

AXIOLOGICAL APPROACH IN THE MODERN MEANS OF TEACHING THE RUSSIAN LANGUAGE

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Abstract: The article reveals the implementation of the axiological approach in teaching the Russian language. The author considers the methods and techniques of educating the value attitude to the Russian language, laid down by the authors of textbooks. In this regard, some methodological recommendations are proposed aimed at increasing attention to the axiological approach in teaching the Russian language (for example, the study of phraseology). The relevance of the study is due to the formulation of the problem of introducing an axiological (value) approach into the process of teaching the Russian language. In this regard, some methodological recommendations are proposed aimed at increasing attention to the axiological approach (for example, the study of phraseology). The practical significance of the study lies in the fact that examples of exercises and assignments, some guidelines for organizing work with students in the framework of interconnected teaching of the Russian language and the values of Russian culture are given. The experience of teaching the authors of the article shows that this work can be used both in the lessons of the Russian language and in extracurricular hours.

Keywords: training; Russian language at school; phraseology; practical lesson; axiological approach; phraseological dictionary.

1 Introduction

The problem of learning the language and culture today is being solved in unity with the consideration of the value system of the modern personality. At the same time, the process of mastering the system of values by schoolchildren began to correlate with the formation of the linguistic picture of the world of students, and the text today is considered by modern methodologists not only as a result of human speech activity but primarily as a means that can convey the value experience of the people. Modern linguistics focuses on the axiological function of language, on the study of language units from the standpoint of linguistic-cultural science, intercultural communication (Deikina, 2009; Vorobiev & Saiakhova, 2006; Teliya, 1996; Safonova & Lukyanova, 2016; Rakhimova et al, 2018; Shaikhutdinova et al, 2018; Nurullina & Usmanov, 2018; Sadrievak & Erofeevak, 2016; Fazliakhmetov et al, 2018). According to S.G. Ter-Minasova, "language is a mirror of culture, it reflects not only the real world surrounding a person, not only the real conditions of his life but also the public self-awareness of the people, their mentality, national character, lifestyle, traditions, customs, morality, system values, attitude, and the worldview" (Ter-Minasova, 2000, p. 122).

The relevance of the problem is due to the fact that the issues of studying the phraseology of the Russian language are considered in the national-cultural aspect in a multicultural environment since today in the process of teaching the Russian language the potential for interconnected learning of language and culture is great. In this regard, it becomes necessary to present phraseology not only as a means of expressiveness and imagery of the Russian language but also as a phenomenon and cultural value of the Russian people.

In modern scientific literature, phraseology is studied from different angles: linguistic, linguodidactic, axiological, sociolinguistic, etc. It is worth noting that the study of phraseology from the axiological point of view is most relevant. According to scientists, phraseology has the greatest number of examples that reflect the relationship between language and culture, embodies the values of Russian culture. For example, phraseological units such as *бить баклуши*, *во всю ивановскую*, *стоять фертом*, *коломенская верста* most clearly demonstrate belonging to Russian culture since such expressions are not found in other languages and cultures.

2 Methods

The objective of the study is to justify the need for an axiological approach in teaching the Russian language; in analyzing Russian language textbooks from the point of view of implementing the principles of the axiological approach in them; in proposing methodological recommendations on the use of the axiological approach in the study of phraseology in Russian language lessons.

The study used theoretical (theoretical and methodological base), analytical, search (preparation and analysis) methods, as well as questioning, testing, etc. (diagnostic methods), processing of research results (statistical methods).

3 Results

The study of phraseological units is one of the means of familiarizing with the sources and values of Russian culture. Phraseology reflects the world of feelings, images, shades of some peoples. The appropriate and correct use of phraseological phrases gives speech brevity, imagery, brightness, and expressiveness. The axiological (value) approach to the study of phraseology lies in special attention to such phraseological units that are found only in the Russian language or carry a large cultural and national burden. In phraseological units, nationally marked vocabulary is often found, which meaning captures the object of material culture. For example, as part of a sustainable combination *точить лясы*, there is an outdated word *лясы*, the meaning of which can be accurately determined by fact from every native Russian speaker without an etymological dictionary, it has disappeared into the holistic content of the phraseology "to engage in small, minor trifling matters". The value of phraseological unit expresses a dismissive attitude towards such "activities".

According to V.V. Vorobyov and L.G. Saiakhova, "the national-cultural semantics of phraseological combinations consists of three components:

- 1) phraseological units reflect national culture indivisibly, comprehensively, with all its idiomatic meaning: *пальчики оближешь; точить лясы;*
- 2) phraseological units reveal the national culture in different ways, with units of its composition: *ходить фертом, аршин проглотил, третий калач;*
- 3) phraseological units reflect the national culture with their prototypes that describe customs, traditions, etc.: *начать с азов, бить баклуши, сматывать удочки*" (Vorobiev & Saiakhova, 2006, p.140-141).

