Abstract

The matter of the universal values that is the correlation between national, class and human, temporal and eternal, natural things and their place within the society is worth considering. So the aim under consideration is to view the system of values being spiritual ties of the civilization focusing on the English teaching process as development of the humanistic values through realization of language values by means of axiological linguistics. So the argument on the social component of English teaching process as adaptation of the individual within the society in the course of studying the foreign languages confirms the statement that axiology is closely connected, bounded up with foreign language teaching as a way of accommodating your native values with alien culture, traditions. The conclusion concerns globalisation process as confrontation of diverse cultures and their systems of values. The culture codes in this respect add up to correlation of the phraseological units (as a language unit) to values within axiological paradigm. The present review produces a complete piece of work considering the stated problem beginning with general statements on values then viewing a specific process of globalisation focusing on teaching language and special field of study – linguistic axiology through searching for axiological markers. Complex methodology is used: methods of analytical, qualitative, discourse analyses; phraseological identification and individual approach in foreign language teaching.

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1. Introduction

The article focuses on axiological problems. The values of the modern multicultural world are discussed from a linguistic and cultural point of view. Axiological linguistics is considered as a significant source of axiological information. Entwinement of axiological linguistics and phraseology is disclosed. Phraseological units are classified into dyads according to values and anti-values they verbalize. The authors point out that the processes of migration and globalization disclose the social and lingua cultural interaction. A foreign language is considered as a connecting link between the society and values. The possibility of forming of students’ axiological background through foreign language teaching is put forward.

1.1. The Values in the Modern World

The nature of values, the correlation between national, class and human, temporal and eternal, natural (original) and universal (things) is relevant, and recognition of the universal human values priority is not objectionable. But we should remember that a statement on the universal human values priority does not clarify their nature, that is, the question of what universal human values are and what place they occupy in life of the individual and society remains open.

Comprehension and understanding of the values, their classification in the context of a particular cultural-historical paradigm is a complex process, and we cannot do without solving the problems of a cultural and national identity of the individual, society, no matter how we feel about the integration processes in the world, occurring due to globalization, what roles we can or could play, and which ones are suggested to us and predetermined.

Questions of self-identity, self-determination are in a close connection with axiology and they require specific answers, so the fate of the world depends largely on them. The development of the values theory should definitely be based on the history of the world social thought, though its primary fundamental spiritual tie and its core has always been nothing but a native, domestic tradition and it is a system forming part. Surely, the modern world and welfare cannot be based only on the "native" values, as migration flows contribute to the interpenetration of cultures and the dialogue is not always possible. So, the splash of updating and renewal of national ideas is not a random twist of history.

Globalization has only exacerbated the problem, not contributing to the enrichment of humanity as a whole, but solving some peoples’ problems at the expense of other peoples’ resources. This process generates a feeling of disharmony, conflict, misunderstanding on each other's parts, forming not joint universal human values, but national, even class, opposition ones (supremacy – independence, monopoly – anti-monopolism, globalism – anti-globalism, etc.). At the same time, globalization causes bigger migration, the mixing of peoples and cultures, the loss of connection with the tradition, the ethnic group and the land of the ancestors.

The peoples’ natural need is to preserve their ethnic identity, to protect their native and sacred ideals, not let outside influence and factors neutralize the Fatherland’s spiritual life, and, as a final point, to withstand the confrontation to the ideology, cultivated by globalizers and introduced into consciousness of a modern consumer that is to psychology of a crowd.

Surely, no one denies the universal human values. But the beauty and harmony are possible only in a polyphonic world, the essence of which is caused by a live indissoluble connection and the interpenetration of the identity, national and universal values.

Although searching for a "consensus" when solving specific problems means to focus on a need to state different points of view, finally, the formulation of conclusions and decisions take into account not a common point of view as a result of a dialogue, but "the truth", pre-prepared by those who "lead and set the tone", which is single and supposedly necessary to everyone. Thus, strange and unnatural standards are imperceptibly, gradually introduced into life of society and cultivated as common public values and ideals, hence it is normal that such processes are quite difficult, at times painful both for a person and peoples, and the result can be quite unexpected.

