

An Axiological Discussion: Address Forms as Reflectors of Values in Multilinguals

* Muhammad Arif Soomro (Corresponding Author)

** Mukhtiar Ali Rajper

*** Mansoor Ali Koondhar



Abstract

The paper attempts to provide an overview of the value system in addressing practice of multilingual speakers. Scholars' interest in this area is not accidental rather deliberations in the field have turned it into interdisciplinary linguistic research. The awareness or knowledge of value (axiology) systems reflect several mechanisms from socio-cultural perspectives, consequently promoting mutual sharing and understanding of community or society. In this paper, we have drawn a philosophical discussion on multilingual cognition by addressing practices in global contexts. The paper aims to explore the worldview of multilinguals in address forms. The study objectives are based on the literature available on the topic. We highlighted the scope, definitions, perspectives, and advancements in axiological theories and approaches. We also turn our attention related to ideas with axiology from theoretical and methodological contributions and advancements in research. The paper concludes the discussion by summarizing facts that culture and linguistic identity observed in the usage of address forms. Thus, the study concludes a short overview of the axiology of multilingual speakers and their reflection on communication behaviour.

Keywords: Axiology, Lingua-cultural Values, Address Forms, Worldviews, Multilinguals

Introduction

In the age of digitalization, the continuous values consciousness has increased around the world mainly because of the globalization process. This way brought several reforms in science, culture, and values in the contemporary scenario and has deeply affected people. Today it has become seemingly demanding for most of us to meet the demands of growing value changes as an individual as well as a collective society. These changes to a larger extent resulted in intercultural communication, consequently, we need to adapt our thinking, create mutual understandings, and absorb the axiology (theory of values) of diverse cultures and civilizations, thus, the fundamental evidence to know the truth is based on ethical values of society. Therefore, in this article, the authors have chosen the topic to reveal the value systems in multilingual society in the contemporary digital era.

Unawareness of value systems in this era of internationalization can result in misunderstandings among interlocutors. However, we cannot avoid the value systems and changes in the socio-cultural values of multilinguals. Keeping in view the problem, this study is worth exploring to know value system prevails among multilinguals by describing the address forms.

Aim of the paper and research questions

The present paper assumes that address forms (AFs) are reflectors of the axiological (value) system of speakers, with a variety of linguistics backgrounds. Therefore, this article aims to explore the worldview of multilinguals presumably found in address forms.

The following questions are to be answered from the philosophical perspective: What worldview and understanding of politeness exist in multilinguals? What specific peculiarities can be found in addressing forms of multilinguals? What cultural factors are involved in the use and choice of specific communicative styles?

* Peoples' Friendship University of Russia (RUDN University), Moscow, Russia & Department of English, Faculty of Science, Quaid-e-Awam University of Engineering, Science & Technology Nawabshah-Sindh Pakistan

** Department of English, Faculty of Science, Quaid-e-Awam University of Engineering, Science & Technology Nawabshah-Sindh Pakistan

*** Department of English, Faculty of Science, Quaid-e-Awam University of Engineering, Science & Technology Nawabshah-Sindh Pakistan

Organization of the discussion

This article is based on six parts; the first part is an introduction to the topic. In this part of the article, we have described the purpose and the research problem, the aim of this article, the research questions, and the organization of the article. The second part is conceptual frameworks present on worldviews in different fields, part three focuses on a recap of axiology and cultural values concerning the linguistic relativity theory, and the fourth part is based on some scholarly debates on nature and understanding linguistic politeness around the world, the fifth part discusses the philosophical and scholarly evidence which reflect the perceptions of multilinguals value systems through the description of address forms, the final is the conclusion of the discussion.

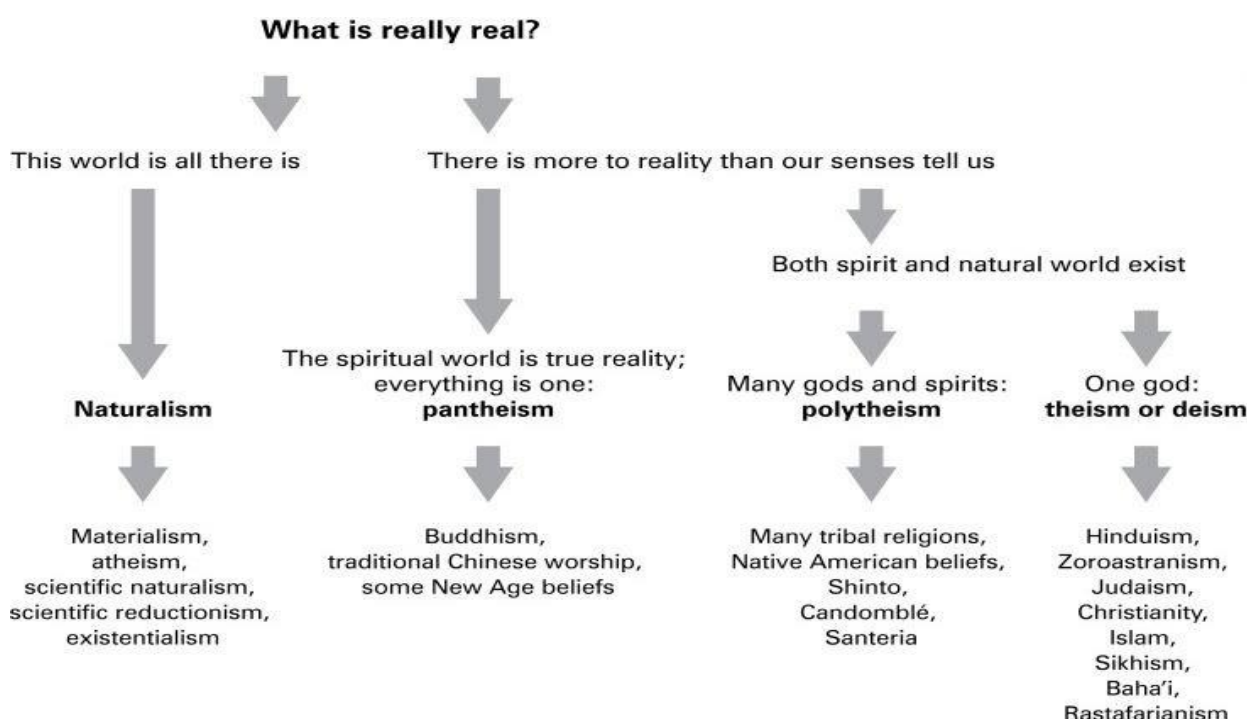
Worldview: Origin, definitions, and scope

There are different worldviews as religious worldview, scientific worldview, general worldview, philosophical worldview, and linguistic worldview. But in this, the authors focus on general, philosophy, linguistic, and philosophical worldviews in detail with relevance to this discussion.

