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INTERACTION OF LANGUAGE AND CULTURE IN THE PROCESS OF INTERNATIONAL EDUCATION

The relationship between language and culture can be seen as a relationship between part and whole. Language can be perceived as a component of culture and as well as an instrument of culture. It interacts with every aspect of human life in society, can be understood only if it is considered in relation to society. However, language is at the same time free in relation to culture as a whole, and it can be considered as an independent semiotic system, i.e. apart from culture, which is done in traditional linguistics. According to our concept, since every native speaker is at the same time a bearer of culture, linguistic signs acquire the ability to perform the function of cultural signs and thereby serve as a means of representing the main cultural attitudes. That is why the language is able to reflect the cultural and national mentality of the speakers in all spheres of the development of international education. Thus, the main goal of international education is to teach people to live together: to understand and respect other cultures and peoples, to nurture a sense of universal values for all people

Education in its turn is a cultural process to make human beings better and meaningful, while human beings will produce good culture if supported by broad education. In this context, education cannot be separated from culture and culture cannot be separated from education. Education is defined as a teaching-learning process that familiarizes the citizens as early as possible to explore, to understand, to realize, to master, to live, and to practice all agreed values as a worthy and desirable value, and useful for the life and development of the individual, and country. Thus, the process of international education involves different disciplines, reflecting in one way or another relationship of language and culture: sociolinguistics, ethnolinguistics, language and cultural studies

Key words: Language, national culture, linguistic concept, interrelation of concept, a culture influence, the goal of education.

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Халықаралық білім беру үрдісіндегі тіл мен мәдениеттің өзара әрекеті

Тіл мен мәдениеттің қарым-қатынасын бөлік пен бүтін қатынастар ретінде қарастыруға болады. Тіл мәдениеттің құрамдас бөлігі және мәдениет құралы ретінде қабылдануы мүмкін (бұл бір нәрсе емес). Алайда, тіл сонымен бірге жалпы мәдениетке қатысты еркін және оны тәуелсіз семиотикалық жүйе ретінде дәстүрлі лингвистикада қарастырылатындай қарастыруға болады. Біздің тұжырымдамамызға сәйкес, әрбір ана тілінде сөйлеуші де мәдениет иесі болғандықтан, тілдік белгілер мәдени белгілердің қызметін атқару қабілетіне ие болады және сол арқылы негізгі мәдени қатынасты бейнелеу құралы қызметін атқарады. Сондықтан тіл өз сөйлеушілерінің мәдени және ұлттық менталитетін көрсете алады.

Білім, өз кезегінде, адамдарды жақсырақ және мағыналы етуге бағытталған мәдени үдеріс, ал егер адамдар кең, терең біліммен қамтамасыз етілсе, мәдениет те терең түрде көрініс табады. Бұл тұрғыда білімді мәдениеттен, мәдениетті білімнен бөлуге болмайды. Білім беру азаматтарды барлық келісілген құндылықтарды лайықты және қалаулы құндылық ретінде және жеке тұлға мен елдің дамуы, өмір үшін пайдалы ретінде зерттеуге, түсінуге, игеруге, меңгеруге, өмір сүруге және іс жүзінде қолдануға мүмкіндігінше ертерек тәрбиелейтін оқу-ағарту үдерісі ретінде анықталады. Осылайша, халықаралық білім беру процесіне белгілі бір дәрежеде тіл мен мәдениеттің байланысын көрсететін әртүрлі пәндер қатысады: әлеуметтік лингвистика, этнолингвистика, тіл білімі және мәдениеттану.

Түйін сөздер: Тіл, ұлттық мәдениет, тілдік концепция, ұғымның арақатынасы, мәдени ықпал, тәрбие мақсаты.

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Взаимодействие языка и культуры в процессе международного образования

Отношения между языком и культурой нередко можно рассматривать как отношения между частью и целым. В этом случае язык будет восприниматься и как составная часть культуры, и как инструмент культуры (что не одно и то же). В то же время язык свободен по отношению к культуре в целом и может рассматриваться как самостоятельная семиотическая система, отдельная от культуры, как и представляется в традиционной лингвистике. Согласно нашей концепции, поскольку каждый носитель языка одновременно является носителем культуры, языковые знаки приобретают способность выполнять функцию культурных знаков и тем самым служат средством репрезентации основных культурных установок. Именно по этой причине язык способен отражать культурный и национальный менталитет его носителей во всех сферах развития международного образования, так как научить людей жить вместе: понимать культуру друг друга, уважать другие культуры и нации, развивать чувство общечеловеческих ценностей – является основополагающей целью международного образования.

