Research Article

AXIOLOGICAL AND SYSTEMATIC LINGUISTIC IN LANGUAGE TEACHING

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ABSTRACT

The fundamental concepts of the relation between the country and class and the person, time and space, human beings and their role in society should be considered. The aim is to ensure that the value system, through the axiological and linguistic systems, is the spiritual bond of civilisation, which focuses on the development of humanist values through an educational process in England. The debate on the social component of English teaching as an adaptation of the individual in society during foreign language study therefore confirms that axiology is closely linked and associated with the teaching of the foreign language in order to adapt your local values to foreign cultures and traditions. The principal deals with the cycle of globalization as a conflict between various societies and their structures of values. Cultural codes thus contribute to the link between phraseological instruments (as a language unit) and principles of axiological model. The question is fully investigated from general statements concerning the principles to a specific globalization phase, based on language teaching and special fields of study-linguistic axiology and systematic linguistics in the pursuit of markers. For many years SLA has been discussing the problem of language teaching. Researchers aim to discover the connection between language and linguistic teaching.

Keywords: Axiological, Linguistic, Language, Teaching, education.

INTRODUCTION

The research began in late 19th century on the relationship between linguistic theory and language instruction. Various work proposed by various academics has since been contested. Two views appeared in the 1960s, when their relationship was reassessed: one was to suggest that linguistics was not so important as it was assumed, i.e., that they were overly significant. Several linguists such as Johnson (1967) and Lamendella (1969) deny that linguistics form the basis of a learning technique. Lamendella (1969) thought the theoretical basis for second-language pedagogy was a mistake of looking for transformational grammar or any other theory of language description. Linguists, rather than applied psychology, are what is important in the area of language instruction. The other view was that linguistic teaching should be recognized as an overall contribution, but provided that language teaching is not consistent with one theory. Different language hypotheses can provide different language viewpoints and can be viewed as equal tools. Once said, Levenson (1979): "No language research school has a monopoly on the trueness when explaining the phenomenon of speech ... the standard grammar of schools, TG's, ... all these and others will display a special significance to the circumstance of language instruction." I assume that linguistics and language instruction are collaborative. The present paper applies to L2 instruction in all language education, instruction theory or language pedagogy. My experience indicates that the relationship between language theory and language instruction is twofold. In the one hand, it means that many hypotheses of language instruction can be applied, i.e., that the development of language education theory is driven by linguistics. Any reaction to questions regarding linguistic existence is, then, articulated or suggested by a language theory. The concerns contribute explicitly to scientific linguistics theory of language education. Linguistics became an important factor of language education philosophy at the outset of the Second World War. America wanted people who were familiar

with foreign languages during the Second World War. A linguistic group including Bloomfield (1942) undertook to use the linguistic knowledge to analyze the language to be taught and it proved satisfactory. to meet that demand. Bloomfield suggested that a trained language teacher would be the most effective language instructor working with pupils, because language teachers are often deficient in language regulation, most qualified linguists know how to direct learners from mother-tongues and how to teach language types. In my view, the suggestion by Bloomfield seems somewhat extreme, but we should admit that we need to have good command as a language teacher and can teach well in this case. If, for example, we learn phonetics well, in the teaching of pronunciation, we will let students know the structure of our articulation organ and how the co-operation of the organs creates the pitch. They may also help students understand how to distinguish the vowel and consonant and how to correctly create a sound in the right location of the language. The students can only know the word pronunciation well with a strong teacher in phonetics. The language teachers therefore need to adopt a sound-speaking phonetic analysis and the International phonetic alphabet for training in pronunciation. The conduct helped teach and learning ideas that clearly explained how the external event (a stimulus), without mental intervention, has caused a change in individual actions (a reaction). While behaviouralist has dismissed a therapeutic intervention, he has stressed the importance of repetition and discipline in language learning. Take the audio approach as an example. The audio approach emphasizes: (1) pre-reading and writing voice and listening instructions; (2) using dialogs and training material; (3) avoiding mother-language use in classrooms. The solution for language learning is the most important language skills that we will speak and listen to today in English. Throughout China today, more people learn English to communicate with foreigners as a foreign language. To them the importance of speaking and hearing is greater than of reading and writing. They shouldn't have a high level of English and their aim is pretty easy because they can understand and express their words well when they have to communicate. For starters, we think about an important conversation daily, and it is not always easy to express correctly, and sometimes even for big students it is challenging. Once we are in primary school, we continue

