to members of a given speech community. As a result, nonverbal action phraseological units serve as a bridge between embodied human experience and verbalized cultural meaning.

From a global perspective, the study of these units is highly relevant in the context of intercultural communication and globalization. Increased cross-cultural interaction has intensified the need to understand how culturally bound meanings are embedded in language and how misinterpretation of phraseological expressions may lead to pragmatic failure. Nonverbal action phraseology poses particular challenges for language learners and translators, as the cultural motivations underlying such units are often opaque and resistant to direct equivalence. Therefore, investigating their linguocultural features contributes not only to theoretical linguistics but also to applied fields such as translation studies, language teaching, and intercultural pragmatics.

The linguocultural approach provides an effective framework for analyzing nonverbal action phraseological units, as it emphasizes the interaction between linguistic form, cultural content, and cognitive mechanisms. This approach allows researchers to uncover how cultural models, stereotypes, and value systems are encoded in stable expressions derived from bodily actions. Furthermore, the concept of embodied cognition supports the view that many phraseological meanings emerge from recurrent physical experiences that are culturally interpreted and symbolically restructured within language.

The present study aims to explore the linguacultural features of nonverbal action phraseological units by examining their semantic structure, cultural motivation, and communicative functions. By analyzing representative examples, the article seeks to demonstrate how these units act as carriers of cultural memory and markers of national worldview.[1] In doing so, the research contributes to the growing body of studies

[1]Goddard C., Wierzbicka A. Cultural scripts: What are they and what are they good for? Intercultural Pragmatics, 1(2), 2004, pp. 153–166.

that view phraseology as a key domain for understanding the intricate relationship between language, culture, and human experience.

Literature review. Phraseological units have long been recognized as a central object of linguistic inquiry due to their semantic complexity, structural stability, and close connection with cultural knowledge. Early studies in phraseology primarily focused on classification, semantic motivation, and structural features of fixed expressions. However, with the development of anthropocentric and functional approaches in linguistics, scholars began to emphasize the cultural and cognitive dimensions of phraseological meaning. This shift marked the emergence of linguacultural studies, where phraseology is viewed not merely as a linguistic phenomenon but as a reflection of collective cultural experience.

Within linguocultural research, phraseological units are often described as carriers of national mentality, cultural values, and social norms. Researchers such as V. Telia and A. Wierzbicka have demonstrated that idiomatic expressions encode culturally specific models of behavior and evaluation. These studies highlight the idea that phraseological meaning cannot be fully understood without reference to cultural context. In this regard, phraseology serves as a valuable source for reconstructing cultural worldviews and identifying culturally salient concepts embedded in language.

Nonverbal behavior has been extensively studied in disciplines outside linguistics, particularly in anthropology, psychology, and communication studies. Scholars such as E.Hall and P.Ekman have shown that gestures, facial expressions, and bodily movements play a crucial role in human interaction, conveying emotions, attitudes, and social relations. While some nonverbal actions appear to be universal, their interpretation and communicative value often vary across cultures. This cultural variability makes nonverbal behavior an important area for cross-cultural and intercultural research.

In linguistics, the verbalization of nonverbal behavior has attracted growing interest, especially within cognitive and functional frameworks. Studies on gesture-based metaphors and embodied meaning suggest that many linguistic expressions are grounded in physical experience. From this perspective, nonverbal action phraseological units emerge as a result of repeated bodily actions that acquire symbolic meaning and become conventionalized within a speech community.[1] Cognitive linguistics, particularly the theory of embodied cognition, provides theoretical support for understanding how bodily experience shapes abstract meaning in language.

Despite these advances, nonverbal action phraseological units remain relatively underrepresented in systematic linguacultural analysis. Existing studies often examine isolated examples or focus on metaphorical motivation without fully addressing their cultural specificity. Comparative and contrastive works have shown that similar nonverbal actions may give rise to different phraseological meanings in different languages, reflecting distinct cultural norms and value systems. However, comprehensive analyses that integrate semantic, cultural, and pragmatic dimensions are still limited.

