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## **Taxonomy of Values and Anti-Values: the Material of the Russian and German Phraseology**

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### **Abstract**

At present, in terms of intercultural communication, the role of the axiological aspect in teaching foreign languages is growing. When thinking about the values and anti-values in the phraseology of Russian and German it is advisable to take into account their hierarchy which can be presented as the axiological scale. This investigation benefits from the following methods: axiological linguistic method, method of cognitive analysis, comparative method, processing of lexicographical sources. The result of the study is formation of the axiological scale and development on its basis of the taxonomic model of values and anti-values in the phraseology of the Russian and German languages. The taxonomic model of values and anti-values in the phraseology of the language allows submitting axiological hierarchy reflecting the inter-layer differentiation of values and anti-values represented by axiological phraseology. Axiological scale and taxonomic model of values and anti-values in the Russian and German phraseology can be used in linguistic axiological research of different languages.

**Keywords:** Linguistics, English language, Education, Sociology, Language, Taxonomy of values and anti-values, Axiological scale, Taxonomic model, Axiological phraseological unit, Axiological approach, Teaching foreign languages.

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## Introduction

The purpose of the study is formation of the axiological scale and development on its basis of the taxonomic model of values and anti-values in the phraseology of the Russian and German languages. It allows submitting axiological hierarchy reflecting the inter-layer differentiation of values and anti-values represented by axiological phraseology.

Taxonomy is the study of the general principles of scientific classification (Merriam-Webster Dictionary, 2016). It involves classification reflecting the hierarchical organization of objects system. The taxonomy of values and anti-values is a multi-level structure which connections are caused by hierarchical relationships. In every culture, values are arranged in a hierarchy. The cultural core includes spiritual values.

In the study "Philosophical experience in building value hierarchy" A.A. Artemov conducts analysis of research, dedicated to the construction of the axiological scale. According to A.A. Artemov, Heinrich Rickert suggested in his paper "About system of values" (1914) the most detailed construction of the hierarchy of values. He identifies six areas of values: 1) logic as the sphere of the value of truth; 2) aesthetics as the sphere of the value of beauty; 3) mysticism and ideal of impersonal holiness; 4) ethics dominated by the morality; 5) private, intimate life and the ideal of happiness; 6) religion as a sphere of personal holiness. Hartmann's ranking of values occurs in height and strength. He considers legal values as the lowest base values, as they have the maximum degree of compulsion and coercion. In the essay "Aesthetics" (1953) Hartmann describes the six classes of values (from lower to higher): value of benefits (social, legal, political values); values of subjective pleasure; values of life (useful life); moral; aesthetic; cognitive values. The last three classes of spiritual values are at the same level. A.A. Artemov (2006) identifies the following levels of the axiological scale: meta level – universal value - meaning orientations of humanity (the universal, eternal values); macro level – value systems adopted within the boundaries of a socio-cultural community; micro level – the specific values of professional and demographic groups (success, wealth, skill), personal values (self-actualization).

S.F. Anisimov (1970) offers "vertical" classification of values: man and mankind are the highest values, further he highlights material, social values, and finally, values of the spiritual life of society. The axiological concept of G.P. Vyzhletsov reflects the same idea.

The American psychologist Abraham Maslow (2002) systematized human needs that are both values. His concept was called "Maslow's pyramid". It should be noted that this theory was being modified during the life of psychologist Abraham Maslow. In a modified version of "Maslow's pyramid" there is the concept of the three stages of motivational personality development (vital, social and personal). In the structure of the "pyramid" the needs have the following order: 1) vital (physiological) needs; 2) the need for security; 3) the need for belonging and love; 4) the need for recognition; 5) the need for self-actualization, finding personal identity; 6) cognitive needs for knowledge and understanding; 7) aesthetic needs; 8) the need for faith and religion.

O.N. Kushnir rightly observes that this typology can be used as the basis of the axiological linguistic conceptology not only because of the psychological adjustedness, but also because the "Maslow's pyramid... can serve as a good way to organize the modern means of its linguistic objectification" (Kushnir, 2010).

However, the above classifications do not allow formation of a multi-level structure with hierarchical relationships. An important criterion for selection of the fundamental values, their binary, was taken into account in the papers of L.K. Bayramova, O.N. Georgieva, E.Yu. Guay.

The result of the study is formation of the axiological scale and development on its basis of the taxonomic

model of values and anti-values in the phraseology of the Russian and German languages. Axiological scale and taxonomic model of values and anti-values in the Russian and German phraseology can be used in linguistic axiological research of different languages.

## **Methods**

The following methods were used in the paper: axiological linguistic method, method of cognitive analysis (in the formation of the taxonomic model of values and anti-values), comparative method, processing of lexicographical sources (in the selection of the Russian and German axiological phraseological units).