Worldview in General

Why is something right or wrong? Why do we agree or disagree? Or that is wrong, all these questions or similar expressions present a person's worldview. German *Weltanschauung*'s term is an original world which translated as a worldview. When it comes to some definitions: worldview in simple words can be defined in a general sense as "the way an individual or group thinks about and interprets the world around them" (Bell, 2014). Sire (2004) characterizes a worldview may be a collection of demeanors, values, stories, and desires about the world around us, which illuminate each of our thought and activity and it is communicated in religion, reasoning, ethics, scientific beliefs, and so on. Worldview could be an essential cognitive tendency or design of an individual or society comprehensive of the entire information and point of see (Palmer, 1996). The Oxford English Lexicon exacting implies, a recognition of the world, but is characterized as a "particular logic of life; a concept of the world held by a person or a group". Moving towards a deeper explanation of worldview from a philosophical viewpoint.

Figure 1 Worldview map: What is really real? (Gray, 2011)

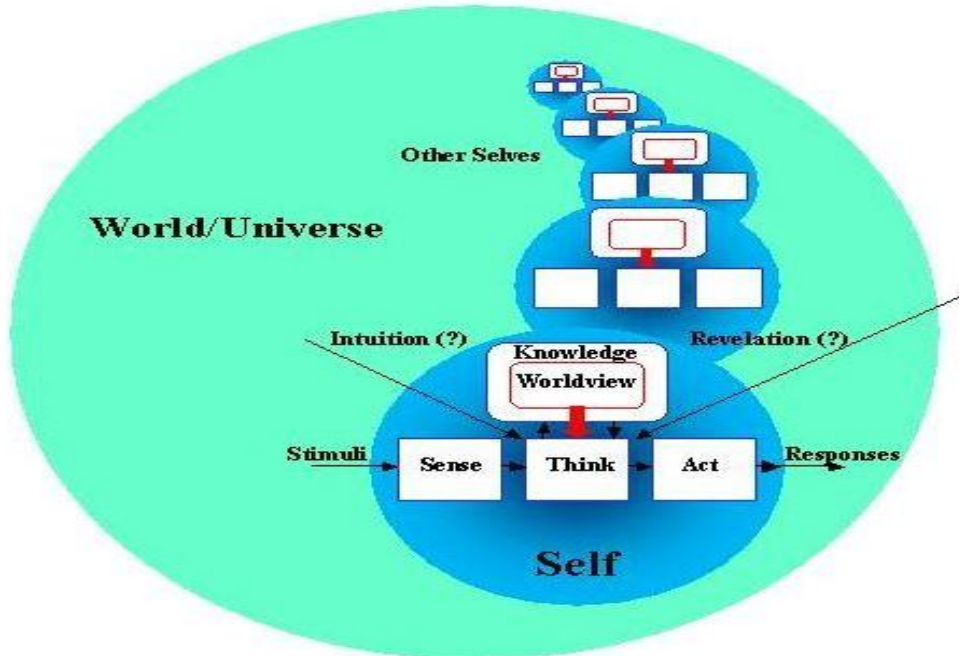


Worldview in Philosophy

In The Encyclopaedia of Philosophy, Wilhelm Dilthy notes that people have a persistent propensity to arrive at a comprehensive interpretation, known as a *Weltanschauung*, or philosophy, in which a perception of reality is combined with an understanding of its purpose and worth as well as with guiding principles.

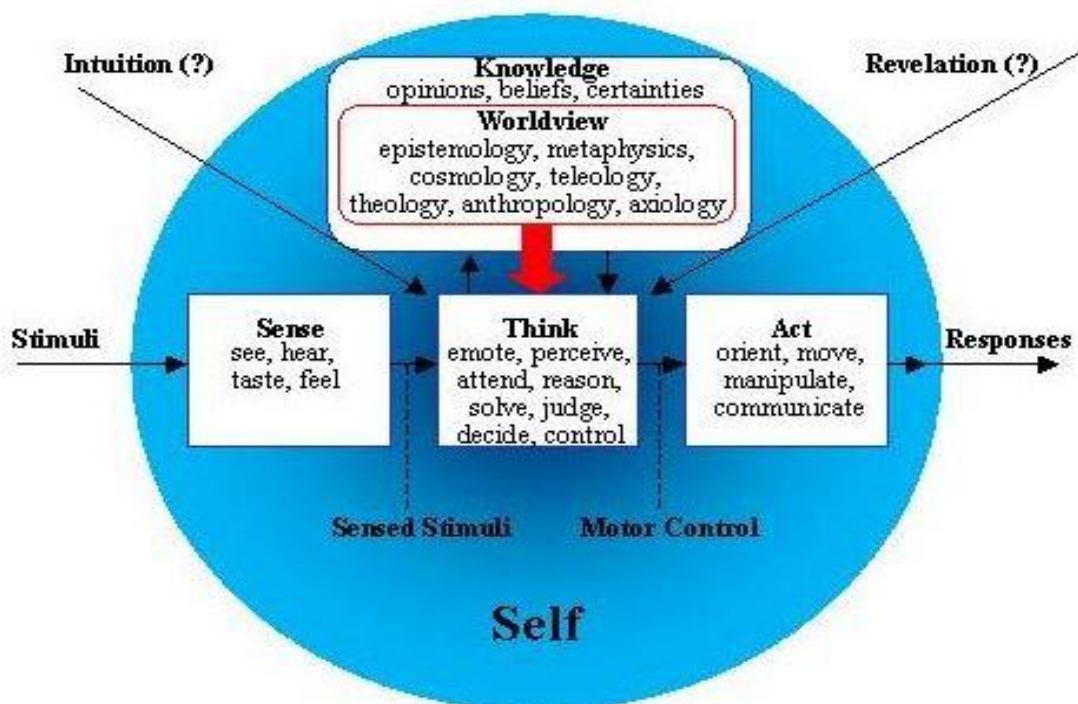
Funk (2001) suggests a more thorough comprehension of worldview. A person's viewpoint is at the core of their knowledge. A worldview, according to Funk (2001), is a collection of beliefs about fundamental aspects of Reality that serve as the foundation for and influence all of one's perception, thinking, knowing, and doing. Personal philosophy, which can be about life, mindset, outlook, ideology, faith, or even religion, is another name for our worldview (see figure 2).