Образование, в свою очередь, является культурным процессом, направленным на то, чтобы сделать людей лучше и значимее, а люди, в свою очередь, должны будут представлять культуру непосредственно в полном смысле этого понятия, если будут поддерживаться всесторонним образованием. В этом контексте образование и культура не существуют отдельно друг от друга. Образование определяется как процесс обучения, который как можно раньше дает возможность гражданам исследовать, понимать, осознавать, осваивать, жить и применять на практике все согласованные ценности в совокупности, как ценность, достойную и желательную и полезную для жизни и развития личности и страны. Таким образом, в процесс интернационального образования вовлечены разные дисциплины, в той или иной мере отражающие взаимосвязь языка и культуры: социолингвистика, этнолингвистика, языковедение и культурология.

Ключевые слова: язык, Национальная культура, лингвистическая концепция, взаимосвязь концепции, культурное влияние, цель образования.

Introduction

Language and culture as a product of the joint life of people, as well as a regulatory factor affect each other. In general, language processes in culture and conscious influence of achievements on language from a socio-philosophical point of view is the principal subject in the sphere of culture. On the other hand, the relation of language to thought and behavior, as well as elements of culture and cultural environment to human thinking and its social interest in the influence of language and cultural phenomena has led to the relevance of the topic of interaction and relationship. Therefore, in the presented article, the interaction and influence of language and culture, all the social and cultural accomplishments of society and the conscious effect to the language has been investigated.

This article analyzes the unification of culture and society in the process of international education through the language as a primary method of communication. As it is known, the inclusion of the study of culture in the applying and improving of foreign languages is no less important, because

it facilitates the teaching process by ensuring the availability of communicative competence skills.

So, each nation is known by its own language which reflects the attitude of the people in all spheres. Since the time of its formation, language has played the role of a means of communication between members of the society without any distinction. Each of the languages in itself has a rich composition, different structure and wide expressive possibilities. Therefore, every nation protects and takes care of its language at one level or another.

The close connection between language and culture is described by a basic linguistic concept and cultural sense. The problem of the foundation and the primary purpose of the existence of the language not only affects and expresses facts ,but also reflects behaviour in society. No doubt that, the language exists only in society and serves it. In its turn the society can neither live nor develop without language. A language that does not serve society and without a means of communication among the members of society is a dead language. Therefore, the confrontation between language and society is completely conditional carries, this is done to study the relationship between language and society.

Actually, language has its own inner world, which is related to culture and society has its own life where the elements of culture are carried from one place to another one. From this point of view, relatively, the language is completely independent and culture is learned through it. Studying social function is one of the main tasks of language theory. Education is practically inseparable from cultural values preserving its own culture, in its most effective transferring process by way of education. Both are very closely related to complement and support each other. So, the aim of education is to preserve and always improve the culture itself, with education we can transfer the culture from generation to generation. And also we as a society aspire to the realization of society and a better culture in the future, then it is by itself our education should be better again. All our ways of performing anything in our life are created and shared with others through our language.

Materials and methods

Language and culture as two social phenomena are closely related to each other and develops in conditions of mutual influence. Nowadays it is inevitable to learn languages and other cultures. Globalization and the development of information technologies affect all areas of the development of society. One of the clearest examples of language exchange and international education is the opportunity to study abroad. Studying abroad, provides many advantages to get the chance to see the world, understand other cultures and mentality. The relation and role of language in culture is historically interested many scientists and philosophers. This relationship and influence over the last century observation of more serious studies and theoretical analyzes on the basis of research. Language, being an independent substance of culture (primary basis, essence of all objects and events), actively interacts with culture, influences its character and specificity and complete each other. Language is also assimilated together with culture, enables the development of culture, participates in its formation, polishes its character, fulfills and protects the special function of culture in any conversation.

Culture is a product of human activity and it is analyzed as a set of spiritual resources. As a component of culture, language determines its development. The interaction and influence of the two phenomena are different and have been analyzed and studied from various angles by different scientists but the interest shown in this type

of research in scientific circles has not decreased yet.

It's already proved that, there is a close relationship between cultural aspects and language. First, a nation constitutes an important part of culture which is transmitted from one individual to another. There is no language without culture, and culture transmission cannot occur without language. If one element is left out, there is a high risk that the other will lose its importance because the two complement each other. It is necessary to emphasize that language and culture should be carefully considered in terms of various methods and analyses.

