Formation of Value Orientations in Modern Education on the Axiological Basis of XVI-XVIII Centuries Grammars

Olga Ariskina*

Ogarev Mordovia State University, 68 Bolshevistskaya Street, Saransk, 430005, Russia

Abstract

The paper presents the analysis of linguo-cognitive level of the linguistic identity of scientists of the XVI-XVIII century for further formation of value reference points in the modern education on the axiological basis of grammars of the Old Church Slavonic and Russian languages. Linguistic identities of the authors of "Grammar of the Slavonic language" and "Adelfotis" are described, as well as those of outstanding pedagogues-philologists of the Modern Age – P.I. Sokolov, A.S. Nikolskiy, and V.P. Svetov. The sphere of concepts of these scientists is viewed from the standpoint of relevance of its perception by a modern man and translation into the education environment of the XXI century.

© 2015 The Authors. Published by Elsevier Ltd.

Keywords: linguistic identity; XVI–XVIII centuries grammars; linguo-cognitive level; value orientations; education; linguist; pedagogue

1. Introduction

In the recent years, the humanitarian science has actively been developing in anthropocentric direction. Studying the human in communication, studying the linguistic and communicative identity cause a special interest of the researchers. Since the 1980s, the problem of manifestation of a personality in discourse has been actively developed by philosophers, culturologists, psychologists, and linguists. The linguistic identities of a political figure, TV presenter, businessman, interpreter, writer, cultured person, tsar, teacher, scientist, etc. have already been analyzed (Chelovek i ego diskurs – 4, 2014).

* Corresponding author. Tel.: +7-927-275-6601; fax: +7-834-247-6087.

E-mail address: ariskina@list.ru

1877-0428 © 2015 The Authors. Published by Elsevier Ltd. This is an open access article under the CC BY-NC-ND license (http://creativecommons.org/licenses/by-nc-nd/4.0/).

Peer-review under responsibility of: Bulgarian Comparative Education Society (BCES), Sofia, Bulgaria & International Research Center (IRC) ‘Scientific Cooperation’, Rostov-on-Don, Russia.

doi:10.1016/j.sbspro.2015.11.730
Works dealing with the linguistic identity of pedagogues-linguists – ones having played the crucial part in the development of educational process and Russian linguistic and cultural studies – are of special importance. However, we should mention at the very start that such researches are not numerous and this gap has to be bridged, as the modern education is the product of centuries long development of pedagogical thought and we have to get a clear idea about who developed the value reference points currently topical and when. Linguistics and language teaching techniques form the theoretical knowledge (postulates, concepts, ideas) during a long preparation period, and with regard to this an important role is played by particularities of linguistic identity of knowledge translators – linguists, resource specialists, pedagogues. Moreover, the works of scientists of the past undeservedly cast into oblivion will help highlight the supertemporal values required for today's pedagogics, philology and the Russian language teaching techniques and fostering personal development of the modern youth. Thus, forming the value reference points in the modern education on the axiological base of the XVI–XVIII centuries grammar seems to us relevant and promising.

2. Objectives, methodology and phases of the research

The goal of this paper is analyzing the linguo-cognitive level of linguistic identity of the authors of the Old Church Slavonic and Russian language grammars.

In order to achieve this goal, the following objectives have to be met:
1) to describe linguo-cognitive (value) level of the linguistic identity of grammarians of the past;
2) to find out what values the Slavonic and Russian grammarians translated to students in the XVI–XVIII centuries;
3) to analyze the relevance of these value reference points for the modern pedagogical and linguistic education.

The material of research is represented by the works on grammar in the Old Church Slavonic and Russian language of the XVI–XVIII centuries. The methodological basis is made up of G. Lakoff and M. Johnson's works on cognitive metaphorology (2003); the concept of linguistic identity of Yu.N. Karaulov (1987); some provisions of works of K.F. Sedov (2004), and the concept of science philosopher and historian M.K. Petrov (2004).

Following G. Lakoff, we also view the metaphor as initially notional structure and assign to it the central place in the process of development of a thought. The metaphor is the main object of analysis of the value level in the structure of linguistic identity suggested by Yu.N. Karaulov (1987). The scholar views the linguistic identity as follows:
1) the verbal-semantic level reflecting the degree of mastery of a language (it includes phonetic, grammar, lexical, syntactical means, with lexical ones being the most important);
2) the linguo-cognitive level (or thesaurus one) reflecting the worldview of the linguistic individual (this encompasses notions, ideas, concepts, systems of values topical for the native speaker of the language characterized as linguistic identity);
3) the pragmatic level (or motivational one) including goals, motives, interests and attitudes. These components are manifested during generation and perception of texts (Karaulov, 1987).