Figure 2 The self and its worldview in the context of the world. (Funk, 2001)



As figure 2 shows us that worldview is the core centre of a person's self and everything is inclusive of what of know, what we sense, what we think, and what we act. Moreover, the largest red arrows in both Figures 1 and 2 represent the absolutely important role that a worldview plays in our behaviours.

Figure 3 The worldview in the context of the self. (Funk, 2001)



The central concept of figure 2 is that thinking is at the core of our senses, which enable us to perceive, hear, taste, and feel stimuli from the outside world. In addition, thought is the process by which sensed stimuli and previously held knowledge are changed into new or modified knowledge. Knowledge is the foundation of one's opinions, beliefs, and convictions, whereas reasoning is focused, goal-directed thought that starts with perceptions and pre-existing knowledge and progresses to new and valuable knowledge.

In philosophy, a worldview is essentially a set of presumptions about unchanging realities that form the basis for and direct all of our perceptions, thoughts, knowledge, and actions. Every worldview has its own unique conception of epistemological, metaphysical, cosmological, teleological, religious, anthropological, and axiological reality. These worldviews are all intricately connected to one another and have a profound impact on one another.

Philosophical Worldviews:

Philosophical assumptions/worldviews in research are another interesting domain that needs to be discussed here. A researcher/thinker needs to have clarity on philosophical worldviews for taking a stance on exploring ideas.

As philosophical worldviews mainly remain indirect in research rather seem to be having a significant component in shaping the information and they need to be identified for preparing the nature of the research plan. Whether it is numerical/quantitative, descriptive/qualitative, or mixed-methods methodology in research, entails four worldviews presented in figure 4.

Figure 4 Philosophical worldviews (Creswell and Creswell, 2017)

Postpositivism	Constructivism
<ul style="list-style-type: none"> • Determination • Reductionism • Empirical observation and measurement • Theory verification 	<ul style="list-style-type: none"> • Understanding • Multiple participant meanings • Social and historical construction • Theory generation
Advocacy/Participatory	Pragmatism
<ul style="list-style-type: none"> • Political • Empowerment Issue-oriented • Collaborative • Change-oriented 	<ul style="list-style-type: none"> • Consequences of actions • Problem-centered • Pluralistic • Real-world practice oriented

Positivist/Postpositivist Worldview: It is also known as positivist/postpositivist research, empirical science, or postpositivism. This traditional form of research focuses more on the objective stance of philosophy with quantitative research strategies of inquiry. In contrast to the conventional view of the absolute truth of knowledge, postpositivism is a concept that describes thinking after positivism (Phillips and Burbules, 2000) by recognizing that when examining human behavior and actions, we cannot be certain of our claims to knowledge (Creswell and Creswell, 2017).

Constructivist Worldview: is also known as social constructivism or interpretivism as it approaches research qualitatively. Philosophically a subjective stance on the nature of reality mainly holds assumptions that people seek to view/understand the world in the subjective meaning of their experiences—directed toward certain things or objects, in which they are living. This worldview mainly relies on as much as possible on the participants' opinions of the situation being investigated. Certainly, these situations are not simply the opinions/views of individuals but rather are constructed through subjective meanings negotiated socially, historically, and culturally. Hence, constructivist worldview studies backgrounds that shape their interpretation, and ideological position on personal level, cultural, and historical experiences.

Advocacy and Participatory Worldview: arose during the 1980s and 1990s from individuals that felt postpositivist assumptions are strict on structural laws and theories which need to be addressed. This worldview is seen more as qualitative research, but its foundation lies in quantitative research as well. The main advocates of this worldview have been Marx, Marcuse, Adorno, Habermas, and Freire (Neuman, 2000). The primary objective of this worldview is to associate with

legislative issues and political agenda, in arrange to reform agenda/researched phenomena to bring changes within the lives of members, the institutions (in which people work or live), and the researcher's live him/herself. This philosophical worldview in straightforward words draws center on the requirements of bunches and people in our society who can be disappointed or marginalized, such as feminist viewpoints, critical hypothesis, racialized discourses, queer hypothesis, and incapacity hypothesis (Creswell and Creswell, 2017).

Pragmatic Worldview: a worldview emerges due to activities, circumstances, and results instead of predecessor conditions. It centers on investigating the problem-solving approach, to use all approaches accessible to understand the issue (Patton, 1990; Rossman & Wilson, 1985 cited in Creswell and Creswell, 2017), particularly lays the foundation for mixed methods research paradigm. This worldview professes pluralistic approaches to investigate the nature of reality and knowledge about the problem being researched. A pragmatic worldview is derived from the work of James, Peirce, Mead, Dewey, and Rorty (Cherryholmes, 1992). This worldview looks at the what and how to research, along with social, historical, political, and other contexts.

