

Linguoculturological aspect of studying bilingualism

Farida Amirbekovna Ospanova and Gulzhan Zhakhsibaevna Ubaidullaeva

Korkyt Ata Kyzylorda State University, Aiteke bie str., 29A, City of Kyzylorda, 120014, the Republic of Kazakhstan

Abstract. This article is devoted to the problem of linguoculturological aspect of studying bilingualism. We give an overview of scientific works dedicated to the linguoculturological aspect of studying bilingualism. The author reveals the essence of such terms as "ethnolinguistics", bilingualism and multilingualism. The article describes the main stages of the bilingualism study. It also provides the basic methodological attitudes of the linguoculturological analysis. We provide a definition of Cultural Linguistics, define its mission, the object and subject of study. The author refers to the basic terms of Cultural Linguistics. One of the pressing issues of Cultural Linguistics, in his opinion, is a common matalanguage design for both the language and the culture. In this article the author focused on the ways of interaction between the language and the culture of two languages, entered into the cultural and language contact.

[Ospanova F.A., Ubaidullaeva G.Z. **Linguoculturological aspect of studying bilingualism.** *Life Sci J* 2014;11(10s):203-208] (ISSN:1097-8135). <http://www.lifesciencesite.com>. 34

Keywords: cultural linguistics, anthropology orientation, ethnolinguistics, bilingualism, multilingualism, cognitive linguistics, contrastive direction

Introduction

Within the anthropological linguistics orientation to the forefront the development of such disciplines as Lingvognoseology (Knowledge Engineering), Lingvosociology, Lingo psychology, Lingvoethnology, Lingvopalaeontology, and Cultural Linguistics puts forward.

According to V. Aysman, the "Cultural Linguistics" in the understanding of American linguist G.B.Palmer connects different traditions of Ethnolinguistics with the Cognitive Linguistics that "has a clear common points with the ethnolinguistic terms in Russia (N.I.Tolstoy and his school, M.M. Kopylenko, <...> in the field of Phraseology of V.N. Teliya and her scientific workshop)" [1; page 9].

E.F.Tarasov says about the same, but applicable to the study of Phraseology: "Linguoculturological analysis <...> "Linguoculturological analysis needs to be supplemented with its linguo-cognitive and other types of analyzes in the mainstream of Anthropological Linguistics" [2; page 12].

The study of language and culture, the forms of interaction of such systems, cultural constructs resulting from such interaction, as well as how they affect the collective cultural identity, is carried out within several directions, among which the most similar in the nature of studies are considered the ethnolinguistic, linguoculturological, and contrastive directions. A number of authors (V.N.Teliya, V.I. Postovalova, E.O.Oparina, N.G.Bragina, I.I. Sandomirskaya, Yu.A.Sorokin, V.A.Maslova and others) develop the linguoculturological analysis problems, mainly with regard to the Phraseology. This

is due to the transfer of idioms study into the mainstream of Cognitive Science and Culturology due to a new look at the idiom, as at 1) a linguistic sign, transmitting the information; 2) a sign, keeping and reproducing the cultural attitudes of the nation, a sign, all semantics of which appears in the glimpses of culture.

In the words of S.V.Ivanov, "the idioms meaning may be represented as an informative text, different meanings of which pass "through the filter of mentality" of the speaker and the listener, are interpreted in the space of social and cultural knowledge, and activated by a person at the moment of communication" [3; page 64].

Taking into account that all the above rightfully can be referred to the word as well, we believe it is possible to distract from such division of linguistic units to idioms and words and to elaborate on the basic principles of the linguoculturological approach to the language generally.

But at first, allow us to say a few words about the ethnolinguistic direction. Ethnolinguistics, according to the Linguistic Encyclopedic Dictionary, is a direction that "study the language in its relation to the culture, the interaction of linguistic, ethnocultural and ethnopsychological factors in the language functioning and evolution" [4; page 97]. There is also a broader understanding, wherein Ethnolinguistics is treated as "a complex discipline that using the linguistic methods studies "a content plan" of a culture, folk psychology and mythology regardless of the ways of their formal representation (a word, an object, a ritual, etc.)." Having originated as an independent direction in the bowels of Ethnography at the turn of

