

RUSSIAN AND CHINESE AXIOLOGICAL DISCOURSES

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Abstract: Russian and Chinese axiological discourses, speech and behavioral tactics of approval, compliment, their acceptance or non-acceptance are examined in this article. Study of etiquette tactics in comparative aspect is necessary due to expansion of cultural, economical and political contacts between Russia and China. The aim of this article is to determine linguistic and cultural peculiarities of axiological discourses use in Russia and China. It was detected that there are secular and Christian cultures in Russia; the latter exists mostly among Russian population. Secular culture is close to cultures of Western Europe and America; Russians often use estimative speech and behavioral tactics of approval and complement and tactics of their acceptance. Christian culture has a negative attitude to compliment; when receiving one, a man uses the tactics of its sincere disapproval. Within the national culture of China, along with others, exist Confucian culture of "Middle Way" that also suggests negative reaction for compliment and use of tactics of its disapproval, and contemporary secular tendencies that adopt secular ethics of world powers with exaggerated estimation represented here widely. Similarity of axiological discourses between particular cultures of Russia and China confirms the existence of universal ethical standards, common to humanity.

Key words: Russian language, Chinese language, speech and behavioral tactics, particular cultures, axiological discourse, approval, compliment.

1 Introduction

Expansion of inter-cultural contacts attracts attention of linguists to communicative standards of people from different national societies (Davies, 1987; Blum-Kulka, 1992; Bolgarova et al, 2014; Fatkhutdinova, 2015; Nurullina & Yusupova, 2016; Khusnullina et al, 2017).

In adequate understanding of people, a major role is played by etiquette speech and behavioral tactics; their concept was developed by Vereschagin and Kostomarov (Vereschagin & Kostomarov, 2005). According to these scientists, speech and behavioral tactics is a speaker's behavior line, homogeneous by illocution and manifestation, directed at achievement of strategic perlocutionary effect (Vereschagin & Kostomarov, 2005). E.M. Vereschagin and V.G. Kostomarov consider speech and behavioral tactics as a sapienthem unit, representing aprioristic and non-verbal inherent consciousness (knowledge and ethical attitude) (Vereschagin & Kostomarov, 2005; Ferrer et al, 2015). Following these scientists, let's consider that on the finite level of human mentality, speech and behavioral tactics is an integral sense-intent, and on surface level it is used in verbal stable manifestations.

The aim of this article is to determine linguistic and cultural peculiarities of axiological discourse use in Russia and China.

2 Methodology

Study methods are defined by set aim and have integrated nature. Description method with its practices of observation, generalization and classification of compared material; structural semantical method; method of contextual interpretation; unification method determining individuality of world picture in one or another language; comparative method; structural-functional method; method of cognitive analysis as study of system of signs that play a role in representation and transformation of information; contrastive approach were used in this work.

3 Results and discussion

Estimation that also includes compliment serves as one of the most important ways of politeness approach strategy representation (Larina, 2009). Emotional estimation remarks help to manifest comfortable friendly personal interaction, bring out positive emotions of interlocutor, serve as method of

communicative collaboration establishment, which success depends on the knowledge of certain rules of conversation that reflect the mindset of communicants. In order to detect peculiarity of Russian and Chinese axiological discourses, it is useful to compare Russian and Chinese mentality with American, Western-European and Japan cultures. English-American communication rules are connected with rules of social psychology: it is a positive thinking, self-enhancement, autonomy, fell good that lead to free expression of one's feelings, frequent compliments and agreement with them. In Japan, same as in numerous non-European cultures, standards of conversation are self-disgust and self-humiliation, according to which a person should speak depreciatingly about itself and its relatives, in order to debase itself in front of communication partner thus demonstrating its respect to him. However, Japanese conversation scenarios are based on discrepancy between what person tells and what it thinks and feels. In course of debasing, Japans think about themselves very good (Wierzbicka, 1999; Tahavieva & Nigmatullina, 2017). Wierzbicka cites indicative story from Kataoka, "The Terrible Son", showing different attitude to praise of Americans and Japans. American family extolled Tomio, Japanese student, to his father, who answered by calling his son ill-bred, egoistic, stupid, terrible and lamented that his son is fit for nothing, while nonetheless, deep in his mind, he knew that Tomio is an outstanding young man and was very proud of him (Wierzbicka, 1999).

Emotionality, irrationality, non-agentivity, love to morale (Wierzbicka, 2011), strive to internal spiritual unity, commonality that is not a set of elements but certain entirety, organically internal unity of people on the basis of freely deliberate qualitative relation ("love") by common spirit (Kolesov, 1999). Spiritual cohesion of certain layers of population led to allocation of spiritual (Christian) and secular (atheistic) cultures within Russian society. Secular culture, following Western European and American ethics, allows wide use of speech behavioral tactics of approval and compliment. Tactics of approval includes, either potentially or actually, situation of approval R (I think that it is good that thus-and-so and thus-and-so: frequently, R is people's deeds, competence in work), as well as it can comprise approval substantiation (..because it will lead to this and that). Manifestations of approval tactics include performative I approve, emotional estimation words good, well, amazing, wonderful, great, bravo, good boy/girl, smart boy/girl: He made her repeat this. She repeated obediently. - Great! Smart girl! (A. Tolstoy).