A Prussian philosopher and linguist Wilhelm von Humboldt solved the problem of language and culture according to the following facilities (Гумбольдт, 2000):

- language has tangible and intangible cultures;
- any culture is national and because of a special innovation of the world its character is verbalized through a language;
- language plays a leading role among people in the world.

In general, the connection between culture and language exists since the first formation of mankind. Language is an integral part of culture, like music, literature, painting, clothing, and religion. Every nation has its own unique, mysterious culture and language acts not only as an archive of the nation's cultural values but also as an instrument for achieving these significances. From the pragmatic point of view language speeds up and slows down communication but culture always regulates it. Language and culture act as factors of mutual development and existence. Culture as the most important means of communication is inconceivable without language among people.

Language is a proved fact of cultural existence for several reasons. Our attention is drawn to Wierzbicka's (Wierzbicka, 2003) reference to cultural values which she calls the "four basic properties in intercultural communication":

- (1) In different societies and communities, people speak in a different way.
- (2) These differences in ways of speaking are learned
- (3) Contrasting ways of speaking influence to different cultural values
- (4) Different ways of speaking or communicative styles can be explained separately in different cultural values

So, firstly culture as a dialectical process of development is stable and variable, traditional and innovative. Second, tradition is a stable aspect of culture and finally language does not just

reflect the human world and its culture. The most important function of language is that it preserves culture and passes it over generations. That is why, language plays such a significant role in shaping the personality, national character of people and nation. International education in its turn helps people to become better citizens, get a better-paid job, shows the difference between good and bad, the importance of hard work and, at the same time, helps us grow and develop. Thus, we are able to shape a better society to live in by knowing and respecting rights, laws, and regulations.

Literature review

The widely known attitude in the world of linguistics is represented by the Sapir-Whorf theory of linguistic relativity. The meaning of the Sapir-Whorf hypothesis is that the structure of language has a formative effect on human thinking and how it cognizes the world around it. His hypothesis are mentioned as:

a) We perceive the world through the language we speak and think

b) The world can be recognized differently according to the existence of languages used by the people who think in various languages

Some prominent authors point out in their research that there are scientists who believe that culture is material and they pay more attention to the cultural aspects, while others touch on the intangible aspects of culture. In 1871 an English anthropologist, Edward Burnett Tylor gave his classic definition of culture and stated that, teaching a living language as a means of communication is not possible without simultaneously teaching the culture which includes all the skills and habits of the people who speak the language (Tylor, 2016) and Raymond Williams in his work "Culture and society" states that, "culture is an image of the whole life" (Raymond, http). In general, comprising art, literature and lifestyle of cultural society is a set of distinctive characteristics from an emotional point of view.

Such philosophers as S.A. Atanovsky, and E.I. Kukushkin, worked on the evolution of the next attitude. The nature of this approach is the culture, personal and social life principles, adaptation, development rules purposefully from one generation to another are rules of behaviour that are transmitted and learned through sharing and interpretation Language is at the same time a product of culture, and its important component, and a condition for the existence of culture. Moreover, it is a specific mode of existence of culture, The next most

successful approach in the growth of international education shows that the role of culture in society, in the formation of a person as a personality, in the acquisition of national and cultural values is irreplaceable. Of course, culture has its influence on communication and speech, while culture is included in the language. This point of view is held by most contemporary linguists in linguoculturological theory. Thus, all these discussed cultural approaches, indicates that all the cultural norms and traditions in our life are carried out through language which is a particular means of recording and transferring information.

Evidently, linguists around the world have many theories on how language is related to culture. The topic of language and culture is also closely related to the history of thought. Because language and mental activity occurs and is formed together. There are such close ties between the mental orientations of the living individual(s) that if you get information about one of them, you also get information about the other you will totally get it. We see society in its language then we understand it. The language of a society is its soul, and its soul is its language. German philosopher Wilhelm Von Humboldt sees language and culture as two phenomena that interact and influence each other analyzes it as two social phenomena that have a fundamental identity. Actually , language is an integral part of the culture that we inherit, the main tool for cognition and assimilation of culture. Comprehension of science, religion, literature is possible only through language.

Edward Sapir also (1884-1939) insists on the relationship between language, culture and social reality. According to him, language is the guide to study social reality. Because people do not live in a completely objective world. People communicate with the community and they continue their lives and create their own world under the influence and control of a certain language that forms their environment. The worst case is that we sometimes refer to language as a simple means of communication or cognition.