XIX-XX centuries, Ethnolinguistics has been widely developed in the USA initially in its ethnographic, and since the 1st half of the XIX century - in a special, linguistic term (Boas, Sapir, Lam, Swadesh, Hale, Veglin and others). In light of influence of European languages on the Indian languages the study of bilingualism and multilingualism issues occupies a large place in Ethnolinguistics. In 50-ies of the XX century a Sapir-Whorf hypothesis occurred as part of Ethnolinguistics that embodied the ideas of Neohumboldtian ethnolinguistics. In the scientific practice the component analysis method is also widely introduced, initially in order to study the groups of words, that reflect the social and cultural characteristics of dividing the respective areas of extralinguistic reality in different languages. During the 50s-70s of the XX century the ethnolinguistic semantics problem were studied on the basis of experimental and psychological methods, and during the 70s-80s_ of the XX century are characterized by studying and reconstruction of spiritual ethnic culture based on the language data (Berlin, Conklin, Matio and others). In the 70s-80s_ of the XX century a broader understanding of the subject and tasks of Ethnolinguistics has stimulated the studies in the field of folklore studies. And if the very first Russian studies in the field of Ethnolinguistics are associated with the names of F.I.Buslaev, D.K.Zelenin, A.N.Afanasev, A.A.Shahmatov, A.A. Potebnya and others, the above direction is being actively developed in the works of N.I.Tolstoy and his followers.

An ethnolinguistic orientation of studies, linking in Russiamostly with names of V.V.Ivanov and V.N.Toporov, N.I.Tolstoy and his followers, and in Kazakhstan - M.M.Kopylenko, and A.T.Kaydarova and others, is aimed predominantly at a historically reconstructive plan of the cultural layers detection. And the direction of Ethnolinguistics associated with the name of A.T.Kaydarov, is focused on the study of the language synchronous state though it, however, does not exclude the reference to the diachronic, epic and other folkloric sources with maximum use of etymological analysis. M.M.Kopylenko also uses such term as Ethnocultural studies that represents the application area of Ethnolinguistics.

The linguoculturological analysis focuses on the study of linguistic signs (including the lexical phraseological units) ability to show the contemporary cultural consciousness of people, considered as a "backbone" of his mentality [5, 6, 7, 8].

Main objective of the contrastive direction is an extraction of ethnic specificity on the background of "naive" worldview. "Contrastive studies <...> deal primarily with the description of" hidden "in the naive worldview traces of interaction between the language and the culture, and the ethnolinguistic and

linguoculturological destinations seek to uncover the means and methods of culture "language" penetrating into the <...> signs of natural language and the presentation forms of cultural relevant information by its" [9: page 15].

The main methodological attitudes of the linguoculturological analysis, and the metalinguistic means are intertwined with the methods of Ethnolinguistics, preceding both at the time of formation, and the temporal cuts of the investigated material of Cultural Linguistics. Therefore, V.N. Teliya considers it necessary to delineate the difference between the scientific disciplines.

A study and description of the interaction between the language and culture of the modern cultural and national self-consciousness and its sign-oriented presentation is in the center of interest of Cultural Linguistics. Ethnolinguistics reconstructs under the language data the reflection in the language of cultural, ethnopsychological and other representations in their diachronic movement. The results of the contrastive description throw light on the ethnic logic imprinted in the "naive" worldviews.

However, both the ethnolinguistic and contrastive studies act as a peculiar foundation for Cultural Linguistics. "It is connected with the historic nature of both culture and language: the cultivated world vision, displayed in the linguistic signs, tend to be imprinted in their internal form, <...> it is transmitted by them between the generations, informing the modernity about those collective views, which have been formed in the process of cultural assimilating the world by the ethnic group." [9; page 14].

By the definition of V.V.Vorobev, Cultural Linguistics is "complex synthesising scientific discipline, which studies the interrelation and interaction of culture and language in its functioning and reflects this process as an integral structure of attitudes in the unity of their linguistic and non-linguistic (cultural) content using the systemic methods and with orientation to the current priorities and cultural establishments (systems of norms and social values)" [10; pp.125-126].

