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**ЛИНГВОМАДАНИЯТ ТААНУУ ИЛИМИНИН КАЛЫПТАНЫШЫ ЖАНА  
ИЗИЛДЕНУУ ТАРЫХЫ**

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**ИСТОРИЯ СТАНОВЛЕНИЯ И ПРИЗНАНИЯ НАУКИ КУЛЬТУРОЛОГИЯ**

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*Бул макалада тил илиминин жаңы тармагы лингвомаданият таануу илиминин өз алдынча илим катары калыптанышы жана изилдениш тарыхы кенери каралат.*

**Негизги сөздөр:** *тил, маданият, концепт, маданият аралык байланыш*

*В этой статье рассматриваются основания и история в исследовании лингво-культурологии.*

**Ключевые слова:** *язык, культура, концепт, межкультурная коммуникация*

*This paper deals with the linguoculturology as an actively developing field of linguistics, give the review of the different fields and history of investigations.*

**Key words:** *language, culture, concept, intercultural communication*

Beginning with the XX century, linguo-culturology gradually ousted country study in the didactic plan as well. Since the last two decades of the XX century the term “linguoculturology” has been often used in association with the term “culture-through-language studies”. Linguoculturology focuses attention onto the reflection of spiritual state in the language of a man in the society. This is just fully mentioned in the works of Bashurina in which she demands changing of shape of system of didactic coordinates: instead of systems of “teaching a language – acquaintance with culture” in the centre of attention stands interrelation between communicative competence with linguoculturology and culture-oriented linguistics in the system of “teaching a language – acquaintance with culture – teaching a language”.

Linguoculturology is a relatively new science that has arisen at the junction of two sciences - linguistics and cultural studies. The subject of today's cultural linguistics is the study of the cultural semantics of linguistic signs, which is formed in interaction of two different codes – the language and culture, as each person is both a language and cultural identity. Therefore, linguistic signs can serve as a "language" of culture, resulting in the ability of language to display national cultural mentality of its speakers.

Culture is “the combination of the customs, arts, social institutions, etc. of a particular group or nation” (Oxford dictionary, 2000). In other words, “culture is a complex collection of experiences which conditions daily life; it includes history, social structure, religion, traditional customs and everyday usage” (Thriveni).

Every person is a part of national culture which includes national traditions, language, history and literature. Nowadays, the economical, cultural and scientific contacts between nations are becoming closer. Thus, the investigations dedicated to intercultural communications, correlations of language with culture and language personality are important today. The activation of culturological studies turned the spotlight on linguoculturology.

The purpose of our report is to comment on linguoculturology as a science and give the review of the different fields of linguoculturology.

Linguoculturology as an independent field of linguistics first appeared in the 70th of the 20th century on a base of the triad by Emil Benvenist: language, culture and human personality. The aim was to activate the facts about language and culture of the country of studying language with the help of philological methods of teaching.

The scientists who works in this field are: A. Wierzbickaya, R.M. Keesing, R. Langacker, V. Maslova, V. Karasic, S. Vorcacev, V. Telia, V. Shaklein, F. Vorobev, J. Stepanov, E. Levchenko, V. Kononenko, V. Zhayvoronok.

According to V. Maslova's research the term “linguoculturology” means the science, which appeared at the intersection of linguistics and culturology. This science investigates the question of reflection and consolidation of nation's culture in language [2].

It should be emphasized that linguoculturology concerns both the science of culture and the science of language. It represents a certain unity of knowledge about national-cultural peculiarities of nation and their reflection in language.

The aim of linguoculturology is to study the methods which the language embodies in its units, to keep and to transmit culture.

The main task of linguoculturology is to study and to describe language and culture in their interaction. According to V. Telia goal of this field of linguistics is to study and to describe interrelation of language and culture, language and ethnos, language and national mentality [3].

Methods of linguoculturology are the collection of analytical techniques, operations and procedures which are used in analysis of interaction of language and culture. I should be noted that different methods can be used during the investigations but the most useful are conceptual, descriptional, contextual, analytical, comparable ones.

The special field of investigations is the linguoculturological analysis of texts as the real keepers of culture. Here can be used such methods and techniques of investigations as interpretational to psycholinguistical ones.

The main category of linguoculturology is concept which is defined as the conventional mental unit directed to the complex studying of language, mind and culture.

The main object of linguoculturology is the interconnection and interaction of culture and language in the process of its operation; the study of interpretation of this interaction as a whole system.

The subject of linguoculturology is the national forms of existence of nations which are reproduced in a system of language communication and which are based upon their cultural possessions. In other words the subject of linguoculturology is the language picture of the world.

Linguoculturology can be divided into five main fields according to the purposes of the investigations.

1. Linguoculturology of separate social group, ethnos in any bright epoch from the point of view of culture (the investigation of concrete linguistic situation).

2. Diachronic linguoculturology (the investigation of changes of linguocultural state of ethnos in a period of time.

3. Comparative linguoculturology (the investigation of linguocultural demonstrations of different but interconnected ethnoses.

4. Confrontational linguoculturology (the youngest field). There are only several works in this area. The most interesting is M. Golovanivskaya "French mentality from the point of view of Russian person" [1].

5. Linguocultural lexicography (practice the compiling of linguo-area studies dictionaries).

Having investigated "Linguocultural aspect of interrelation of language and culture we have come to the conclusion that linguoculturology is a new aspect of complex approach to language and culture, their interrelation with each other, mutual influence on the development of culture and language, their links with social life, psychology, and philosophy. In the study of culturology the following methods of investigations were used: 1) diachronical; 2) synchronical; 3) structural functional; 4) historical-genetic; 5) typological; 6) comparative-historical methods.

During the last time on the method or representations of concepts, methods peculiar to

linguoculturology are worked out. As it is indicated in the article the ideas of the scholars in this issue differ, but taking all these peculiarities on the differentiations of the ideas into consideration, still it has been possible, to achieve a general notion on the cultrolinguistic aspect of the language study.

We support the idea on the linguoculturology telling that linguistic approach to the phenomena of culture in no case can be considered as something of "transition" of terms of culturology to the linguistic terms, but with structurally more exact approach to culture as something like semantic whole. All the great ideas can be uttered by a man or by the people only by its self belongingness and all the genius ideas appear only in the bosom of national experience, spirits and wisdom. Judging by how a man trusts, how he prays, how he does his praying, how and in what speech examples the man's honour, sense of duty appear, how he sings, reads poems, it is possible to determine to what nationality the person belongs. We must mention that all this depends not only on the conscious behavior of a man, but also on the spiritual state of the person which appears unconsciously.

Consequently, we came to conclusion that linguoculturology is a new actively developing field of linguistics. According to R.M. Frumkina the distribution of linguoculturology began in a time when it was found that there was no place for culture in the science of language. Every culture has a number of concepts which are the markers of its identity [4]. For example, the key markers in British culture are law, lie, privacy, etc. Moreover, every language is an original system which is etched in native speakers' mind and build up their world perception, therefore linguoculturology is a promising field for linguistic investigations.

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