## **Results and Discussion**

The result of the study is formation of the axiological scale and development on its basis of the taxonomic model of values and anti-values in the phraseology of the Russian and German languages.

The axiological scale includes 8 levels: 2 base levels (of values and anti-values), 2 median levels (of values and anti-values), high level, low level, the highest level and the lowest level. The above levels correlate with vital, social and utilitarian, material and utilitarian, intellectual-cognitive, hedonistic, moral and ethical, religious, sacred values and anti-values.

The developed taxonomic model of values and anti-values in the Russian and German phraseology represents 18 values (life, health, work, job, wealth, thrift, wisdom, education, happiness, joy, true, truth, honesty, justice, friendship, love, heaven, homeland) and 17 anti-values (death, illness, laziness, unemployment, poverty, wastefulness, stupidity, ignorance, unhappiness, grief, lie, deception, dishonesty, hostility, greed, hell, foreign land).

The taxonomic model of values and anti-values in the phraseology of the language allows submitting axiological hierarchy reflecting the inter-layer differentiation of values and anti-values represented by axiological phraseology.

Axiological scale and taxonomic model of values and anti-values in the Russian and German phraseology can be used in linguistic axiological research of different languages.

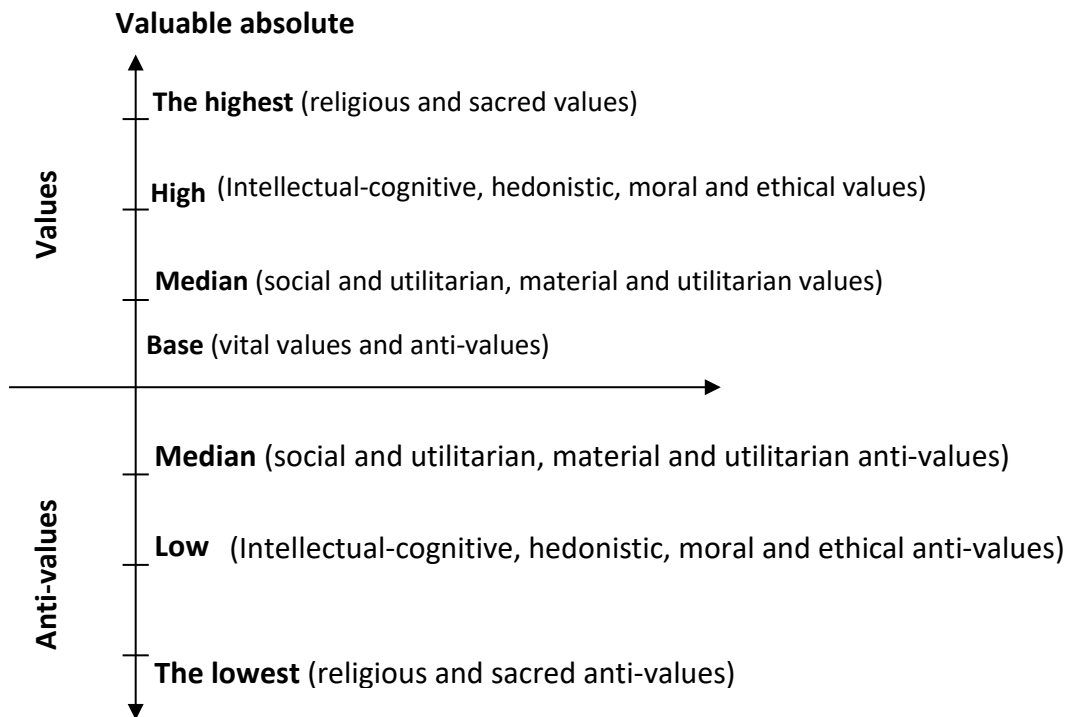
An important criterion for selection of the fundamental values is their binary, the availability of antonymous naming reflecting the essence of the antinomy of values. Classification of conventional values and anti-values, represented by the Russian phraseology, is shown in the works of L.K. Bayramova (2008). The author identifies the following values and anti-values reflected in axiological idiomatic dyads: vital (life and death, health and illness); sacred (homeland and foreign land); hedonistic (happiness and unhappiness); social and utilitarian (work and unemployment / laziness / recreation); material and utilitarian (wealth and poverty); intellectual and cognitive (intelligence and stupidity); moral and ethical (truth and lies); emotional and utilitarian (laughter and tears); religious (Heaven and Hell).

In her paper O. N. Georgieva (2010) constructed a scale of values using basic axiological components of the reconstructed spheres of concepts “bien” / “добро”, “mal” / “зло”. The author ascending distributes values recorded in the Russian language consciousness: communication, honesty, peace, life, health, friendship, family, freedom, love, trust, and on down – anti-values: greed, lies, immorality, rudeness, cruelty, meanness, selfishness, envy, betrayal, war.