The priority positions of the linguoculturological analysis designated by N.G. Bragina: common cultural component may be traced on the material of different languages; at linguoculturological approach the division to living and dead metaphors is a conventionality; the opposition is synchronously - diachronically replaced by the idea of panchronistic approach, because the view of culture is retrospective, and similar to remembering. "At linguoculturological approach to the language the cultural broadcasting ideas (cultural knowledge, attitudes are broadcast from generation to

generation), collective cultural reproducibility (cultural knowledge, attitudes are reproduced by the object of speech / language, sometimes against its will) and transformation (cultural knowledge, attitudes can be borrowed by another type of discourse and subjected to modification) dominate"; the cultural item in the language has an independent existence, form of interpretation is a cultural comment. "If we assume that the language embodies the cultural constructs, and establishments that were formed in different discourse types, the mission of the cultural comment in the broad sense is the interpretation of relations Language <-> Discourse"; linguoculturological analysis does not coincide with the etymological. Its mission is "not the derivation of the linguistic unit, but an attempt to determine the conditions of the cultural construct formation" [11; page 19].

So, Cultural Linguistics as a science, its subject, object, and tasks are determined generally as follows: "Cultural Linguistics - is the science which has arisen in between Linguistics and Culturology and investigates the nation cultural manifestations, reflected and fixed in the language" [12; page 28].

Object of Cultural Linguistics is the study of interaction between the language – a translator of cultural information and the culture – people's historical memory.

Subject of study – is the "language attitudes that have acquired the symbolic, reference, figuratively and metaphorical meaning and generalize the results of human consciousness itself – archetypal and prototypical, recorded in myths, legends, rituals, ceremonies, folkloric and religious discourses, etc.» [12;11].

Task of Cultural Linguistics is the explication of of a linguistic unit's (i.e. "cultural knowledge") cultural significance "on the basis of correlation of a prototype situation to the phraseological units or other linguistic unit, its character reading with those cultural "codes" that are known or can be offered to a native speaker by the linguist. Cultural knowledge - is part of a cultural and linguistic competence of speaking this language."

V.A.Maslova believes that, contrary to the definition that V.N. Teliya gives to the object of Cultural Linguistics ("the study and description of synchronously acting means and methods of interaction between the language and the culture"), the researcher has the right to see the object not only in the synchronous interaction between the language and the culture. In this case, she appeals to the "cumulative" language function. The information may be implicit for the contemporary native speaker, but it works on a subconscious level, - proves V.A.Maslova her point of view. However, it is part of the "cultural

competence" of the speaker, and we don't see any contradictions here. What is different about it is that in order to explicate the necessary information the researcher has to refer to the diachronic cross section and historical knowledge.

So, according to V.N.Teliya, the development of adequate language and culture mechanisms of methods has led to the need to solve the following tasks: "(1) to identify all possible development technique of the cultural marked signals as part of phraseological characters and to establish their correlation with one or another culture code and its "language"; (2) on that basis to clarify the notion of cultural connotation, content of which is the result of interpretation in accordance with the language and culture competence of native speakers of those or other constituting linguistic sign with the "language" sign of culture; (3) to develop a typology of cultural connotations for at least three grounds: (a) on lexical and syntactic ways of its expression in the significative sign, (b) on the conceptual content data of the linguistic sign – denotative and significative aspects that signify it, including – the content of implicit, indirectly reflected sign in the process of use (c) on the cognitive nature of that interpretation, which relates the value of the linguistic sign with the culture code in the processes of cultural reference" [9;14]. Furthermore, V.N.Teliya underlines the need to clarify those methodological presuppositions based on which you can develop a metalanguage for the linguoculturological analysis. The conceptual content of that metalanguage should allow you the possibility to manipulate the data of interaction between two subject matters – culture and natural language based on a single methodological basis.

Let's refer to the basic terms of Cultural Linguistics, specified by V.N.Teliya and E.A.Bragina (culture, culture settings, cultural interpretation, cultural reference, language and culture competence, cultural connotation, sustainability, collective language and culture memory, material, cultural text, culture thesaurus, culture code, culture simblary).

To solve problems of Cultural Linguistics V.N.Teliya suggests to reduce the very notion of culture, taking into account the range of interaction between the culture and natural language Purpose of reduction is not to make a notion simplistic, and to allocate such properties, which are essential for the manifestation of a cultural phenomenon in the linguoculturological analysis.