K.F. Sedov (2004) suggests analyzing the linguistic identity on the basis of discourses where it participates and during which it expresses its views, values and knowledge.

The total of knowledge is called sociocode by M.K. Petrov (Petrov, 2004, p. 39). Functioning of the sociocode ensures communication. M.K. Petrov points out three communication modes required for normal functioning of the sociocode as minimum: communication, translation and transmutation. Communication ensures fast and at the same time direct interaction of individuals ensuring the optimization of joint activity (its model is communication of peers or partners).

Translation ensures transferring of knowledge from one of its participant to another or from generation to generation. This is an educational-teaching mode (its model is teacher to student relationships). Together communication and translation (the latter is highlighted) provide for unfolding the cultural programs inherited in sociocode, working with them in modes of their stabilization, normalization and compression.

Transmutation is responsible for the very cognition (first of all explanation), emergence of innovations and their socialization. Thus, we analyze the linguistic identities of linguists of the past according to three levels: verbal-
semantic, linguo-cognitive, and pragmatic one – and in the aspect of their using a certain mode of sociocode functioning (or totals of the above). In this paper, considering the linguo-cognitive level is priority for us. Until this work, addressing to the linguistic identity of pedagogues of the past for highlighting and transferring to the modern educational ground the value reference points in upbringing and teaching was not practiced yet.

The novelty of this paper is conditioned by the idea that results obtained during studying the linguistic identity of scientists and pedagogues of the past, grammarians standing at the beginning of the Russian linguistics will help restore their linguistic consciousness, reveal the scientific ideas and describe the method of their presentation and comprehension, and will also be useful for projecting the value vectors of the past onto modern educational systems.

3. Results and discussion

Let us consider value reference points reflected in two well-known works of the XVI century – "Grammar of the Slavonic language" (1586) and "Adelfotis" (1591).

At the LI linguo-cognitive level of the author of 1586 Grammar, the value attitude to Christian faith and state structure is reflected: "God is the God of the living" (Grammatika slavjanskago jazyka, 1586, p. 37); "To praise all godly things is worthy"; "Christening is the God's rite" (Grammatika slavjanskago jazyka, 1586, p. 31); "All Christians praise the power. No rebels praise the power. For this, no rebels are Christians" (Grammatika slavjanskago jazyka, 1586, p. 32).

There is an interesting sentence: "As there are eight parts of word that we say and write. And there is nothing beyond them…" (Grammatika slavjanskago jazyka, 1586, p. 2). From the pragmatic standpoint, one can see a metatext, a kind of explaining definition as well as equality of the written and oral speech. As for values, the second sentence is significant where the idea of constructing the world by means of language is contained according to the religious concept (In the beginning was the Word…). Moreover, there is parceling and anaphor that create the image of the text of the Scripture.

There are many reflections about the place of the human in this world: "All men are mortal. No man is eternal" (Grammatika slavjanskago jazyka, 1586, p. 36). Also it is here in reflections about the human nature that the metaphor "guilt of body" can be of interest (Grammatika slavjanskago jazyka, 1586, p. 19). There are sayings about the value of mind and word: "Donkey is wordless; for all this, donkey is not reasonable" (Grammatika slavjanskago jazyka, 1586, p. 34); "No wordless thing is reasonable. Every man is reasonable, and for this, no man is wordless" (Grammatika slavjanskago jazyka, 1586, p. 44).

As the analysis has found, the status of a scientist was rather high, so the view of the scientist's place in society of those times by the grammarian is of especial interest: "No scientist is lustful. Grigoriy is a scientist. For all this Grigoriy is not enslaved by power" (Grammatika slavjanskago jazyka, 1586, p. 31). That is, a scientist in the grammarian's worldview is a person free from passions, vices, and earthly power. This means, the evaluative saying "liked by scientists" (Grammatika slavjanskago jazyka, 1586, p. 25) is virtually the top evaluation form.

