



Lacunar Russian and German Axiological Lexical Composition and Grammatical Structure as an Object of Intercultural Communication

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Abstract

The goal under consideration is to see the framework of values as the spiritual relations of humanity focusing on the creation of humanistic values through the realization of language values through axiological linguistics. Particular attention is paid to the imagery of phraseological units, with which their axiological status can be associated. The detection of the extralinguistic situation, under the influence of which a phraseological image arose, is necessary for understanding the national specifics of Russian and German phraseology. To reveal the image, the article analyses the internal form of lacunar axiological phraseological units. The analysis detects differences in the way of thinking and associations of Russian and German speakers. Studying the picture of the world reflected in the mirror of the axiological phraseology of two languages allows us to compare national stereotypes of behaviour, mentality, national-cultural experience, traditions, and life values of representatives of Russian and German societies.

Keywords: Intercultural Communication; Phraseological Lacunarity; Axiological Phraseological Unit; Axiological Linguistics; Realization of Language.

1. Introduction

The essence of values, the connection between national, class and person, temporal and eternal, natural (original) and universal (things) is important, and consideration of universal human values as a priority is not objectionable. However, we should note that the statement on universal human values as a priority does not explain their existence, that is, the issue of what universal human values are and what place they occupy in the life of the person and of society remains open (Bell, 2002; Chan, 2012; Kostina, Kretova, Teleshova, Tsepikova, & Vezirov, 2015; Valeriivna, Vladimirovna, Nikolaevna, Sergeevna, & Progress, 2016). Comprehension and interpretation of values, their classification in the sense of a specific cultural historical model, is a dynamic task, and we cannot do without addressing the problems of the cultural and national identity of the individual, of society, no matter how we feel about the processes of integration in the world that are taking place as a result of globalisation, what roles we can or should play and what roles we could play (Angus, 1997). Issues of self-identity self-determination are closely related to axiology and involve precise responses, so the fate of the universe depends to a large degree on them.

Developing the theory of values should certainly be focused on the past of the world's social thought, although its primary fundamental spiritual connection and its heart has always been nothing but a native, domestic tradition and a structure that is part of it. Certainly, the modern environment and welfare cannot be focused exclusively on "native" principles, as migration flows lead to the interpenetration of cultures, and dialog is not always possible. The splash of upgrading and renewing national ideas is not, therefore a spontaneous twist in history. Globalization has only intensified the problem, not leading to the enrichment of humanity as a whole but addressing the issues of certain people at the cost of other people's wealth. This process creates a sense of disharmony, confrontation, incomprehension on the part of one another, not of common universal human values, but of national, even class, opposition (supremacy – freedom, monopoly



– anti-monopoly, globalism – anti-globalism, etc.). At the same time, globalization induces greater displacement, the mixing of peoples and cultures, the lack of link with tradition, the ethnic community and the land of ancestors. The natural need of the people is to maintain their ethnic identity, to defend their native and sacred values, not to allow outside forces and factors to neutralize the spiritual life of the Fatherland and, finally, to resist the confrontation with the ideology, bred by globalizers and brought into the consciousness of the new consumer, the psychic of the crowd. Certainly, no one doubts fundamental human values. But beauty and harmony are possible only in a polyphonic universe, the meaning of which is caused by a living, indissoluble relation and the interpenetration of identity, national and universal values (Zerkina, Lomakina, & Kostina, 2015). Thus, language as a medium of transmitting knowledge increases human intelligence, produces new texts that have some information meaning and in turn contribute to the dissemination of information, including value-relevant information. A linguistic personality is a personality expressed in texts containing consumer details, existential properties and because the linguistic cultural affiliation of the author may be very unique, it is likely that the values represented in texts by members of different languages and cultures may vary. The definition of linguistic personality is generally referred to as the essence of life, the intent of human life. Yet even these universal human experiences are saturated with distinct cultural content. The basic principles of each linguistic culture are complemented by complex abstract conceptual units, accumulating the collective experience of the cultural and linguistic group.