The future society will thus be a society where the values of trueness, goodness, and beauty will be realized; in that society, the economy will attain a high level of development through the progress of science, solving, once and
for all and completely, all the economic problems of society. People's lives will be focused primarily oil realizing
values. The society where the values of trueness, goodness, and beauty, centered on heart, are realized is a society
with the culture of heart, or a society of unified culture. (A Summary of Unification Thought)

Thus, axiology is closely connected, bounded up with foreign language teaching as a way of accommodation
your native values with an alien culture, traditions.

1.2. Foreign Language Teaching is the Way of Forming an Axiological Background of Students

Proper teaching of a foreign language may suspend the process of dehumanization of education, society as a
whole and be of a great value in popular, folk diplomacy. We follow the idea that is focused on the vital importance
of teaching the humanities as carriers of moral values. If we were suddenly deprived of all scientific knowledge, the
material world would remain, although, of course, would have great material damage. But if a person loses at least
one of moral truths, which are stored in liberal arts education, both the person and all mankind will die.

Thus, the language as a means of transmitting information improves human intelligence, creates new texts that
have some informational value and contribute in their turn to circulation of information, including value-relevant
information. A linguistic personality is a personality expressed in texts containing information on consumer,
existential properties, and since the author’s lingua cultural affiliation may be quite particular, so the values reflected
in texts created by representatives of various languages and cultures could differ.

The concept of a linguistic personality is usually referred to the meaning of life, the purpose of human life. However, even these universal human perceptions are saturated with distinct cultural content. Basic concepts of
every lingua-culture are complemented with particular abstract conceptual units, accumulating collective experience
of a cultural and linguistic community.

A person cognizes and evaluates the surrounding reality, and constantly relates its knowledge to others’
knowledge, that is the process of data (information) assessment and the communication process are continuously
connected. Currently, humanity is experiencing a global deep spiritual crisis caused by total dehumanization of
society, the transformation of peoples into masses, an individual into a consumer of civilization’s benefits, the loss
of ethical, aesthetic ideals, and ideals in general.

The contemporary age is an age of great confusion and great losses. Wars and conflicts never cease, and
innumerable vicious phenomena are covering the world, such as terrorism, destruction, arson, kidnapping, murder,
drug abuse, alcoholism, declining sexual morals, the breakdown of the family, injustice, corruption, oppression,
conspiracy, and slander. In the vortex of this great confusion, humankind's most valuable assets are now almost lost.

Setting aside the major differences between the familiar/informal and educational/formal situations; we may
focus on what is common between the two contexts in terms of the problems of making sense of particular instances
of communication through language. Here we would probably focus more on the types and choices of language use
by the interlocutors and how these language types and choices contribute to sense and meaning or lack of it in
interaction.

The focus question: how can this be applied to English teaching? Language teaching-learning processes require
different strategies and methodologies. Lecturers should go through strategies and methodologies that are suitable to
the level and the types of learners to reach their objectives. This requires preparation. So, the lecturers should cope
with problem of misunderstanding that may occur due to different factors such as social context, culture,
philosophy, religion, and even ideology by adapting their strategies and methodologies to the context so as to teach
the language functionally.

A social component of English teaching process is adaptation of the individual within the society in the course of
foreign language teaching, so in today's global multi-cultural world this component is of a particular importance, as
grammatical, lexical, phonetic mistakes are easily forgiven, but cultural, axiological mistakes may cause serious
problems. English teaching process reveals the systemic and mutual determinism within culture -mentality -
language –communication. All that is valuable for a person plays a significant role in its life and therefore receives
multilateral designation in the language.
One of the features of the modern set of values is the loss of mutual trust among people, the deterioration of parental authority, teachers' authority, and governmental authority, the neglect of personal human dignity, the disregard of traditions, and the loss of the dignity of life.

