AXIOLOGIAL FEATURES OF THE NATIONAL LANGUAGE

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Abstract. The aim of this article is to reveal the axiological features of the national language in lingua-culture and to conduct research on various definitions related to the concept of «value» and «evaluation» in a social group (1- 4year students).

The task of this study is to show the generation of axiological features by linguistic mechanisms. Since these mechanisms are operational, structuring the value features of language, the mechanisms of convergence and divergence are considered in parallel. The mechanisms of symmetry and asymmetry through intersubjective experiences of value meanings are substantiated. Through these mechanisms, the point of categorisation in the linguistic system of values in terms of axiologemes and axiological meanings has been shown.

During the study we used the methods of continuous selection and associative experiment to determine the place, direction and trends of the mentioned concept in cognition. The conclusions are based on the generalization of a number of competences that form the goals for the formation of linguistic personality. For this purpose, five competences are considered and categorized.

The scientific significance of the study lies in the analysis of aspects of ethnocultural values through such criteria as: the degree of cultural value meanings, the place of axiological meanings and evaluation in the ethnocultural etude.

The result of the study is a model that shows the formation of axiological features of language. The model demonstrates the mechanisms linking value and evaluation. This model can be used as a model of lingua-axiological analysis of values.

The practical significance of the work consists in the study of the component of language and speech in terms of axiology, which open completely new perspectives for equipping the theory with new content and final problematics. In addition, this study can be used as an additional teaching material for the course «Axiological Linguistics» in educational institutions in the cycle «Postgraduate Education».

Keywords: axiological linguistics, linguistic personality, speech illocutions, value meanings, competences, value, evaluation, national language, ethno-cultural etude

Introduction

In the era of globalization and increasing mobility of people and scientific space,

the dynamic intensity of the cognitive consciousness of humanists, scientific reviews in general are developing under the banner of language. Given the expansion of cognitive approaches, linguistic disciplines are increasingly identifying the need for philosophical concepts in language, because ««*Ценность философии есть указание на личностную, социокультурную значимость тех или иных предметов и явлений»*» (The value of philosophy is an indication of the personal, socio-cultural significance of certain subjects and phenomena) [1, p. 83]. The philosophical approach to language is accredited with axiological features. Axiological features are expressed in linguistic personality, in value meanings, in linguistic representatives of value meanings, in speech illocutions, in discourse

strategies. In this article we will try to reveal axiological features of language via the term «Value» through the method of continuous selection and the terms «Evaluation» and «Ethno-cultural etude» through the method of associative experiment.

The axiological aspect of speech meanings and linguistic meanings is gaining more attention in contemporary linguistic science. This interest is subject to the realization of the criteria importance of value categories and concepts for an individual's life and behavior in the domains of speech, language, and culture [2]. Axiological problems comprise ideas and methods for molding a person's values, attitudes, and conduct via the lens of their cultural identity. The aforementioned triad includes fundamental meaning systems that go hand in hand with the process of learning competent information and enhancing the linguistic personality with new qualitative traits that align with the demands of the contemporary stage of civilizational development.

A theory that synthesizes and systematizes the value foundations of the linguistic

picture of the world and contrasts various models of the organization and circulation of value meanings is required in order to fully understand the expansion of the axiological plan of the system of language and speech activity. Axiological aspects, which specify the meanings that establish the particular of the value worldview and world-understanding, must be invoked in order to build such a theory.

The axiological dimension is an invariant-variant construction including many meanings associated with status values, their language representations, and methods of perceiving value meanings in social interaction contexts. It is a highly dynamic system with a complex structure that is made up of a vast network of structural parts that are interdependent and related to one another. Because of this, the axiological dimension may be rebuilt using a variety of factors that are calculated and correlate different situations and configurations of actualization of value meanings in voice communication. The need for methodological analysis of the regularities and phenomena of formation, existence, and development of axiological units is substantiated by the inclusion of axiological meanings in the semantic diversity of the real world and multidimensional contexts of interaction between ethnic groups, social groups, and individuals.

