

## LINGUOCULTURAL APPROACH TO THE STUDY OF PHRASEOLOGISM



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**Abstract.** *It should be noted that the relationships between language and culture have been the focus of many linguistic studies in recent years. As language and culture are interconnected and they should be studied in connection with each other so that their correlations should be revealed. The present article focuses on the study of phraseology from the viewpoint of linguoculturology. In particular, it places an emphasis on the potential of phraseological units to reveal a national identity and national world picture. In order to achieve the goal of the research, the following tasks are set: review of related literature, study of correlations between language and culture, revelation of cultural component of the language which is revealed by phraseology. Methods of linguistic description, linguocultural analysis were used to carry out the research. The results of the study showed that phraseology can reveal cultural and national specificity of a nation in its use. Furthermore, phraseology can help identify national world view of a particular nation.*

**Keywords:** *Language, culture, national identity, phraseology, linguistic world picture.*

It should be noted that modern linguistic and regional studies (a similar term is linguoculturology) study linguistic units, concepts and other objects from the point of view of their belonging to one or another ethnic group, one or another national civilization. In this regard, it is of special interest that their own and geographical names that reflect the national specificity of the language, in our case, English are emphasized at this point.

It is important to point out that culture is the alpha core of any civilization, the establishment of moral principles and cultural imperatives in society is the most important and difficult problem of any society. In modern linguistics, the problems of ethnolinguistics and linguoculturology are very relevant and are actively studied both in Russian and in world linguistics.

It is essential to deal with the interaction of language and culture must be explored exceptionally carefully, recalling that these are distinctive semiotic

frameworks. In reasonableness, it must be said that, being semiotic frameworks, they have much in common. By our intellect, the work of adjustment to the environment, which culturologists characterize as joining together man and creature and having a place as it were to culture, is additionally performed by the language. In specific, it is the work of adjustment to the environment that underlies the method of a person's phonetic adjustment to an outside dialect community, an individual to a diverse social community. A comparison of the utilitarian characteristics of culture and language gives a premise for stating the commonality of most capacities, between which there are relations of closeness, parallelism, incorporation and crossing point.

As mentioned by linguists, thanks to the language, a person can express his feelings, and emotions. As V. Humboldt said: “There is nothing inside a person so deep, so subtle and comprehensive that it would not pass into the language and would not be knowable through it” [V. Humboldt, 1984].

Language, according to philologist M.T. Tagiyev is “a miracle created by human society in the framework of national-ethnic associations of people. Language is an instrument of communication, expression of feelings, thoughts, relationships between people” [M.Tagiyev, 2006].

A universally recognized fact in modern linguistics is the perception of "linguoculturology as a complex scientific discipline of the synthesizing type, studying the interconnection and interaction of culture and language in its functioning and reflecting this process as an integral structure of units in the unity of their linguistic and extralinguistic (cultural) content using systemic methods and orientation to modern priorities and cultural institutions (system of norms and universal values)" [V.Vorob'yev,1997]. Accordingly, in comprehension of linguoculturology, a closer examination of the terms “language” and “culture” acquires special significance.

Along with the generally accepted definition, the following attempts to define linguoculturology as a science are found. For example, a popular textbook on linguoculturology V.A. Maslova defines linguoculturology as "a branch of linguistics that arose at the intersection of linguistics and cultural studies", as a "humanitarian discipline that studies material and spiritual culture embodied in a living national language and manifests itself in language processes" or “an integrative field of knowledge that incorporates the results of research in cultural studies and linguistics, linguoculturology and cultural anthropology” [V.A.Maslova, 2001].

By the term “phraseological unit” most collectors and researchers understand “lexically indivisible, stable in composition and structure, a holistic phrase meaning reproduced in the form of a finished speech unit.

