

## **DEVELOPMENT OF VALUE-SEMANTIC COMPETENCE OF UNIVERSITY STUDENTS IN THE PROCESS OF TEACHING A FOREIGN LANGUAGE**

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### **Abstract**

In modern conditions, the importance of language education is due to the diversity of languages and cultures, which are one of the most valuable elements of the world, European and all-Russian cultural heritage. The use of the competence-based approach, which is being introduced into the practice of university education everywhere, is connected with the fact that competence is becoming a new unit of measurement of a person's education, his creative potential, independence and competitiveness.

The core of the competency-based approach is value-semantic competence, since the formation of a system of values for future specialists is an obligatory part of the educational process at university. Value-semantic competence refers to the sphere of worldview, it is associated with the student's value ideas, his ability to see and understand the world around him, navigate in it, realize his role and purpose, be able to choose target and semantic settings for his actions and deeds, make decisions. The individual educational trajectory of the student and the program of his life as a whole depend on this competence.

The purpose of the study is to disclose the mechanism of reflection of conventional values and anti-values through language assessment tools, which is important when teaching a foreign language at university in the context of intercultural communication. Being the most important components of human culture, values, along with norms and ideals, are reflected in the language. Values, national-cultural traditions and peculiarities of perception of the world are most capaciously and distinctively manifested in phraseological units that are one of the most interesting and productive objects of comparative research in the axiological aspect.

In the course of the study, it is revealed that the implementation of the assessment occurs when the object is correlated with the value, reflecting the attitude of native speakers to the object in terms of compliance or non-compliance of its qualities with certain value criteria. The estimated value of a phraseological unit (positive or negative) is determined with the help of cultural information related to the etymology of the phraseological unit.

As a result of the research, it was found that studying the picture of the world reflected in the mirror of the axiological phraseology of two languages allows us to compare national stereotypes and life values of representatives of Russian and German societies. This knowledge makes it possible to successfully carry out intercultural communication. Russian and German axiological phraseological units with a positive or negative assessment reveal the content of conventional values and anti-values. This fact should be drawn to the attention of students studying a foreign language.

The formation of the system of values of future specialists becomes an indispensable component of the educational process at university, which includes presentation, comprehension, acceptance, realization, consolidation, ideologization of values and value orientations.

**Keywords:** university, student, language education, competence-based approach, value-semantic

competence, value, anti-value, evaluation, axiological phraseology, intercultural communication.

## **1. INTRODUCTION**

In modern conditions, the importance of language education is due to the diversity of languages and cultures, which are one of the most valuable elements of the world. The researchers represent new methods and approaches in the teaching process (Voronina, Kondrateva, Sabirova, Latypov, 2020; Andreeva, Korneva, Kapustina, 2018).

The use of the competence-based approach, which is being introduced into the practice of university education everywhere, is connected with the fact that competence is becoming a new unit of measurement of a person's education, his creative potential, independence and competitiveness. The core of the competency-based approach is value-semantic competence, since the formation of a system of values for future specialists is an obligatory part of the educational process at university. Value-semantic competence refers to the sphere of worldview, it is associated with the student's value ideas, his ability to see and understand the world around him, navigate in it, realize his role and purpose, be able to choose target and semantic settings for his actions and deeds, make decisions. The individual educational trajectory of the student and the program of his life as a whole depend on this competence.

Disclosure of the mechanism of reflection of conventional values and anti-values by means of linguistic evaluative means is of great importance when teaching a foreign language at university in the context of intercultural communication. In the current conditions the interaction of cultures or intercultural communication takes place in different areas of human life. All nations are open to perceive other nations' cultural background as well as ready to share their own cultural features with other peoples.

The concept of value is a central concept in axiology, which determines the socio-cultural significance of the phenomena of reality included in value relations. Values are considered to be the meaning-forming elements of human existence, setting the direction and motivation of human life.

Modern researchers (G.P. Vyzhletsov, V.P. Bolshakov, etc.) believe that values represent such types of relationships between people that do not separate, do not alienate a person from other people, nature, but unite people in a community.

The concept of "value" expresses the significance of something for a person. N.E. Yatsenko defines universal human values as "worldview ideals, moral and legal norms based on goodness and reason, peacefulness and philanthropy, truth and beauty, diligence and solidarity, reflecting the historical spiritual experience of all mankind and creating conditions for the realization of universal human interests, for a full existence and development of each individual personality" (EDSST).