What is the cause of such confusion and losses? The cause is the collapse of the traditional views of value. That is to say, the traditional points of view concerning trueness, goodness, and beauty have been lost. Among these, the concept of goodness especially is being weakened, and existing ethical and moral views are rapidly being lost. Then, what are the causes that have brought about the collapse of the traditional views of value?

Religious values are being neglected. Since almost all traditional systems of values are based on religion, a view of value that loses its religious basis cannot but decline. Next, conflicts among religions and philosophies are themselves speeding up the collapse of values. Existing values have been established on the basis of the various religions and philosophies; therefore, if disagreement among religions and among philosophies exists, people will be led to regard these values as merely relative. At last, traditional religious virtues have lost their power to persuade modern people, who tend to think scientifically.

The English teaching process must be a process of forming humanistic values, which then have a major impact on human relationships with others. Thus, methods, means and techniques, which instil these values most effectively, are developed. Researchers in the area of knowledge believe that the most important factor is to consider personal qualities, life situation and other circumstances related to a student. In fact, those things under consideration influence the values formation. The objective of the English teaching process is not to suppress the natural development of the personality, but organically supplement it.

An axiological system is intended to be a spiritual tie of the society, so the system components must be elements and substructures, which do not contradict to mentality or archetypes. Introduction of new, fresh things is natural and essential, but it is significant to respect the ideals of the ancestors, the older generations, and sometimes to rethink their substance, but not to write off or erase them in the collective memory of people.

1.3. Axiology and Axiological Linguistics

Axiology is a philosophical discipline examining the category “value”, characteristics, structure and hierarchy of the world of values, ways of its cognition and its ontological status, as well as nature and a specific character of value judgments. Axiology studies issues related to the nature of values, their place in reality and the structure of the world of values, i.e. interrelation of different values, relations with social and cultural factors and the structure of the personality.

Evaluation is one of key categories of reality. A person analyzes the surrounding reality, existing things, phenomena, properties, actions. The person itself and its thoughts, behavior and feelings may be analyzed. Thus, almost all things may become a subject of evaluation. All the evaluation is based on a human values’ system, i.e. on a ratio of right and wrong, good and harm, etc.

Currently, in the age of integration and globalization, axiology expands to a significant extent and becomes in demand in recent years: now it draws attention of not only specialists in philosophy, sociology, cultural studies, politics, but also in linguistics and language teaching.

Classical and recent (cognitive) semantics have served as a basis for generation of one of branches of linguistic anthropology – axiological linguistics (science on values based on linguistic data), highlighting an objective of studying values based on linguistic data. Values are an interdisciplinary category which provides for its integrative character, integrity of research and conclusions.

The structure of the linguistic personality gives a special focus to values, the most fundamental characteristics of culture, highest benchmarks of behaviour (Karasik, 2002). The 1990’s saw a new branch of cultural linguistics bearing a philosophical name - axiological linguistics, which focused on values (Svetonosova, 2007).

A clearly marked anthropocentrism of modern linguistics predetermined a so-called “axiological approach to the language”, studying the language as a mirror of a basic system of society’s values (including its options characteristic of various social, ideological, age and other strata and groups) and the most important source of information about such system. Many studies on a problem of human values being reflected in phraseology confirm
how important it is. An issue on a role of a vocabulary in an individual, national lexicon remains open and relevant to the studies (Starostina, 2008).

Researchers of modern linguistics have a lively discussion about a concept of values, their oppositions, reflection in the language and interrelation, and ways to form concepts of values and anti-values by teaching foreign languages. In this case the language is not only a means of communication, but also a guide to foreign culture and values, a tool helping to avoid conflicts of cultures and values. To understand a foreign speech, you should have a good command of a foreign language. Even though you do not know a foreign language, you could understand some foreign words (for example, geographical names or international words). You can even form your own attitude to sounds of the foreign language, having no knowledge of it, and evaluate it from a position of your native language.

