
The Foreign Language Trademarks and Axiological Code Transformation Under the Host Culture Influence

Evsukova T.V.¹, Barabanova I.G.², Glukhova O.V.³, Kotelnikova E.V.⁴

Abstract:

The article deals with the issues of an interdisciplinary nature and relevant to the fields of linguoculturology, onomastics, axiology and brand-naming.

The research aim is to study the differences in ethical codes of trademarks at the stage of creation and at the stage of other linguoculture speakers' perception.

To achieve this goal, the article discusses the axiological code definition; identifies the axiological code of verbal trademarks in the creating linguistic culture by comparing the cultural code with the values of culture; considers decoding values of the trademark with the recipient - the representative of a different linguistic culture, and especially its adaptation.

The method of associative experiment is used as the main method to reveal the structural elements of the axiological code identified by the recipient.

Keywords: *Verbal trademark, ethical code, culture, values of culture, concept of culture, linguoculturology.*

¹Doctor of Science (Philology), Professor, Dean of Faculty of Linguistics and Journalism, Rostov State University of Economics, Rostov-on-Don, Russian Federation, nice.tevs@mail.ru

²Candidate of Science (Philology), Associate Professor, Head of Chair "Linguistics and Intercultural Communication", Rostov State University of Economics, Rostov-on-Don, Russian Federation, barbox77@mail.ru

³Candidate of Science (Philology), Associate Professor of the Department of Linguistics and Intercultural Communication, Rostov State University of Economics, Rostov-on-Don, Russian Federation, olga_glukhova@mail.ru

⁴Candidate of Science (Philology), Associate Professor of the Department of Foreign Languages for Humanities, Rostov State University of Economics, Rostov-on-Don, Russian Federation, jemi.kot@yandex.ru

1. Introduction

Culture, value, significance - all these concepts have been the objects of study of culturology and philosophy for a long time, likewise they have attracted the language researchers' interest of for several decades. The emergence of linguoculturology as a separate discipline made it possible to explain a variety of language phenomena through the prism of the native speaker's culture. The main categories of linguoculturology are language picture of the world, mentality, cultural values, culturally significant concepts (Evsyukova and Butenko, 2016).

The intercultural communication development, the geographical boundaries blurring due to the modern technologies possibilities, instant information exchange and even accelerated exchange of material goods (possessing their own unique names) in the international market - poses new challenges to linguoculturology and its conceptual apparatus, requires the development of new ways of creating and analyzing language material involved in all these processes.

Trademarks were not occasionally chosen by us as an object of linguistic and cultural research. Being the units of the onomastic system (Evsyukova and Glukhova, 2011) they are the units of the "material-linguistic expression" of the language picture of the world, along with aphorisms, proverbs, phraseological units, as well as the precedent texts of culture (Karaulov, 2003). Trademarks have a dual nature: they are capable of both explicating the linguistic picture of the world and forming it. Being the names of material values they have an impact on the consciousness of the buyer (linguistic personality), forming his certain axiological attitudes.

2. Identification of cultural and axiological codes of trademarks in the creating linguoculture

In this work under the "creating" linguoculture it is propose to understand the linguoculture where the trademark, appealing to its values, is created. Thus, axiological attitudes-values are elements of the axiological picture of the world (Karasik) or value-semantic space of language (Alefirenko, 2010), which "determines the worldview of the people, its mentality" (Emelyanova, 2015). The mentality, according to Karaulov (2003) is *"the method of operating units of knowledge for problem-solving and implementation subjective intentions of linguistic consciousness on the basis of the national language picture of the world"* where values play the role of the supreme landmarks of behavioral strategies that are based both on knowledge and on the personal life experience.

Consequently, the axiological setting is a set of value judgments, which are based on social, psychological, religious, moral, legal or generally accepted ideas and views of a culture in a particular period of time. At the same time, within one culture, its different representatives may be guided by different sets of values.

To define the axiological code concept, it is necessary to understand the terms found in linguocultural studies of recent years. In the works of the Russian researchers such terms as national-cultural code, cultural code are the most accepted. The very concept of code comes to linguistics from Cybernetics and it is based on the idea of the need to transform any information to be transmitted into a system of codes. The essence of the cultural code in the best way, in our opinion, is reflected in the definition given by John Fiske, according to whom "cultural code is a system of signs that are managed by certain rules, which are common among members of a particular culture, and which is intended for generation and circulation of meanings in this culture and to this culture" (Fiske, 1999).