Recent research has increasingly emphasized the relevance of nonverbal action phraseology for applied fields such as translation studies and language education. Scholars note that such units pose significant challenges for translators and language learners due to their culturally bound nature and lack of direct equivalents. Misinterpretation of phraseological units based on nonverbal actions may lead to pragmatic misunderstandings, especially in intercultural communication contexts.

Overall, the existing literature demonstrates that nonverbal action phraseological units occupy a unique position at the intersection of language, culture, and embodied experience. Nevertheless, there remains a need for more focused linguacultural studies that examine these units as stable cultural signs rather than peripheral linguistic phenomena. The present study seeks to address this gap by offering a detailed linguacultural analysis of nonverbal action phraseological units, thereby contributing to a deeper understanding of how bodily experience and cultural meaning are integrated within phraseology.

Research methodology. This study adopts a qualitative linguacultural approach to investigate the features of nonverbal action phraseological units. The chosen methodology is motivated by the research aim, which focuses on uncovering culturally embedded meanings rather than measuring frequency or statistical distribution. Linguacultural analysis allows for an in-depth examination of how nonverbal actions are conceptualized, symbolized, and fixed in phraseological units within a particular linguistic and cultural framework.

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[1] Ekman P., Friesen W.V. The repertoire of nonverbal behavior: Categories, origins, usage, and coding. Semiotica, 1(1), 1969, pp. 49–98.

The empirical material of the study consists of nonverbal action phraseological units selected from authoritative phraseological dictionaries, explanatory dictionaries, and academic corpora. The selection criteria include semantic stability, idiomaticity, and explicit reference to bodily movement, gesture, or nonverbal behavior. Only those units whose meanings cannot be fully interpreted through literal translation were included, as they most clearly demonstrate cultural motivation and symbolic reinterpretation.[1]

The analysis is carried out in several stages. First, the collected phraseological units are classified according to the type of nonverbal action they represent, such as gestures, facial expressions, postures, and manual actions. Second, their semantic structure is examined to identify figurative meaning, evaluative components, and pragmatic functions. At this stage, particular attention is paid to cultural connotations and implicit value judgments encoded in the expressions.

In the next stage, a linguacultural interpretation is applied in order to reveal the cultural models and social norms underlying the phraseological meaning. This includes identifying culturally significant scenarios, stereotypes, and behavioral patterns associated with the nonverbal action. Elements of cognitive analysis are also employed to explain how embodied experience contributes to meaning formation and conceptual metaphorization.[2]

Finally, the findings are interpreted in relation to broader theoretical frameworks in linguacultural and phraseology. The methodological combination used in this study ensures a systematic and culturally sensitive analysis, making it possible to describe nonverbal action phraseological units as stable carriers of cultural meaning rather than isolated lexical phenomena.

Results and Discussion. The analysis of nonverbal action phraseological units reveals that such expressions constitute a culturally dense layer of phraseology, where bodily actions function as symbolic representations of socially shared meanings. The examined data demonstrate that nonverbal actions are not merely descriptive elements but serve as culturally motivated signs that encode evaluative attitudes, emotional states, and behavioral norms accepted within a particular linguistic community. This finding supports the view that phraseological units act as repositories of collective cultural experience rather than neutral linguistic constructions.[3]

One of the most prominent results concerns the semantic motivation of nonverbal action phraseological units. The analysis shows that many expressions derive their figurative meaning from recurrent bodily experiences that have undergone cultural reinterpretation. For example, actions involving the hands, eyes, or body posture are frequently associated with control, attention, submission, or resistance. While the physical action itself may be universally recognizable, its phraseological meaning is shaped by culturally specific value judgments. This observation aligns with cognitive linguistic research emphasizing the role of embodied experience in meaning construction.