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to teach English to students in China. In the past, we have taken more time to teach them pronunciation, and the effect has been deceptional: many students cannot talk clearly. Recently, we discussed the importance of saying and hearing English in the classroom and the audio linguistic process. The audio language approach emphasized that what was learnt in the classroom is done and repeated; it assumes that language is acquired by patterns of development. I agree. I agree. Without constant practice, it is impossible to speak English fluently. So, we need a lot to help our students in our English language learning and teaching when they need to listen and speak well. While structuralism had an all-embracing and influential effect on language teaching and pedagogy, the impact of TG grammar was different. New advances in language pedagogy that may be viewed as a consequence of the influence of the principle of TG emerged in the late sixties. The cognitive theory of language analysis is a typical example. This hypothesis arose as TG principles were related to a 'cognitive' understanding of language learning psychology. This is against the philosophy of empiricism, that is to say audio-lingual, psychological behaviouralist and linguistic structuralism. Mental activity has been stressed by TG theory. He indicated that people are capable of learning a language. This is the inherent capacity to acquire the laws of a language and to comprehend or produce multiple sentences instead of practice. Others, such as Chastain (1976) and Rivers (1981:25–27), held that the two theories had been complementary and served various types of learning's or teachers or represented various phases in the learning of languages. Some linguists like Diller (1970) openly declared their preference for cognitive positions. The second point of view, I think, is appropriate. I assume empiricist theory is useful to our language teaching and learning, while behavioural, i.e., language study, is useful for cognitive science.

RESEARCH OBJECTIVE

The system of English teaching must be a process of creating humanistic values that then have a significant impact on human relations with others. Methods, means and strategies that most efficiently instill these values are therefore established. Information researchers believe that personal traits, the life situation and other situations related to a student are the most important factor to consider. These variables are, in turn, influencing the development of values. The aim of the teaching process of English is not to obstruct but organically to supplement the natural development of the personality. A sacred connection between cultures is supposed to be an axiological system, so the system elements and substructure must not be inconsistent. The introduction of new ideas is natural and necessary, yet it is important not to write them down or to scrub them off in the collective memory of the citizens but to honour the values of the elders, the older generation and sometimes to reconsider their content. The following are the objectives of the study:

- Review globalization of the English language and its personal values.
- Learn adjectives as axiological part of a lexicon.
- Analyse systematic linguistics.
- Analyse how systematic and axiological linguistics can help in language teaching