That is, the code translates a meaning that is *"derived from the mutual consent of code users who have a common cultural experience"* (Fiske, 1999). In the tideway of this approach, domestic researchers define the cultural code as *"a set of information markers that allow a person to adequately perceive and respond to the spatial and temporal processes taking place in culture"* (Bukina, 2010); *"an idea which is "laid" into a material object and turns it into a symbol filled with meaning"* (Klimenkova, 2013).

In the dichotomy of sense-meaning, we rely on Stepanov's concept, who puts a sign of equality between the notion of meaning and the concept - i.e., a clot of culture in human consciousness" (Stepanov, 2004). Miroshnikov (2011) in his study of the relationship of sense and meaning, describes the mechanism of word transformation into a concept as follows: "the number of identified coordinates of bonds and relationships, stages of development, their growth invariably leads to the transition of quantity to quality accordingly the law of dialectics, that is, in this case, the meaning of the word as an image of the object (for example, the name "table") in the mind is transformed into thought (notion of "table" as a kind of furniture), thought - into meaning (content, purpose, purpose of the denoter), meaning - in the concept (the content of the denoter in the context of culture), concept - in the constant (the content of denoter in the context of being as a whole, in the universe) (Miroshnikova, 2011).

Thus, cultural codes define a coordinate system where the life and activities of an individual or a linguocultural community unfold. "In this system, so-called "cultural needs" are formed, based on the symbolic meaning of objects and phenomena of reality. That is, on the basis of knowledge of the cultural code, which is given to a particular object or phenomenon, it is possible to predict the value attitude of members of a certain socio-cultural community to it" (Klimenkova, 2013). Summarizing all the above, we define the cultural code as a set of concepts associated with an object or phenomenon of objective reality, forming a value attitude to it.

Therefore, it is logical to define the axiological code as a set of axiological attitudes associated with a particular object or phenomenon of objective reality, "determining

the worldview, the attitude of human" to the specified object (Evsyukova, 2001), revealed through concepts that "create the basis for the formation of ideas about the value significance of these objects and phenomena for person" (Klimenkova, 2013).

We should note that the cultural code concepts and axiological code are not identical; the elements of their components are in different relations with each other. Axiological components have a certain hierarchy, headed by the dominant attitudes that determine behavior at the national level, while there are no "more significant" or "less significant" cultural codes. Klimenkova notes that the axiological attitudes "perform directly stimulating function, "marking" the objects that are important to the individual (or linguistic-cultural community – author's note), while cultural codes form only a "thematic field", "coordinate system", "subjective reality", in which these significant objects will be placed" (Klimenkova, 2013).

Leontyev (2011) has formulated the idea of the three forms of existence of values, passing one into another: 1) social ideals, produced by the public consciousness, containing generalized ideas of perfection in various spheres of social life, which are represented in it, 2) the subject embodiment of these ideals in the acts or works of specific people and 3) the motivational structures of the individual ("models of the due"), encouraging it to the subject embodiment of social values in their activities.

We should note that in this article we use the term verbal trademark in several meanings. Firstly, it is an element of the onomastic system, secondly, it is an element of a special linguistic and cultural area, and thirdly, it is the most important language component of the brand, subject for registration and legal regulation. It is the brand, according to marketers, being a special mental design in the minds of consumers, is a values bearer. This mental construct is a set of associations, assessments and axiological attitudes on the basis of which the consumer decides whether or not to purchase the goods in question. Thus, the concept of axiological code is closely intertwined with the concept of a brand that does not exist, as noted earlier, without a trademark.

Mention of the marketing category of the brand is extremely important for the definition of the axiological code of verbal trademarks in this study, due to the fact that, to create a complete picture in the mind of the buyer, in addition to the actual verbal trademark, other elements, such as the slogan and visual image, are also important. To determine the axiological code of a trademark, it is necessary to use the method of comparing its cultural code with the list of values of the "creating" linguoculture. To do this, we need to address the issue of classification of values.