Accoring to Teliya, Culture is "that part of the worldview that is displayed by the person's self-conscious, historically changing in a process of personal or group reflection over the value-relevant conditions of natural, social and spiritual human existence. From this it follows that culture is a special

type of knowledge that reflects information on a reflexive self-knowledge in the process of human life practices" [9; page 14]. Being a part of the worldview the culture "represents a complex, multi-level education", that "receives into itself both conscious and unconscious layers of knowledge", including "the deep layers of mythological and collective unconscious in the spirit of C.Jung." G.V.Elizarova by establishing a cultural value component on the lexical level, believes that the timber most productive understanding of culture is that brings it closer to the language, and considers the cultural essence in a trinity of its functions as a social phenomenon of the sign nature, having a reflection in the cognitive structures of the individual.

"On the one hand, cultural values are crystallized in the course of social practices and on the other – are reflected in the mental reality by the culture-bearers and are responsible for the surrounding reality interpretation by individuals. They may be indexical character in nature, not directly reflecting the value system, but referring to its components. Similar to the linguistic sign, the culturally significant event, phenomenon, fact, and etc. can be represented as the unity of form and content. The content-related aspect, and actually the cultural significance are the beliefs, understood as the true propositions (their verity has nothing with the logic or empirical considerations, they are true in the virtue of the fact that are accepted by all culture-bearers) and values, understood as the internal standards for perception and course of action. Beliefs and values represent the starting points and determine all rest behavior" [12; page 57].

Value system of a particular culture may include attitude towards nature; time; space; activities; nature of communication; nature and principles of argumentation; personality and its essence; rivalry; government and its mutual relations with the person; human nature.

According to Teliya, the fundamental pillar of culture that organizes it into her particular worldview part is "the aggregate of its attitudes, i.e. mental samples, which play the role of "prescription for the social and spiritual life practices." Such attitudes are the product of ceaseless process of personal identity of himself as individuals in the "I-You-He" relations, which, according to P. Sorokin, always represents "the significant interaction of two or more individuals."

"Cultural attitudes, finding one or another symbolic form, form (if we use the metaphor of E.Kassirera) "the symbolic universe in which a man carries out his vital activity." Thanks to the signification such attitudes are reproduced and broadcasted from generation to generation, creating

the preconditions for their traditional continuity in the self-consciousness of society. However, the ever loosen them reproducibility of individual or group preferences, i.e. the selection of those or other attitudes and the "rejection" of others, arising in different kinds of life practices, give dynamics to the culture (we should note that on the nature of attitudes prevailing in the Linguistic and Cultural Community, ups and downs of the culture depend on). Culture dynamics is manifested both in its diachronic movement and synchronized acting processes in it" [9; page 14].

Sociocultural dynamics is traced from the totemic forms of cultural identity to the contemporary forms of its conscious and unconscious manifestations. Cultural attitudes give us a reason to consider culture as a special "language", the sign-oriented content of which is reflected in the aggregate of its codes represented in the variety of texts thesauruses. In varying degrees the native speakers have the reflexive ability to the cultural references, based on the correlation of the natural language texts' linguistic fragments with the "language" of culture.

Cultural and language competence is characterized by a degree of "intertextual identification" possession by the subjects of culture and language in the language essences of their culturally significant attitudes. The cultural and language competence determines the depth of cultural interpretations cognitive procedures of language essences in its essence. The content of cultural connotation, which acts as a connecting link between the value of language units and the "language" of culture, is the result of interpretive reflection [9; page 15]. Resistance - language category associated with the reproducibility and collective memory. The collective language and culture memory is defined by the fact that the cultural information by the most part exists in a latent / unmanifested state and the linguoculturological analysis is similar to the recollection (detected, recollected the background, context, etc.) of material. Proceeding from the analysis object of a stable combinations class and phraseological units of different types in general, E.G.Bragina considers the object of the linguoculturological analysis is a part of cultural lexicon that consists of the word combinations, formed by the names of abstract semantics denoting the human world: his feelings, thoughts, interpersonal relations, etc.

As was mentioned above the development of the common metalanguage for both language and culture, according to scientists, is one of the most pressing and complicated problems of Cultural Linguistics at the same time. V.M.Teliya suggests to determine the content of the most important terms

metalinguistic taking into account the widely known works devoted to the consideration of culture in the semiotic aspect (Barth, Lotman, Stepanov):

- Text of culture – is the sign-oriented space of any kind within a time frame of which the cultural marked activity takes place that focuses on the specific to her ideologemes, which play the role of attitudes of this activity, and the same typical methods for their expression that give such activity the structure-forming and sense-making features (ritual, myth, religion, folklore, romanticism and the like, as well as the social formations of life development and the like);