Axiology is a philosophical discipline that explores the "value" category, the attributes, structure and hierarchy of the environment of values, the methods of its cognition and ontological status, as well as the essence and characteristics of value judgments. Axiology studies problems relating to the existence of values, their place in practice, and the structure of the world of values i.e. the interrelationship between various values, the relationship between social and cultural influences, and the structure of personality (I Zhilenkov et al., 2019; M Plankina, S Pestova, H Tarasova, & M Yakhina, 2019; Valeryevna Erofeeva, Ilgizovna Gimatova, & Vjatcheslavovna Sergeeva, 2019). One of the main types of fact is assessment. The surrounding reality, existing objects, phenomena, properties, behaviour, are examined by an individual. It is possible to examine the individual himself and his emotions, actions and feelings. Thus, almost all items can become an assessment subject. The entire assessment is based on a scheme of human principles i.e. a ratio of right and wrong, good and harm, etc. Axiology is currently expanding to a large degree in the era of unification and globalization, and has been in demand in recent years. Specialists in philosophy, sociology, cultural studies, politics, linguistics and language teaching are also gaining interest.

An awareness of the connection between language and intercultural communication will be facilitated by Language & Intercultural Communication. It welcomes intercultural communication research in particular where it explores the significance of linguistic aspects; and language research, in particular foreign language learning, in which it explores the importance of intercultural dimensions. It is aware of the consequences for education in particular higher education, and for learning and teaching languages. It is also open to research on the boundaries between languages and cultures, and on the consequences for the working world of linguistic and intercultural issues. Intercultural communication is a field that examines communication or how culture influences communication through various cultures and social classes (Anatolyevich Rubtzov, Minnahmatovich Biktimirov, Espinoza Hugo, & Viktorovich Rozhko, 2019; R Gagarina, V Shelestova, P Sheinina, & R Leake, 2019; Radikovna Sakaeva, Aidarovich Yahin, Vladimirovna Kuznetsova, & Venera Latipovna, 2019). It defines the wide variety of communication processes and issues that inevitably arise within an entity or social context made up of people from diverse backgrounds in religion, culture, race, and education. In this context, it attempts to understand how people behave and view the world around them from various countries and cultures. In the current conditions, the interaction of cultures or intercultural communication takes place in different areas of human life (Chen & Starosta, 1996; Jhaiyanuntana & Nomnian, 2020; Liaw, 2019; Martin & Nakayama, 2013; Spencer-Oatey & Franklin, 2009; Vu, 2019). All nations are open to perceiving other nations' cultural background as well as ready to share their own cultural features with other peoples. For cultural and ethnic group members, the importance and strength of language is meaningful. Language use is of critical importance in each speech group — ethnic, racial, cultural or gender-related. Every culture of speech has its communications standards, forms and codes. In several ways, the experiences of a group of people vary: in speaking frequency and value, understanding of speaking performances, and shared modes of expression. The speech culture retains the communication norms and laws, but it can adjust them gradually. On the other hand, there is a degree of individual deviation from the expectations in any speech culture. Not all members of the community communicate the same way. When communicating participants represent a different system of contact, intercultural communication takes place. In verbal and nonverbal communication, for example, eye contact, gestures,



touch, pauses, turn-taking or the use of time, differences can occur. They are possible causes of intercultural contact disputes or conflicts. There may be feelings of confusion, tension, humiliation and anger in the event of an intercultural contact conflict.

The theory of intercultural communication studies the problems of interaction and mutual influence of cultures, the relationship between culture and language and search for optimal forms of intercultural communication (Ghaedsharafi, Yamini, & Dehghan, 2019; Vladimirovna Marsheva, Albertovna Sigacheva, Mihajlovna Peretochkina, & Vladimirovna Martynova, 2019). The representative of the intercultural communication theory classics E. Hall states that culture itself is communication, and communication is culture (Hall & Hall, 1959). Culture ensures the interaction of an individual with the society and exchange of achievements between individuals, groups of people and nations owing to communication.

Communication is impossible without language. According to O.A. Leontovich, language is an integral part of the spiritual culture of mankind. Communication suggests a creative, intuitive act which is based on an innate and indispensable human need for communication (Leontoeich, 2002).

In the culture and language of each nation, there are universal (common to all mankind) and common to particular nation connotations. Universal connotations create the basis for intercultural communication, and they are equally understood by all people in the world. Thus, intercultural understanding would be impossible without them. At the same time, any culture possesses its own cultural connotations manifested in language, moral standards, beliefs, behavioural features, etc.