Materials and methods

In order to reveal the meaning of the axiological features of the national language in lingua-culture, the methods of continuous sampling and associative experimentation are used. In order to see the full picture of axiological features of the language, comprehensive interpretations of the concept of «value» will be collected by methods of continuous selection from the sources of scientific works.

The article is related to the tendencies of accepting the concept of «value» among young people. Since the purpose of understanding axiological features is provided, the method of associative experiment is used to determine the value direction.

The age range from 17 to 22 years old is chosen as the object of our research experiment. Students of the Abai Kazakh National Pedagogical University, studying in the specialty – «6B01701-Kazakh language and literature», were asked survey questions in the tradritional Google-form. (link is attached) https://docs.google.com/forms/d/e/1FAIpQLSfFmd36tSbDI4iCjtyQGfKet_DEgQn GhtmPrLtSBAEZgxV0-Q/viewform?usp=sf_link

For the concept of «Axiological Characteristics», the students participating in the experiment were asked several questions and the duration of the study lasted about 3-4 minutes. In addition, the purpose and objective of the experiment were explained to the respondents participating in the study, and the confidentiality of their personal information was guaranteed.

Literature review

The primary attribute of the axiological dimension is the intricate coordination, interdependence, and flexibility of its constituent parts. Any system's determinant, a synthetic characteristic that enables us to describe the nature of the system under study in terms of a hierarchical primary feature implicating other features typical of various tiers and stages of development of this dimension, is an important parameter [3]. Regarding the axiological dimension, one such determinant is the linguistic personality, which performs the selection and reciprocal correlation of various level mechanisms of activation of value meanings by tailoring the systemic and functional parameters of the axiological system to the particular circumstances of the speech interaction situation.

Given the complexity of linguistic personality [4,5,6], it is reasonable to infer that

an event with distinct axiological interpretations from linguistic personality factors such as the following occurs inside the axiological dimension:
- cultural identity;
- social identity;
- mentality;
- thesaurus;
- linguistic competence;

Value orientations of a linguistic personality may be tracked in every sort of communication, as V. Karasik [5] correctly notes, although personality specialization is more prominent in particular domains.

Value meanings can be experienced in a variety of ways, including logical, emotive, and archetypal. It is important to recognize that the elements of value meanings are either totally or partially contradictory. Emotional experience is thus entirely opposed to logical organization, while emotional experience is somewhat opposed to archetypal experience. Stresses, cognitive dissonances, and other related linguistic personality states result from this, and they are not necessarily linked to the conflict between the phenomenological and the structural, or the personal and the social.

Ethno-semiometry is a method of assessing a linguistic personality's value consciousness, value attitude, and value behavior. E.F. Serebrennikova created the fundamental theories behind this technique [7]. The interpretation of axiological

meanings produced by a linguistic person during the construction of linguistic reality is the fundamental component of the heuristic process known as ethnometry. Value ideas may be investigated in speech rationalizations, and the interpreting process allows one to recognize and consider the subtleties of one's own experience with value meanings. The inclusion of ethno-semiometry addresses the issue of defining the linguistic personality in terms of its axiological preferences and is justified by the need to gain a more thorough and trustworthy understanding of the value components of the linguistic picture of the world and speech interaction.

In the context of ethno-semiometry, these kinds of studies are formalized as: The linguistic personality's value consciousness refracts the world's content through a hierarchical arrangement of value meanings based on the significance of each one for the linguistic personality. It also commensurates conventionalized value knowledge and personal value experience. Finally, it typologizes linguistic personalities based on the identification of their axiological values. Finally, it compares value paradigms from various lingua-cultures. Finally, it commensurates axiological scenarios realized in the context of social interaction.

Language personality bases its speech-behavioral and lingua-creative activity. The activity of identifying semantic (value) meanings. Value meanings serve several important purposes in the hierarchy of language personality traits that make up the systems.

They first create a network of signs, which is necessary for human consciousness's

orientational function.

Secondly, they create and explain scenarios in which the linguistic personality reaches its full capacity for speaking and lingua-creation.