- Thesaurus of culture – is a taxonomic representation of the conceptual text content. In the thesaurus form his typical conceptualization spheres are revealed, as well the means and ways of concepts signifying. Thesaurus of culture disentangled of texts– is a base for the allocation of its categories and correlated with them symbolic forms of their presentation, which represents the "constants of culture" (or their stable combinations);

- Culture code – is a taxonomic substrate of its cultural texts. It represents one or another set of domesticated ideas about the world picture of a socium (about natural objects, artifacts, phenomena, allocated in it actions and events, mentofacts and appropriate for such essences spatio-temporal or qualitative and quantitative measurements – rem or actional code of ritualistic behavior forms, cosmological or zoological, in particular the animal, code of myth, Christianity code, "ideology" code of romanticism or social realism, etc.). "Cumulative and successive nature of consciousness" keeps those codes and the meaning of their constituent taxons in the collective memory;

- Cultural Symbolism - is "a set of signs, the signifiers of which are (or were originally) taxons of this or that its code, and the signifiers have a "cultural semantics." We are talking about such facts, when taxons of any culture code gain a function of cultural signs and thereby connect to the spiritual and human sphere as a distinct language and simbolary." Taxons may be not only "in rem" but also can represent the mentofacts (such as "a soul", "a conscience" and the like).

Thus, the "language" of culture - is a multilevel sign system, formed by its texts, their thesauruses, codes and simbolarium.

Thus, the purpose of Cultural Linguistics is a "discovering" of everyday "cultural and linguistic competence of subjects in the linguoculturological community, based on the description of cultural connotations correlated with the conceptual content of various types of linguistic signs and reproduced along

with them in the processes of language use and thereby carrying the information about the identity aggregate of cultural and linguistic self-consciousness as part of the general cultural socium mentality" [9; page 15].

Traditionally the words designating the unique realities to the investigated culture attract the attention of linguists and researchers in the field of regional geography through language.

If you give a definition of culture in terms of its components, then at least three categories of elements are included in it: 1) artifacts (material culture); 2) all concepts, including a system of beliefs, values, and ethical ideas (spiritual culture); 3) models and standards of behavior that you can consider as a realization of categories, and concepts (social culture) (Elizarova).

The most studied part of the peoples worldview in the world is the one, which is associated with the material culture (color scheme, family relations, etc.). Further, under the scrutiny degree, according to G.V.Elizarova, "is the interconditionality of linguistic and logical structures, and thinking structures <...>. Much less studied the reflection of <...> that part of spiritual culture that is associated with a system of beliefs, values and relationships, i.e. with the social essence of a person" [12; page 26]. Values within the culture represent a set of rules that lets you to avoid conflicts in the society. They are derived from the certain philosophical postulates, embodied in the specific culture, and inform the native speaker about what is good / bad, right / wrong, positive / negative, relevant / irrelevant and etc. The importance of this sphere is conditioned by the fact that all statements, even concerning the everyday situations, inherently contain the orientation to the certain system of values. According to G.V.Elizarova, namely in this area, as distinct from the material culture most often discrepancies arise in the perception of statements [4].

Thus, what is applicable to the material culture, social rituals and institutions are equally applicable to the human values, ideas, relations, ways of thinking about the world and their own lives in it as well (Vezhbitskaya). As the material phenomena (tea party in Russia, "McDonald's" in the U.S.A) can refer to the cultural values (hospitality in Russia, saving time in the USA), as the "ordinary" words, vocabulary of household and abstract semantics are able to refer to the unique values of their own culture.

Therefore, the disclosure of specific cultural component in the words of frequency that coincide on the surface in their lexical meanings, is particularly important. The social sphere, like all the others, lies in a person's memory in the form of frames and scripts, which are familiar to all members of socium in one

degree or another. Namely the frames provide a representation of social situations in the form of cognitive models that influence the individual behavior, including verbal. Obviously, this meant V. Aysman when he claimed on the basis of analysis of German texts of XVI-XVIII centuries. that the German travelers have just entered in their texts a "pieces of Russian linguistic reality and not a conceptual system, because Russian expressions were understood against the background of the German text in the German "surrounding", that means they were adapted to the German conceptual system and, thus, often even served to perpetuate the prejudice about Russians" [1; page 44].