Another significant result relates to the evaluative and pragmatic functions of nonverbal action phraseological units. The data indicate that such units often carry strong axiological components, expressing approval, disapproval, irony, or social criticism. In discourse, they are frequently used to evaluate human behavior indirectly, allowing speakers to convey judgment without explicit moralization. This indirectness enhances their pragmatic effectiveness and contributes to their stability in everyday communication.[4] Similar functions have been observed in cross-cultural studies of figurative language, where phraseology serves as a subtle mechanism of social regulation.

From a linguacultural perspective, the results confirm that nonverbal action phraseological units encode culturally specific behavioral scripts. These scripts reflect socially accepted patterns of interaction, emotional expression, and interpersonal distance. For instance, phraseological units based on avoidance gestures or restrained bodily movement often correlate with cultural norms emphasizing modesty, respect, or self-control. Such findings resonate with the concept of cultural scripts proposed in intercultural

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[1] Creswell J.W. Qualitative Inquiry and Research Design: Choosing Among Five Approaches (3rd ed.). Thousand Oaks, CA: SAGE, 2013

[2] Dobrovolskij D., Piirainen E. Figurative Language. Cross-Cultural and Cross-Linguistic Perspectives.Oxford: Elsevier, 2005.

[3]Telia V.N. Russian Phraseology: Semantic, Pragmatic and Linguocultural Aspects. Moscow: Languages of Russian Culture. pp. 23–57, 128–164, 215–243, 1969.

[4] Kövecses Z. Metaphor: A Practical Introduction (2nd ed.). Oxford: Oxford University Press. 2010. pp. 79–102, 197–223.

pragmatics, according to which language encodes shared expectations about appropriate behavior (Goddard & Wierzbicka, 2004).

The discussion also highlights the semiotic nature of nonverbal action phraseology. Once bodily actions are verbalized and conventionalized, they lose their immediate situational dependence and acquire symbolic meaning within the linguistic system. As a result, these units can be used independently of actual physical action, functioning as abstract signs that evoke culturally familiar scenarios. This process illustrates how nonverbal behavior is transformed into linguistic knowledge and preserved in collective memory, reinforcing the idea that phraseology plays a key role in maintaining cultural continuity.

In applied terms, the findings underline the importance of nonverbal action phraseological units for translation and foreign language learning. Due to their cultural specificity and metaphorical motivation, such units often resist literal translation and require interpretative strategies that take cultural context into account. Failure to recognize their underlying nonverbal and cultural motivation may result in pragmatic misunderstanding or loss of meaning. This observation confirms earlier research emphasizing phraseology as one of the most challenging areas in intercultural communication.

Overall, the results demonstrate that nonverbal action phraseological units function as stable carriers of cultural meaning, integrating embodied experience, social norms, and linguistic convention. Their analysis provides valuable insights into how language reflects culturally shaped ways of perceiving and evaluating human behavior. By combining linguacultural and cognitive perspectives, the present study contributes to a more comprehensive understanding of phraseology as a dynamic interface between body, culture, and language.

Conclusion. The present study has examined the linguacultural features of nonverbal action phraseological units, highlighting their role as stable carriers of cultural meaning. The analysis demonstrates that these units do not merely describe physical actions but encode socially shared norms, values, and behavioral expectations that are deeply rooted in collective cultural experience. By tracing the semantic structure, pragmatic functions, and cultural motivations of selected phraseological units, the study has shown that nonverbal actions, once conventionalized in language, serve as symbolic markers that reflect both embodied experience and culturally specific worldview.

The findings underscore the importance of adopting a linguacultural and cognitive perspective in the study of phraseology. Nonverbal action phraseological units illustrate how human physical experience is transformed into abstract, culturally informed linguistic knowledge, providing a window into the interplay between language, cognition, and social convention. Furthermore, the study highlights the practical implications for language teaching, translation, and intercultural communication, emphasizing that the failure to recognize the cultural embeddedness of such units may lead to misinterpretation or pragmatic misunderstanding.