Thirdly, they simulate the speech act and speech event system as well as the status-role traits of the participants.

Results

Value meanings enter the cultural space that controls a linguistic individual's speech activity and behavior, becoming cultural constants and prescriptive meanings. By means of conceptual integration-basically, the process of combining conceptual elements from various fields of knowledge into a single structure-network required for releasing the speech intension of the national language of the linguistic personality – value meanings create conceptual space in the conditions of speech interaction.

The national language is the language of the country; it was developed based on nationality and has distinctive cultural standards that meet societal demands. The language units have characteristics of ethno-cultural values since the national language has cultural dominants and a value meaning.

In order to define the concept of «ethnocultural value», it is necessary, first of all,

to find out its essence and interpretation of meanings. Various interpretations of this concept using the continuous selection method have been borrowed from

Russian and Kazakh scientific works, and we see that this concept has several definitions.

Value, then, is the significance – positive or negative – that items and environmental events have in relation to individuals, communities, and society. Furthermore, the relevance and degree of negative or positive effect are determined not only by the attributes and quality of the items but also by the actions and social attitudes of the individual involved [8].

As for another definition of the concept of value, in combination with such concepts as conscience, morality, moral and ethical approach, principles and norms, ideals, etc., assessing the significance of an object for a person is defined in the following: *«...рухани мәдениеттің түп-төркінін, қайнау бастауларын, ғылыми тұрғыдан анықтау, тіл иесінің күнделікті тұрмысындағы халқымыздың моральдық-этикалық қалыптарды (норма) танудан басталады»* (*...scientific determination of the roots and origins of spiritual culture begins with recognizing the moral and ethical standards (norms) of our people in the everyday life of the language owner*) [9, p. 99].

In the explanatory dictionary «value» is expressed in properties and quality, usefulness we understand that in the philosophical context it is necessary to recognize that the knowledge about the object, phenomenon accumulated over centuries is sacred to man, society [10].

In the explanatory dictionary of the Russian language value social constructions are considered as an integral part of the cultural tradition. It expresses spiritual, cultural values as a concept that unites people, meets the interests of humanity, social groups, nations and even small groups covering a certain age category of nationalities [11].

