

AXIOLOGICAL ASPECT OF THE CONCEPT “STRANGE” IN PUBLICISTIC ARTICLES

ASPECTO AXIOLÓGICO DO CONCEITO “ESTRANHA” EM ARTIGOS PUBLICÍSTICOS

ASPECTO AXIOLÓGICO DEL CONCEPTO “EXTRAÑO” EN ARTÍCULOS PUBLICISTICOS

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ABSTRACT: The article examines the axiological status of the concept “strange” in journalistic articles devoted to SARS-CoV-2. The axiological interpretation of the concept in question occurs through various subjective and objective value judgments. The purpose of the article is an axiological analysis of the concept “strange”, which reveals hidden or explicit, positive, negative or neutral evaluative meanings of this concept in the modern English language picture of the world. Through the study of the axiological component of the concepts, the specificity and mental preferences are displayed not only of an individual specific linguistic personality, but also of the people as a whole in a certain period of time. Through the prism of the axiological analysis of concepts the peculiarities of the value preferences of a linguistic personality are revealed, which outside the context can acquire a different axiological status. Thus, after the study of the concept “strange” it was revealed that this concept has a negative axiological status in the axiosphere of the English language picture of the world.

KEYWORDS: Anthropocentrism. Concept. Value. Assessment. Axiology. Axiological analysis. Axiological linguistics.

RESUMO: *O artigo examina o status axiológico do conceito “estranho” em artigos jornalísticos dedicados ao SARS-CoV-2. A interpretação axiológica do conceito em questão ocorre por meio de vários julgamentos de valor subjetivos e objetivos. O objetivo do artigo é uma análise axiológica do conceito “estranho”, que revela significados valorativos ocultos ou explícitos, positivos, negativos ou neutros desse conceito na imagem moderna do mundo na língua inglesa. Através do estudo do componente axiológico dos conceitos, a especificidade e as preferências mentais são apresentadas não apenas de uma personalidade*

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lingüística específica do indivíduo, mas também das pessoas como um todo em um determinado período de tempo. Através do prisma da análise axiológica de conceitos, revelam-se as peculiaridades das preferências de valor de uma personalidade linguística, que fora do contexto pode adquirir um estatuto axiológico diferente. Assim, após o estudo do conceito “estranho”, foi revelado que este conceito possui um estatuto axiológico negativo na axiosfera da imagem do mundo em língua inglesa.

PALAVRAS-CHAVE: Antropocentrismo. Conceito. Valor. Avaliação. Axiologia. Análise axiológica. Linguística axiológica.

RESUMEN: *El artículo examina el estatus axiológico del concepto “extraño” en los artículos periodísticos dedicados al SARS-CoV-2. La interpretación axiológica del concepto en cuestión se produce a través de diversos juicios de valor subjetivos y objetivos. El propósito del artículo es un análisis axiológico del concepto “extraño”, que revela significados evaluativos ocultos o explícitos, positivos, negativos o neutrales de este concepto en la imagen del mundo en el idioma inglés moderno. A través del estudio del componente axiológico de los conceptos, la especificidad y las preferencias mentales se muestran no solo de una personalidad lingüística específica individual, sino también de las personas en su conjunto en un período de tiempo determinado. A través del prisma del análisis axiológico de conceptos se revelan las peculiaridades de las preferencias valorativas de una personalidad lingüística, que fuera del contexto pueden adquirir un estatus axiológico diferente. Así, luego del estudio del concepto “extraño” se reveló que este concepto tiene un estatus axiológico negativo en la axiosfera de la imagen del mundo en lengua inglesa.*

PALABRAS CLAVE: Antropocentrismo. Concepto. Valor. Valoración. Axiología. Análisis axiológico. Lingüística axiológica.