Linguistic axiology studies the language as an important source of information about values. Research on “the language of values” in diachronic and synchronic aspects, and study of occasional and usual text word collocation are a subject matter of linguistic axiology.

Values, as ideals and priorities of human activities, characterize the inner world of a personality and particular features of national and cultural world outlook fixed and reflected in the language. Understanding of the language as “a mirror of a basic system of values” is completed with understanding that the language not only reflects, but also forms and influences a person. Broadly speaking, values can be categorized as either material values or spiritual values. Material values refer to the values of people's daily necessities, such as commodities; in contrast, spiritual values refer to values corresponding to the faculties of intellect, emotion, and will, or the values of trueness, goodness, and beauty.

Value refers to a quality of an object that satisfies a desire of the subject. That is, when an object has a certain quality that satisfies a desire or a wish of the subject and which is recognized as such by the subject, then that special quality of the object is called value. In other words, value is something that belongs to an object; yet, unless it is recognized as value by the subject, it does not become actual. For example, even though there may be a flower here, unless someone (the subject) perceives the beauty of that flower, the value of the flower does not become actual. In this way, in order for value to become actual, a subject must recognize the quality of the object and must appraise that quality as valuable.

1.4. Axiological Linguistics and Phraseology

Every natural language reflects a definite way of perception and organization (=conceptualization) of the world. Reflected values form a unified ideology, a sort of group philosophy which is imposed on all native speakers as mandatory. The method of conceptualization of the reality characteristic of the language is partly universal, partly specific to a nation, so native speakers of different languages may view the world in a slightly different way, through the prism of their native languages.

Axiological linguistics has close ties with phraseology, as it is phraseology which reflects not only centuries-long labor and spiritual experience of the people, but also its group evaluations. A phraseological corpus of the language represents an exclusively rich material to study axiological regularities and analyze evaluation strategies fixed in the language, as a fixed phrase contains a large volume of additional information about the nature of actions, and human behavior. Thus, the axiological potential of fixed phrases is important for both phraseology and the English teaching process.

B.A. Larin, a Russian famous linguist, wrote, “Fixed phrases always indirectly reflect views of the people, a social stratum, and ideology of a relevant period” (Larin, 1977) Fixed phrases to a larger extent than units of other linguistic levels incorporate national characteristics and value orientation of native speakers. The fixed phrase does “reveal a true nature of the people’s soul, its original mentality, without a haze of artificial transformations of conscious effort of a person’s reason” (Lisicyna, 2000)

Values governing relations between people in their everyday life are reflected and set in fixed phrases as marks of a secondary nomination in evaluations, in semantics of words, paroemiae, in text fragments of the language, in colloquial and belles-lettres styles, and characterize ordinary consciousness. Current research of values reflected in
phraseology is held in several fields. Phraseological material is used to study cultural components guiding a person “in its respectable and unrespectable attitude to nature, itself as a personality (I), social environment (others)”.

Values are interpreted as moral guidelines, and to study the latter, cultural layers (cultural codes) are found out in phraseology. Universal cultural codes are always nationally determined and provided by an original culture of the people.

In phraseology an evaluation is presented as definite evaluation phraseological units, they usually contain both subjective evaluations and some qualitative characteristics of a subject under evaluation. A conventional issue-related classification of phraseological units does not comply with objectives of an axiological study, as values form a system of inter-related concepts, in which context it is possible to describe values reflected in the language. So, L.K. Bairamova (Bairamova, 2011) defines the following 10 diads revealing values and anti-values of society coded in consciousness, culture and reflected in English phraseological units:

1. life - death,
2. health - illness,
3. happiness - unhappiness,
4. motherland - foreign land,
5. work, labor - leisure - idleness - laziness – unemployment,
6. wealth - poverty,
7. intelligence - stupidity,
8. truth - lie,
9. laughter - cry,
10. paradise - hell.

A concept of an axiological vector is used to study synchronic and diachronic aspects of values reflection in phraseology.