Quite a lot of researchers also note that culture determines the participants in communication, the choice of topics and communication strategies, the context, the means of delivering messages, the conditions for their delivery, etc. Common to particular nation connotations that are not recognized during intercultural communication become apparent in the process of cultural contact (Kondrateva, Sabirova, & Plotnikova, 2018; Mubarakshina & Abdrakhmanova, 2019).

Phraseology is one of the sources of information about national and cultural nature. Obviously, phraseology reflects the national image of the world fixed in it, and this image is characterized by the peculiarities of culture, traditions and customs of a certain ethnocultural community.

1.1. Research Objective

The imagery of phraseological units, with which their axiological status may be associated, is given special attention. In order to understand the national details of Russian and German phraseology, it is important to detect the extralinguistic condition under the influence of which a phraseological picture has emerged.

2. Material and Methods

The research methods are the following: descriptive method, analysis of lexicographical interpretations and etymology of Russian and German phraseological units; the method of component analysis to research the structure of meaning of studied units; the method of conceptual and interpretative analysis.

3. Results and Discussion

Axiological phraseology offers access to both conventional values and anti-values, and to national characteristics, culture, traditions and customs of the Russian and German peoples. The study of axiological phraseological units provides the possibility of effective intercultural foreign language communication (Andreyeva, Korneva, & Sakhibullina, 2019; Sabirova, Solovyova, Pomortseva, & Antonova, 2019).

The concept of phraseological lacunarity is associated with phraseological equivalence. The term “lacuna” (from French “lacune”) was introduced by the French linguists J.P. Vinay, J. Darbelnet and A. Malblanc.

According to G.Z. Sadykova, phraseological lacunarity is a “synthesis of the universal and the unique”. As the unique, phraseological lacunarity has a peculiar set of expression plans specifically for each language that are deeply rooted in the national linguistic, lexical and grammatical features of phraseological units. The universality represents the

classification-reflective function of consciousness. This function is determined by the semantic divergence between languages, and it also forms a characteristic feature of any language” (Sadykova, 1989).

One of the main characteristics of phraseological units is their imagery; thus, the axiological status of phraseological units can be associated with it. When comparing Russian and German axiological phraseological units’ particular attention is paid to this aspect. To understand the national features of Russian and German phraseology, it is important to restore an extra-linguistic situation that introduced a phraseological image as well as to display its original model. In this regard revealing the internal form of phraseological units is of decisive importance.

A group of Russian and German phraseological units about happiness and unhappiness, lacunar in the way of figurative associations, are represented by phraseological units that reflect the peculiarity of the perception of the world by native speakers of the Russian and German languages.

The lacunar image reflects a Russian phraseological unit *телячий восторг* (*telyachiy vostorg*, literally veal enthusiasm) – wild enthusiasm, foolish euphoria, with the meaning “great, naive expression of joy, triumph over trifles”. Probably, the image of the phraseological unit is based on a suggestion of calves frisking around the dam (Zhukov & Zhukov, 2003).

German phraseological units with the meaning “to rejoice, be merry” are lacunar concerning the Russian language: *sich wie ein Schneekönig freuen*; *sich freuen wie ein Stint*, colloquial, jocular; *sich wie Bolle auf dem Milchwagen / auf dem Bock freuen / amüsieren*, colloquial, jocular, Berlin; *glücklich sein wie Baccus auf dem Fass*, colloquial, jocular.

A phraseological unit *sich wie ein Schneekönig freuen* (literally to rejoice/have fun like a wren) traces its origin to the image of a wren - one of the smallest, funniest and nimble songbirds; the wren has a surprisingly beautiful, complex and powerful song, unexpected for such a small bird. It sings beautifully even in winter, despite snow and cold. Unlike many other birds, it is not migratory and winters in central Europe. Hence its popular name is *Schneekönig* – “the snow king” (Walter & Mokienko, 2008).

An expression *sich wie Bolle auf dem Milchwagen / auf dem Bock freuen / amüsieren*, colloquial, jocular, Berlin (literally to rejoice/have fun like Bolle on a milk tanker / on the bench of a cart) is associated with the name of the founder of a famous Berlin dairy factory Bolle. Young drivers were delivering milk (the Bollejungen guys) sitting on the benches of the milk tankers, signalled with the sounds of a bell. This sound gave the impression of something fun and joyful. According to the researchers, the popularity of this comparison was also facilitated by the fact that it echoed the chorus of a funny Berlin song by an unknown author: *Aber dennoch hat sich Bolle ganz köstlich amüsiert* (But Bolle in spite of everything had a great time) (Duden Bd. 11: 123) (Walter & Mokienko, 2008).

