



## IMPORTANCE OF LINGUOCULTURAL FEATURES OF PHRASEOLOGICAL UNITS IN THE PROCESS OF TEACHING LANGUAGES

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### **Abstract:**

In modern linguistics, there is a great interest in the analysis of linguistic and cultural material in the process of teaching languages, an anthropocentric paradigm is formed, the language is considered not only within its communicative and cognitive function, but as a kind of cultural code of individual linguistic and cultural communities. The purpose of this scientific article is to study the manifestation of linguistic and cultural worldview and to study the linguistic and cultural aspect of learning English through phraseological level units.

**Keywords:** Teaching languages. Linguocultural phraseological. Individual linguistic.

The study of the conceptual structure allows us to identify deeper and more significant properties of an object or phenomenon. Such properties represent generalized features of an object or phenomenon that are considered the most important and necessary for their identification, since the features of an object or phenomenon form the structure of the concept. The object of this scientific article is phraseological units that express the concepts of the inner world of a person, the specifics of their functioning and interpretation in the English language, and aspects of their use in the process of teaching English. All the subtleties of a nation's culture are reflected in its language, which is specific and unique since it captures the world and the person in it in different ways.

The concept of "language and culture" converges the interests of all human sciences, this is a cross-cutting idea that blurs the boundaries between the disciplines that study human beings, since it is impossible to study a person outside (out) of his language. The object of linguocultural science is the study of the language interconnection and people culture. As a result, it forms the national picture of the world. Moreover, the concepts of the language are reflected in folklore, mythology, and literature.

Regardless of belonging to a particular scientific school, all researchers of culture recognize the exceptional role of language in the structure of this complex phenomenon. A language is the main form of expression and existence of national





culture. The first definitions of culture were based on the idea that culture is a homogeneous phenomenon inherent in all societies. Differences in societies were interpreted not as differences in essence, in content, but as differences in the degree of development of the same phenomenon - culture. Progress from barbarism to civilization served as a measure of cultural development. The more signs of civilization a society had, the more culturally advanced it was considered to be. The most striking expression of this approach to understanding culture can be found in the works of E. Tylor. His widely quoted definition of culture describes it as a complex phenomenon, including knowledge, faith, art, morality, law, customs and any other traits and habits acquired by a person as a member of society.

The relationship between language and culture can be seen as a relationship between a part and a whole. Language can be perceived as a component of culture and as an instrument of culture (which is not the same thing). However, language is at the same time autonomous in relation to culture as a whole, and it can be considered as an independent, autonomous semiotic system, i.e. separate from culture, that can be seen in traditional linguistics. Since every native speaker is also a culture representative, language signs acquire the ability to perform the function of cultural signs and thus serve as a means of representing the main cultural attitudes. That is why the language is able to display the cultural and national mentality of its speakers.

Due to the appearance and development of linguoculturology, the national-cultural specificity of phraseological units has become the object of researchers' close attention. A significant number of studies that have appeared in recent years on the cultural and conceptual features of phraseological units and their role in the formation and reproduction of the cultural identity of an ethnic group, people, or nation indicate the prospects of a linguo-cultural and linguistic approach to the study of phraseology. The works of linguo-culturologists describe various methods of linguo-culturological analysis (comparative, comparative-historical, etymological, component analysis and cultural-historical commentary). In our opinion, the method of cultural and historical commentary is based on the principles of studying vocabulary and phraseology in connection with the material and spiritual culture and history of the people. In native language lessons, it can be implemented as a cultural and historical commentary on phraseological units with national and cultural specifics.

Phraseological units with national and cultural features (specifics, semantics, components) are usually understood as such phraseological units that contain information about the cultural identity of a native speaker. Such phraseological units are the source of cultural information about the language of this nation, about the features of the people who are native speakers of English, which is especially





important in the process of teaching a foreign language. Here is an example of the phraseological unit “house-full Cup” (i.e. someone lives in complete contentment) - someone lives in contentment; someone's house is the incarnation of plenty (a cup filled to the brim and running over, a treasure - trove). This phraseology also refers to the concept of the material world of man, to the segment "home-housing"

Studying phraseological units in foreign language lessons with national and cultural specifics and accompanying them with the necessary commentary - information about their cultural and historical significance makes it possible to enrich the dictionary, as well as solve the following tasks:

- 1) increase motivation to study native and foreign languages;
- 2) arouse students' interest in the cultural facts of language phenomena.