Some analyses of characteristic features of culture made by E.M. Vereshchagin and V.G. Kostomarov are regarded as: any culture is a unity of non-material and material aspects, sociality of culture and a sign system. The material aspect of culture is related to language through various concepts. while non- material has been developed by one.

Taking into account all mentioned above by the prominent linguists we can conclude that learning a new language, means learning a new culture. Culture

is associated with the active participation of man, it is created by people, develops under the influence of new theories, new phenomena of reality. So, language in its turn is an indivisible part of culture, it is the reality of our life and the face of culture. "Language is such a mechanism which helps us to share ideas and interact with each other" (Жинкин, 1982).

Results and discussion

The language that is formed and developed in society is the past and history of the peoples to which it belongs. Language is spirituality itself. Learning the spiritual world, exploring how rich it is, is the way and goal of language development.

Language is the most important and the most powerful tool that protects and develops the material and spiritual heritage of every nation. Every person should know his mother tongue well and protect it. The mother tongue plays a key role in the improvement of a person's spiritual world, in the expansion of his worldview, in obtaining an excellent education, and in communicating with his compatriots. In addition to preserving the uniqueness of the nation, the mother tongue provides an opportunity to get acquainted with the cultural heritage of other nations and to communicate with them through translation. When a language is lost, part of that culture is lost, too. By the same measure, when language is preserved, the traditions and customs continue living in the hearts and minds of those who understand it.

The language of people who lived in groups with each other in ancient times arose from the need for communication, so language between people is a means of communication. Human arises and operates in society. Human society for the existence of language is an important condition. Language cannot exist where there is no human society. Therefore, language is considered a social phenomenon and related to thinking.

Between the language and the real world there is a person, a native speaker of language and culture. Language has three functions:

1. Language is a means of communication in society.
2. Language means the names of things and events that surround a person.
3. Language expresses thought.

Language is culture and culture is language. It is primary in relation to culture because communication is established with the help of language and then cultural norms are determined.

In a word, a person's life in society is impossible without it. Thanks to language, people are able to transmit and fix symbols, norms, customs, transmit information, scientific knowledge and behaviors, beliefs, ideas, feelings, values, attitudes. This is how socialization occurs, which is expressed in the assimilation of cultural norms and the development of social roles, without which a person cannot live in society. At the same time language as a determining tool in relation to thinking and culture is a factor that forms the personality of a person who understands the specific cultural face of the world. The main reason for the existence of each people, each nation is that it has its own language. The relationship between language and culture is definitely symbiotic as one cannot function without the other. People communicate and transmit their values, laws and cultural norms through this symbolic system.

Humans learn and think their culture through language and do all cultural activities using it. Language and culture are unique human abilities. The transferring and passing of lifestyle is also happening through language and it's the language which shows the differences of cultures. Language does not exist in isolation and it is a part of culture. It is the biggest example of our national culture and is transmitted culturally. Because if we want to learn the history and culture of any nation, we must first be familiar with its language. Every nation, regardless of where it lives, should be able to preserve its language alive. Because a nation without a homeland lives, but not without a language. Language is both a multifaceted and complex social phenomenon. Language is directly related to spirituality. It is known that language is constantly changing. Each of the languages in itself has a rich composition, different structure and wide expressive possibilities. Therefore, every nation protects and takes care of its language at one level or another.

Language as a system of communication is defined to use sounds and/or gestures, which that can be shared among the people. Language and culture are the most important parts of all human society. As language is learned behavior it provides us with many categories of culture. Teaching a living language as a means of communication is impossible without teaching the culture of the people who speak the language. Culture gives meaning and name to all events, objects, and people. For example, each country has its own culture, unique historical monuments, customs and tradition, culture reduces the difficulties of life, that is, cultural factors are important we accept and understand.

Culture can potentially have a great impact on education, and education in its turn can have a profound impact on culture, too. It is important here to mention that learning another culture does not necessarily mean that one must accept that culture. Education and culture is the relationship of mutual influence. It is also changing according to the development of culture because education is a means of the cultural transfer process and mirror of cultural values.