"Adelfotis" is a collective work so we will bear in mind that we deal with a collective linguistic identity while analyzing its linguistic identity.

Let us first of all mention that it is only the part written in Old Church Slavonic that is under study. However, it would be interesting to analyze the linguistic identity of authors represented by two different language semiotic systems in the future.

It is interesting that in this work there is lexeme "hearer"; its presence is considered by us to be extremely significant. Looking ahead, it is to be remarked that this is the only case of using this nomination in the XVI–XVIII centuries linguistic works. A hearer is an addressee, one of participants of a speech situation, the one who perceives and processes the information, refracting in via his consciousness and perception of the world. Apparently, it is this speech situation participant who was the most significant for the authors.

At the linguo-cognitive level of the linguistic identity of creators of "Adelfotis" (1591), the values of faith and respect to servants of the Church were manifested. The value attitude is rendered graphically – by capitalizing. The grammar employs antithesis for creating vivid images: "…reigns as a wordless beast at first. As for the word image, Christ's kingdom showed itself to us through it …" (Adel`fotis: Grammatika dobroglagolivago ellino-slovenskago jazyka. Sovershennago iskustva osmi chastej slova, 1591, p. 3). As we can see here epithets are used and both
language (wordless – word) and contextual (beast – image) antonyms. There is also religious opposition: reign of the beast and Christ's kingdom. All this forms the idea that the pagan times having no written language were the dark age, and adoption of Christianity and emergence of writing lead to salvation and to the light.

There are speculations about the essence and value of a scholar studying language and teaching language: "Not everyone who writes or reads is called a grammarian, but the one who rules and definitions gives. For rules to rule in them. Definitions for defining in them" (Adel'fotis: Grammatika dobroglagolivago ellino-slovenskago jazyka. Sovershnennago iskustva osmi chastej slova, 1591, p. 5). As far as we understand, "definition" here means a term. So the authors of "Adelfotis" thought that a grammarian is not only an educated one (who can read and write) but also the one who deals with issues of terminology, e.g. makes loan translations of it according to Ancient Greek patterns, words definitions and rules, develops standards. Here we see going out to the pragmatic level of description of the linguistic identity, as it is already about objectives, mission and the main function.

While "grammar" was determined using the lexeme "workmanship" in the title page, in the work text, it is defined via the word "art" (Adel'fotis: Grammatika dobroglagolivago ellino-slovenskago jazyka. Sovershnennago iskustva osmi chastej slova, 1591, p. 5). The following points are of interest: 1) art as a kind of workmanship has to convey images; apparently, the authors believed that grammar had a similar function – to form the image of the language in the consciousness of its speakers, and using the language to bring moral postulates to them and to verbally represent the image of the God; 2) the goal of grammar is specified – to teach (teaching), which means, the genre is determined too – a study book; 3) the object of teaching is named ("us"), i.e. people of various age, various education level – from illiterate up to learned one who compiles grammars. This can be conditioned by the fact that there had been no normative works in Old Church Slavonic before "Adelfotis" so even the literate ones needed some normative ordering of their knowledge; 4) the accent is made on written speech ("smart to write"), which was in line with the common paradigm of the Middle Ages – close attention on the written word. In connection to this, the authors use the term "writing" even to denote a letter: "Writing is a small part of indivisible sound" (Adel'fotis: Grammatika dobroglagolivago ellino-slovenskago jazyka. Sovershnennago iskustva osmi chastej slova, 1591, p. 6).

The grammar determines the value of word (sentence, text) in conveying the thought. Translation of scientific knowledge gets closely merged with transmutation as before this work no similar tasks had been put for the material of the Old Church Slavonic language.

We are earnestly convinced that value reference points of the XVI century grammarians are relevant for the modernity too. The prevailing role of language, speech in the process of spiritual development of personality, the importance of dialogue in teaching and the attention to not only producing the verbalized knowledge but also to its subsequent perception by the addressee (the "hearer" concept), the importance of terminological precision when translating the information, and the creative nature of linguistic education – this is the entire range of values to gain development in the education environment of the XXI century.

The analysis of values of the XVIII century will be based on the grammar works of P.I. Sokolov (1778), A.S. Nikolskiy (1792) and V.P. Svetov (1790).