The linguistic and regional value of phraseological expressions lies in the undeniable reliability of their content. Phraseology are used by all segments of the population, so we can say for sure that they reflect a national character. And for the most part they were created by the people, so they are closely related to the interests and everyday activities of ordinary people. Like no other means of language, they absorb history best of all, since genetically free phrases described certain customs, life and culture, historical events, and traditions of the people, some of which may no longer exist and were preserved only in the language. Today, in science 1) some general idea has been compiled about the basic concepts of the spatio-temporal movement and borrowing of phraseological units as a whole; 2) an attempt was made to find out the origin and distribution of individual international phraseological units; 3) attempts were made to correlate phraseological units with the facts and laws of socio-historical reality, explaining them as expressing social relations, social consciousness, and the mental makeup of a particular ethnic group.

Classification of phraseological units can be built on various grounds. So, phraseological units in a language can be divided by their functions in the language, by grammatical structure, by the degree of semantic interconnectedness of components, by belonging to parts of speech, etc.

Language reflects not only the social history of the people, but also all the most important stages of its cultural development. Moreover, the level of culture of the people is determined by the degree of development of the language [Ye.Stefanskiy,2015]. Sources reproduced from generation to generation, which are semiotic systems that simulate the results of human identity itself, do not constitute a “rebus” for native speakers when deciphering their meaning due to their traditional continuity in the identity of a native speaker [V.Teliya,1996 ].

The history of linguistic teachings abounds in utterances scientists about the interaction of language, thinking and culture, however, first of all, it should be noted that those milestones in the development of this ideas that made continuity the concept underlying this kind of research. The source of modern linguistic and cultural studies are required the ideas of Wilhelm fon Humboldt, who openly recognized the direct and direct link between language, thinking and culture of the people. Recognition of this relationship was the result of conversion Humboldt to such a cornerstone for modern humanitarian knowledge of concepts like “nation”, “spirit of the people”, “linguistic consciousness”, "world view".

Linguoculturology as a discipline that studies the relationship and the interplay of language and culture, focuses its research on figurative and phraseological units of the language.

Phraseologisms, as Teliya argues, arise in national languages on the basis of such a figurative representation of reality that reflects the routine empirical, historical or spiritual experience of a language collective, which, of course, is associated with its cultural traditions, because the subject of nomination and speech activity is always a subject national culture V.N. Teliya adheres to the point of view that at least six classes of phraseological units currently coexist in phraseology: 1) idioms; 2) phraseological combinations; 3) paremia (proverbs and sayings); 4) speech stamps; 5) cliché; 6) winged expressions.

This opinion is shared by S.G. Gavrin, N.M. Shansky and other linguists. The study of folklore is important for the development of many sciences. Linguists, historians, psychologists, and sociologists turn to folklore. Streamlining, accumulating knowledge in this area is necessary to strengthen national science and culture. As V.N. Teliya notes that the phraseological composition of the language is “a mirror in which the linguistic and cultural community identifies its national identity,” namely phraseological units as it were impose on native speakers a special vision of the world, situation”. A language develops in society and cannot exist without native speakers, who contribute to its development and formation at different historical stages.

In this respect, the study of phraseological units is of particular importance, since the words that make up the phraseological units do not add their meanings to one another, but produce a peculiar general meaning of the whole utterance. The process of understanding and the process of communication is complicated by the fact that phraseological unit contains national cultural semantics. It is noted that phraseology carry an emotional burden and help the foreign speaker to overcome the language barrier. Using phraseology in speech, the recipient shows that his opinion is based on real knowledge about the history and culture of a given people. The specific goals of the impact of the phraseological unit on consciousness are determined by the direct goals of the addressee of verbal communication and the semantic load of the phraseological unit itself.

In conclusion, the following inferences can be drawn:

- a) Language and culture are interrelated with one another and they should be studied in connection with each other in order to reveal the relationships between them;
- b) Phraseologisms are language units which reflect cultural identity of a nation;
- c) Phraseologisms can reveal the cultural and national specificity of a nation that phraseologisms belong to.

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