Introduction

Great philosophers of different periods, starting from ancient times, paid special attention to the category of evaluation (Aristotle, Socrates, Plato, B. Spinoza, I. Kant, etc.). According to S.F. Anisimov, “Socrates was the first who posed the eternal problem of the relationship between truth and goodness, knowledge (science) and morality, rational philosophy and philosophy of life (2001). According to N.D. Arutyunova, “the main range of issues discussed in studies on ethics and of linguistic relevance has already been identified in the studies of ancient thinkers” (1998). The relationship and interpretation of assessment and value is an urgent problem not only in the field of philosophy, but also in other areas: psychology, logic, ethics, linguistics, etc. Thus, on the basis of axiological views in philosophy (Archie J. 1993, Hugh P. 2004, Findlay J.N. 1970) and linguistics, a new direction in linguistics is formed - axiological linguistics, the main goal of which is axiological analysis (the method of linguistic ethnosemiometry, created by E.F. Serebrennikova (2008)), aimed at studying and interpreting the values manifested in the language. The relevance of our study is

due to the anthropocentric orientation inherent in modern linguistics. The focus is on the linguistic personality, his interests, motives, values and so on. A linguistic personality, through assessment, reflects a set of ideas in the language about the world, recreating a certain linguistic picture of the world. The concept, as a mental phenomenon, encompasses the experience and knowledge of a person, the axiological analysis of concepts reveals hidden or explicit, positive, negative or neutral evaluative meanings that are directly related to the subjective opinion of a linguistic personality. The purpose of our study is to study the concept of “strange” in modern English from the standpoint of evaluativeness.

Main part

Axiological linguistics is a new trend in linguistics, the development of which was influenced by E.M. Wolf (1985) and N.D. Arutyunova's (1984, 1985) works. A special contribution to the formation of axiological linguistics as a separate discipline was made by V.I. Karasik (1988, 2002). According to O.A. Kuzina (2019), “axiological linguistics is aimed at identifying the value meanings that prevail in society, based on the analysis of value judgments. Combining traditional linguistic methods with specialized ones, for example, with ethnosemiometry, it is possible to determine the author's value attitude to a described object, situation, event, etc. on the basis of linguistic methods of an utterance formulation and the circumstances of a text generation.” Axiological linguistics studies the manifestation of values in linguistic consciousness, as well as the category of assessment and the ways of its implementation. Evaluation and value are the central concepts of the presented trend. Evaluation expresses the subjective perception of reality, value, on the contrary, denotes universal significance and utility. According to S.F. Anisimova (2001), “an assessment as a thought about meaning can be positive or negative, while the value can only be positive. Therefore, meaning and value are not the same thing. The meaning is broader; it also includes the qualitatively negative.”

Axiological analysis is aimed at the study and description of values (through assessing the linguistic personality of people, objects, phenomena, etc.) (KRZESZOWSKI 1990), which are reflected in concepts. Concept is an interdisciplinary term, in this area it is considered from the standpoint of cognitive linguistics, “a unit of mental or psychic resources of our consciousness and that information structure that reflects the knowledge and experience of a person; an operational content unit of memory, mental lexicon, conceptual system and brain

language (*lingua mentalis*), the whole picture of the world, reflected in the human psyche” (KUBRYAKOVA 1996).

The development of concepts in human consciousness is associated with the knowledge of reality, which certain conceptual systems create. Each concept reflects the value orientations of a linguistic personality, which depend on subjective factors. The concept system creates a certain linguistic picture of the world, which reflects the person's perception and understanding of reality.

Methodology

67 examples with the nuclear/central name of the concept “strange” in the texts of modern publicistic articles devoted to SARS-CoV-2 were considered as the material for the axiological analysis. The texts of articles that most fully reveal the axiological aspect of the concept "strange" are presented in the following sources:

<https://www.nytimes.com/2020/08/05/well/live/coronavirus-covid-symptoms.html>

<https://www.ajc.com/news/covid-19-can-cause-unpredictable-strange-health-problems-that-linger-for-months/UWCEZ7Y6RBEO3KAGZXR7G3REGI/>

<https://www.bbc.com/news/health-54648684>

<https://www.npr.org/sections/coronavirus-live-updates/2020/10/29/929022529/texas-county-imposes-curfew-to-stem-spike-in-coronavirus-cases>

<https://www.bbc.com/news/health-54353888>

<https://www.healthgrades.com/right-care/coronavirus/10-surprising-facts-about-coronavirus>

<https://www.chicagotribune.com/coronavirus/ct-coronavirus-strange-symptoms-20200930-apzka3422vc4fdcyrdmuh47yqi-story.html>

The article is based on a systematic study of the concept “strange” from the position of evaluativeness in the modern English language picture of the world. Axiological analysis should take into account the subjective position and value preferences of the linguistic personality, and the context of a certain speech situation emergence. Through axiological analysis, they revealed explicit or hidden value judgments of the article authors on SARS-CoV-2. When considering evaluative meanings with the concept “strange”, the basis for the study is formed by descriptive, contextual method and the method of linguistic ethnosemiometry (axiological analysis).