Values in science in general and in particular in each of its separate spheres, are classified according to various criteria. Thus, in accordance with the sphere of public life there are material, moral, spiritual, religious values. According to the criterion of objectivity we distinguish political, economic, social, aesthetic, vital, moral values. Values are also classified "by the nature of human behavior guidelines: terminal

(values-goals) and instrumental (values-means of their achievement) (Rokich, 1973), by the functional basis (approved, denied), by the level of socio-cultural system (traditional, liberal (modern), universal), there are basic values (the basis of human value consciousness, formed in the process of primary socialization), etc., (Elishev, 2011). By the nature of the bearer values can be classified as universal, national, group (elitist, subcultural), individual, by the intensity of distribution, according to Klaxon, the dominant, variable and deviant. Marketers engaged in the promotion of goods, based on the researches of Hawkins *et al.* (2004), offer their classification of cultural values in binary oppositions that influence consumers: oriented to another (other-oriented values), oriented to the environment (environment-oriented values) and oriented to themselves (self-oriented values) (Electronic resource, Table 1).

Table 1. *The classification of consumer cultural values*

Other-oriented values	Environment-oriented values	Self-directed values
Individualism / Collectivism	Purity	Activity / Passivity
Hierarchy / Network	Execution / Status	Material / Intangible
Subordination / Partnership	Tradition / Change	Hard (hard work) / Leisure
Discipline / Independence	Risk taking/safety Problem solving / Fatalism	Pending satisfaction / Immediate satisfaction
Adult/ Child	Nature	Sense gratification / Abstinence
Masculinity / Feminism		Humor / Seriousness
Competition / Cooperation		
Youth / Old Age		
Romantic orientation		

In the process of compiling the axiological code of verbal trademarks in the "creating linguoculture", it is extremely important to take into account all the criteria described above.

So, as an example, let us take the well-known trademark of dairy products in Russian linguoculture "House in the village." Note that this trademark has a sufficient degree of fame and it has been a recognizable brand in Russia and some neighboring countries for many years, and therefore appeals to the most significant consumer values. The first step in identifying the axiological code of a trademark is the definition of the cultural code, or, in other words, the identification of a list of concepts incorporated in the structure of its meaning. To do this, let's refer to the electronic data of the Russian language associative dictionary edited by Karaulov (thesaurus.ru) and analyze words-stimulus a house in the village. The most frequent reactions to the stimulus house are: "small (11) / not big" (3), "on the outskirts " (8), "house", "cottage (5) / cottage (3) / in the country (1)", "in the suburbs", "village", "by the sea / on the beach", "on the hill", "on the edge", "my", "family", "nature". The word-stimulus in the village does not contain direct reactions, but the reverse

search shows the following associative links: "grandmother", "house" (3), "to be born" (2), "childhood". It is logical to check associations to the word-stimulus house, as it is the basic concept of everyday life (Chulkina, 2007) in Russian culture (Stepanov, 2004: 826), among which "native" (12), "big, "my" (4), "in the village, family" (3). And the word-stimulus family along with the most frequent "big" (82), "friendly" (63), "children" (37) includes the reaction "home, my" (27) (Chulkina, 2007). Thus, the analysis of associative links of lexical units of the trademark "House in the village" showed the presence in its content structure of concepts such as HOME, FAMILY. In order to verify the correctness of our conclusions, we consider the language material presented on the website <https://domik-v-derevne.com>; house in the village, tasty and healthy, like a grandmother in the village, what is interesting to your family, favorite recipes, relax with the whole family, cook together, keep the tradition, delicious products for your family, delicious and natural milk. It is obvious that the concepts of HOME and FAMILY are equally verbalized in the slogans and headings related to this trademark. In addition to these concepts, the semantic structure of the brand (due to the indirect connection with the verbal trademark) includes elements that verbalize the concepts of HEALTH (tasty and healthy; tasty and natural milk) and TRADITION – in the meaning of cultural continuity.

Thus, a brief conceptual analysis of the verbal trademark "House in the village", in order to determine its axiological code, leads to the conclusion that the object of the study appeals to the value of the family: the basic, universal, accepted by the majority and therefore is one of the dominant values, related to the social sphere, focused on collectivism, tradition and unity with nature.

3. Axiological code transformation

In the process of international trade, trademarks, having been registered in accordance with the rules of international regulation, fall into a different linguocultural environment, in which the original axiological code, designed to encourage the purchase, can be perceived incorrectly, and sometimes hostile because of differences in the cultural value systems. For example, the trademark of Irish alcohol beverages "Irish Mist" could not gain a foothold in the German market as the company, producing these products, did not take into account that the word "mist" in German means "manure". However, this is just an example of discrepancy between lexical and sound forms in different languages. This is not the case with the introduction of the axiological code of one culture to another, through the export (both in the literal and figurative sense of the word) of verbal trademarks into it.