Values are socially approved and accepted by the majority of members of society. They are not questioned, because they express the ideals and standards of people's behavior in a particular society. Values provide a person with life guidelines, determine the goals of his activity.

Anti-values are the opposite of values. Universal human anti-values are "a set of views and actions based on recklessness and evil, lies and selfishness, parasitism and aggressiveness" (EDSST).

The versatility of such a phenomenon as value necessitates its comprehensive study. Being the most important components of human culture, values, along with norms and ideals, are reflected in the language.

## **2. DISCUSSION**

Values, national-cultural traditions and peculiarities of perception of the world are most capaciously, vividly and distinctively manifested in phraseological units, therefore, the phraseological fund of the language seems to be one of the most interesting and productive objects of comparative research in the axiological aspect.

It should be noted that in the phraseological fund, which a native speaker masters from childhood, the norms of behavior in society, based on conventional values and anti-values, are fixed.

An important criterion for identifying fundamental values is their binarity, the presence of antonymic names that reflect the antinomic essence of values. The classification of conventional values and anti-values represented by the phraseology of the language is presented in the works of L.K. Bayramova (Bayramova,

2008).

Conventional values and anti-values are fixed indirectly in the content of language units, which is expressed in the category of language assessment.

The category of evaluation attracts the attention of both philosophers and logicians (Aristotle, T. Hobbes, A.A. Ivin, J. Locke, J. Moore, R. Hare, etc.) and linguists (Arutyunova 1984, 1988; Vasilenko 1964; Wolf 1985; Golovanova 2002; Teliya 1986; Tokareva 2005; Chekulay 2006 and others).

Interest in the problem of evaluation is determined by the complexity of the very phenomenon of evaluation, which consists in the versatility of its structure, its functioning in language and speech, and its connection with a linguistic personality.

Philosophy considers the value attitude in its entirety. At the same time, value and evaluation are the "poles" of a value relationship, which is defined as a consciously evaluating attitude of the subject to the object. This is the estimated attitude of a person to objects and phenomena of the surrounding world. From the sphere of culture, norms, ideals, patterns of behavior that reveal value meaning enter human consciousness. Being a verbalized result of the activity of consciousness, the assessment contains a positive or negative axiological characteristic of the object, which is revealed when determining the degree of compliance of the object with the desires and needs of a person or socially established norms.

The solution to the problem of the ambiguity of language evaluation is determined by the different ontological status of value and evaluation, therefore, one should distinguish between value in itself, value relations, evaluative relations and evaluation as a given of actual speech. In the semantic paradigm of philosophy, value is a given of the concept-centric level, value attitude - of the propositional level, evaluative attitude - of the activity level, assessment in speech - of the level of actualization (Chekulay, 2006).

As you know, the language processes, stores and transmits both logical, objective knowledge and knowledge of an evaluative nature. This set of information, ordered by "value-semantic models of the traditional world outlook", is encoded in the semantics of language units, including phraseosemantics (Alefirenko, 2002, p. 179).

The implementation of the assessment occurs when the object is correlated with the value, reflecting the attitude of native speakers to the object in terms of compliance or non-compliance of its qualities with certain value criteria. As the researchers note, "the problem of the relationship between objective value (positive or negative significance of objects of the surrounding world for a person, formed in the process of socio-historical practice) and evaluation (an expression of a subjective attitude to value based on social stereotypes) is the initial parameter for constructing a linguistic picture of the world (German *Weltbild*) and identifying the national and cultural characteristics of mentality..." (Pimenova, 2018, p.102). Therefore, evaluation is considered as a category of culture.

The estimated value of a phraseological unit (positive or negative) is determined with the help of cultural information related to the etymology of the phraseological unit. Estimated value is interpreted as "information containing information about the value attitude of the subject of speech ... to a certain property of the signified, highlighted with respect to one or another aspect of the consideration of the object" (Telia, 1986, p. 54).

Evaluation is a means of realizing value. The following components are distinguished in the assessment structure: the subject of assessment, the object of assessment, the basis of assessment, the nature of assessment (Ivin, 1970). When assessing an object, the subject himself creates an assessment scale, which depends on his ideas about the norm and deviations from it, as well as on the stereotypes inherent in each society and its language. The basis of the assessment reflects the point of view of the evaluating subject and can be represented by needs, interests, norms and other values. The nature of the evaluation is fixed on the evaluation scale.

### 3. RESULTS

In phraseology, evaluation can be expressed implicitly. To determine the axiological meaning of a phraseological unit in this case, its definition and linguoculturological information are required.