Results and discussion

The concept “strange” means something strange, unusual, different from the norm, the Cambridge Dictionary provides the following definition “if something is strange, it is surprising because it is unusual or unexpected” (Cambridge Dictionary). The presented concept can express an explicit or hidden negative value judgment in most cases, which depends on the subjective opinion of the linguistic personality, as well as its value orientations, which may not coincide with public ones.

Based on the theoretical considerations discussed above, the concept “strange” should be analyzed from the position of axiological linguistics using the example of quotes from publicistic articles on COVID-19.

Considering the presented concept through the prism of axiological linguistics, the individual attitudes of the authors of the articles are revealed, since they create their own picture of the world in the texts of publicistic articles. The concept “strange” can be considered the core of the conceptual field (socially fixed mental formation). The author's associations are on the periphery of the conceptual field. One should take into account the author's associations in the axiological analysis of concepts, through which the author's value preferences are expressed in a certain situation, thus, the context should also be taken into account, since the evaluative meaning of a concept can change to a diametrically opposite one out of context.

In January 2020, the scientists announced the emergence of a new SARS-CoV-2 virus in Wuhan, China. The coronavirus has spread rapidly throughout the world, from which over 55 million people have become ill. Many countries and cities have closed borders, introduced an emergency regime in order to stop the incidence increase, however, at the moment the situation is still unstable. Scientists and doctors are trying to create a drug for the treatment of coronavirus as soon as possible, as hospitals are overcrowded with infected people. The peculiarity of SARS-CoV-2 is not only in its lack of study, but also in its individual manifestation.

Example 1. “In other cases, the symptoms are so unusual - strange leg pain, a rash or dizziness - that patients and even their doctors don't think Covid-19 could be the culprit”.

In the presented context, the concept “strange” has an explicit negative value judgment, since unusual symptoms, which at first glance may seem like a mild discomfort, are the first signs of Covid-19. Doctors strongly recommend taking seriously various unusual manifestations in a human body, because it is easier to prevent not only the further

development of the disease, but also the devastating consequences for the body during the early stages of Covid-19.

Example 2. “The symptoms are varied and strange, they can be mild or debilitating, and the disease can progress, from head to toe, in unpredictable ways”.

The symptoms of the virus manifestation can be unpredictable and individual, so doctors advise you to be attentive to your health condition. In this example, the concept “strange” has a pronounced negative meaning, since due to its unusual manifestation, Covid-19 poses a huge danger to all humanity.

Example 3. “COVID-19 can cause strange, unpredictable health problems that linger for months”.

This quote is the headline of the article in The Atlanta Journal-Constitution. The authors of the article Jeremy Redmon and Helena Oliviero give examples of COVID-19 effects on the people of different genders and ages. Fighting the virus is a fundamental task for a patient, but the consequences can be quite serious: hearing loss or hair loss, constant fatigue and malaise, dizziness, depression, insomnia and anxiety, lack of smell, heart problems, etc. The concept “strange” has a pronounced negative assessment, because the strangeness of the virus has enormous negative consequences for humans, which, unfortunately, can't be handled by everyone.

Example 4. “It does peculiar and unexpected things to the body. Covid starts off as a lung disease (even there it does strange and unusual things) and can affect the whole body.”

James Gallagher Covid, the author of the article “Why is coronavirus such a threat?” cites the opinions of professors who believe that many aspects of COVID-19 are "unique", which distinguishes it from other viral diseases. This virus infects the lungs almost immediately after infection, causing uncontrollable inflammation in most cases, which can lead to devastating consequences for the entire body. Through the concept “strange”, James Gallagher expresses a negative attitude towards COVID-19, thus, the concept has a pronounced negative meaning.

Example 5. “Dr. Ogechika Alozie, chief medical officer of the Del Sol Medical Center in El Paso, told NPR's *Morning Edition* that as you walk through the intensive care unit it hits you just how surreal and how strange this is.”