Worldview in Linguistics

With reference to this article, a worldview in linguistics needs a comprehensive explanation to develop relationships with all previous philosophical notions discussed before. As stated in Augmentis Scientiarum (1623), according to Glaz et al. (2013), a philosopher claimed that the distinctive features and particular idiosyncrasies of languages give insight into the feelings and thoughts of the communities who speak them. Growing interest in this concept was sparked by Johann Georg Hamann and Johann Gottfried Herder, in particular, who saw a connection between language and the spirit (psyche) of the community or nation that speaks it. Later, thinkers like Gottfried Wilhelm Leibniz, Johann Georg Hamann, and Johann Gottfried Herder also discussed the psychological and sociological aspects of language.

Moreover, much of the credit of the notion of language and worldview are inseparable belongs to the 18th century Prussian (present Germany) philologist Wilhelm von Humboldt, who says "it is no empty play upon words if we speak of language as arising in autonomy solely from itself and divinely free, but of languages as bound and dependent on the nations to which they belong" (von Humboldt, 1999 [1983], p.24), hence, it shows that "there resides in every language a characteristic world-view [*Weltansicht*]" (ibid., p.60) Later, Neo-Humboldtians continued and elaborated the notion as "a particular community's mother tongue, is a repository of cognitive content" (Glaz et al., 2013:12). Similarly, the concept was more redefined after Sapir-Whorf Linguistic Relativity Hypothesis which mainly focuses on language underlying structures for the worldview of a people through the development of the casual understanding of the world and linguistic classification of units, in more simple words, people speaking different languages must have different worldviews (Kay and Kempton, 1984; Fadul, 2014).

While, in the present, Glaz (2021: 12) defines the concept of linguistic worldview as "underlying ideas that languages, in their lexicogrammatical structures and patterns of usage, encode interpretations of reality that symbolize, shape, and construct speaker's cultural experience". The term "linguistic worldview" was coined by Grzegorzcykova (2015) to refer to the cognitive role of language. Worldview is emphasized by Bartmiski (2009/2012) as the consistency of a speech community's mental representation of the world acquired through linguistics and extralinguistic (experiential, cognitive, and cultural) factors. Thus, the linguistic worldview notion has been defined extensively here. Therefore, the next section will further enlighten the understanding of multilinguals' cognitive representation of axiology, culture, and value system.

Axiology and cultural values

The etymology of the term axiology according to Encyclopaedia Britannica traces back to the Greek words *axios* "worthy"; *logos*, "science", which means the science of worthiness. Later some scholars named it as Theory of Value, from philosophy viewpoint axiology is the study of value, and goodness, in the wider sense of meanings. In the 18th century, Adam Smith introduced the term 'value' in economics, but later on, the term changed its meaning based on the disciplines.

Historically, at a later stage in the 19th century philosophical interest occurred and several philosophers and schools of thought broadened the scope of the meaning of value into broader spheres like the Neo-Kantians Rudolf Hermann Lotze and Albrecht Ritschle; Friedrich Nietzsche—the author of theory the transvaluation of all values. Eduard von Hartmann, Paul Lapie, and Alexius Meinong are

some other notable thinkers who contributed their intellectual thoughts to the phenomena. Out of all the noteworthy work in *General Theory of Value* (1926) written by Ralph Barton Perry has renewed the approach towards value theory. He defined value as "any object of interest" or "something of interest." In addition, he divided it into eight "realms" of value: economics, law, politics, morality, science, and eight "realms" of art, religion, and law. Greek philosophers debated the categorization of natural values like courage, wisdom, justice, and temperance as well as religious values like faith, hope, and love proposed by Plato in the fifth and sixth centuries before the term "axiology" (the science of values) was introduced into modern sciences. The emergence of the morality concept, which is regarded as an important tool for processing ideas, objects, and things around, however, in the 20th century leads gradually into a modern view of morality (Foss and Littlejohn, 2009).

According to Knoller (1971), values can have a subjective (person-based) or objective (impersonal or neutral) nature and can change over time. Contrarily, types of values are categorized into seven categories: (Lobo, 1974) (i) recreational, health, and bodily; (ii) economic; (iii) social; (iv) moral; (v) aesthetic; (vi) intellectual; and (vii) religious. Kneller (1971) described the idealists', realists', and pragmatists' views as the hierarchy of values. The three main areas of axiology are politics, aesthetics, and ethics. In this article, we take ethical/morality axiological stance on social and moral values kinds as the main components in investigating multilinguals perception of values through address forms, hierarchal point of view proposed by Kneller the pragmatist view will be adopted.

John Dewey in *Human Nature and Conduct* (1922) made a distinction between i. instrumental value as what is good *as means* and ii. intrinsic value as what is good *as an end*. In the later stages, he explored the value from a pragmatic interpretation viewpoint in *Theory of Valuation* (1939) in which tried to separate between *means* and *ends*, he emphasized that *ends* are a more similar way of making an opinion that different things in humans as virtue, knowledge, and health are good in both senses.

Axiology is a subfield of philosophy that deals with the issue of value and affirmative and negative arguments. According to Funk (2001), a person's "axiology" in terms of worldview, on the other hand, consists of beliefs about the nature of value and what is valuable, including what is good and what is bad, right and wrong. The branch of philosophy that deals with quality or value, according to Rosenthal (1998), is known as axiology; in other words, it is a branch of philosophy that considers judgments about values, including both morals and aesthetics (Chopra, 2005).

In this article axiology and cultural values are explored with the theory of Linguistic Relativity stance. The authors assume that axiological and cultural principles are related as believed by Sapir-Whorf, therefore, first we try to recap the theory and will endeavour to establish the connection between them.

Edward Sapir an American anthropologist and linguist originated the hypothesis in his article "The Status of Linguistics as a science", later the notion was reformulated in 1940 published article "Science and Linguistics". Sapir-Whorf's hypothesis claimed that thought and perception are shaped under the influence of language, and it shows a person's worldview of reality bound on different languages while they think and how they understand reality. However, the inception of the hypothesis was not completely new in linguistics rather it was first initiated by von Humboldt's (1767-1835) philosophy of Linguistics Relativity notion, in which he believed that our language system shape/manufacture/change our thinking. He added that languages reveal how a person develops their ideas. From this perspective, it can be inferred that if language shapes ideas, it can also shape our attitudes in various ways. As a result, speakers of various languages must have various world views.