THE VALUES IN THE MODERN WORLD

It does not challenge the existence of values and the relationships, temporary, immortal, natural (original), and universal (things), between global, individual and group. Always mind, though, that a prioritization of universal human values doesn't explain the essence of human values , i.e. how fundamental human values are and where they take place in person and social existence. To consider and explain the meaning, to organize them within a specific historical cultural model, is a complicated process, which we cannot do without discussing the issues of the individual which of the national and cultural community, how the mechanisms of transforming the world, what positions we can and will play, and what we feel about globalization. It's a complicated process. The self-identity and self-determination questions are closely connected to axiology and require some responses to their fate. The meaning of value theory can definitely be focused on the history of moral philosophy in the world but the core metaphysical relation and purpose of value theory is nothing more than a practice and process originating in the household. This is not just because migrations are not necessary and cultural interpenetration should be encouraged that the society and healthcare can be founded on 'local.' So, it is not a spontaneous shift in culture to refresh and renovate national concepts. Imperialism, which made humanity as a whole lot worse, but at the expense of the resources of other nations, eliminates certain problems, further exacerbated the problem. The cycle gives rise to a feeling that is not unified – primarily human, but regional, groups, opposition values – domination – liberty, the monopoly-monopolization, anti-globe globalization, etc. The cycle creates a feeling of discord and rivalry. Around the same time, globalisation, the movement between individuals and cultures, lack of connection to heritage, race and ancestral lands, is triggering greater migration. The natural necessity of the people is that their ethnic identity be preserved, their original and sharp ideals not allowed to neutralize the spiritual life of the Fatherland from external influences and factors and ultimately the ideological confrontations that are cultivated by globalization and brought about in the modern and psychological consumer for all. Nobody denies humanity's universal values. Hence, happiness and harmony can only be attained in a polyphonic world whose essence consists of the interpenetration of national and universal identity and its living and indissoluble relation. Whereas finding a "consensus" when addressing particular issues requires concentrating on multiple views, the formulation of conclusions and judgments takes into account the "Reality," prepared by those "masters and setters" who are independent and ostensibly appropriate for all, not a shared point of view as a result of debate. Strange and unnatural criteria are therefore imperceptibly introduced, gradually brought into society as common public values and ideas and it is therefore normal that such proceedings are quite difficult, sometimes painful for both a person and peoples, with quite an unexpected result. A significant factor in the social process of English education is the incorporation of the individual into society in the form of foreign language teaching, and although grammatical, lexical, phonetic errors are easily forgiven, psychological and axiological errors will cause serious problems in today's global multicultural world. The period of English teaching exposes systemic and collective determinism within the sense of community-mind-vocabulary, communication. Anything that is of value to a person plays a significant role in his or her life and is therefore declared multilaterally in the language. The lack of shared honesty among people, the undermining of paternal rights, the supremacy of teachers and regulators, the degradation of moral integrity, the lack of respect for customs and the lack of honour. Those are two of the characteristics of modern values. Where is this misapprehension and loss? The explanation for this is the collapse in conventional value perceptions. In other words, traditional views on truth, goodness and beauty have been lost. In fact, the idea of morality is undermined and current spiritual and ethical values are easily forgotten. So, what are the reasons why the traditional definitions of meaning collapse? The values of religion have been neglected. Since virtually all traditional value systems are based on religion, a view of value that loses its religious basis can only

decrease. Disputes between religions and philosophies then accelerate the collapse of values themselves. Therefore, whether there are differences between religions or between philosophies, the viewer should be encouraged to interpret these concepts as mere relationships. The importance of ideals focuses on different denominations and ideologies. Finally, traditional Christian ideals have lost their potential to encourage modern, scientifically trained people. The teaching method in English will be a method based on humanistic principles, which also has a profound impact on individual interactions with others. The most efficient approaches, tools and strategies to put these principles into practice are therefore being developed. Knowledge researchers conclude that personal characteristics, work situations and other factors related to the student are the main factors. In fact, these things influence the formation of values. The aim of the English teaching process is not to impede, but to supplement, organically, the natural development of personality. The axiological mechanism should be an axiological connection with culture in such a way that the components of the system should be elements and substructures that are not inconsistent with the mindset or archetypes. Introducing new, fresh things is natural, but it is important that the ideals of ancestors, older generations, but that they are not written down and erased into people's collective memories.