Many Russian phraseological units are about different aspects of the life and life of the Russian people, testify to some cultural values, historical, social and other events or phenomena. For example, the authors of the dictionary give examples of phraseological units, prototypes of which can tell about Russian literacy:

не знать ни аза, от корки до корки, с красной строки, etc.;

о денежной системе: ни гроша за душой, гроша ломаного не стоит, etc.;

о типичном растительном мире: елки-палки, через пень-колоду, наломать дров, etc.;

о животном мире: дразнить гусей, куры не клюют, волком выть, медведь на ухо наступил, etc. (Phraseological Dictionary of the Russian Language, 2003).

Phraseological units reflected ideas about the moral qualities of people, about good and evil, about the rules and principles of life in society, which are passed down from generation to generation: *паршивая овца все стадо портит; добро сеять, добро*

пожинать, etc. Phraseological units are a clear example of the fact that language reflects and stores information about the national culture. But most phraseological units differ in their national specifics. This difference is manifested in shades of the meaning of phraseology, its national imagery, in the lexical composition.

For the first time, the concept of phraseological units is given in the school course of the Russian language. When forming the concept of phraseological units, it is important that students understand their difference from free phrases. In addition, students must realize that phraseological units are not created anew each time but reproduced in finished form, while the component composition of phraseological units remains unchanged. Most phraseological units are not translated into other languages, but can only be explained with the expressions of equivalent meaning in different languages.

As we know, the methods of semantization of phraseological phrases are carried out by the following means of the Russian language:

- 1) replacing phraseological unit with one word: *между делом – попутно; обвести вокруг пальца – ловко;*
- 2) selecting synonyms: *чуть свет – с первыми петухами; сломя голову – очертя голову;*
- 3) selecting antonyms: *спустя рукава – засучив рукава.*

In increasing the level of general and speech culture of students, an important role is played by linguistic, including phraseological, dictionaries. The ability to purposefully use various phraseological dictionaries to clarify, compare, and accurately translate expressions is one of the important skills of students in mastering professional vocabulary, scientific terminology, in learning any language (both native Russian and foreign).

4 Summary

When using phraseological units, one should remember about their component composition, stylistic and semantic features. To avoid inaccuracies in the use of phraseological units, students need to learn how to use them in accordance with the situation of communication. Working in pairs, students can both write phraseological units with the words *язык, слово, речь, голова, нос, рука, нога*, etc., and find synonymous, antonymic pairs, connotative and neutral phraseological units, make sentences and analyze them.

Methodologists propose to work with phraseological units in connection with the study of not only lexicology and phraseology but also grammar and spelling, as well as reading literary works. The value of phraseological units allows students to learn the history of their people, to master their moral and cultural values, to comprehend the worldview, and imagine a phraseological picture of the world of other peoples, see the interaction of linguistic pictures of the world of different languages. We believe that the exercises in the Russian language textbook can be completed with a practical phraseology study, consisting of exercises in which mainly phraseology is revealed as a national-cultural phenomenon. Some of these exercises are given below as examples.

Task 1. Correlate the following phraseological units with the prototypes below. Expand the meaning of phraseological units and give examples they can be used in.

- a) *phraseological units: начать с азов, играть в жмурки, закидывать удочки, как рыба в воде, елки-палки, как с гуся вода, глухая тетеря, стричь всех под одну гребенку, гроша ломаного не стоит.*
- b) *prototypes: парикмахерское дело; животный мир; растительный мир; рыбная ловля; детские игры; денежная система; русская грамотность.*

Task 2. Read the phraseological units and determine their meaning. What words do as part of phraseological units confirm

their belonging to Russian culture? Clarify the meaning of these words in explanatory dictionaries.

Стоять/ходить фертном, прописать ижицу, коломенская верста, во всю ивановскую, бить баклуши, точить лясы, третий калач, как аршин проглотил, лыка не вяжет, семи пядей во лбу, лезть на рожон, косая сажень на плечах.

Task 3. Remember the phraseological units, which include words and phrases such as *золотник; грошь; корыто; лясы; ляпка; калач; верста; лыко; жмурки; дудка; яблоко; долгий ящик; чело.*

Check them in the dictionary and give examples they can be used in.

Task 4. Give examples to the Russian phraseological units from the first group from the second group, which have a common meaning but different figurative form. Explain the meaning of phraseological units.

- a) *родиться в сорочке; ехать в Тулу со своим самоваром; делать из мухи слона; сесть в калошу; здоров, как бык; дождь льет как из ведра; на воре шапка горит.*
- b) *дождь идет кошками и собаками (Engl.); здоров, как слон (Vietnam.); встать в грязь (Engl.); ехать в лес со своими дровами (Tatar.); родиться в чепчике (French); видно по кончику носа (German).*

Task 5. Prove that not all of these phrases can be attributed to phraseological units. Check in the phraseological dictionary. What are the meanings of the word *красный* in Russian? What meaning does it bear in phraseological units?