The diad “life-death” is represented in English phraseology in the following vectors of development: life, living – the will to live, to put life into sth.; birth – to be born in the purple; to be born on the wrong side of the blanket; periods of life – one’s early days, the golden wedding; a way of life – eat sb’s bread, a bed of roses, a dog’s life; attitude to life – take one’s life in one’s hands, make sb’s life a hell; death, a figure of death – a dog’s death, a happy dispatch; to die – be with God, pass into nothingness; suicide – the Dutch act, blow sb’s brains out; to perish – die game, the great sacrifice; to survive, defeat death – cheat death; rituals – with the heels foremost/forward; afterworld – Islands of the Blessed, kingdom of God.

Concepts of “patriotism”, “motherland” exist in many peoples living on our planet; however, every nation puts something peculiar into these concepts. The essence of the concepts means devotion to and love of a native country, people and readiness to defend from enemies.

One of manifestations of English patriotism is a partly negative attitude to foreigners. S.Ter-Minasova states, “The roots of antipathy and mistrust towards foreigners lie deep in the English. In the days of Shakespeare and earlier there have been a lot of prejudice against foreigners…It was thought that foreigners were people belonging to the second class. ” (Ter-Minasova, 2004).

The study of an axiological function of English phraseological units included in the diad “motherland - foreign land” (God’s country, place of roots, Father Thames, When at Rome, do as Romans do. East or West, home is the best, etc.) shows that the reflected different values are provided by cultural and historical traditions, specifics of mentality and emotions characteristic of the English.

Regarding a verbal expression of patriotism, the English express it differently from the Americans or the Russians do. The language may reflect it as, for example, love for nature, home. (Home, sweet home, An Englishman’s house is his castle).

The English respect England as their home and admire its beauty. The line from J.Braham's patriotic poem “The death of Nelson” (1812) England, home and beauty has become a catch phrase, turned into a saying which the English know and repeat.(Gisatova, 2009) The concept “work, labor” is represented in English phraseology as
follows: *in the sweat of one’s brow, keep a dog and bark oneself*, and, following the vector “leisure, idleness”, as denial of this concept: *No pains, no gains; A man of words and not of deeds is like a garden full of weeds.*

Creativity gives rise to aesthetic values, whose highest degree is “beauty”, which is represented in English phraseology in two vectors of development: internal beauty – *to sell one’s soul to the devil, a penny soul never came to twopence*; external beauty – *as pretty as a picture.*

A need for search of “trueness” and “justice” giving rise to content is the most important moral and legal value. Such value has the following vectors of development in English phraseology: truth – *the naked truth, the scales fell from sb’s eyes*; honesty, credit – *clean hands, fair and square*; conscience – *for conscience’ sake*; a right / wrong path – *be on the right scent, catch sb. tripping.*

2. Conclusion

Globalization is a complex process when value systems and priorities are in conflict with one another. A dramatic, negative option of its implementation may be related to absorption of cultures and languages of small or backward peoples by stronger ones, with elimination of languages, traditions, which is an irreversible process. An optimum scenario may be related to acknowledgement of many axiological, political, ethinical world views, to their “peaceful coexistence” formed through English teaching process.

The only option of coexistence of different world views in the globalizing world is a tolerant attitude, respect to life, language, freedom and values of others. A search for universal human values leads to a conclusion that this is an intention to find the most perfect forms of existence, which, however, are differently understood by these or those people. Respect to life, spirituality, knowledge is characteristic of many cultures and serves as a ground for common values. At the same time representatives of every culture put their own meanings into universal human values.

Cultural codes, which a person uses to award a cultural meaning to phraseological units, allow us to correlate a meaning of a fixed phrase with values of an axiological paradigm. Phraseological units have axiological markers, i.e. components of the fixed phrase which do not name the values, but may be correlated with a value or anti-value using associations.

Languages of international communication, and English is among them, are encouraged to be not only a means of communication, but also a guide to general human values, a means of development of a tolerant attitude to values of the foreign world.

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