Russian phraseological units with a component *дело* (*Delo*) - things/ matter/ case that represents the value of “Happiness” and anti-value “Unhappiness” are lacunar regarding the German language: *дело в шляпе* (*Delo v shlyape*, often jocular) – it’s in the bag, it’s a sure thing; *дело выгорит* (*выгорело*) (*Delo vygorit* (*vygorelo*), colloquial, literally things will burn out (burned out), things will work out, the issue is over; *дело табак* (*Delo tabak*, colloquial) – things are bad, hopeless in a bad way; *дело пахнет керосином* (*Delo pakhnet kerosinom*, colloquial, literally it smells like kerosene) – things are in a bad way, this means trouble.

According to one version, a phraseological unit *дело в шляпе* (*Delo v shlyape*, colloquial, often jocular) – it’s in the bag, with the meaning “everything is fine, everything ended successfully” goes back to the old custom to solve all controversial matters by drawing lots. Coins or small objects were thrown into a hat. One of the items was tagged. A person who gets this item wins the dispute, i.e. *дело в шляпе* (*Delo v shlyape*) – he has his case in the hat, the desired outcome was achieved (Subbotina, 2008). According to another version, the phraseological unit is associated with the traditions of bribery in Russia. Applicants bribed officials putting money in headgear (first in a cap, later in a hat), so the “case in the hat” guaranteed a positive result (Molotkov, 1968).

A phraseological unit *дело выгорит* (*выгорело*) (*Delo vygorit* (*vygorelo*), colloquial, literally things will burn out (burned out) – things will work out, the issue is over, with the meaning “something will be favourably resolved (or has resolved)” goes back to the old legal proceedings when court cases were burned during a fire, that was often arranged

specially for bribes (Subbotina, 2008). The etymology of this phrase reveals figurative-associative connections that form the basis of the phraseological unit.

The image of the phraseological unit *дело табак* (*Delo tabak, colloquial*) – all is lost, is up the wreck (without a paddle) with the meaning “someone’s things are very bad” traces back to the speech of burlaks – people hauling barges against the current of rivers in the Russian Empire. The phrase *под табак* (*Pod tabak*) (*literally to tobacco*) was said by these workers in deep places of rivers. Saying this, a barge haulier expressed fear for a tobacco pouch he had on his body (Subbotina, 2008). D.E. Rosenthal and V.V. Krasnyansky believe that the origin of the phrase is connected “with the borrowing of the Persian word *Tebbah* – “rubbish, it is bad business” and its phonetic modification in colloquial speech” (Molotkov, 1968).

A phraseological unit *дело пахнет керосином* (*Delo pakhnet kerosinom, colloquial, literally it smells like kerosene*) – things are in a bad way, this means trouble, goes back to a feuilleton by M.E. Koltsov “Everything is fine” (the newspaper “Pravda”, April 22, 1924), which describes the scandal in the White House. High-ranking US government officials were involved in the scam: “Some of the judicial investigators were not without sin. One of them had several oil stocks at the bottom of his pocket. Another one has just recently accepted more than medium size sums bribe for stopping the oil business, *пахнувшую керосином* which smelled *strongly and persuasively of kerosene*” (Zimin & Spirin, 1996). The component of the phraseological unit *kerosene* displays the meaning of imminent danger, i.e. kerosene is flammable, which can cause a fire.

In German, phraseological units with the meaning “a lost cause, something is hopeless”, in which lacunar images of the Russian language are realized: *da ist Hopfen und Malz Verloren, colloquial* (*literally malt and hops are lost here*) – this is a lost business (hopeless), there’s nothing to be done (the expression is based on the fact that brewing was completely dependent on the hops crop during the time when yeast was not known (Binovich & Grishin, 1975)); *das ist ein (Verdammt) Käse! Colloquial* (*literally it's (damned) cheese*) – things look bad! It is bad business! (an expression of disappointment) (the component of the phraseological unit *Käse* is related to the *Russian* word *sour* (Makovskiy, 2004)); *faule / völlig verfahrene Kiste, slang* (*literally rotten/spoiled matter*) – hopeless undertaking; *mit etw. ist (es) Essig, colloquial* (*literally business, matter with something – is vinegar matter*) – hopeless undertaking (the phraseological unit traces back to the fact that wine that is kept for too long tastes like vinegar and becomes unsuitable for drinking (Herkunftswörterbuch, 2001)); *auf verlorenem Posten stehen / kämpfen* (*literary stand guard/fight in a lost military post*) – to fight with no chance of success, to be in a hopeless position.