Sapir (1961) philosophically states that language shapes reality instead language is the reflection of reality; he accepted the objective nature of reality conditionally, that understanding of reality is influenced by linguistically built behavior/habits; he believed that language's role is active in the thought processing/cognition development. The main two opinions exist in Sapir's linguistic relativity: i. Perceiving/Cognition shapes our worldview (world) and is based on the language that a person speaks and thinks in. ii. The presences of different language systems imply that one who thinks in different languages must view the world differently.

Whorf was a student of Sapir and extended his teacher's work. Whorf (1956) having an objective reality world stated that the structure of different languages shapes the different pattern of thought consequently, influence perception/worldview; does not question the existence of an objective world but emphasized the existence of the real world which to a larger extent, unconsciously develops

on the linguistic habits of speech community/group. He did not reject the sudden change of thoughts present in the world, and these thoughts can be organized through linguistic means in our minds. The neutrality of thoughts is not always impartial rather it is constrained/dependent on certain modes of a person's interpretation, despite the person's claim of being impartial while describing nature/reality.

Both worked on gathering more scientific/empirical verifiable data on American/Native Indian languages. Later their hypothesis was criticized due to linguistics determinism and the validity of results (Carroll, 1956) that were claimed them. But completing rejection of the hypothesis is unrealistic as some scholars are still professing the notion as pointed out by Malotki (1979:301) that the "question of relativity cannot be posed in terms of absoluteness or determinism, but in terms of degree, "so the question of to what extent language influences and shapes cognition and develops worldview. Moving towards conclusion the claims made by Sapir-Whorf have generated several works of literature and grown some portion of the debate on language and its effects on perception. As Hussein (2012:644) emphasized that "your language controls your world- view. Speakers of different languages will, therefore, have different world-views".

Politeness, values, and cultural dynamics

The inception of linguistic politeness theory has drawn a great amount of debate in particular after Brown and Levinson. Politeness according to Brown and Levinson (1987) politeness in an interaction can be defined as the technique used to display facial awareness, also known as "face want," which is highly valued in conversation. We do not deliberate more on defining politeness as a theory because many of the literary definitions are available, therefore, we are presenting the concept of linguistic politeness and how it has been understood in world languages and evaluating its universality claim. To begin with, Anglophone politeness universality came under criticism (Fraser, 1990; Weirzbicka, 1991, 2003; Larina, 2008; Karafoti, 2007 among others) to the negation of socio-cultural norms, no dynamic evaluations and perception of politeness in specific contexts, static view on humans to productivity and social creativity, as many languages differ in from this viewpoint.

As it transpires from the above, exploring the shapes of politeness dealing with various cultural axiological values is becoming more culture-specific and dynamic in defining politeness. Davies et al, (2013) stated that local discussions about politeness and the identities they create are crucial, but they are always framed by societal and cultural norms. In other words, these evaluations do not rely on only our personal experiences (Eelen, 2001) rather there are contexts variabilities that exist across individuals as their comprehension differs of politeness. Moreover, highlighting the comprehension differences of politeness standards are non-universal and its assessment varies across cultures due to individuals' axiological (ethical and moral) attachments (Dayter, 2019; Mills, 2017; Larina, 2008; 2015).

Another factor that has considerably changed the notion of politeness is the emergence of computer-mediated-communication (CMC) which has resulted in 'togetherness' with cultural and sociological variables (Hernández-López 2019). Before moving towards politeness across cultures, primarily, it was studied in English and Japanese which received much attention to date, as Locher and Larina (2019) opined that greatly extending the contribution of readership and authorship in politeness enhanced the multifacetedness of politeness on a variety of languages such as Arabic, English, Greek, Korean, Russian, Spanish, and Mandarin Chinese.

Along with varieties of languages, a large number of scholars have addressed the cross-cultural and cross-linguistic points of view. In recent work, Tzanne and Sifianou (2019) investigated the understanding of politeness in online newspaper articles and their succeeding comments in the Greek context. Moreover, Leech and Larina (2014) researched politeness with the division between East and West stating that because of contrasting values rooted in social factors...Sincerity is preferred over tact by Russians, and this has a big impact on how they communicate. Larina and Suryanarayan (2013) compared different forms of address as politeness strategies in British English and Indian English, and Fukushima and Sifianou (2017) compared Japanese versus Greek politeness among many others.

Studies on the influence of culture on linguistics (Wierzbicka 1992; Enfield 2002) shed light on a variety of linguistic conundrums that are difficult to explain in other ways. Following this line of research, the quest for understanding communicative ethno-style (Larina, 2015), and cross-cultural politeness strategies began. Politeness is conceptualized in different ways due to variations in cultures and social structures based on its norms and value system (Larina, 2013). Thus, the data from several

studies showed that interlocutors across cultures faced problems differently due to both social and cultural norms, encompassed with features of politeness in different cultures (Gallaher, 2011; Larina and Suryanarayan, 2013).

However, studies have suggested that politeness relies on various communicative styles and expressive traditions, which manifest variations across cultures (Larina and Ponton, 2020). In response to the reviewed literature, there is a need to investigate the 'elusive' nature of politeness (Culpeper, 2013). Hence this article argues that morality/values system is "widespread in human societies, but their interpretation differs from society to society" and it is because "their encoding differs from language to language" (Leech and Larina, 2014:31). Thus, variety of studies have shown that interlocutors worldview is embedded in their communication behavior. The communication processes reflect speakers' values system in different contexts and discourses.

Value system and cognition in addressing practices of multilinguals

First of all, in this part, we explain the basic terminologies like address forms, multilinguals and multilingualism, and cognition. Address forms play an important role in human communication. Address forms (AFs) are not only words in verbal or in written style, AFs consists of several factors embedded in communication. It has been debated that forms of address are the determiner of one social, cognition, and cultural values, in a given situation and are under influence of a variety of languages. This discussion has generated greater literature around the globe on politeness, Sociocognitive, socio-lingua-pragmatics, sociocultural, and socio-psychology, similar attempt has been made in this paper as well. Moreover, the worldview of a specific community is inhibited in speech codes, which give an insight into the peculiar structure, society, and persuasion.