AXIOLOGY AND AXIOLOGICAL LINGUISTICS

Axiology is a philosophy field which explores the significance of values, methods and ontological status of meaning and life, the characteristics, structure and hierarchy of the universe, and also the specific characteristics of value judgments. In axiology, topics related to nature, the position of values and structure in reality are examined, that is, the ties between different ideologies, the interplay with social and cultural forces and the role of personality. Evaluation is one of the key truth divisions. A person analyses the world around, the objects, events, property and behaviour around them. The person and his thoughts, actions and feelings must be analyzed. Almost everything can then be calculated. Both judgments are based on the principle of human moral standards, i.e., the relationship between good and evil, benefit and harm, etc. In these years of migration and globalization, axiology is currently emerging and rising in demand, not only in science, economics, culture and politics but also in linguistics and language teaching. Axiology is becoming increasingly popular. A classical and modern (cognitive) semantics were the foundation of one of the linguistic anthropology sectors – axiological linguistics (value science based on linguistic data). These provide an insight into the objective of researching values based on linguistic facts. Values is an interdisciplinary concept whose honesty brings its inclusive nature to research and performance. A special emphasis is on principles, the core cultural characteristics, the strongest behavioral benchmarks (Karasik 2002). Structure of linguistic character. In the 1990s, the field of axiological linguistics, centred on principles, had a new philosophical name (Svetonosova 2007). A clearly defined anthropocentrism of contemporary linguistics has dictated what is referred to as the "axiological approach to speech" which studies language as a mirror of a specific set of values in society (including its choices characteristic of different social, political, gender and other strata and groups). A lot of research on the issue of moral beliefs is expressed in phraseology. The role of vocabulary in a person, a national lexicon, remains an open and important question (Starostina 2008). Recent linguistic scholars have vigorously discussed the concept of values, their opposition, language reflection and inter-relationship, as well as how to shape values and anti-value concepts through the teaching of foreign languages. Language is, in this case, not only a medium of contact but also a reference to international culture and values, a method to avoid clashes between cultures and values. In order to interpret an unfamiliar voice, you should have a strong grasp of a foreign language. If you don't know a foreign language, certain foreign words (such as place names, international phrases) may be understandable. You may also adopt your own approach to foreign language sounds, without requiring knowledge of them, and perceive them from a place in your mother tongue. Language is an important source of expertise in linguistic axiology. Linguistic axiology focuses on 'language of values' research in diachronic and synchronic contexts as well as the study of regular and natural text collocation. Values as principles and purposes of human life characterize the inner cultural landscape and the basic elements that define and express the vision of a national and cultural culture. To realize that language does not only reflect, but also shapes and influences the person, the language as a "mirror of the fundamental value system." In general, values may be classified as basic or moral values. Material values are values that represent daily needs of people, for instance commodities; on the other hand, spiritual values relating to the ideal of mental, desire and will, or reality, wisdom and perfection principles.

Axiological Linguistics and Phraseology

Each natural language represents the way the universe is interpreted and arranged (conceptualized). These values form a common ethos, a kind of universal morality that is compulsory for all mother tongues. The conceptualization approach to the characteristic reality of language is partly universal and partly national-specific, meaning that multi-cultural native speakers can interpret the environment in a very different manner, by means of a cultural prism. Axiological linguistic phraseology is closely related, as phraseology reflects not only centuries of study and people's religious beliefs, but also their common decisions. The phraseological structure of the language is a especially rich material for the analysis of axiological regularities, as a set sentence provides a great deal of scientific information about the form and essence of behaviour. It also analyses the measurement techniques set out in a language. Therefore, the axiological capacity of fixed phrases is essential for phraseology and the English learning cycle. Oh, B.A. Oh, B.A. "Fixed phrases often indicate a tacit opinion of the people, the social strata, and the worldview of the time of the day," wrote Larin, a popular Russian language writer (Larin, 1977). Set sentences blend the geographic characteristics and meaning orientation of native speakers to a broader degree than those of other language groups. The word 'reveals the true essence of human consciousness, its original spirit, without any veil of external change in the conscious action of a person' (Lysicyna, 2000).In the tests, the meanings of expressions, speech-styles, texts, language-scrapers, colloquial and belle-lit forms are articulated and set out in fixed phrases as symbols of secondary assignments reflecting ordinary consciousness. There are many aspects of present value analysis expressed in phraseology. Phraseological material is used to investigate cultural elements that direct "an individual as a personality (I), a social environment (others) in his or her valued and uncertain attitude to nature.". Values are perceived as normative rules, and the latter are logically classified as cultural structures (verbal codes). Ethnic loyalty and the country 's original ethic are also a part of traditional moral codes. The assessments include both quantitative evaluations and some of the qualitative characteristics of the subject under consideration as established phraseological evaluation units. The designation of phraseological units in a particular issue-related fashion does not obey the goals of an axiological study as values form an integral concept framework in which values expressed in language may be interpreted. Via the ten-parade concept of values and anti-values of business-consciousness-encoding society and articulated in phraseological units in English. (2011) (Bairamova):