In the center of P.I. Sokolov's world (1788), there is a man, so the verbal-semantic level of the linguistic identity of this linguist can be called anthropocentric. This is also highlighted by the abundance of lexemes related to man and denoting 1) social roles, 2) situation roles, 3) names of man and parts of human body, 4) family ties, 5) qualities related to man or characterizing him.

For this linguistic identity, the view of man as first and foremost social being is characteristic. The most frequently used word is "man", and the word "hand" as the organ of works, basis of human activity, is used the most frequently of all lexemes denoting parts of human body. The layer of words expressing evaluation is very close in semantics to this group, as the greater part of the words also names the man: cry-baby, canting hypocrite, vagabond, scapegrace, ladies' man, beggar, sly-boots, twaddler, lout (Sokolov, 1788, p. 35). Prevailing of names over verbs is notable. The verbs used are frequently in the passive voice and denote not so much action rather than condition. The majority of them are terms.

Even the prescribing expressions using verb forms are most often used for recommendation in "contemplation" – "to be noticed". The prescribing nature expressions are the following: cannot be reasoned, to be notified, to be withdrawn, shall be named. As well, many verbs belong to the group of words characterizing thought or speech: is asked, to present, to name, denotes, is questioned, denoted, to realize, is called, is imagined, to prescribe etc.
P.I. Sokolov's value of faith is manifested as didactic questions and answers to them: "Who created the world? God; What encourages zest for works? Reward; For whom the perpetual bliss is in store? For the righteous one" (Sokolov, 1788, p. 35). On top of that, we registered the expressions like "Creation of the God Almighty", "Hail to the God All-generous" (Sokolov, 1788, p. 35) that characterize P.I. Sokolov as a believer.

The linguo-cognitive level of the linguistic identity of the scholar reflects the value attitude to cognition through the intellectual activity and not by means of organs of senses: "Although I see, I do not realize" (Sokolov, 1788, p. 63).

Alongside with cognition and faith, the value orientations to art is characteristic for P.I. Sokolov (1788), which was manifested in treatment of linguistic notions via this lexeme: "Etymology, or Word production, is the art to make out the origin of expressions, their properties and various change happening to them" (Sokolov, 1788, p. 29); "The Russian grammar is the art to use the Russian language correctly both in talks and in Writing" (Sokolov, 1788, p. A). Apparently, P.I. Sokolov (1788) saw the creative principle in exploring the origin of words. Perhaps this is related to the scholar's faith: God – Creator, creative principle, "the Word was with God". The last example also points out the pragmatic level of the linguistic identity of P.I. Sokolov (1788): font highlights also demonstrate the priority of written speech over the oral one in the grammarian's worldview, which on balance correlates his religious convictions too.

The treatment of grammar through philosophy and its classification from the universal grammar to individual language grammars is also significant. Here both the grammar universalism of the Modern age and P.I. Sokolov's (1788) particular vision of structural features of individual languages are manifested.

The manner of presenting the study material is conditioned by methodical purpose of the grammarian's work, his wish to make the material more systemic and obvious. In order to achieve this he uses numerous notes and tables. All this gives evidence about translation prevailing in P.I. Sokolov's (1788) pedagogical discourse.

In the center of verbal-semantic level of A.S. Nikolskiy's (1792) the linguistic identity there are words denoting abstract philosophical notions, as a rule, moral ones: honor, ambition, beauty, virtue etc. Here we can also include the few religious words: reward, punishment, vice, God, spirit, soul, church calendar, temple.

No doubt, A.S. Nikolskiy's (1792) worldview is anthropocentric, just like P.I. Sokolov's one, so in this author's texts there are so many words related this way or another to man. When characterizing a human, such a definition is encountered "Man is a reasonable animal" and at the same time there is the opposition of the reasonable soul and organic body [Nikolskiy, 1792, p. 2]. Moreover, A.S. Nikolskiy (1792) also writes about the spirit, i.e. it is about three constituents of human nature, which correlates to the Christian belief system.

Words characterizing human mental and speech activity can be singled out separately: tell me, I swear, are written, is called, is divided, belong to, to listen, is pointed out, is explained, are used, learning, mind, intellectualizing etc. Terminological vocabulary is adjacent to this group.

When analyzing the terms, we can point out first of all that the grammarian gives a Latin equivalent to many of them: indivisible or special (individum); type (species), kind (genus); expression (terminus), subject (subjectum), predicate (praidicatum); sense or coupled notions (ideaeconcretae), abstract notions (abstractae) etc.