The importance of address forms had been realized as it reflects different communities and their languages which express what is culturally permitted and meaningful (Keshavarz, 2001, Afful, 2006). Address forms are terms used to refer to another person in communication. Address forms play a vital role in displaying the value system of society in particular a speech of community and represent speakers' cognition. Address forms according to Fasold (1990:2) address forms are "the words speakers use to designate the person they are talking to while they are talking to them". In this article, our main aim is to explore how multilinguals cognition reflects value/ethical systems through address forms. Address forms are not only words of addressing each other, but to a greater extent show the power relation among speakers as well. Second, we contextualized the terms multilingualism and cognition in this article.

Multilingualism is defined by Sadykova et al., (2018) multilingualism is the use of multiple languages by one person or a group of people, each chosen to suit a particular communicative circumstance. Hence, a person who can possess the ability to speak and understand more than one language is known as multilingual. Nevertheless, being a speaker of several languages is not merely an ability of multiple languages rather speakers encompass a special pattern of thinking (cognition), which is developed due to the absorption of cultural values of several civilizations.

One of the most important notions of discussion is the need to understand cognition. Cognition is defined as "the states and processes involved in knowing, which in their fullness include perception and judgment," by the Encyclopaedia Britannica. Additionally, cognition encompasses all aware and unconscious mental processes, such as seeing, recognizing, conceiving, and thinking, that are appropriate for information.

According to this definition, *cognition is a meeting or a state of knowing that can exist independently of a meeting with will or emotion*. In epistemology, there has been research and discussion on the nature of cognition and the relationship between the knowing mind and the outside world. Therefore, judgment—an evaluation of the intuitive whole that happens *when a certain object is separated from other objects and is identified by some concept or concepts*, is at the core of cognition. Immanuel Kant's hierarchal definition of human cognition and abilities as: i. sensory, ii. rational, iii. intellect ideas, iv. faith as "groundless knowledge", out of this hierarchy cognition based on intellect ideas, and faith as "groundless knowledge" are seen as spiritual cognition, as reported by Nizhnikov (2018).

Moreover, humans develop certain characteristics which differentiate them from other beings, and such characteristics are due to cognitive abilities connected with human intellectual development. Thus, we will not dwell on the philosophical debate on cognition instead we want to present an

overview of cognition and its dimensions and relate it with the current article context. Therefore, Nizhnikov (2018) proposed a scheme of human cognitive abilities as under:

Figure 5 Human cognitive abilities based on intellectual development (Nizhnikov, 2018)

Cognition type	Cognition organ	Form of cognition	Cognition units	Purpose of cognition
Philosophy	Mind (in theory)	Reason	ideas	Speculative cognition essence of being
Religion	heart	Faith	symbols	Divinizing and Salvation
Science	Intellect (in practice)	judgment, perception	conception, comprehension	Cognition of cause-sequence ties and laws
Mystics (superstitions)	Distorted mind, false perception	Imagi-nation	Sensual hallucination or deluded mind	Illusion of joining to mysterious and powerful forces

After a brief explanation of notions like multilingualism and cognition in general, we draw the main attention towards the core questions stated in the introduction about finding how the cognition of value systems among multilinguals reflected through address forms.

Great debates have emerged among scholars in the domain of linguistics regarding the worldview perception of multilinguals as opined by Tsybenova (2020) that transformation of the system of ethnocultural values prevails among speakers and such dynamics are relevant for predicting the construction of national and modern cultural values. Marian and Shook (2012) found that cross-cultural communication has increased and resulted in a bilingual or multilingual population which certainly has effects on cognitive abilities. Moreover, emphasizes that bi/multilinguals can have better attention, judgment, and task-switching skills than monolinguals (ibid. 2012). Mosienko and Khazhgalieva (2016) reported multilingual components as the cognitive experience of the individual, which consists in enriching knowledge about the achievements, norms of native and national culture, languages, and understanding of one's cultural association, in order words, multilingual components direct to axiological values. Additionally, Iqbal et al., (2020) observed that observed that pushtoon sales persons preferred kinship terms to soften the influence of speech that reflects culture-specific address terms.

Consequently, it can be said that multilinguals thinking abilities are embedded in the process of values which reflect their background, thinking patterns, and inclusive cognitive interpretation and self-determination. Wierzbicka (2013) stated that terms of references are important due to their meanings displaying communicators' thinking patterns and their shaping understanding of reality including social and cognitive ones. Kecskes (2014: 11) noted that "the language reflects a previously known reality, but it is ready to change as required by social and cultural factors". Therefore, it can be stated that reality is shaped and reflected through terms of address with some essential distinctions in prioritizing and consistency of using address forms that show the level of formality and intimacy.

Thus, this article argues that multilinguals cognition (thinking pattern/speaker's thinking system) constructs their particular lingual and cultural values which widen several negotiation strategies that assist interlocutors to decode other uniqueness and develop new norms. Forms of address noticed in from the literature mostly reflect interlocutors' status, class, position, or rank in society or a particular community.

Concluding remarks

Summarizing this article, we attempted to find what worldviews are reflected in multilinguals with a description of address forms. Modern times have brought enormous diversifications in mind shaping of interlocutors and mainly because of grown cross-cultural communication in the digital age. Multilinguals possessed axiological peculiarities in their speech which reflected their idiosyncratic and ethno-communicative styles due to learned socio-cultural and language contact over time. Multilinguals understanding of politeness across cultures varies in terms of degree and appropriateness among speakers. Moreover, it can be stated that a multilinguals worldview is based

on different linguistic features that shape and construct their view toward understanding things and objects. Multilinguals peculiarities can be found concerning address forms based on socio-cultural norms and values, which depict their identity in a unique while communication. Multilinguals cognition adhered to communicative ethno-style characteristics which reflect their association with the society, and a particular speech community in addressing each other.

Acknowledgment

This publication has been supported by the RUDN University Strategic Academic Leadership Program.