The scale of the degree of intensity of positive and negative evaluations describing values “using two adjectives common to all mankind “good/bad” is represented in the dissertation study of E. Yu. Guay (2009).

Based on the above classifications, including classification given by L.K. Bayramova and “Maslow's pyramid”, we arrange the values and anti-values on the vertical scale of the axes in the following hierarchy (see figure 1):

**Figure 1. The axiological scale**



The axiological scale has the following structure:

1. Base value level:
  - Vital values (life, health).
2. Median value level:
  - Social and utilitarian values (work, job);
  - Material and utilitarian values (wealth, thrift).
3. High level:
  - Intellectual-cognitive values (wisdom, education);
  - Hedonistic values (happiness, joy).
  - Moral and ethical values (true, truth, honesty, justice, friendship, love).
4. The highest level:
  - Religious values (heaven);
  - Sacred values (homeland).
5. Base anti-value level:

– Vital anti-values (death, illness).

6. Median anti-value level:

– Social and utilitarian anti-values (laziness, unemployment);

– Material and utilitarian anti-values (poverty, wastefulness).

7. Low level:

– Intellectual-cognitive anti-values (stupidity, ignorance);

– Hedonistic anti-values (unhappiness, grief).

– Moral and ethical anti-values (lie, deception, dishonesty, hostility, greed);

8. The lowest level:

– Religious anti-values (hell);

– Sacred anti-values (foreign land).

To the base level belong vital values and anti-values that underlie human physiology. The ability to live and the satisfactory health status is a primary condition for the existence of man.

At the median level there are social and utilitarian values and anti-values that are relevant to work. Initially, the work was a prerequisite for human life. Later the people could have some accumulation creating the material and utilitarian values – wealth.

High / low level includes values and anti-values correlated with human intellectual activity, creativity, love, freedom, morality: intellectual-cognitive, hedonistic, moral and ethical.

At the highest / lowest level there are values and anti-values associated with the spiritual culture, faith, world outlook, ideology, patriotism: religious and sacred.

Thus, the axiological scale is a conventional hierarchy of values and anti-values prevailing in the society.

The above axiological scale allows to develop *a taxonomic model of values and anti-values in the phraseology of the language* (see Table 1).

Taxonomic model – “is a hierarchical classification, designed to link all the terms of a given area through regular relations” (Belau, 2009). Taxonomic modeling in line with the cognitive linguistics seeks to provide a structural model of the organization of knowledge about the world in human consciousness.

Taxonomic model of values and anti-values in the Russian and German phraseology includes phraseological units that “have common or specific images, correlated with cultural codes” (Andreyeva et al., 2015).

**Table 1.** Taxonomic model of values and anti-values in the Russian and German phraseology

Level	Kind of values / anti-values	Value / Anti-value	Axiological phraseological units
1	2	3	4
Base (of values)	Vital	Жизнь Leben Life	<i>белый свет</i> <i>das Leben und Treiben</i> <i>white light</i>

		Здоровье Gesundheit Health	<i>здоров как бык</i> <i>auf dem Posten sein</i> <i>as sound as a roach</i>
Median (of values)	Social and utilitarian	Труд Werk Work	<i>сизифов труд</i> <i>Sisyphusarbeit</i> <i>labour of Sisyphus</i>
		Работа Arbeit Job	<i>работать на чужого дядю</i> <i>j-m in die Tasche arbeiten</i> <i>to work for the man</i>
	Material and utilitarian	Богатство Reichtum Wealth	<i>как сыр в масле кататься</i> <i>auf dem Geldsack sitzen</i> <i>to live like a lord</i>
		Бережливость Sparsamkeit Thrift	<i>биться за каждую копейку</i> <i>auf den Pfennig sehen</i> <i>to count every penny</i>
High	Intellectual- cognitive	Мудрость Weisheit Wisdom	<i>соломоново решение</i> <i>weise wie Salomo</i> <i>a decision worthy of Solomon</i>
		Образование Ausbildung Education	<i>вкушать от древа познания (добра и зла)</i> <i>von dem Baum der Erkenntnis des Guten und Bösen essen</i> <i>to taste from the tree of knowledge of good and evil</i>
		Hedonistic	Счастье Glück Happiness
	Радость Freude Joy		<i>прыгать до потолка</i> <i>sich freuen wie ein Kind auf Weihnachten</i> <i>to jump up and down</i>
	Moral and ethical	Истина Wahrheit True	<i>момент истины</i> <i>der Augenblick der Wahrheit</i> <i>the moment of truth</i>
		Правда Wahrheit Truth	<i>резать правду-матку</i> <i>j-m die Wahrheit geigen</i> <i>to speak straight from the shoulder</i>
		Честность Ehrlichkeit Honesty	<i>честное слово</i> <i>reinen Tisch machen</i> <i>word of honor</i>
		Справедливость Gerechtigkeit Justice	<i>положить конец</i> <i>recht und billig</i> <i>to put an end</i>
		Дружба Freundschaft	<i>закадычный друг</i> <i>dicker Freund</i>