Disclosing the essence of the concept of «ethno-cultural value», analyzing the above-mentioned scientific works, we can show the model of formation of axiological features of language.
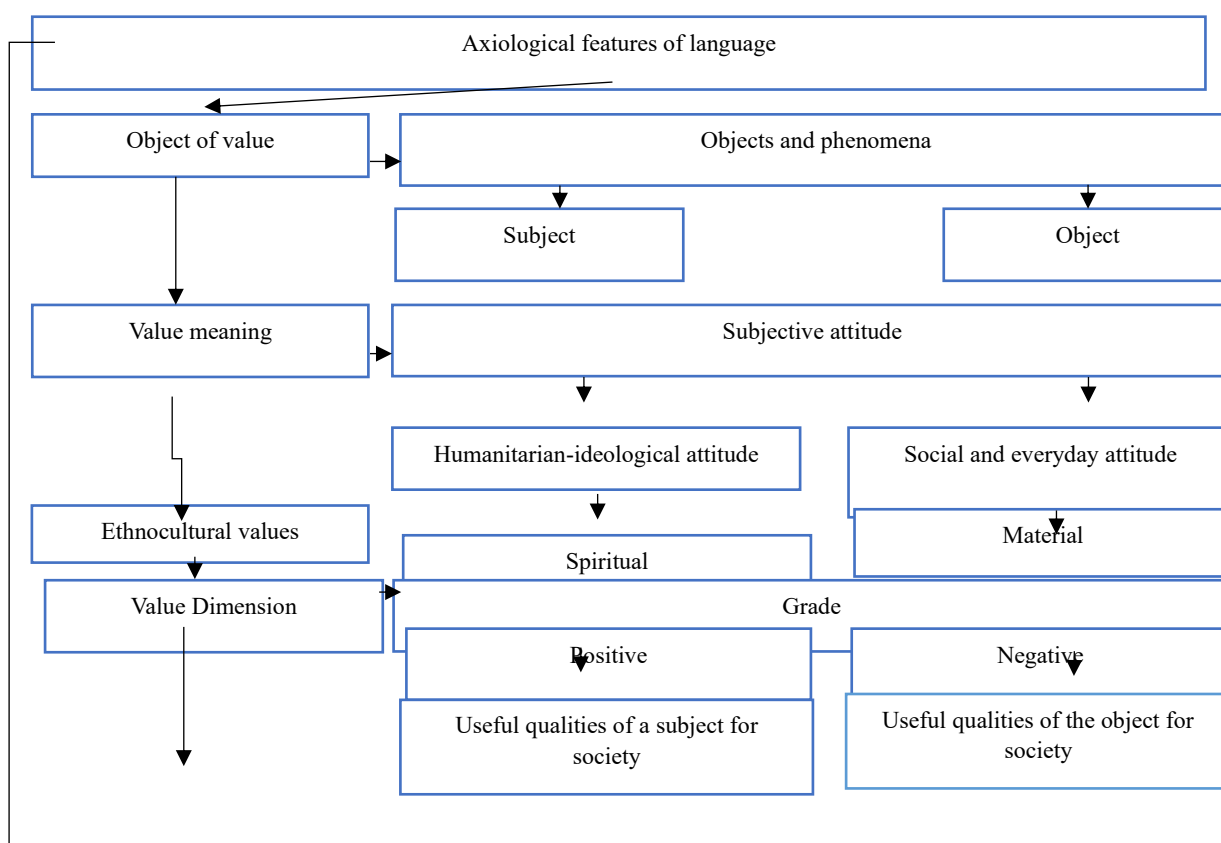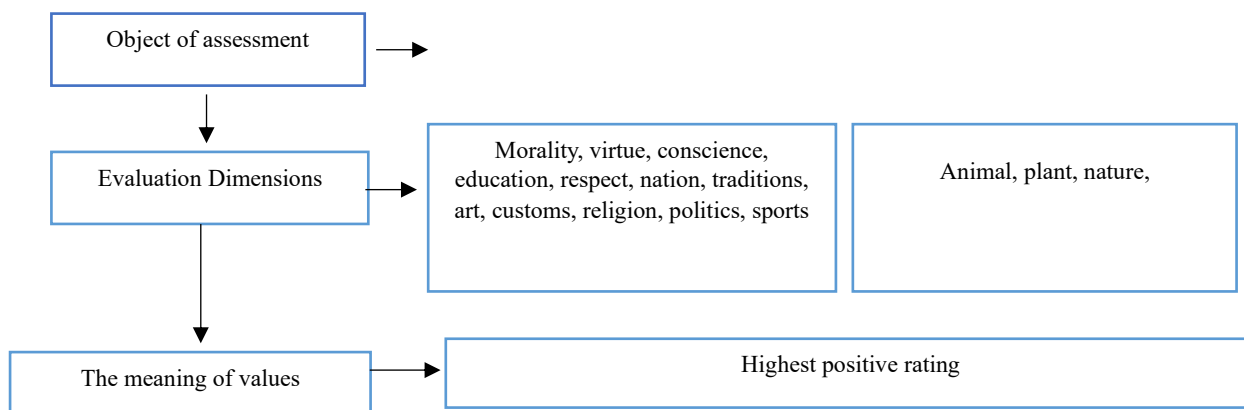
Figure 1 – Analysis on «Formation of axiological features of language»

As we can see, the axiological characteristics of language are determined by the essence of the concepts of value and evaluation, and these characteristics are reflected in people's socioeconomic and spiritual lives. It is also evident that people's cognitive capacities (mind, consciousness), communication, time, and need are the basis for the justification of material and spiritual values. The axiological characteristics of language are mostly dependent on elements that express national identity, such as national culture, national psychology, national art, national dress, national adornment, national product, and national legend. Axiological characteristics of language are evident in values. Furthermore, values are the product of how mankind has evaluated the world across hundreds and years of lived experience.