Compliment is an over-sized, exaggerated estimation. The most frequent are: speech and behavioral tactics of compliment about person's appearance (manifestations: You are very beautiful today; You are so bright, unusual; I cannot get an eyeful of you etc.) and speech and behavioral tactics of compliment about the age (manifestations: You are getting younger and younger; You have not changed a bit; You look younger etc.). There is an opinion that English use compliments more frequently than Russians, who are distinguished by being more reserved (Larina, 2009.). Scientists explain Russians' repugnance to exaggerations by the fact that for people who are used to live in close collective, truth and sincerity are communicative values (Arutyunova, 1954; Wierzbicka, 2002). It may be admitted, provided that in Russia, reserve in use of axiological discourses is more related to Christian culture, since the compliment underlines the importance of external qualities and not of internal ones, especially valued in environment of faithful: kindness, honesty, decency, moral purity. Speech and behavioral tactics of answering the compliment are also different. Tactics of compliment acceptance is characteristic for secular society (manifestations: from now on I will always look like this; I am trying to keep fit; you always tell me nice things; I will not leave the Komsomol and will be young for ever etc.), tactics of its non-acceptance is characteristic for religious one (manifestations: do not praise me anymore; you embarrass me; you flatter me etc.).

Chinese national specifics of mindset is defined by the idea of *zhong yong zhi dao*, “Middle Way” or “Golden Mean”. conception is instituted by the second book of *Ssu Shu* “*Zhong Yong*” (Confucian, 2004). *Zhong yong* is one of Confucians’ provisions, according to which one should be unprejudiced and assume moderate compromise position in relation to people and things. Zhu Sih understands by middle the name of something that is not a deviation to any side, i.e. something that does put neither too much nor too little salt. The major source of teaching of “Middle Way” is an ancient Chinese philosophy. According to this teaching, there is a state of the middle (when enjoyment, anger, sadness and joy are not expressed) and state of harmony (when these feelings are expressed appropriately) in people’s behavior. Middle is the most important basis of people’s actions in the Celestial Empire; harmony is the way that should be followed in the Celestial Empire. The principle of mutuality that states that one should not do to others anything that one does not wish to be done to him should be adhered to. When someone holds superior position, he should not have a scornful attitude to inferior ones, and when someone holds an inferior position, he should not court superior ones. At superior position one should not be presumptuous, and at inferior position one should not demonstrate defiance. The way of superior man is invisible at the beginning, then becomes noticeable; the way of inferior man has only the flash, then decays. When there is an order in the state, words of superior man accord prosperity, where there is not, the silence of superior man helps him to preserve himself. This is how Tan Aoshuan formulates major provisions on ancient Chinese philosophy that lie in the basis of “Middle Way” teaching: A man should keep his temper low, be balanced, practice self-improvement; he should not impose on others anything he does not like himself, offend inferior ones, complain about his fate, offend people, get involved in escapades, flaunt his merits; when there is an order in the state, a man should step forward with his ideas, and in troublesome times he should hold his tongue (Tan Aoshuan, 2004.). This scientist finds similarity between Christian and ancient Chinese ethics. While comparing text from Gospel of Matthew (5:39) “...who heats your right cheek, turn the other cheek to him” and text from “*Zhong Yong*” “Do not do to others anything you wish not to be done to you” and conclusions of culturally stipulated scenarios formulated by her “It is bad to do something bad to other people” “<...>I will not do what I wanted to. This is good”, she makes a conclusion about their contextual closeness (Tan, 2004.). Ancient Chinese ethics is expressed in communication. As Tan Aoshuan (Tan, 2004.) states, in Chinese culture based on teaching of “Middle Way”, a negative reaction at direct praise is a custom. She adduces the scenario behind this:

“It is not good to tell nothing,

when other people speak good about you;

it is good to tell something like:

“This is not true, I am not that good as you think”.

Therefore, the Chinese, bred on ancient Chinese philosophy, are trying to tell no compliments and upon receiving compliment they demonstrate its non-acceptance. At this, speech and behavioral tactics of approval are widely used in Chinese language and culture. They relate to people’s behavior, good cooking skills etc. Let us show some manifestations of one’s deeds: you did a right thing – You are done very well; do so further – you always do this; your way is right – You find the right way; Well done! – he praised you are awesome! he’s gone.

However, in China of recent decades, cultural traditions co-exist with contemporary tendencies. External and internal image of the Chinese changes, they are more and more oriented at American and Western-European ethics. Chinese youth starts to accept compliments willingly. Speech and behavioral tactics of compliment about person’s appearance has manifestations: there is no girl more beautiful than you; your appearance would eclipse everyone etc. They answer for praising by smile and

express gratefulness, using speech and behavioral tactics of compliment acceptance; manifestations: thank you; I am very pleased; I am glad that you like me; I am glad that you have such an opinion about me etc.

4 Summary

There are secular and Christian cultures in Russia; the latter exists mostly among Russian population. Secular culture is close to cultures of Western Europe and America; Russians often use estimative speech and behavioral tactics of approval and complement and tactic of their acceptance. Christian culture has a negative attitude to compliment; when receiving one, a man uses the tactics of its sincere disapproval. Within the national culture of China, along with others, exist Confucian culture of “Middle Way” that also suggests negative reaction for speech and behavioral tactics of compliment and use of tactics of its disapproval, and contemporary tendencies, close to secular ethics of world powers with exaggerated estimation and its acceptance represented here widely.

5 Conclusion

Axiological discourse includes speech and behavioral tactics of approval and compliment, as well as speech and behavioral tactics of reaction for estimation vocabulary. Particular cultures within one national community effect peculiarities of axiological discourse. Similarity of axiological discourses between particular cultures of Russia and China confirms the existence of universal ethical standards, common to humanity.

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