A number of Russian and German phraseological units with lacunar images reflecting the anti-value of “Unhappiness” have the following meanings: “to suffer misfortune”, “unhappy/unsuccessful ending (of smth. / of smb.)”, “to fail, suffer defeat”, “be in danger”, “everyone has their own problems”.

A phraseological unit *с копыльев долой* (*s kopyliev doloj, literally to be out of the poppet*) in the meaning “to be faced with a life catastrophe” is native Russian expression. As V.I. Zimin notes, *kopyl* (poppet) is a short bar that is inserted into the hob of a sledge in order to support the carcass. If a poppet destroys, a sled falls apart (Zimin & Spirin, 1996). In this phraseological unit, a collapsed sleigh is compared to a person who has had a misfortune just as a sled cannot move on, so a heartbroken person does not know how to live on.

A German phraseological unit *ausgehen wie's Hornberger Schießen, colloquial* (*literally to end like shooting at Hornberg*) with the meaning “to end with nothing, to go nowhere” goes back to real historical events. According to one version of the origin of the phraseological unit, the besieged residents of Hornberg answered the offer to surrender with a strong and erratic fire, but in the end, they had to capitulate. According to another version, the defenders of Hornberg left the fortress to meet the enemy and opened fire on a cloud of dust that appeared to be a herd of sheep (Binovich & Grishin, 1975).

A German phraseological unit (bei/mit etw.) *baden gehen, colloquial* (*literally go swimming (with smth.)*) had different meanings: 1) end in failure, end without success; 2) to fail. The initial connotation of the phrase is the cancellation of an open-air event due to heavy rainfall. This phraseological unit has long changed its meaning under the influence of the phrase of a similar image – *etwas ausbaden müssen* (*literally this meaning. to be forced to swim*). But the modern meaning of the phrase “to fail” appeared only after the Second World War, while not losing touch with the original image (Walter & Mokienko, 2008).

The image of the phraseological unit *am Ende seines Lateins sein / mit seinem Latein am Ende sein*, colloquial (literally finish with your Latin) with the meaning “to exhaust all possibilities, to be in a bad/difficult etc. position, to be at a loss (for what to say)” goes back to Latin.

According to L. Roerich, in this phraseological unit, Latin should be understood as knowledge, science in general. Latin played a significant cultural role in the Middle Ages and later. It was the language of science. Education in schools, universities, as well as church services, were held in Latin. Only on November 10, 1687, for the first time, a Professor of Law Christian Tomazius gave a lecture in German to students at the University of Leipzig (Binovich & Grishin, 1975).

4. Summary and Conclusion

Thus, the analysis of the lacunar axiological phraseological units about happiness and unhappiness in Russian and German makes it possible to restore the extralinguistic situation, under the influence of which the phraseological image appeared, and to reveal the internal form of phraseological units.

Many Russian and German lacunar axiological phraseological units have historical and literary sources of origin, which demonstrate differences in the way of thinking and associations of Russians and German.

In the language lacunar, phraseological units reflect the description, assessment, cognition and ethical attitudes of certain life situations that are understandable to any person but fixed in the phraseology of only some particular nation. These phraseological units indicate concepts, cultural elements, qualities and categories important for the peoples.

Intercultural communication is considered as communication that unfolds in symbolic intercultural spaces (Arasaratnam, 2013).

Russian and German axiological phraseological units, lacunar in the manner of figurative associations, reflect the peculiarity of perception of the world by Russian and German peoples.

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

4.1. Contribution

It is possible to compare national stereotypes of actions, attitude, national-cultural experience, customs, and life values of members of Russian and German societies by observing the image of the world reflected in the mirror of the axiological phraseology of the two languages.

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