Discussion

Traditions and values are malleable and subject to new interpretations. Therefore, to differentiate modern cognition of people in social and spiritual relations, the method of associative experiment was used and a survey was conducted. This exercise examines value judgments in contemporary thought. The question of worth has been thoroughly researched up to this point. Due to its complexity, relevance is always on the agenda even though it is a complex phenomenon. This is because value is a phenomenon that emerges in human cognition and life support when people comprehend the advantages of the most significant, sacred, and valuable objects and phenomena in order to maintain their position firmly in the life cycle. In order to identify the object that will be valuable to young people in our time, it is crucial to investigate how contemporary youth view the dignity and properties of objects and phenomena (object), based on the spiritual world and material opportunities of mankind, views and judgments about the universal and national nature of values. Because the sustainable growth of an individual, social group, society, and state is determined by values, which are a socio-economic, humanistic-ideological, moral reality. The relative importance of beneficial things and phenomena in life rises with the advancement of human reason and comprehension of cognition. For example, by assessing the positive, practical qualities of such products as a cell phone, different computer programs, and artificial

intelligence, one might concentrate on whether one can recognize a value or attribute it to national ideals. To get modern trends as a form of value, we can differentiate the qualities that determine its positive and negative aspects, benefit and harm, good and evil, and determine whether the object has or has not reached the value level through the attitude of the subject to the object. This article set a goal to identify the axiological features of language through national values through the association method. The age characteristics of the survey participants include 17-22 years old, the number of participants – 104 students.
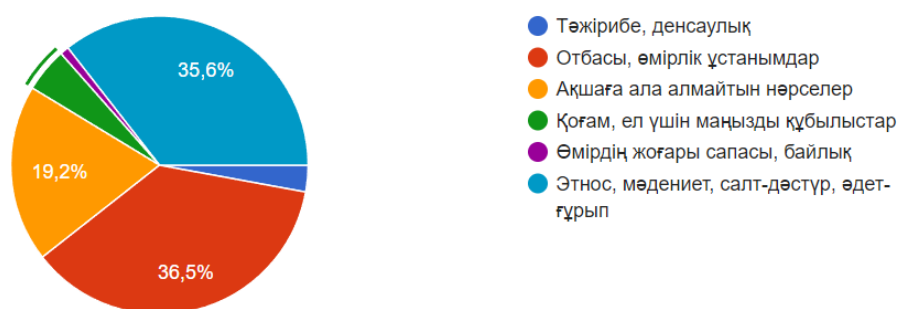

Figure 2 – Association of the concept of «Value»

Association of the concepts «Family, life position with values» coincides with the values of the nation and people. It is an appreciation born out of love for family and interpersonal relationships. Every family with a strong foundation is the foundation for the preservation of national unity and integrity. The association of the value of life stance with family shows that our national value is being preserved. 63.5% of respondents measured love, friendship, morality and patriotism in determining the relationship of spiritual world and values. This shows the preservation and development of a humanistic society.

Based on the «Values of Family Life Principles», we proposed to the students as

an axiologeme the *«Ат құйрығын кесісті»* (joint cutting of horse hair) phrase. The reason for this task was to understand the meaning of recognizing the national language as a value, to differentiate the level of knowledge of ethno-cultural etude, to check the originality of the national picture in the language. Understanding the meaning, knowledge of ethno-cultural etudes is a cognitive process, which is the basis of evaluation. The attitude of the examinee to the phrase *«Ат құйрығын кесісті»* (joint cutting of horse hair) is reflected in his evaluation. The evaluation is based on the ontological basis of this phrase. The survey included a special question to determine how this phrase is understood by today's youth. Participants responded as follows: «stopped communicating», «argued», «were hostile to each other», «broke off contact», «stopped communicating», «got frustrated», «stopped close contact», «got into a fight», «left, divorced». Respondents defined the meaning

of this phrase as resentment, discord, enmity between two people. They gave a negative assessment, indicating that the relationship broke down due to the influence of various factors. However, the meaning of the phrase *«Ат құйрығын кесісті»* *(joint cutting of horse hair)* does not mean that relations between two people are strictly forbidden, as it is mentioned in some works. This phrase is an expression of a custom created to preserve the purity of the gene. This custom can be explained with the help of ethno-cultural etude. In Kazakh tradition, people up to seven ancestors are genetically related and form a clan community.