The process of transformation of the axiological code of a trademark can be considered in the categories of the theory of intercultural communication, according to which, the object in contact with another culture can be assimilated (if the axiological code loses most of the components of its structure in the host culture and replaces them with previously uncharacteristic ones), integrated (adoption of the

axiological code by culture with the possibility of the code's impact on a new culture and its values) or adapted (if the axiological code is accepted, but does not form new value settings).

To determine the way of axiological code transformation in the receiving linguoculture it is necessary to refer to the method of association analysis. The method of associative analysis of verbal trademarks is widely used in linguistic and legal practice during linguistic examinations to determine the similarity of trademarks to a degree of confusion (Dudareva, 2012). However, associative analysis of verbal trademarks in order to identify their basic concepts of culture and further definition of the axiological code has not been carried out yet.

To achieve the goal of our study it is necessary to refer to the method proposed by Karaulov to create an associative-verbal network and, as a consequence, the emergence of the Russian Associative dictionary. According to the method, the subjects are native speakers, consumers of goods and services. During the experiment participants are offered a list of well-known incentives - foreign-language verbal trademarks (it is possible to include a visual image of the trademark to enhance the incentive and eliminate confusion). The task is to specify the associations caused by the trademark. All trademarks acting as incentives in the experiment, firstly, must be subjected to analysis for the identification of the source axiological code, for its subsequent comparison. The results of the experiment are processed with statistical method, then, a conceptual analysis of the resulting language material is carried out. The result of the work is the identification of the type of transformation and the description of the axiological code in the receiving linguoculture.

As an example, let's take the global brand and well-known trademark "Apple", the logo of which is the image of an apple. In order to identify the axiological code of this trademark, first of all, we refer to the dictionary entry in the "Dictionary of the English language and culture" (Longman, 2000):

1. a hard round fruit with white juicy flesh and a red, green or yellow skin;
2. an apple a day keeps the doctor away is an old saying meaning that apples are good for your health;
3. the apple of one's eye (infml) one's favorite person or thing;
4. to upset the / someone's apple cart (infml) to spoil someone's plans.

From the above it is clear that the apple has a positive assessment in the English language and is associated with health, with something preferable, it is associated with pleasant troubles. The following dictionary entry describes the Apple trademark under study:

1. a US company whose best-known product is the Macintosh personal computer (note that Mac is a variety of apples which is sold in the USA);
2. a type of a computer made by this company. These machines, which are known for being easy to use, have a different operating system from PCs, and are usually

called "MACs".

The fact of the existence of a dictionary entry describing the trademark shows its common knowledge and importance in the English linguoculture. The dictionary also provides a cultural reference, pointing to the biblical story of Adam, Eve and the apple of the tree of knowledge, as well as the history of the greatest discovery of the law of gravitation by the famous British physicist Isaac Newton, associated with the fall of the apple.

Extremely interesting is also the data of the associative dictionary (available at: Word Association Network), where the first reaction to the word-stimulus apple is Macintosh (unfortunately, we cannot figure out what this stimulus is allied with: a computer or a variety of apples in the mind of native speaker, although the answer seems obvious). The reactions associated with the company's activities are: Atari (American company for the production of video games, which Steve Jobs had worked before), IBM - a trademark of the world largest computer company, and Intel - a trademark of processor manufacturer; the list also contains associative links with other fruits and berries: pear, raspberry, pineapple, mango, melon, etc.; discord - associations with the Apple of discord; bake, slice, flavor, pudding, dessert - reactions associated with the preparation of apple pie – the symbol of America and all American (as American as an apple pie).

Referring to the slogans and headlines from the advertising campaigns of the products on the website "Apple" (available at: <https://www.apple.com>), we obtain the following lexical analysis: iPhone X Say hello to the future; the iPad Like a computer. Unlike any computer; MacBook Pro More power. More Performance. More pro; AirPods Wireless. Effortless. Magical; Apple Watch the freedom of cellular. The main page of the site also shows the main values of the brand: Accessibility, Education, Environment, Inclusion and Diversity, Privacy, Supplier responsibility. Thus, the structure of the cultural code of the Apple trademark includes such concepts as Change, Individualism, Privacy, Competition, Future orientation, Action orientation, Practicality, Efficiency, which are the most significant constants of American culture (available: Cols).

Thus, Apple trademark axiological code appeals to the American culture national values, politically and socially conditioned categories where individuality prevails collectivism, where competitiveness is the main means to dominate; among the self-oriented values the individual prefers the action aimed at changes, efficiency and practicality.