In the presented context, the concept “strange” has a pronounced negative value judgment. The chief physician of the medical center in El Paso, Texas, is worried about the sharp increase of infected with COVID-19. He talks about the intensive care unit being overcrowded, which is odd and unrealistic for the patients who see it. Unfortunately, this

virus strongly affects the immune system, even among the people who have not had health problems.

Example 6. “Doctors and carers should look out for signs of confusion or strange behavior in frail older people because it could be an early warning sign of Covid-19, research suggests.”

“Coronavirus: Delirium 'key symptom' in frail older people”. This article was written by Philippa Roxby, who strongly recommends paying close attention to the elderly, especially in nursing homes, as they are highly vulnerable to Covid-19. Older people may not have basic signs of the virus, such as cough and fever, but the disease can manifest itself in many ways, even as insanity and delirium. In the presented context, the concept “strange” has a pronounced negative assessment. However, even outside the context, the expression “strange behavior” is also associated with a negative manifestation in the behavior of a person, an animal, etc.

Example 7. “By now, you probably know more about viruses than you ever thought you would. But we are learning more every day. Find out what doctors are learning about SARS-CoV-2 and the disease it causes, COVID-19, including the strange array of symptoms and how it might be treated.”

This quote comes from the article “Surprising Facts About Coronavirus”, the author of which talks about 10 strange manifestations of the virus: anosmia (loss of smell); SARS-CoV-2; it causes serious illness in children (especially under 1 year old); it lives on the surface of objects for several days; may be asymptomatic; people with type A blood are more susceptible to infection; the possibility of already being infected, but not knowing about it; another symptom of this virus is digestive problems; the possibility of re-infection; there is a drug approved by the FDA. In this context, the concept of “strange” has a pronounced negative value judgment, since the unusualness of COVID-19 only causes feelings of fear and anxiety in people who do not know how not to get infected with viruses or, in case of infection, how to deal with it.

Example 8. “Hair loss. Memory problems. Strange rashes. COVID-19 patients report a litany of symptoms outside official criteria, some persisting for months.”

The quote presented is the headline of the article in the CHICAGO TRIBUNE newspaper authored by Angie Leventis Lourgos. COVID-19 differs from other diseases in its unusualness and lack of study. Every day, infected people develop new symptoms and manifestations of the disease. Now doctors are faced with the fact that they should pay attention to those who have already been ill with COVID-19, since this category of people

experiences health deterioration. In this context, the concept “strange” has a verbally expressed negative meaning since after being infected with COVID-19 some people will no longer be able to be in their former form.

From the concepts “strange” analyzed above from the standpoint of evaluativeness, we came to the conclusion that they have a pronounced negative axiological status in all cases of use. The axiological analysis of the presented concepts reveals not only the worldview and value orientations of a particular linguistic personality, but also reveals the English linguistic picture of the world at the present time. Through the concept of “strange”, the attitude towards the current situation is expressed not only by the authors of these articles on COVID-19, but also by the people around the world.

Conclusion

Axiological linguistics is still in its infancy; therefore, the terminological apparatus has not been formed yet. The fundamental concepts of this discipline are value and evaluation, which should not be equated. Values are reflected through the study of the concept from the standpoint of evaluativeness. Axiological analysis reveals the neutral, positive or negative, explicit or latent evaluative status of the concept, which depends on the subjective factor and context. An adequate axiological analysis should take into account the context, since a concept can acquire a different evaluative meaning, as well as a subjective vision of a linguistic personality reality out of context. According to V.Z. Demnkov (2008), "axiological interpretation is impossible without taking into account the contextual space, since the evaluative attitude of the subject of speech is revealed on its basis."

The concept "strange" expresses a deviation from the norm accepted in society, thus, it has a negative axiological status, which, with the help of additional shades, can be expressed hidden or explicitly. The vector of assessment (positive, negative or neutral) depends on some factors such as context and subjective vision of reality, which may not coincide with the objective one. The considered contexts with the concept “strange” allow us to reveal the axiological status of this concept in the modern English language picture of the world.

Thus, axiological linguistics of this period is at the stage of formation and development, therefore, it is necessary to continue study various concepts from the standpoint of evaluation, since the manifestation of axiology increases more and more in linguistics.

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