References

- Afful, J. (2008). Non-kinship Address Terms in Akan: A Sociolinguistic Study of Language Use in Ghana. *Journal of Multilingual and Multicultural Development*, 27(4), 275-289. <https://doi.org/10.2167/jmmd425.1>
- Bartmiński, J. (2009/2012). *Aspects of Cognitive Ethnolinguistics*. Ed. by Jörg Zinken. Sheffid and Oakville, CT: Equinox.
- Britannica, T. Editors of Encyclopaedia (2015, June 10). *axiology*. *Encyclopedia Britannica*. <https://www.britannica.com/topic/axiology>
- Britannica, T. Editors of Encyclopaedia (2021, March 2). *cognition*. *Encyclopedia Britannica*. <https://www.britannica.com/topic/cognition-thought-process>
- Carroll, J.B. (ed.) (1956). *Language, Thought, and Reality: Selected writings of Benjamin Lee Whorf*. Cambridge, Mass.: MIT Press.
- Cherryholmes, C. (1992, August-September). Notes on pragmatism and scientific realism. *Educational Researcher*, 14,13–17
- Chopra, R. (2005). *Academic Dictionary of Philosophy*. Delhi: Isha Books
- Creswell, W. & Creswell J. (2017). *Research Design Qualitative, Quantitative, and Mixed Methods Approaches*. 5th edition. SAGE Publications, Inc.
- Culpeper, J. (2013). Impoliteness: Questions and answers. In Denis Jamet & Manuel Jobert (eds.), *Aspects of Linguistic Impoliteness* (pp. 2—15). Newcastle upon Tyne: Cambridge Scholars Publishing.
- Davies, B., Andrew J. & Haugh, M. (2013). Epilogue. In Davies, B.L., M. Haugh, & A.J. Merrison (eds.) *Situated Politeness*. London: Continuum, 270—277.
- Dayter, D. (2019). Review Mills, of Sara. (2017). *English Politeness and Class*. Cambridge: Cambridge University Press. *Russian Journal of Linguistics*, 23 (4), 1109—1114. doi: 10.22363/2687-0088-2019-23-4-1109-1114.
- Eelen, G. (2001). *A critique of politeness theories*. Manchester: St. Jerome.
- Enfield, J. (ed.) (2002). *Ethnosyntax: Explorations in Grammar and Culture*, Oxford: Oxford University Press.
- Fadul, J. (2014). *Encyclopedia of Theory and Practice in Psychotherapy and Counseling*. p. 347.
- Fasold, R. (1990). *Sociolinguistics of Language*. Oxford.
- Foss, A. & Littlejohn, S. (2009). *Encyclopedia of Communication Theory*. USA: SAGE Publications, Inc.
- Fraser, B. (1990). “Perspectives on politeness”. *Journal of Pragmatics* 14: 219–236.
- Fukushima, S. & Sifianou, M. (2017). Conceptualizing politeness in Japanese and Greek. *Intercultural Pragmatics* 14(4): 525–555. <https://doi.org/10.1515/ip-2017-0024>
- Funk, K. (2001). What is a Worldview? Accessed on 17 February, 2023 from <https://web.engr.oregonstate.edu/~funkk/Personal/worldview.html>
- Gallaher, A. (2011). *The speech act of complaint in English and in Russian and its emergence in the pragmatic competence of adult American learners of Russian*. Dissertation. Bryn Mawr, PA: Bryn Mawr College.
- Glaz, A. (2021). *Linguistic Worldview(s): Approaches and Applications* (1st ed.). Routledge. <https://doi.org/10.4324/9781003018803>
- Glaz, A., Danaher, S. & Lozowski, P. (2013). *The Linguistic Worldview Ethnolinguistics, Cognition, and Culture*. Versita Ltd, 78 York Street, London W1H 1DP, Great Britain.: De Gruyter Open Poland. <https://doi.org/10.2478/9788376560748>
- Gray, J. (2011). Worldviews. *International psychiatry: bulletin of the Board of International Affairs of the Royal College of Psychiatrists*, 8(3), 58–60.

