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Axiological linguistics and foreign language teaching

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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

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