The next step in identifying the degree of transformation of the axiological code of the Apple trademark has become an associative experiment joined by 126 people. Reactions to the word-stimulus were the following lexical units: Apple (33); Steve Jobs (22); expensive (20); technology (17); technique (7); phone (17); gadget (6); iPhone (14); quality (13); money (9); company (8); fruit (7); modern (6); fashionable

(4); popular (3); multifunctional, white, stylish, practical, China. After the most numerous reaction "apple", which turns out to be the Russian equivalent to the English "apple", the next reaction in quantitative terms is the proper name "Steve Jobs", which is an association of the object – creator type. The most interesting in our study is the lexeme "expensive". Let us trace the conceptual connections of this lexeme.

Explanatory dictionary of the Russian language edited by Ozhegov gives the following meaning of the lexeme "expensive":

1. Having a high price, as well as high (meaning the price). Expensive furs (valuable). A high price to get anything, to pay for something (figurative meaning: at the cost of great sacrifices, efforts).
2. Cost a lot of effort, sacrifice. Expensive victory.
3. The kind you cherish. Gift is vulnerable as memory.
4. Kind, sweet, beloved. Dear friend. (Explanatory dictionary, 2005).

In the field of phraseology this lexeme is quite common:

- Worth a lot (about something important, significant);
- To pay double (bad for person itself, worse for itself);
- That is good what is in time (only the thing, which is needed, is valuable);
- First things first - something of particular importance, giving a special taste;
- Expensive bread, if there is no money (about wealth-poverty);
- It's the thought that counts;
- Expensive pleasure.

Synonyms of the lexeme "expensive" are: a pretty penny; worth its weight in gold; a heavy price; at a higher price; not too shabby; costly; unavailable; not cheap; expensive; exorbitant prices; unprofitable; high price; at a great price; high price; extremely expensive; very dear; very precious; extremely valuable; really expensive; very expensive and more.

Thus, the lexeme "expensive" in the minds of the Russian linguoculture representative appeals not to any concept, and to the idea of the value, but to the sense used firstly by Diogenes Laërtius, according to whom "value ... is, first, peculiar to every good assistance to agreed life; second, ... use, existing consonant with nature life; ... third, the exchange price of the goods, appointed by an experienced appraiser" (Elishev, 2011).

The next most frequent reactions to the stimulus "Apple" are lexemes: technology (17); techniques (7); phone (17); gadget (6). All of them are somehow included in the semantic field of the concepts "Craft" (see etymology of the word (Stepanov, 2004) and "Science".

Technology, according to the explanatory dictionary (Explanatory dictionary, 2005) is a set of production methods and processes in a particular industry, as well as a scientific description of production methods. Science in the Russian language consciousness is represented as "action to obtain knowledge" (Stepanov, 2004).

Thus, comparing the cultural codes of the trademark "Apple" in the Russian and American linguistic cultures, we can draw the following conclusion. If in American culture to have a product designated by the studied trademark means to appreciate individuality, superiority, active life position and be open to changes, but in the consciousness of Russian culture bearer it means to have something truly valuable, created within the framework of the scientific process of "acquiring, obtaining knowledge" (Stepanov, 2004); often acquired at the cost of great effort; what should be protected; something close to the heart, favorite.

It is obvious that the trademark "Apple", coming into the Russian linguistic culture, ceases to broadcast the original axiological code and appeal to certain values in the culture that created it. There is an assimilation of the source axiological code, all elements of which are "dissolved" under the influence of the host linguoculture, which builds a new axiological code, where the main elements are the importance of actions to obtain knowledge and the knowledge itself, enshrined in the idea of the value of its material embodiment.

4. Conclusion

The presented study, integrating such areas of knowledge as linguoculturology, onomastics, axiology, and also the brand-naming, performed to examine the differences of axiological codes of trademarks at the stage of creation and at the stage of perception by speakers of other linguocultural allowed us to draw the following conclusions:

- Verbal trademarks are axiological code bearers which appeals to the values of the creating linguistic culture.
- The axiological code of verbal trademarks is revealed by the conceptual analysis of the language units used in its creation.
- The use of the method of associative experiment allows us to reveal the conceptual orientation of the studied trademark in the receiving linguoculture.
- Comparison of the axiological codes of the same trademark in the creating and receiving linguistic cultures allows us to draw a conclusion about the presence and methods of transformation.

References:

Alefirenko, N.F. 2010. Linguoculturology. Value-semantic space of language. M., Flinta, 288.