		Friendship	<i>bosom friend</i>
		Любовь Liebe Love	<i>медовый месяц</i> <i>in die Flitterwochen fahren</i> <i>honeymoon</i>
The highest	Sacred	Родина Heimat Homeland	<i>В своем доме и стены помогают</i> <i>die heimische Scholle</i> <i>at home even the walls help</i>
	Religious	Рай Paradies Heaven	<i>сад Эдем</i> <i>der Garten Eden</i> <i>garden of Eden</i>
Base (of anti-values)	Vital	Смерть Tod Death	<i>костлявая с косой</i> <i>ein fahles Pferd</i> <i>grim reaper</i>
		Болезнь Krankheit Illness	<i>кожа да кости</i> <i>auf der Plauze liegen</i> <i>skin and bones</i>
Median (of anti-values)	Social and utilitarian	Лень Faulenzerei Laziness	<i>лежать на печи</i> <i>auf der Gasse liegen</i> <i>to cool one's heels</i>
		Безработица Arbeitslosigkeit Unemployment	<i>биржа труда</i> <i>auf die Straße fliegen</i> <i>labor exchange</i>
	Material and utilitarian	Нищета Armut Poverty	<i>ни кола ни двора</i> <i>Hunger und Not</i> <i>to have neither house nor home</i>
		Расточительность Verschwendung Wastefulness	<i>сорить деньгами</i> <i>mit Geld um sich werfen</i> <i>to spend money like water</i>
Low	Intellectual- cognitive	Глупость Dummheit Stupidity	<i>не все дома</i> <i>ein blanker Unsinn</i> <i>not all there</i>
		Невежество Unwissenheit Ignorance	<i>власть тьмы</i> <i>die Macht der Finsternis</i> <i>domain of darkness</i>
	Hedonistic	Несчастье Unglück Unhappiness	<i>тридцать три несчастья</i> <i>ein Pfahl im Fleische</i> <i>accident-prone</i>
		Горе Kummer Grief	<i>сердце разрывается</i> <i>vor Leid vergehen</i> <i>heart is breaking</i>
	Moral and ethical	Ложь Lüge Lie	<i>врать как сивый мерин</i> <i>blanke Lüge</i> <i>to lie like a gas-meter</i>

		Обман Trug Deception	<i>обвести вокруг пальца</i> <i>ein krummer Hund</i> <i>to wind round one's little finger</i>
		Бесчестность Unehrlichkeit Dishonesty	<i>паршивая овца</i> <i>das schwarze Schaf</i> <i>black sheep</i>
		Алчность Gier Greed	<i>золотой телец</i> <i>um das goldene Kalb tanzen</i> <i>the golden calf</i>
		Враждебность Feindschaft Hostility	<i>рвать и метать</i> <i>einen Streit mit dem Degen ausfechten</i> <i>to fret and fume</i>
The lowest	Sacred	Чужбина Fremde Foreign land	<i>На чужбине и собака тоскует</i> <i>irgendwo fremd sein</i> <i>to be sick for a sight of home</i>
	Religious	Ад Hölle Hell	<i>зеенна огненная</i> <i>das höllische Feuer</i> <i>hell fire</i>

The taxonomic model of values and anti-values in the phraseology of the language is a model which structure is based on axiological hierarchy, reflecting the inter-layer differentiation of values and anti-values represented by axiological phraseology.

Axiological idioms reflect the deep connection between language and culture. Under axiological phraseology we understand idioms that have axiological (value or anti-value) meaning. Axiological idioms “tend to reflect extralinguistic factors of universal, national or local character” (Corrigan, 2009). They carry information about the value orientations of society. They are involved in formation of the world picture of a particular community, passing important axiological information that is universal for the members of society – native speakers. Axiological meaning reflects the comparison of the value of the object with the standards on the scale on which the norms and notions of values and anti-values in the existing society are recorded.

### Conclusion

The processes of migration and globalization cause the social and lingua cultural interaction where a foreign language is considered as a connecting link between the society and values. It gives the possibility of forming of students’ axiological background through foreign language teaching (Zerkina et al., 2015; Fakhrutdinova et al., 2016; Andreeva et al., 2017). The implementation of axiological approach in teaching foreign language can be successfully realized “if the learning process provides the following pedagogical conditions: formation of students’ value attitude to learning a foreign language as a means of intercultural communication; ethical and moral values of native speakers...” (Valeev et al., 2015).

Thus, axiological scale and taxonomic model of values and anti-values in the Russian and German phraseology can be used not only in linguistic axiological research of different languages, but the application of the obtained results in the process of learning foreign languages will help students to place the value priorities correctly.



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