A vivid feature of the terminology used by A.S. Nikolskiy (1792) is the antonymy of type terms: simple – complex, positive – negative, general – particular, integral – special, theoretical – practical, conceptual – active.

The examples give evidence that we face a scientific text of a scholar-logic pursuing the objective to describe mental activity with language means and to realize the nature of language by means of mental (logical) operations. However, vividness, in our opinion – even artistic imagery, finds verbal expression in pages of his works in some cases.

In the center of verbal-semantic level of A.S. Nikolskiy's (1792) linguistic identity, there is vocabulary related to teaching: book, section, chapter, student, studying, reading, good student, good nature students, read, read through, to be diligent, a huge book, big book, ink, teach, suggest, announce, write with pen, works, examples.

Thus, reading books is an integral attribute of learning. The author suggests this idea both directly (in simple examples: "I want or I am able to read all books" (Nikolskiy, 1792, p. 60); "I give this book to you as a present" (Nikolskiy, 1792, p. 52) and indirectly, e.g. when explaining verb forms ("When I have to express that I want to or I must or it is good to engage in reading of useful books without implying finishing the reading, then I say: I want to, I must, or it is good to read useful books" (Nikolskiy, 1792, p. 59). Some examples are quite imperative: "...To
understand this book, you have to read it many times" (Nikolskiy, 1792, p. 60) – and can already be viewed at the pragmatic level. In general, the author uses the prescribing type words quite often: required, requires, due, must act, may be distinguished, must contain, can be called, ought to, performed, to order, to be due, necessary, requirement, petition, intention, to prescribe, to command.

If we try to characterize A.S. Nikolskiy's (1792) perception of the world using the analysis of verbal-semantic level, then we can safely state that A.S. Nikolskiy's (1792) linguistic identity is one of an optimist ("the glass is full of water" (Nikolskiy, 1792, p. 50)): most evaluation words have a positive connotation, and man in the author's world outlook is also positive, dynamic, teachable, keen on reading and studying, obedient, diligent, industrious, believing, faithful, useful, reasonable, having not only a body but a soul and a spirit i.e. seeking self-perfecting, cognition. For the grammarian, friendship, family, moral virtues, mental processes inherent to homo sapiens are important. Meanwhile, seeking comfort and material blessings is also not foreign to him. On top of that, the text of this author reflects his patriotic moods.

A.S. Nikolskiy (1792) is a logic. Even in the religious sphere, he attempts "constructing" the causal-effective relation: "The world could not obtain being by itself or exist from the eternity; therefore, there is a Being which has created it" (Nikolskiy, 1792, p. 65). In this way the author tries to give a reasonable (logical) explanation of the God.

It is clear that the origin of language was also explained from the standpoint of religion: language is the godly gift ("Language arts are a gift of word" (Nikolskiy, 1792, p. 1)). Hence comes the idea of man as of a reasonable animal yet at the same time of one not reasonable enough: man has to perfect himself e.g. via faith, upbringing, reading good books. Man is quite weak, he is always seeking happiness not quite understanding in what it is fulfilled. We believe that thus the following statements of the grammarian may well be interpreted: "There is no perfect happiness on Earth" (Nikolskiy, 1792, p. 50); "Happiness is not constant" (Nikolskiy, 1792, p. 5); "Happy is he who wishes not more than he can obtain" (Nikolskiy, 1792, p. 56); "He who wishes in excess cannot be happy" (Nikolskiy, 1792, p. 10); "… it cannot be that an evil man is truly happy" (Nikolskiy, 1792, p. 56).

Therefore, according to A.S. Nikolskiy's (1792) idea, an evil, selfish, greedy, envious man is an unhappy man. Moreover, the grammarian is convinced that an unreasonable man will also be unhappy always, even if he has got other blessings: "Much money but little mind" (Nikolskiy, 1792, p. 50). To become happy (=kind and smart), you have to observe moral postulates worded by the grammarian for himself and his disciples: "You cannot be good for everyone; for among various natures there are many opposite one to another" (Nikolskiy, 1792, p. 56); "Read good books; choose works to your forces; do not do that to another what you do not want for yourself" (Nikolskiy, 1792, p. 60); "If you want to be loved, love others yourself" (Nikolskiy, 1792, p. 65) (this is in tune with the Biblical "love your neighbor as yourself"); "… do not read corrupt books; never miss chances to do good" (Nikolskiy, 1792, p. 50).