So, for example, the value "Truth" is represented by the Russian and German axiological phraseological units *Da liegt der Hund begraben!* and *Вот где собака зарыта!* (that's where the dog is buried!) with the meaning 'here is the solution of the mystery'. It should be noted that the Russian idiom is a calque from the German language: *Da liegt der Hund begraben!* Phraseologisms carry a positive assessment, which is determined by cultural information. According to medieval notions, if a black dog, personifying evil spirits, is

buried along with the treasure, then no one will find this treasure. Therefore, initially the expression was the exclamation of a treasure hunter, which meant that he had finally found the place where the treasure was buried (PDRL, p. 53). V. Serov refers to the author of the handbook "The Winged Word" (1930) S.G. Zaimovsky, who offers a different version of the origin of the phraseological unit: the expression came from a phrase with which the inhabitants of a small German town answered the questions of the curious where the dog that saved the life of the Austrian commander Sigismund Altensteig (XVI century) was buried. In gratitude for his salvation, the commander buried this dog near the wall of his house, making an acceptance inscription there. As S.G. Zaimovsky notes, this dog memorial existed until the beginning of the 19th century (EDWWE).

The anti-value "Lie" reflects the Russian phraseologism with a negative assessment *ворона в павлиньих перьях* (a raven in peacock feathers), that is, a person who seeks to appear more important than he is, putting on his best clothes or adopting other people's manners. Phraseologism goes back to the fable of I.A. Krylov "Crow" (1825). The fable was included in pre-revolutionary reading books for literacy, so it was popular among the people. In the fable, a crow, wanting to stand out among her friends, poked peacock feathers picked up on the ground into her tail and was ridiculed by her friends (SPDRL, p. 69): *Утыкавши себе павлиньим перьем хвост, / Ворона с Павами пошла гулять спесиво / И думает, что на нее / Родня и прежние приятели / Все заглядятся, как на диво....*

The German phraseological unit *sich [D] einen Bären aufbinden lassen* (literally allow to tie a bear) with the meaning 'believe a fable, allow oneself to be fooled' represents the anti-value "Lie" and has a negative assessment, which is revealed in linguoculturological information.

The expression originated in the 17th century. < lat. imponere - to try to convince someone. in smth. false (Duden, p. 70). Perhaps the expression uses the image of a bear as "a deity, an ancestor, the owner of the lower world" (EDMG, p. 46) and the idiom gets the meaning 'convince someone in the importance of insignificant, greatly exaggerate'. According to another version, the expression is associated with the medieval custom of leading a decorated bear through the village before it was killed. When in the 18th century real bears were no longer driven around the villages, the custom continued to be observed with the help of a man dressed in a bearskin. Such a custom was denoted by the phrase *einen Bären aufbinden* - 'binding a bear' (HVVM, p. 34).

Value can be both positive and negative, demonstrating the property of ambivalence. Let us illustrate this statement on the example of Russian and German axiological phraseological units. Thus, the value of "Life" is represented by phraseological units that have a positive assessment: *сладкая жизнь; жить припеваючи; жить как у Христа за пазухой; не жизнь, а малина; не жизнь, а масленица; er hat zu leben*, colloquial - he can live, he lives not badly;; *wie der Herrgott in Frankreich leben* (lit. live like the Lord God in France) - live comfortably, prosperously;; *wie der Vogel im Hanf sitzen*, obsolete. (lit. sit like a bird in hemp) - get a good job; take a warm place. At the same time, a hard life is represented by phraseological units with a negative assessment:: *собачья жизнь, сарайная жизнь, хождение по мукам; j-s Lebensweg war nicht mit Rosen bestreut*, high. (lit. someone's life path was not strewn with roses) - someone's. the path of life was difficult; *im eigenen / seinem Fett schmoren* (lit. fry in one's own fat) - to fight one's own difficulties alone.

#### 4. CONCLUSIONS

Thus, Russian and German axiological phraseological units with a positive or negative assessment reveal the content of conventional values and anti-values. This fact should be drawn to the attention of students studying a foreign language.

The formation of the system of values of future specialists becomes an indispensable component of the educational process at university, which includes presentation, comprehension, acceptance, realization, consolidation, ideologization of values and value orientations (Andreeva, Korneva, Kapustina, 2018).

Studying the picture of the world reflected in the mirror of the axiological phraseology of two languages allows us to compare national stereotypes and life values of representatives of Russian and German societies. This knowledge makes it possible to successfully carry out intercultural communication.

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