

THE FUNDAMENTALS OF THE PROBLEMS OF AXIOLOGICAL LINGUISTICS

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In recent years, concepts related to axiology began to appear in linguistics. The science of values as a term "Axiology" was introduced to the science in the second half of the 20th century by J. Gartman and P. Lapi. This term is composed of the Greek concepts "axio" (value) and "logos" (teaching), and is also called the science of values or "value science" [1; p. 19].

Axiology is a doctrine about the nature of values, their place in reality, the structure of the world of values, their connection, their formation by social and cultural factors, and the structure of personality. Axiology studies the positive, neutral or negative values of any objects by abstracting them from their existential and qualitative characteristics [2; p. 3].

In philosophy, values are interpreted ambiguously. The famous value researcher O.G. Drobnitsky explains this as follows: "Values do not stem from objects and not from the person who perceives them. Values are learned by man and are not arbitrarily assigned to objects, but they cannot be comprehended by experience or logical reasoning. Values are somehow connected with objects, but are not their real properties and do not depend on whether these objects actually exist. In this sense, they themselves are not real, but only ideal... but also do not belong to the phenomena of consciousness. This series of mutually exclusive provisions is due to the paradoxical nature of the assessment itself" [4].

The broadest definition of value is given in the "Philosophical Encyclopedic Dictionary": "... the entire diversity of human activity, social relations and natural phenomena included in their circle can act as "object values" as objects of a value relationship, i.e. assessed in terms of good and evil, truth and not truth, beauty or ugliness, permissible or forbidden, fair or unfair, etc. The methods and criteria on the basis of which the procedures for assessing the relevant phenomena are carried out are fixed in the public consciousness and culture as "subjective values" (attitudes



and assessments, imperatives and prohibitions, goals and projects expressed in the form of normative ideas), acting as guidelines in human activity” [5; p.732].

In the science of axiology, values are studied as a general category. This, in turn, prompted many researchers to separate linguistic axiology. Axiological linguistics can be considered as an approach used within a number of linguistic areas: ethnolinguistics, linguocultural studies, social discourse analysis, political linguistics, etc. According to linguist scientist S.G. Pavlov, the object of axiological linguistics is the “language-consciousness-society-culture-man” complex. Its subject is language, a means of forming and expressing these values. The goal of the axiological approach to the analysis of language units is to reconstruct the axiosphere of the linguistic landscape of the world and the axiosphere of different social groups and idiolects [3].

In linguistics at the moment there is quite clearly a desire to move away from the interpretation of the meaning of a single word, which, as a rule, is described from the position of logical semantics. Increasingly, researchers are turning to the understanding that the word does not function on its own, but as a means of access to a personally experienced individual picture of the world in all the richness of its essences, qualities, connections and relationships, emotional and evaluative nuances, etc [6, p. 136].

It should be noted that value characteristics and evaluation in themselves are recognized as one of the main characteristics of human existence and society, but at the same time they are included in the list of unknown and little-studied objects. The urgent need of socially oriented linguistics is to identify patterns and features of changes in the value meanings of society. It is especially important to emphasize that the state of the globalizing world of the modern era makes the question of the correlation between word and reality, information and rhetoric, “about the openness to each other of ethnocommunicative spaces and meanings of the increasingly popular “Internet culture” especially relevant [7, p. 231].

Currently, linguistics affirms the attitude towards human speech and mental activity as a way of perceiving, experiencing or evaluating experience in specific situations of the surrounding world and its embodiment through text formations in their influencing quality of social practices through the processes of formulating basic



meanings. At the same time, the person speaking presents himself as a subject, being the basis of the world in his integral manifestation of consciousness, memory, will, emotional and mental state. A person's value attitude differs from his understanding and perception as such precisely in that a person establishes subject-object relationships.

So, from the above definitions, it can be said that axiological linguistics studies language units through the values formed on the basis of the society in which a person lives and the culture in which he practices. Of course, although values express a lot of commonality, they also show particularity and individuality. In axiology, general, private and other value forms of values are described.

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