As we can see, alongside with the ethic values, for the author, a book is of conceptual significance – a source of knowledge both moral and immoral. The latter is very dangerous: "… even white can be rendered black" (Nikolskiy, 1792, p. 56).

A.S. Nikolskiy (1792) appreciates modesty: "He is smarter by that he does not boast his mind" (Nikolskiy, 1792, p. 54). The greater value (after faith) for the grammarian lies in upbringing, which characterizes him as a pedagogue: "Poor character is always a result of poor upbringing or ill treatment" (Nikolskiy, 1792, p. 54), – i.e. he believes that man is initially born kind, and it is solely on upbringing that depends if he multiplies his positive qualities or reduces them to naught. The patriotic feelings manifested in his high appraisal of Russia, of the Russian people, in his admiring the achievements of Peter the Great (Nikolskiy, 1792, p. 6).

A.S. Nikolskiy uses precedent texts sending the reader to the antique history "Win or die" (Nikolskiy, 1792, p. 65) (Latin, Aut vincere aut mori); "He came, he saw, and he conquered"(Nikolskiy, 1792, p. 58) (the well-known quote of Julius Caesar "Veni, vidi, vici").

The moral values find reflection at the pragmatic level of A.S. Nikolskiy's (1792) linguistic identity too. Pursuing his goal to bring the moral postulates to his students' consciousness, i.e. implementing the upbringing objective, the grammarian turns to question and answer presentation form in a number of cases: "Do you want to be happy? Then learn one thing: to wish reasonably" (Nikolskiy, 1792, p. 65); "What is to be regretted? The missed chance to do good" (Nikolskiy, 1792, p. 20) etc.

The question and answer form is sometimes replaced by rhetorical questions that enable the students to independently think over this or that problem. We believe all these knowledge presentation techniques have
methodical objectives. The good structure of the grammar serves the objective of optimum material presentation. The text of A.S. Nikolskiy's work is broken down into parts, chapters, sections, and items. Tables are used for systematizing the information presented. Thus the very process of translation of the scientific knowledge to the addressee is crucial for the author of the grammar.

The main idea about language being connected with thinking and about sign nature of language ("Words are signs of notions pronounced by voice or depicted with letters" (Nikolskiy, 1792, p. 3)) is translated from the works of predecessors, in particular, from M.V. Lomonosov's ones. Nevertheless, we cannot point out that this judgment is raised by A.S. Nikolskiy (1792) to a new level of understanding, which already gives evidence of certain knowledge transmutation.

The new approach is represented in translation and transmutation and is oriented to such communicative qualities prevailing as logical character, preciseness (clarity): "And hence when positioning words at all the order of thoughts flowing shall be followed, and those of them which jointly express a notion were never separated from each other by other ones" (Nikolskiy, 1792, p. 67); "For clarity constitutes the main merit of expression, the best word order is the one which most promotes understanding of thoughts expressed" (Nikolskiy, 1792, p. 67-68). As we can see, font highlights are used by the author for giving the greater significance to the subject of speech.

As for the works of V.P. Svetov, the lexemes "experience", "rules", "science", "use", "learner", "spelling", "young age" occur in their very names; they can be called key lexemes for the scientific and academic discourse of this author. In fact, the value attitude to readers, in particular, to young readers aspiring to studies, is characteristic for the linguo-cognitive level of V.P. Svetov's (1790) linguistic identity. It is them who he tries to guide on the way of cognition, so the word "way" occurring on the pages of his grammar quite frequently can also be considered key one, e.g.: "In this matter following the way shown by Lomonosov"(Svetov, 1790, VI], "Grammar is a science showing the way to reasonable use of language""(Svetov, 1790, A 5).

The value of reasoning (thinking) and related to this process of speech activity manifested itself in the author's using such words as: investigation, writing, examples, performance, consideration, reasoning, definitions, reading.

In the center of the scholar's worldview there is language using which it becomes possible "to depict doing of things, assistance of senses possessed by us" "(Svetov, 1790, p. 68). However, he cares about spelling most of all, in which the continuation of reverent religious attitude to the written word, to letters is sensed.