A special importance is the study of this linguistic and cultural material that has a small but significant life experience, the skills of comparative analysis of language phenomena. Phraseological units, winged expressions, idioms that perfectly represent the linguistic and cultural aspect of learning a foreign language, which encode knowledge about the history, modern social life, culture, everyday life and traditions of the language group being studied

In practice, the acquisition of a foreign language is inextricably linked with the introduction to a foreign language culture. In the process of teaching a foreign language, elements of country studies are combined with language phenomena that act not only as a means of communication, but also as a way to familiarize students with a new reality for them. Thus, along with mastering a foreign language, cultural knowledge is acquired and the ability to understand the mentality of native speakers of another language is formed. If a few years ago it was recognized that the use of extra linguistic factors indicates a certain "failure" or "weakness" of the linguist-researcher, now the need to learn a language in its real functioning in various spheres of human activity has become generally accepted, when students consciously perceive information, operate with knowledge and skills.

As a branch of linguistics and linguo-didactics that combines elements of linguistics (revealing the semantics of language units) with elements of country studies (studying the reality of a country through the words that denote them), language studies include language training and provide certain information about the country of the language being studied. Linguistics is a special branch of the multidimensional science of language and society – sociolinguistics. However, in contrast to sociolinguistic studies, where the direct object of analysis is the socio-determined variability of the language structure of a social group within a nation, linguistics studies elements of national culture that are expressed in a literary language standard serving the entire





nation. Linguo-cultural studies is designed to provide communicative competence in acts of intercultural communication, primarily through an adequate perception of speech and understanding of the original texts. Communication theory assumes relative equality of interlocutors in terms of possession of some information: in addition to a common language (in purely structural and largely semantic terms of its components), they must have some common volume of extra linguistic knowledge, which forms the basis of communication. At the same time, cultural and country-specific value, typicality, common knowledge and orientation to modern reality, thematicity and functionality of phenomena are the most important criteria for selecting the national-cultural component of the content of foreign language teaching. A learner of a foreign language is a bearer of his culture, but his background knowledge can be enriched, acquiring the elements of culture of the studied language; he thereby becomes in some way a carrier of a world culture, begins to understand better and appreciate his own culture. Background knowledge as the main object of linguo-cultural studies was considered by many scientists and teachers of practice in their works. Of course, we cannot deny that all the achievements of linguistics meet the goals and objectives of the methodology of teaching foreign languages and are currently widely used. However, we cannot underestimate the fact that by turning to linguistics as a science, we touch on such a wide range of problems that scientists from different fields of knowledge are currently working on: linguists, psychologists, psycholinguists, sociologists, sociolinguists. For example, linguistics studies consider "background knowledge" as a poorly studied component of word semantics, hence the linguistic orientation of research. An associative experiment widely used in psycholinguistics is used as one of the methods for objectifying background knowledge. Within the framework of the same science, the problem of the ratio of social and personal in the construction of a communicative act is also solved.

The English language has a large number of phraseological units that have a literary origin, many of them are widely used in everyday colloquial speech. Every Englishman from childhood knows such phraseological phrases from the books of L. Carroll "Alice in Wonderland", "Alice through the looking glass", as: to smile like a Cheshire cat-to smile up to the ears; mad as a hatter – to go mad.

Famous Shakespearean plays are also of great interest: a fool's paradise ("Romeo and Juliet") – a world of fantasy, ghostly happiness; give the devil his due ("King Henry V") – pay tribute to the enemy; the observed of all observers ("Hamlet") – the center of universal attention, and many others. According to the authors, the most difficult group in terms of determining their national and cultural content is formed by the background vocabulary. It is well known that if we compare the concept-equivalent





words in different languages, they will differ from each other due to the fact that each of them is associated with a certain set of knowledge.

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