Красная цена, красная рыба, красная строка, красная девица, красный молодец, красное солнышко, Красная Армия, красный галстук, красное знамя, красное вино, красные речи.

Task 6. Read an extract from the book by S.G. Ter-Minasova "War and the World of Languages and Cultures". Compare the use and meaning of the word *красный* in Russian and Chinese cultures. Remember and write down Russian phraseological units with the word *красный*.

... Культурные коннотации красного цвета в Китае – это счастье, удача и все, что им сопутствует. Истоком их было поклонение древних китайцев солнцу как источнику жизни на земле, а солнце – красного цвета. Поэтому красный цвет – это главный цвет китайской культуры, с ним связано всё хорошее. Он символизирует успех, богатство, гладкую и сладкую жизнь.

Красный человек – это тот, кого ценит начальство.

Красный певец, художник, артист – тот, кто мгновенно стал известным и популярным.

Красная прибыль – премия, прибавка, дивиденды.

Красной называют молодую изящную девушку.

Красная горошина – символ любви.

Красный бумажный мешок – деньги, денежная премия (от традиции в прошлом, когда в конце года было принято давать отличившимся и усердным работникам деньги в красном мешке).

Task 7. Read an extract from the book by V.V. Vorobiova and L.G. Saiakhova "Russian in the Dialogue of Cultures" and give the definition to the phrase "phraseological picture of the world".

... Фразеология русского языка запечатлела необозримое многообразие мира человеческих отношений. Около 1500 фразеологизмов в словаре-справочнике Р. И. Яранцева «Русская фразеология» распределены по разделам: «Эмоции и чувства человека», «Свойства человека и качества его характера», «Характеристика явлений и ситуаций». Здесь и

счастье, любовь, удивление, насмешка, негодование, интерес, беспокойство, страдание; здесь такие свойства человека, как прямота, сила воли, честность, доброта, ум, ловкость, энергичность, упорство, но и глупость, болтливость, скупость, злость – то есть все отрицательные и положительные свойства человека; здесь и характеристика таких явлений, как сходство и различие, начало и конец, множество и меньшинство, единство – разногласие и борьба; рождение, родство, возраст, кончина; оценка, успех – неудача, правда и обман, порядок и беспорядок, достаток и бедность, ошибки и наказание и многое другое. Как видим, перед нами раскрывается целая фразеологическая картина мира.

Task 8. Read phraseological units and determine their meaning. What historical events urged the emergence of these phraseological units? What modern situations can they be used in?

Было дело под Полтавой; отложить в долгий ящик; вот тебе, бабушка, и Юрьев день; казанская сирота; мамаево побоище; Москва слезам не верит; потемкинские деревни; филькина грамота; во всю ивановскую.

Task 9. Define the meaning of these phraseological units. What was the source of these expressions? Make sentences with them. Give examples of situations where these phraseological units can be used in.

1. *А ларчик просто открывался.* 2. *А счастье было так возможно.* 3. *Горе от ума.* 4. *И дым отечества нам сладок и приятен.* 5. *Как белка в колесе.* 6. *Мартышкин труд.* 7. *Герой не моего романа.* 8. *Властитель дум.*

Task 11. Read these expressions and determine their meaning. What situations can they be used in? Explain the meaning of the highlighted words.

Хлеб-соль кушай, а умные речи слушай.

Почин дорожке дела.

Тришкин кафтан.

Всякий кулик свое болото хвалит.

Мал золотник, да дорог.

Task 12. Read the phraseological units. What role does the numeral name play in these expressions? Give examples of other phraseological units, which include numerals. Use the phraseological dictionary for help.

Семи пядей во лбу. Заблудиться в трех соснах. Семь раз отмерь, один раз отрежь. Седьмая вода на киселе. Два сапога пара. На седьмом небе от счастья. Семеро одного не ждут.

Task 13. Recover words in Russian phraseological units. Relate them to phraseological units from other languages that are similar in meaning. What situation can these expressions be used in?

1. *Худой как ... (Rus.) – Худой как грабли (Engl.)*
2. *Голодный как ... (Rus.) – Голодный как охотник (Eng.)*
3. *Растут, как ... после дождя (Rus.) – Растут, как побеги бамбука после дождя (Jap.)*
4. *Похожи как две капли ... (Rus.) – Похожи как две половинки персика (Jap.)*

5 Conclusions

Methodologists propose to work with phraseological units in connection with the study of not only lexicology and phraseology but also grammar and spelling, as well as reading literary works. M.T. Baranov believed that a systematic study of vocabulary and phraseology as a structural element of a language can help to understand the semantic side of the language, contribute to the

development of thinking, love of the mother tongue, the formation of students' desire to master the vocabulary richness of the Russian language. The value of phraseological units allows students to learn the history of their people, to master their moral and cultural values, to comprehend the worldview, and imagine a phraseological picture of the world of other peoples, see the interaction of linguistic pictures of the world of different languages.

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