This linguist combined in himself seemingly incompatible vectors: religiousness manifested in sacral attitude to letter, to the written word, and the materialistic view of the world (experience, matter, subject etc.).

Just like many other Modern age scientists, V.P. Svetov (1790) was a very versatile person. In his world outlook attitudes, both the watchfulness of a natural scientist and image thinking of a scholar are noticeable: "False friends are like a shadow: for just like one is a permanent companion in sunshine, so an unfaithful friend will always follow the glitter of happiness; in the unhappiness he runs away leaving you, just like your shadow disappears as soon as dense clouds hide the sun beams from our sight""(Svetov, 1790, p. 33). His sayings about man often bear a negative or warning connotation: "Man, this animal gifted with mind, sometimes comes into such rage which would call disgust even in the unreasonable ones"(Svetov, 1790, p. 32). In the latter thesis, the definition of man – "animal gifted with mind" – is of interest: here the combination of pre-Darwin human evolution theory and the divine constituent of the human nature (gifted by whom? By God, presumably) can be read.

The anthropocentric trend of the scholar's linguistic identity can be explained easily: the language, speech, word, letter are used by man – a reasonable man and one falling into rage; an acting man, an industrious man seeking studies and cognition and a lazy one: "He who spends his entire age in idleness cannot be pleased with his life and is bored by himself. By contrast to him, he who is industrious finds a kind of amusement for himself in the very works and life concerns" (Svetov, 1790, p. 33). Thus, for the scholar, the value of man, his life consists in work, in self-perfecting, continuous work, search, and action: "Human life is contained within limits very tight, for which reason time that flows away without return must not be wasted, and what can be accomplished today must never be put off until tomorrow" (Svetov, 1790, p. 32-33).

As we can notice, man (student) was a multi-aspect value for the XVIII century pedagogues-linguists being simultaneously an active subject and object of the educational process as well as its aim (upbringing of a moral, enlightened citizen). Anthropocentrism and humanism in education, formation of moral ideals (in those times it was achieved based on religious accents), esthetic upbringing (fostering the interest for art), formation of reader's culture
(it is supposed that it is owing to these scholars' works that the Russian culture began developing in the linguocentric (literature-centric) direction) – these are the value reference points for all times. Importantly, the teaching, upbringing and development objectives were already interrelated and mutually conditioned far back in the past. The value attitude to motherland, family, friendship is reflected in the illustration material of grammars the authors of which teach not only language arts but also logics, not only language standards but also sensible distribution of time and optimistic attitude to life; they make one think not only about linguistic problems but also philosophical ones. This organic blend of teaching, upbringing and developing intentions from the scientific works of the past has to be translated into the modern language teaching techniques, pedagogics and philology.

4. Conclusion

The analysis performed has demonstrated that the linguistic identity of the XVI century grammarians can be characterized as believing, idealistic, optimistic, patriotic, and conscious of the importance of mission vested into it – to enlighten the people, erudite, professional, seeking transmutation and efficient translation of the scientific knowledge. Linguists of the XVIII century felt not only scholars but also pedagogues clearly realizing that they had to achieve educational, upbringing and development goals by their works.

We think value reference points reflected in the scientific and pedagogical discourse of the XVI–XVIII centuries are also relevant at present. The sphere of concepts of the modern education shall be composed by such notions as diligence, moral, creativity, experience, thinking, love for sciences and art, patriotism and humanism. A XXI century pedagogue has to bring the idea to his student that efficient communication is based on the respectful attitude towards the interlocutor which in much is achieved by combining the scientific and religious principles in the world outlook – it is for this that scholars of the past called. Any study subject shall contain upbringing and development components and it has to be implemented not only in theory (wording of the respective goals, objectives and competencies in the program) but in practice too: in study books, study aids, courses of lectures, in the "living" tissue of the very scientific and academic discourse. Certainly, the philological disciplines have to use the upbringing resource as completely as possible. School and higher education institution, school teachers and professors are the main translators of value reference points from generation to generation. The objective of modern pedagogical science as well as of an entire range of humanitarian profile disciplines is finding (or creating) such reference points and offering them to the young people. In this paper, we suggested an approach to solving this problem – forming the value reference points in modern education on the axiological basis of grammars of the past, on the material of data of the linguo-cognitive level of the linguistic identity of prominent scientists and pedagogues of the XVI–XVIII centuries.

References