People in the tribal community have a ritual of separating into groups when they

are older than seven ancestors. For this purpose, a rope and the tail of a spotted horse are prepared in advance. From among the people divided into groups, both sides - elders, warriors - step from the pre-tensioned rope, and the tail of the horse is clipped by deliberately designated people of both sides. This is ritual proof that the kinship relations between the two groups, which were previously in close blood relations, have now sharpened and that they have the right to marry [12, p. 27]. From here we see that the meaning of this phrase has a positive connotation, but it has been forgotten. We see that the Kazakh rite associated with «seven generations», that is, the genetic sum of kinship ties has reached its level, and now the rite meaning the optimal way to marry a girl has gone out of use, due to the activation of the mechanisms of linguistic divergence.

And so let us summarize the analysis of axiologems as linguistic expressions of values of meanings and highlight the following categorization features of them:

Axiologems assume the role of semiological processes functionally designed to generate, modify, and maintain different cultural knowledge since they are associated with values that shape culture.

Axiogems have three interpretive interpretations because they can function in all

three semantic dimensions. The prevailing interpretation for them is, by definition, the evaluative interpretation, which is the subject's propensity to react to the labeled item based on its positive or negative qualities.

Axiologems are the result of the dynamic interaction between several status values, including denotative and connotative, propositional and propositional, presuppositional, semantic, and pragmatic.

Axiologems, which include important and related nominations that objectify particular facets of the global value system, are built in accordance with the type of nominative space.

Axiologems always end up being a tool of illocutionary influence because they express the social and personal attitudes and views that the linguistic person makes decisions based on the harmonization of his or her cultural thesaurus and code, as well as his or her life experience (based on evaluation).

Axiologems are equivalent to general exam rubrics that include the essential elements of culture. Furthermore, because this approach only partially succeeds in its objective, the text is always open, making it a debate.

Strategic illusions draw their content from axiogems that are actualized at both macro and micro levels of discourse.

Axiological systems are activated in speech communication through actualization

processes called speech illocutions. An axiological system must have a set of illocutionary meanings that it can activate through the linguistic persona based on the content of the value scenario realized in a particular speech interaction scenario. It must also have a set of interpreters [13]. Speech illocutions are actualization procedures that include axiological systems into speech communication. A set of illocutionary meanings that an axiological system can activate through the linguistic persona in accordance with the content of the value scenario realized in a certain speech interaction scenario is a prerequisite for an axiological system. Additionally, it needs a set of values for interpretation. Complementary illocutions bring individual interpretations to the standard understanding of concepts and value categories by actualizing overlapping meanings. The main and secondary illocutionary configurations illustrate the way meanings are dispersed throughout the numerous layers of the built representation and the various ways in which each layer influences the linguistic individual's speech behavior and speech intention.

Axiological techniques can be used to experience and activate axiological Meanings in a speaking act. The foundation of the strategy is the goal's vision and level of complexity, which are determined by the linguistic personality strategist. It appears that the linguistic personality strategist needs to be naturally skilled in several areas, such as psychological, preactivation, communicative, cultural, and linguistic.

Diagnostic competence is based on the capacity to recognize the value dominants

of the addressee; whose appeal guarantees the efficacy of illocutionary influence.

To be considered communicatively competent, the linguistic personality-strategist must master the following processes, methods and strategies for structuring speech interaction:

- the ability to structure speech interaction according to a developed script;
- adequate choice of the topic of the speech event;
- empathy to the interlocutor;
- flexibility in choosing and switching genre registers;
- ability to avoid "gleeful" speech tactics;
- ability to ensure the necessary perlocutive effect;
- mastering strategies for forming a conflict-free discourse [14].