In conclusion, nonverbal action phraseological units function as a vital link between embodied human behavior and linguistic representation, preserving cultural scripts and reinforcing collective memory. Future research should continue to explore cross-linguistic and cross-cultural variations in such units, further elucidating the dynamic relationship between nonverbal experience, language, and culture. By integrating linguacultural and cognitive approaches, scholars can gain a deeper understanding of how language reflects, preserves, and communicates the nuanced patterns of human cultural experience.

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(3). Dobrovolskij D., Piirainen E. Figurative language: Cross-cultural and cross-linguistic perspectives. Oxford: Elsevier. 2015, pp. 45–76, 189–218.

(4). Ekman P., Friesen W.V. The repertoire of nonverbal behavior: Categories, origins, usage, and coding. 1999. Semiotica, 1(1), p. 49–98.

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AMERICAN CHILDREN'S LITERATURE AND MARK TWAIN

Annotation. *This article examines the role of American writer Mark Twain in the development of children's literature and analyzes his unique approach to creating child characters and depicting their psychological world. Through the examples of The Adventures of Tom Sawyer and The Adventures of Huckleberry Finn, the study explores Twain's mastery of dialogue, his use of realistic details, and his subtle critique of nineteenth-century American society. Special attention is given to Twain's portrayal of children's social status, personal freedom, and the challenges faced by neglected or orphaned children. The article highlights the innovative contribution Twain made to American children's prose and the lasting impact of his works on literary tradition.*

Keywords: *Mark Twain, children's literature, Tom Sawyer, Huckleberry Finn, dialogue, childhood psychology, social criticism, freedom, American society.*

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AQSH BOLALAR ADABIYOTI VA MARK TVEN

Annotatsiya. *Ushbu maqolada amerikalik yozuvchi Mark Tvenning bolalar adabiyoti taraqqiyotidagi o'rni, uning asarlarida bolalar obrazlarini yaratishdagi yondashuvlari hamda XIX asr Amerika jamiyatining ijtimoiy muammolariga munosabati tahlil qilinadi. "Tom Soyyerning boshidan kechirganlari" va "Geklberri Finnning sarguzashtlari" singari asarlar misolida yozuvchining dialog qurish mahorati, bolalar psixologiyasini yoritish usullari va real hayot bilan badiiy tasvir o'rtasidagi uzviy bog'liqlik yoritilgan. Shuningdek, Tvenning ijtimoiy adolatsizlik, bolalar tarbiyasi, ozodlik va shaxsiy erkinlik kabi masalalarga nisbatan qarashlari ham ko'rib chiqilgan. Maqola Mark Tven ijodining bolalar adabiyotiga olib kirgan yangiliklarini aniqlashga qaratilgan.*

Kalit so'zlar: *Mark Tven, bolalar adabiyoti, Tom Soyyer, Geklberri Finn, dialog, bolalar psixologiyasi, ijtimoiy tanqid, erkinlik, Amerika jamiyati.*

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АМЕРИКАНСКАЯ ДЕТСКАЯ ЛИТЕРАТУРА И МАРК ТВЕН

Аннотация. *В статье рассматривается роль американского писателя Марка Твена в развитии детской литературы, а также его художественные методы создания детских образов и раскрытия их внутреннего мира. На примере произведений «Приключения Тома Сойера» и «Приключения Гекльберри Финна» анализируются мастерство автора в построении диалогов, реалистичность художественных деталей и его критическое отношение к общественным проблемам США XIX века. Особое внимание уделяется изображению социального положения детей, теме личной свободы и трудностям, с которыми сталкиваются сироты и беспризорные дети. Статья подчеркивает новаторский вклад Твена в американскую детскую прозу.*

Ключевые слова: *Марк Твен, детская литература, Том Сойер, Гекльберри Финн, диалог, детская психология, социальная критика, свобода, американское общество.*

Introduction. Children's literature was formed in almost all nations, initially, under the influence of genres of folk art. For example, works such as folk songs, folk tales, children's poems, quick recitations, narratives, stories, and parables gradually contributed to the formation of individual children's creativity. Later, it developed on the basis of factors such as literary communication with other nations, creative