

METHODOLOGY AND TYPES OF LINGUOCULTURAL ANALYSIS

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ABSTRACT

The article describes methodology and types of linguocultural analysis. Linguoculturology is one of the disciplines of paramount importance in linguistics today. At the heart of the methodology of linguocultural science is the understanding of the close connection between language and culture, language as a means of learning culture, the necessary reproduction of the culture of a particular people in the language. On this basis, the vast majority of linguistic and communicative units, from the level of word formation to the text-discourse, acts of communication, axiological picture of the world, can be the object of linguoculturology.

KEYWORDS: *Linguocultural Analysis, Methodology, Language And Culture, Text-Discourse, Types And Kinds Of Linguocultures.*

INTRODUCTION

Philosophy defines methodology as a system of principles and ways of organizing theoretical and practical activity, as well as the teaching of this system (Averintsev, 1989). Linguoculturology is one of the disciplines of paramount importance in linguistics today. At the heart of the methodology of linguocultural science is the understanding of the close connection between language and culture, language as a means of learning culture, the necessary reproduction of the culture of a particular people in the language. On this basis, the vast majority of linguistic and communicative units, from the level of word formation to the text-discourse, acts of communication, axiological picture of the world, can be the object of linguoculturology. Linguoculturology also has a variety of types and kinds of linguocultures acting as an object of study (Maslova, 2001). It should be noted that the methods of linguoculturology are a set of analytical techniques, operations and procedures that are used when analyzing the connection between language and culture. Linguistic as well as cultural and sociological methods can be used in linguocultural studies. These methods complement each other with different cognitive principles and methods of analysis, which helps linguoculturology to study its complex object - the relationship between language and culture.

A special area of research is the linguocultural analysis of texts. They are precisely the reliable guardians of culture. A person's involvement in culture occurs through the appropriation of "alien" texts. Being a negligible element of the world, a text (book) absorbs the world, becomes

the entire world, replaces the entire world for the reader. When studying texts, a variety of research methods and techniques are used, from interpretative to psycholinguistic.

If we talk about the foundation of the methodology of linguoculturology, it is based primarily on general scientific principles: synchronic-diachronic, interlinguistic, complex, semasiological, onomasiological, logical, experimental and systemic-semantic. The scientific principles of linguoculturology, apart from the already described linguocultural principle proper, include the following: 1. Inakovost (introduced by G.M. Alimzhanova) - this principle is defined as the necessity in comparative-cultural approach, as well as in studies on intercultural communication, to avoid evaluative opposition "good-bad", and proceed from the idea of inakovost, which is realized in the judgment: language materials of one ethnic group testify to the fact that the concept is represented differently than in the language of another ethnic group. 2. Explanatoryism consists in obligatory correlation of some stated cultural differences in semantics of language units with the differences in the worldview of the people. 3. Anthropocentrism. 4. Functionalism (V.V. Vorobyov) proceeds from the understanding of linguocultural competence not only as knowledge of the whole totality of linguocultures, but also the disclosure of their characteristic functions (Volodarskaya, 2002).

Language and Culture

The phraseological unit is a combination of lexical units and has its own meaning, which differs from specific individual lexical units. This figurative expression is usually understood only by native speakers, because the figurative expression of an FE is likely to evoke a conventional image in their minds. Structurally, FEs usually involve a series of words whose parts cannot be replaced. The Chinese linguist Hu Junaglin divided cultural context into three types: linguistic context, situational context, and cultural context. Most importantly, the cultural context involves the social, economic, cultural, political assumptions as well as religious contexts occurring in communities that will value the standards of a particular language. Dobrovolsky and Piirinen put forward the idea of describing different types of cultural phenomena associated with ordinary figurative units. This means that culturally marked vocabulary focuses on cross-cultural similarity and variation in the conceptualization of emotion. Another question discussed by Lakoff and Johnson is whether all cultures have a common conception of the world. However, on the example of the meaning "carefree life in comfort and prosperity," one can notice differences in the perception of objects depending on the worldview, between the English phraseology to be (live) in clover and the Russian "to roll around like cheese in butter. If the English associate life in prosperity with healthy and strong cattle that graze on clover meadows, the peasant symbols of life well-being in Russia were cheese, cottage cheese and cow's butter.

Our study is based on the relationship of culture and language and their differences. It is obvious that language plays a paramount role in the development, elaboration and transmission of culture and language, which allows us to retain meanings and experiences, in order to facilitate communication. The role of language is so important in communication that it is even overestimated by some scholars. It is generally recognized that language and culture are closely related. Language can be seen as the verbal expression of culture. English is learned through the culture of English-speaking countries, Russian through Russian culture. Language affects our culture and the way we think. Most scholars say that language is part of our culture because it is one of the ways we transmit our culture and our environment. As stated, the function of language

is to express thoughts and to convey information. Language also performs many other tasks, such as greeting people, conducting worship, etc.

1. Language is the primary means of communication.

2. Language reflects both a person's personality and the culture of their history. In turn, it helps to shape both identity and culture.

3. Language makes possible the growth and transmission of culture, the continuity of society, and the effective functioning and management of a social group. We also noted that knowledge of a foreign language alone, without knowledge of the culture, mentality, traditions, and customs of another people, will not help one think like a native speaker. Many linguists and philosophers are against linguistic determinism. They argue that if language defines thought completely, and if there is no thought without language, speakers of different languages will never understand each other.

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