Linguistic competence, or the mastery of a system of linguistic rules and speech strategies, is comprised of the following skills: the ability to generate speech, the comprehension of speech functions and styles, and the possession of linguistic intuition.

Cultural competence is the capacity to construct cultural scenarios based on language and cultural norms of the community.

Projective competence is the capacity to predict the outcome of a speech encounter and select the most effective strategy to ensure the intended perlocutionary effect.

The capacity to engage in a range of relationships is known as psychological competence. and carry out tasks using a structured system of human information both individually and collectively.

Optimal use of information technology for culturally relevant and useful work, play, and communication is called digital competence. Concepts such as «retrieve, evaluate, store, produce, manufacture, produce, present and share information, and communicate and participate in collaborative networks via the Internet» are also included in the definition of digital competence [15, p. 173].

The most important competence of the linguistic personality-strategist is strategic competence based on strategic thinking or the ability to solve communication problems using non-traditional means.

Conclusion

Signs and environmental phenomena recognition as a value depends on the cognitive abilities of the linguistic personality, such as perception and understanding of reality, knowledge of its good and bad sides, ability to distinguish between benefit and harm. With the ability to judge and evaluate through cognitive abilities, the linguistic personality contributes to determining the meaning of value according to his or her own views. Among them, the views and opinions of public, social, economic and spiritual meaning will be the basis for discovering the meaning of value. If we explain it according to the results of the survey, we will see that the highly valued object in the knowledge of modern youth is «family relations». At the same time, we consider the recognition of ethnicity, culture, traditions and customs as very important values to be a good indicator. During the experiment it was proved that young people are able to distinguish between positive (positive) and negative (negative) sides of the object in order to reveal the essence of ethno-cultural values. The experience of ethno-cultural etudes has shown this. Considering that the spiritual and material dimensions of the national language differ in their significance for society, social, cultural and national context, we can say that the following results were obtained in determining its manifestation by associative experience:

- in the axiological dimensions of language, spiritual values are always at a high level of well-being, the direction in which it should be achieved should be continued;

- in axiological dimensions of great importance for respondents have self-consciousness, freedom of speech, freedom, beauty, so it is very important to consider value as a measure of evaluation;

- in language ethnos, culture, traditions, customs, are merged by a monolithic wall.

And this is a very important issue, so it is relevant to make extensive use of actions that recognize them as valuable and allow them to be evaluated in life experience;

- an effective way of preserving the axiological features of the language and promoting them in school and adapting the education system to national knowledge,

organizing national educational activities, studying the customs, traditions, literature and history of the nati on are bound to bring results.

Such efforts to protect national heritage, modify it for modern society, and introduce it to other nations enable people to become more acquainted with them. It is well known that both domestic and international studies have given this topic a great deal of thought and attention. Consequently, it was discovered that there are differences between the idea of value's level of relevance and complexity. Today, however, we must define values at multiple levels, including individual, national, and global values, and recognize that each member of society plays a role in preserving these values and passing them down from one generation to the next. In addition, it serves as the foundation for the growth of human intellectual capacities like worldview and fundamental.

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ҰЛТТЫҚ ТІЛДІҢ АКСИОЛОГИЯЛЫҚ ЕРЕКШЕЛІКТЕРІ

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Аңдатпа. Аталған мақаланың мақсаты – лингвомәдениеттегі ұлттық тілдің аксиологиялық ерекшеліктерін ашу, әлеуметтік топтағы (1-4 курс студенттері) «құндылық» және «бағалау» ұғымына байланысты әртүрлі анықтамалар бойынша зерттеулер жүргізу.

Зерттеудің міндеті – тілдің аксиологиялық ерекшеліктерін лингвистикалық механизмдері арқылы қалыптасуын көрсету болып табылады. Олар тілдің құндылықтық сипаттамаларын құрылымдайтын операционалдық механизмдер болғандықтан, конвергенция мен дивергенция механизмдерін де қатар қарастырылады. Құндылық мәндерінің субъектіаралық тәжірибелері арқылы симметрия мен ассиметрия механизмдері негізделеді. Аталған механизмдер арқылы құндылықтардың тілдік жүйесінде аксиологемалар мен аксиологиялық мағыналар тұрғысынан жіктелу нүктесі көрсетіледі.