- Grzegorzczkova, R. (1990). Pojęcie językowego obrazu świata. In Jerzy Bartmiński (Ed.), *Językowy obraz świata* (pp. 41-49). Lublin: Wydawnictwo UMCS.
- Hernández-López, María de la O. (2019). Relational work in Airbnb reviews. *Russian Journal of Linguistics*, 23 (4), 1088—1108. doi: 10.22363/2687-0088-2019-23-4-1088-1108.
- Hussein, Basel Al-Sheikh. (2012). The Sapir-Whorf Hypothesis Today. *Theory and Practice in Language Studies*, 2, 3 pp.642-646. doi:10.4304/tpls.2.3.642-646
- Iqbal, H., Zainab Asghar, Z., & Nayab Waqas Khan, NW. (2020). Linguistic Politeness in the Marketing Discourse of Pushtoon Service Providers. *Sir Syed Journal of Education & Social Research*, 3(3). 309-317. DOI: [https://doi.org/10.36902/sjesr-vol3-iss3-2020\(309-317\)](https://doi.org/10.36902/sjesr-vol3-iss3-2020(309-317))
- Karafoti, E. (2007). “Politeness, gender and the face of the speaker”. *CamLing*: 120-126.
- Kay, P. & Kempton, W. (1984). What is the Sapir-Whorf hypothesis? *American Anthropologist*, 86(1), 65—79. <https://doi.org/10.1525/aa.1984.86.1.02a00050>
- Kecskes I. (2014). Slovo, kontekst i komunikativnoe znachenie [Word, Context and Communicative Meaning]. *Vestnik Rossiyskogo universiteta družby narodov. Seriya: Lingvistika* [Russian Journal of Linguistics], no. 1, pp. 7-18.
- Keshavarz, H. (2001). The role of social context, intimacy, and distance in the choice of forms of address. *International Journal of the Sociology of Language* (148), 518. <https://doi.org/10.1515/ijsl.2001.015>
- Kneller, F. (1971). *Introduction to Philosophy of Education*. USA: John Wiley & Sons, Inc.
- Larina, T. (2008). Directness, imposition and politeness in English and Russian. *Cambridge ESOL Research Notes*, 33, p.33-39
- Larina, T. (2013). Searching for understanding in cross-cultural communication. *Respectus Philologicus*, 24 (29). 225—229.
- Larina, T. (2015). Culture-Specific Communicative Styles as a Framework for Interpreting Linguistic and Cultural Idiosyncrasies. *International Review of Pragmatics*, 7 (5) Special Issue: Communicative Styles and Genres, 195—215.
- Larina, T. & Suryanarayan, N. (forthcoming) Address forms in academic discourse in Indian English. In Nicole Baumgarten and Roel Vismans (eds.) *Forms of Address in Contrastive Contexts*. John Benjamins Publ. (Book chapter)
- Larina, T. & Ponton, D. (2020). Tact or frankness in English and Russian blind peer reviews. *Intercultural Pragmatics*, 17(4). 471—496. <https://doi.org/10.1515/ip-2020-40044>
- Larina, T. & Suryanarayan, N. (2013). Madam or aunty ji: address forms in British and Indian English as a reflection of culture and cognition. In Monika Reif, Justina A. Robinson, Martin Putz (eds.) *Variation in Language and Language Use: Linguistic, Socio-Cultural and Cognitive Perspectives Series* “Duisburger Arbeiten zur Sprach- und Kulturwissenschaft/Duisburg Papers on Research in Language and Culture” (DASK). Peter Lang. 2013. P. 190 – 217.
- Leech, G. & Larina, T. (2014). Politeness: West and East. *Russian Journal of Linguistics*, 4, 9—34.
- Lobo, T. (1974). *Educational Ideas and Their Impact*. Karachi: Rotti Press.
- Locher, M. & Larina, T. (2019). Introduction to politeness and impoliteness research in global contexts. *Russian Journal of Linguistics*, Volume 23, No. 4, 873-903. doi:10.22363/2312-9182-2019-23-4-873-903
- Marian, V. & Shook, A. (2012). The cognitive benefits of being bilingual. *Cerebrum: The Dana forum on brain science*, 13. DOI: PMC3583091
- Malotki, E. (1979). *Hopi-Raum. Eine sprachwissenschaftliche Analyse der Raumvorstellungen in der hopi Sprache*. Tuebingen;Gunter Nau Verlag.
- Mosienko, L. & Khazhgaliyeva, G. (2016). Value bases of self-determination of students in multilingual education. *Bulletin of the Orenburg State University*, 2 (190). 378:81-057.875.
- Mills, S. (2017). *English politeness and class*. Cambridge: Cambridge University Press
- Nizhnikov, S. (2018). *Cognition, Morality and Policy*. Peoples’ Friendship University of Russia, Moscow.
- Neuman, W. (2000). *Social research methods: Qualitative and quantitative approaches*. Boston: Allyn & Bacon.
- Palmer, G. (1996). *Toward A Theory of Cultural Linguistics*. University of Texas Press.
- Phillips, D. & Burbules, N. (2000). *Postpositivism and educational research*. Lanham, MD: Rowman & Littlefield.

- Rosenthal, S. B. (1998). Contemporary Process Metaphysics and Diverse Intuitions of Time: Can the Gap Be Bridged? *The Journal of Speculative Philosophy*, 12(4), 271–288. <http://www.jstor.org/stable/25670267>
- Sadykova, A., Beisembayeva, A., & Hkalel, A. (2018). Towards the Issues of Multilingual Competence Formation. *Revista ESPACIOS*, 39 (17). 14-26
- Sapir, E. (1961). *Culture, Language and Personality*. Selected Articles. Ed.: David G. Mandelbaum, Berkeley and Los Angeles: University of California Press.
- Sire, J. (2004). *Naming the Elephant: Worldview as a Concept*. Intervarsity Press.
- Tsybenova, C. (2020). Reflection of Axiological Picture of the World in Language. *Issues of Psycholinguistics*, 1 (43). DOI:10.30982/2077-5911-2020-43-1-98-109
- Tzanne, A. & Sifianou, M. (2019). Understandings of impoliteness in the Greek context. *Russian Journal of Linguistics*, 23 (4), 1014—1038. doi: 10.22363/2687-0088-2019-23-4-1014-1038.
- von Humboldt, W. (1999 [1836]). *On Language: On the Diversity of Human Language Construction and its Influence on the Mental Development of the Human Species*. Trans. Peter Heath. Ed. Michael Losonsky. Cambridge: Cambridge University Press.
- Wierzbicka, A. (1992). *Semantics, Culture, and Cognition: Universal Human Concepts in Culture-Specific Configurations*, Oxford: Oxford University Press.
- Wierzbicka, A. (2013). Kinship and social cognition in Australian languages: Kayardild and Pitjantjatjara. *Australian Journal of Linguistics* 33. 302–321. DOI: 10.1080/07268602.2013.846458
- Whorf, B. (1946). *The Hopi Language, Toreva Dialect. Linguistic Structures of Native America*, ed.: Howeer. New York; Viking Fund Publications in Authorpdogy. Pp. 158-183.
- Whorf, B. (1956 [1940]). Science and linguistics. In *Language, Thought, and Reality: Selected Writings of Benjamin Lee Whorf*, Ed. John B. Carroll (pp. 207-219). Cambridge, Mass.: MIT Press. [orig. in *MIT Technology Review*, 42 (6), 227-231, 247-248]
- Whorf, B. (1956 [1941]). The relation of habitual thought and behavior to language. In *Language, Thought, and Reality: Selected Writings of Benjamin Lee Whorf*, Ed. John B. Carroll (pp. 134-159). Cambridge, Mass.: MIT Press. [orig. in *Language, Culture, and Personality. Articles in Memory of Edward Sapir*. Ed. Leslie Spier (pp. 75-93). Menasha, Wis.: Sapir Memorial Publication Fund.]
- Worldview. (2014). In K. Bell (Ed.), *Open education sociology dictionary*. Retrieved from <https://sociologydictionary.org/worldview/> on 3 March, 2023.