The above allows us to agree with the postulate of N.G. Bragina that "the modern methods of linguistic studies: cognitive linguistics, frame semantics, logical analysis of language as well as semiotics, psychoanalysis, and postmodernism – create an interesting field, in which the linguoculturological analysis principles actually form" [11; pp. 137].

Bilingualism as a product of intercultural communication, directly or indirectly, is a subject of contrastive descriptions. Considering the correlation problem between the contrastive linguistics and language contacts theory, E.D. Suleymenova concerns also the issue on interaction of culture at bilingualism: "It is perfectly obvious that the verbal behavior is regulated largely by the national and cultural traditions, that's why in the verbal behavior in a second language of a bilingual person the errors may occur related to <...> the interfering influence of native culture" [13; page 48]. E.D. Suleymenova suggests to study differences in the linguocultural areas within the contrastive ethnolinguistics.

Taking into account the material presented earlier, we refer the reader to the contrastive study within the Cultural Linguistics, conditionally designating it as a contrastive Cultural Linguistics.

Let us get our understanding of the proposed terminological designation straight. Ethnolinguistic, linguoculturological and contrastive directions to study the interaction between two different subjects - language and culture - vary in their goals and objectives, because, as we already indicated, "there are different timing (diachronic and synchronic) or the cultural and areal sections of study in the spotlight of these directions" [9; page 14]. Those three directions, their interrelation and interdependence are considered by V.N. Teliya in respect to the study of phraseological units. The results of contrastive

description of phraseological units are valuable in the sense that they throw light on the ethnic logic, which determines the differences between the "naive" worldviews.

We within the contrastive Cultural Linguistics investigate "the synchronously operating means and methods of interaction between the language and the culture" (Teliya) of two languages, entered into the cultural and language contact, based on the material of lexical units, phraseology and aphoristics. Thus, the contrastive Cultural Linguistics integrates the basic methodological attitudes of all three directions. Such approach allows us to approach the characteristic of worldview of a bilingual person more widely, as an integral phenomenon that includes the linguistic and non-linguistic knowledge [13; page 99]. The linguoculturological contrastive analysis can be conducted taking into account the principles of cognitive and culturological studies. In our opinion, the most optimal solution to the problem of linguoculturological analysis of bilinguals' worldview is a reference to the put forward by scientists idea of concept (A. Vezhbitskaya, Yu.S. Stepanov and others) and concepts sphere (S.D. Likhachev).

Corresponding Author:

Dr. Ospanova Farida Amirbekovna
Korkyt Ata Kyzylorda State University
Aiteke bie str., 29A, City of Kyzylorda, 120014, the Republic of Kazakhstan

References

1. Alefirenko, N.F., 2003. Problems of the concept verbalization: Theoretical studies. Volgograd: Peremena. pp.: 96.
2. Tarasov, E.F., 2000. Language as a means of culture transmission. Language as a means of culture transmission. M.: Nauka, pp.: 28.
3. Ivanova, S.V., 2002. Cultural aspect of linguistic units. Ufa, pp.: 114.
4. Elizarova, G.V., 2005. Culture and Foreign Language Teaching. St. Petersburg: KARO, pp.: 352.
5. Studies on text theory and the German grammar, 1973. Dusseldorf, pp: 1 – 273.
6. Gumperz, J. J., 1971. Language in Social Groups. Stanford: Stan. Univ. Press, pp: 1-350
7. Fishman, J.A., 1972. The Sociology of Language. An Interdisciplinary Social Science Approach To Language in Society. Rowley, pp.: 1-250
8. Harris, Z., 1952. Discourse analysis. Language. Baltimore. 28 (17): 1-30.
9. Teliya, V.N., 1999. Basic postulates of Cultural Linguistics. Philology and Culture: Proceedings of the II Intern. Conf. Part 3. Tambov, pp.: 14-15.
10. Vorobev, V.V., 1997. Cultural Linguistics (Theory and Methods). M.: Publ of the Peoples' Friendship University of Russia, pp.: 332.
11. Vinogradova, V.A., 2003. Language and culture in their correlation and interaction. Proceedings of the II International Scientific Conference "Language and Culture." M., pp.: 18-19.
12. Maslova, V.A., 1997. Introduction to Cultural Linguistics. M., pp.: 208.
13. Suleimenova, E.D., 2011. Macrosociolinguistics. Almaty: KazNU named after Al-Farabi Kazakh un-ty, pp.: 406.

6/7/2014