Зерттеудің барысында аталған ұғымның танымдағы бағыты мен орнын айқындауда үздіксіз іріктеу және ассоциативті тәжірибе әдістері қолданылды. Қорытындылар тілдік тұлғаны қалыптастыру мақсатын құрайтын бірқатар құзыреттіліктерді жалпылауға негізделді. Ол үшін бес құзыретттілік қарастырылып, жіктелді.

Зерттеудің ғылыми маңыздылығына – этномәдени құндылықтардың аспектілерін этномәдени этюдтегі мәдени құндылық мәндерінің дәрежесі, аксиологиялық мәндердің орны және бағалау сияқты критериилер арқылы талдау жатады

Зерттеудің нәтижесі тілдің аксиологиялық ерекшеліктерінің қалыптасуын көрсететін модель ұсынылады. Модельде құндылық пен бағалауды байланыстыратын механизмдер көрсетіледі. Аталған модельді құндылықтарды лингвоаксиологиялық талдаудың үлгісі ретінде пайдалануға да болады.

Жұмыстың практикалық маңыздылығы тілдің құрамдас бөліктері мен сөйленімдердегі аксиологияның терминдерін зерттеу арқылы мүлде жаңа перспективалар мен теорияны жаңаша мазмұнмен және қорытынды проблематикамен жабдықтауға болатындығында. Сонымен қатар, бұл зерттеуімізді оқу орындарында қосымша оқу материалдары ретінде «Жоғары оқу орнынан кейінгі білім» циклы бойынша «Аксиологиялық лингвистика» курсында пайдаланылуы мүмкін.

Тірек сөздер: аксиологиялық лингвистика, тілдік тұлға, сөйленім иллокуциялары, құндылықтық мағына, құзыреттілік, құндылық, баға, ұлттық тіл, этномәдени этюд

АКСИОЛОГИЧЕСКИЕ ОСОБЕННОСТИ НАЦИОНАЛЬНОГО ЯЗЫКА

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Аннотация. Цель данной статьи – раскрыть аксиологические особенности национального языка в лингвокультуре и провести исследования различных определений, связанных с понятием «ценность» и «оценка» в социальной группе (студенты 1-4 курсов).

Задача исследования – продемонстрировать формирование аксиологических особенностей языка через лингвистические механизмы. Так как эти механизмы операциональные, структурирущие ценностные особенности языка, параллельно рассматриваются механизмы конвергенции и дивергенции. Фундируются механизмы симметрии и ассиметрии через интерсубьективные переживания ценностных смыслов. Через эти механизмы была показана точка категоризации в языковой системе ценностей в терминах аксиологем и аксиологических смыслов.

В ходе исследования используется метод непрерывного отбора и ассоциативного эксперимента для определения места, направления и тенденций указанного понятия в познании. Выводы основываются на обобщении ряда компетентностей, образующих цели для формирования языковой личности. Для этого рассматриваются и классифицируются пять компетентностей.

Научная значимость исследования заключается в анализе аспектов этнокультурных ценностей через такие критерии, как: степень культурологических ценностных смыслов, место аксиологических смыслов и оценки в этнокультурном этюде.

Результатом исследования является модель, в которой показаны формирования аксиологических особенностей языка. Модель демонстрирует механизмы, связывающие ценность и оценку. Эту модель можно использовать как модель лингвоаксиологического анализа ценностей.

Практическая значимость работы состоит в исследовании составляющей языка и речи в терминах аксиологии, которые открывают совершенно новые перспективы для оснащения теории новым содержанием и заключительной проблематикой. Кроме того, данное исследование может быть использовано как дополнительный учебный материал по курсу «Аксиологическая лингвистика» в учебных заведениях по циклу «Послевузовское образование».

Ключевые слова: аксиологическая лингвистика, языковая личность, речевые иллокуции, ценностные смыслы, компетенции, ценность, оценка, национальный язык, этнокультурный этюд

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