The unique culture of different countries and nations of the world is reflected in their language. In the sense of culture, to arrange and manage the way of life of certain society and people means the confidence and values needed to do. Hence the way one thinks it comes from culture. Culture is passed over generations through stories, legends, myths and proverbs. In addition, we learn our culture through art, mass media, TV, radio and internet. Of course, the role of culture in society is irreplaceable and it has its influence on communication and speech. A person's behavior, manner of speaking, hand movements, ethics, self at the table the rules of conduct are an indicator of its internal culture. The term "cultural linguistics" clearly indicates the interrelation between two fields – linguistics and cultural studies. (Маслова, 2001) It is closely related to – ethnolinguistics. Scientists see the main difference in these two fields and it is deeply rooted in Western science to E. Sapir, B. Whorf, and in Russian science – to the research of A.A. Shakhmatov, A.A. Potebnya and others. Ethnolinguistics, as well as cultural linguistics, is a complex science. Russian theory of ethnolinguistics belongs to N.I. Tolstoy and his followers. According to Tolstoy (Толстой, 1989), the language firstly, is ontologically inseparable from culture, and secondly, provides it with the most important function – meaning-forming, which gives the right to consider language as an integral part of culture itself and culture is considered as an obligatory component of society, The problem of the relationship of language, culture and thinking is studied in the framework of linguoculturology. It is believed that linguoculturology as a scientific discipline arose in the last quarter of the 20th century thanks to the works of W. von Humboldt, who first formulated the position on the relationship between the nature of the language and the nature of the people. The statements that *"different languages in their essence, in their influence on knowledge and feelings are in fact different worldviews"* and that *"the originality of the language affects the essence*

of the nation, therefore a thorough study of the language should include everything that history and philosophy associated with the inner world of man" (Humboldt 1985: 377).

It should be noted that the relationship between the language and the cultural contact areas has not yet been properly defined. In any case, usually when two languages come into contact, the features in the linguistic behavior of speakers, representatives of different cultures – tend to balance each other, and at the same time there are socially determined speech habits and cultural characteristics in specific processes become important. It is clear that when two languages come into contact, the superiority of one of them is mainly determined by the usefulness of this language, its role in social progress and cultural value. Culture involves a preference for certain personality structures over others, like a preference for certain behaviors. (Weinreich, 1968: 164).

The most amazing and wise thing that humanity has created is language. All people on Earth can speak. They speak different languages, and the task of all languages is the same – to help people understand each other when communicating, in common work. Without language, the life of a person, people, society, the development of science, technology, and art are impossible. In the scientific literature, the term "concept" has been assigned to the designation of the unit of interaction between language and culture.. One of the first definitions of the concept belongs to A. Wierzbicka: 'concept is an object of the world ideal, having a name and reflecting certain culturally specified representation about the world reality' (Frumkina, 1991). V.A. Maslova gives several definitions of the concept: a concept is a term that serves explanation of units of mental or psychic resources of our consciousness and that information structure that reflects the knowledge and experience of a person. Concept is an operational content unit of memory, conceptual system and language of the brain, the whole picture of the world (Маслова, 2001: 43).

Although, according to a well-known linguist Claire Kramersch, the relationship between language and culture is one of the most discussed issues in linguistics today (Kramersch, 1998: 79). obviously do not have a precise definition of their own. Different interpretations of the above terms are used for communication between people who do not share the same nationality, social or ethnic origin, gender, age and occupation, depending on how culture is viewed and from which discipline it comes.

Conclusion

Summarizing the above, we can note a direct connection between language, culture and thinking, while culture is understood as content, and language as a form of existence of this content. Language is assigned a priority role in the process of cognition and conceptualization of the surrounding world. It is also related to the possibilities of influencing the language as a result of social and technological development of society. In other words, the products of culture have expanded their ability to influence the language. The strongest instrument for reducing poverty is education which is human right and transmitted through our language. Thus, in the process of international education different disciplines are involved in the interaction of language and culture. International education offers a wide range of deep experiences to see and understand the world through travel, engagement with schools and universities from other countries, and connections with people from around the world. Language is connected to all aspects of a person's life in society, and understanding the surrounding culture plays an important role in language

learning. Culture and language are connected in many ways and the interconnections can be studied from a variety of different perspectives. The unit of interaction of language and culture is the concept and education requiring a separate and detailed consideration is a conscious and deliberate effort which creates an atmosphere of learning. So, language and culture are the fundamental categories of linguoculturology – one of the leading areas of linguistic research. The focus of the research is the person and his attitude to the language. This discipline is connected with philosophy, national character and mentality. It is a certain body of knowledge about the national and cultural specifics and the organization of the content of speech communication. As culture has a direct effect on language, there is a close relationship between cultural aspects and language. First, the nation is an important part of culture and is the means by which culture is transmitted from one person to another. There is no language without culture, and the transmission of culture is impossible without language. If one element is left out, there is a high risk that the other will lose value because they complement each other.

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