- "life – death"
- "health – illness"
- "happiness – unhappiness"
- "motherland - foreign land"
- "work, labor - leisure - idleness - laziness – unemployment"
- "wealth – poverty"
- "intelligence – stupidity"
- "truth – lie"
- "laughter – cry"
- "paradise – hell"

An axiological vector concept is used in phraseology to examine synchronous and diachronic aspects of value reflection. The "life-death" "is represented in English phraseology in the following vectors of development:""life, living "– "the will to live, to put life into sth.; birth" – "to be born in the purple;""to be born on the wrong side of the blanket;""periods of life – one's early days, the golden wedding;""a way of life – eat sb's bread, a bed of roses, a dog's life;""attitude to life – take one's life in one's hands, make sb's life a hell;""death, a figure of death – a dog's death, a happy dispatch;""to die – be with God, pass into nothingness;""suicide – the Dutch act, blow sb's brains out;""to perish – die game, the great sacrifice;""to survive, defeat death – cheat death;""rituals – with the heels foremost/forward;""after world – Islands of the Blessed, kingdom of God.

Linguistics Language Teaching and the Nature of Language"

Language is a dynamic device internally. This poses a variety of contradictions and inconsistencies. Such inconsistencies need to be taken into account by linguistics and language teaching; otherwise, the language issues cannot be addressed satisfactorily. Considering that language is complex, the components or aspects of linguistics should be defined in order to examine them. We try to analyse it in four ways, for example: the sound structure, grammar structure, lexical system and discourse system when speaking about language. We may question the dimension that includes or excludes our learning activity or theory. All these four things will ideally be part of our educational philosophy, since they provide a summary of the terms. If we study it as part of it, it must be defined using linguistic theory, which means, in other words, that we must understand how it works linguistically. This can only be learned in fact after a language is regularly studied. Language teachers, however, would like to teach in its entirety, which means that our teaching practices should be considered a mixture of words. A satisfactory language teaching theory can therefore be applied both as an individual feature and as a description. Language is controlled as well as imaginative, yet another language issue. Order and regularity are required, but also imagination. On this basis, the regularity and probability of regularity can be taken into account in various ways in teaching practice and teaching theory as well as in linguistic theory. In our teaching process, grammar or language regulations are taught while, on the other hand, students are encouraged to use language creatively on the basis of these laws. It is difficult for me to imagine, under my mind, how students can interact effectively at their highest level, even without a strong English-language base. We cannot expect language teaching theory to cover all facets of a linguistic because of the complexities of a language. Because linguistic theory cannot do justice to linguistic as a whole, all theories of language education must compromise some aspects of linguistic to emphasize others. While linguistics can't provide us with a straightforward understanding of language, it can enable us to think critically and constructively about language and to develop realistic pedagogical language teaching.

CONCLUSION

Amid competing belief structures and goals, globalization is a dynamic operation. A drastic and disruptive way to introduce it may be attributed to the displacement of the limited or poor communities of cultures and languages, through an inevitable cycle of extinction of languages and customs. An optimal situation can be correlated with the acceptance of multiple axiological, political and cultural perspectives on the environment and with their "peaceful coexistence." A compassionate mindset, regard for life, nature, liberty, and ideals of others are the best way to co-exist between diverse world views in the globalizing world. A quest for common human values leads to the inference that this goal is to find the most ideal modes of life which some or those people nevertheless understand differently. So far as philosophy, faith is concerned, awareness is representative of many societies and is the basis for universal beliefs. Representatives in any society at the same time brought their own meaning into common human values. Cultural codes that one uses in order to assign phraseological units a cultural meaning, allow one to associate a given sentence with axiological paradigm values. Phraseology units have axiological markers, i.e., fixed-phrase elements that do not name values but which, using associations, are correlated with a value or anti-value. Global languages of contact, like English, are promoted not just to be a medium of communication but also to offer instruction on universal human principles, a way to cultivate a tolerating approach to the ideals of the international world.

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