- Aniskina, N.V. 2015. Axiological world view of a modern advertising consumer. The electronic scientific journal "Mediascope", Advertising and PR, 1, <http://www.mediascope.ru/1688>
- Bukina, N.V. 2010. On the methodology of the study of cultural codes. Bulletin of Buryat State University, 14, 232-237.
- Chulkina, N.L. 2007. Ed. 2d. M., The World of everyday life in the Russian language consciousness: Linguoculturological description. Publ. house LKI, 256.
- Dudareva, I.A. 2012. Method of determining the associative similarity of trademarks: poly-propositional analysis. Bulletin of the KemsSU. 1. <https://cyberleninka.ru/article/n/metodika-opredeleniya-assotsiativnogo-shodstva-tovarnyh-znakov-polipropozitsionalnyy-analiz>
- Elishev, S.O. 2011. Study of the concepts of "Value", "Value orientations" in the interdisciplinary aspect. Values and meanings, 2(11). <https://cyberleninka.ru/article/n/izuchenie-ponyatiy-tsennost-tsennostnye-orientatsii-v-mezhdistsiplinarnom-aspekte>
- Emelyanova, O.V. 2015. On a model of the expression of value conceptions in modern English (Life is about people). Bulletin of St. Petersburg University. Philology. Orientalism. Journalism. St. Petersburg: St. Petersburg University Press, Series 9, 2, 105-112.
- Evsyukova, T.V., Glukhova, O.V. 2011. Verbal trademarks: onomastic and inguoculturological aspects: monograph. Rostov State University of Economics (RINH). Rostov-on-Don, 136.
- Evsyukova, T.V. 2001. Dictionary of culture as a problem of linguoculturology. Rostov-on-Don. Rostov State University of Economics, 255.
- Evsyukova, T.V., Butenko E.Y. 2016. Linguoculturology. 4th ed. M., FLINTA: Science, 480.
- Explanatory dictionary of the Russian language: 80,000 words and phraseological expressions 2003. Russian Academy of Sciences. Institute of Russian language named after V.V. Vinogradov. 4th ed., supplemented. M.: Publishing house ELPIS, 944.
- Fiske, J. 1999. Television Culture, Routledge.
- Hawkins, D.I., Best, J.R., Coney, A.K. 2004. Consumer Behavior. McGraw-Hill Higher Education, 575.
- Kalacheva, H.M., Magomedova N.Z. 2016. Axiological picture of the world and its reflection in the English language (on material of modern British stories). Bulletin of Chelyabinsk State University, 34(215). Philology. Art criticism, 49, 48-50.
- Karasik, V.I. 2002. Cultural dominants in language. Language circle: personality, concepts, discourse. Volgograd, Peremena, 166-205.
- Karasikova, T.C. 2018. Nonverbal behavior as a reflection of national-cultural code. Baltic Humanitarian Journal, Philological sciences, 7, 1(22), 93-96.
- Karaulov, Y.N. 2003. Language consciousness, language picture of the world, mentality. Tower of Babel -2: Word. Text. Culture. Annual memory readings devoted to N.S. Trubetskoy 2002-2003 "Eurasia at the crossroads of cultures". M., 17-28.
- Klimenkova, A.M. 2013. Cultural codes as factors of formation of value orientations. Bulletin of RUDN, Sociology, 2, 5-12.
- Kohls, L.R. 1973. The Values Americans Live By. <https://careercenter.lehigh.edu/sites/careercenter.lehigh.edu/files/AmericanValues.pdf>.
- Krasnykh, V.V., A.I. Izotov, A.I. 2001. Language, consciousness, communication: Col. Articles. M., MAX Press, 19, 164.

- Leontyev, A.N. 2011. Activity. Consciousness. Personality. <http://lib.ru/PSIHO/LEONTIEV/dsl.txt>.
- Miroshnikova, Z.A. 2011. Lexical meaning and sense. Bulletin of SSTU, 4, 3, 135-140.
- Stepanov, Y.S. 2004. Constants: Dictionary of Russian culture. 3d ed., Rev. and suppl. M., Academic Avenue, 992.
- Telia, V.N. 1999. Priority tasks and methodological problems of research of phraseological structure of language in the context of culture. Phraseology in the context of culture. M., Publishing house of the Russian culture, 13-24.
- Vinogradov, S.N. 2007. To linguistic understanding of value. Russian literature in the context of world culture: proceedings of materials of the international scientific conference. ROPRYAL: publishing house of the Nizhny Novgorod University press, 93-97.