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LINGUISTIC PERSONALITY AND THE FORMATION OF SPEECH CULTURE

*Amanzholova A.A.¹, Zhalalova A.M.², Sadirbekova D.³, Konasheva R.A.⁴

*¹doctoral student, Zhetysu University named after I.Zhansugirov, Taldykorgan, Kazakhstan

e-mail: amanjol_2005@mail.ru

²PhD, professor, Kazakh National Academy of Arts named after T Zhurgenov, Almaty, Kazakhstan

e-mail: bislauka@mail.ru

³ c.p.s., docent, Almaty University Of Humanities And Economics, Almaty, Kazakhstan

e-mail: zhanat_2006@mail.ru

⁴master, senior teacher, Peoples' Friendship University named after Academician A. Kuatbekov, Almaty, Kazakhstan

e-mail: janymkau@mail.ru

Abstract. In traditionally oriented linguistics, such problems and tasks are constantly being posed and formed that can no longer be solved by means and methods rooted in science, but require the use of syncretic logical-linguistic, psycholinguistic, sociolinguistic methods of studying the linguistics of the text. In our opinion, linguoculturology as a special area of analysis is brought to life by this very formulation of the question. The humanization of the modern science of language brings to the fore the problems associated with a communicative personality, a person who speaks and perceives speech. The starting point here, therefore, is the understanding of the linguistic personality "as a set of human abilities and characteristics that determine the creation and perception of speech works by him".

The analysis of the dynamic existence of science is relevant, very complex and requires the development of an integral system of criteria for determining the justification of some language changes in a particular historical period and the inadmissibility of others. Scientific information about language (along with information from other sciences) and the methodological principles underlying them form a person's scientific worldview, his understanding of how language works; they serve as the basis of humanitarian education, the basis of a person's linguistic culture. At the same time, the concept of linguistic culture is inextricably linked with the concepts of value, the significance of language as a phenomenon and attribute of culture, the carrier of which is a person participating in communication. The cultural significance of language, the understanding that it reflects the picture of the world, the whole human life passed through human consciousness, find their expression at different levels of the language system.

The linguistic culture of the individual is formed by the interaction of the phenomena "culture of language" and "culture of speech". It is based on knowledge of the norms of written and oral speech, semantic and expressive capabilities of the system, the study of exemplary artistic, journalistic and some other rhetorical texts belonging to the classics.

When analyzing linguistic means, artistic thinking and artistic taste of a linguistic personality are developed.

Key words: development, cognitive skills, preschool children, critical thinking, technologies, language culture, speech culture, language personality

Introduction

A communicative-pragmatic approach to the units of communication - utterance and text/discourse - today, it has allowed researchers to solve a number of issues relevant to linguistics, both "external", affecting the extralinguistic parameters of language use by a person who has a set of certain socio-psychological roles and is in a communicative situation with a certain partner, and "internal", considering the linguistic/speech nature of an utterance and text, the differences between an utterance and a sentence (a potentially communicative unit), essential features of a speech-acting performative utterance, and many others. Any utterance (as a speech unit built on the basis of a sentence — a linguistic unit) can neither be produced nor interpreted outside of the speaker's knowledge of the world of things and ideas, outside of his ideas about the frames of standard communication units, outside of presuppositions and implications accompanying the utterance in discourse, etc. The utterance becomes an effective tool for achieving various goals of the speaker only if he adheres to the principles of pragmatics, with an unmistakable choice of well-defined linguistic means and well-known strategies and tactics of speech behavior.

Therefore, we can assume that the formation of communication linguistics that is taking place before our eyes is characterized by the integration of many extralinguistic and intralinguistic aspects, when the categories and forms of language are "passed through the prism of the communicative interactions of the speaker" and his interlocutor /interlocutors, and this, in turn, enriches our ideas about the essence of linguistic units. It can be argued that, in general, the paradigm of modern linguistics is focused on "the search for how a person uses language as an instrument of communication, as well as how the person himself is reflected in the language units in all the diversity of his manifestations.

Basic provisions

The problem of language personality becomes particularly acute, since there are multimillion senders of speech, i.e. people who create their own texts. A person who speaks a language is not yet a speaking person. The language system itself, i.e. phonetics, vocabulary and grammar, is a fact of culture, but not everything that people create in speech can be a precedent, since not everything is worthy of imitation and is intended for storage: most of the products of speech activity are consumed, worn out and lose their meaning. We are convinced that culture is only unique, socially preserved works or norms [3].

The linguoculturological approach to the content of the concept of linguistic personality, in contrast to the philological one, is also relevant due to the fact that it opens up the possibility to predict the linguistic appearance of the individual and society as a whole on the basis of historical precedents and to determine the importance of those cultural values that underlie speech communicative activity [4].

Speech is language in action. Language is a system of signs, means of communication. Speech is the main means of human communication. It transmits a large amount of information and captures what is impossible to perceive with the power of the senses: abstract "concepts, not directly perceived phenomena, laws of life, rules of communication. Thanks to speech as a means of communication, the

individual consciousness of a person is not limited to personal experience and is enriched by the experience of other people. To a much greater extent than observation and other processes of non-verbal cognition can allow, it is carried out through sensations, perception, imagination, thinking and memory. Through oral and written speech, the psychology and experience of one person become the property of other people, enrich them. Speech is a part of culture, it contributes to the consolidation of experience and the transmission of information about the lives of people of previous generations [5].

By its vital significance, speech has a semi-functional character. It is not only a means of communication, but also a means of thinking, a carrier of consciousness, memory, information based on written texts, a means of controlling the behavior of other people and regulating a person's own behavior.

According to the set of its functions, speech is a polymorphic activity, represented in its various functional purposes in various forms: external/oral, written, monologue, dialogue/and internal. All forms of speech are interconnected, but their vital purpose is not the same. Internal speech is a means of thinking, external speech performs its main role as a means of communication. Written speech most often acts as a way of memorizing and transmitting information. The form of a monologue is a way of individual utterance, a dialogue is a two-way exchange of information, a polylogue allows you to connect many participants to the conversation.

The scientist distinguished the linguistics of speech, external and internal linguistics. The essence of de Saussure's teaching consists in determining the differences between language and speech, and the rest of the theory is logically deduced from the main provisions [6].

When we say that language is the most important means of human communication, we define language through speech signs.

The linguistic personality of the XVIII - XIX centuries (on the example of the Vorontsov family) was fluent in Russian and foreign languages at the level of active and creative speech thinking. For a person who represented an educated, noble society, there were no nuances of modalities. The selectivity of the formation of a speech utterance, depending on the situativeness, cause and effect, can be classified in the consideration of the epistolary genre of the studied archive.

Materials and methods

In the research work, both general scientific methods (the method of analysis, synthesis) and special research methods of linguistic and humanitarian disciplines were used: the method of comparative analysis, the system method, the method of categorization and functional-stylistic analysis of media texts, the method of content analysis; the method of experimental teaching.

Results and Discussion

High speech culture opens up great opportunities for improving speech culture, personal behavior and communication of schoolchildren. Speech culture is a part of aesthetic culture, which in turn is manifested by the highly developed ability

of an individual to comprehend and regulate all forms of social behavior. The aesthetic culture of the individual as a system of developed intellectual, moral feelings not only qualitatively determines the behavior of schoolchildren, but also in many ways humanizes their attitude to people, to the world [7].

Currently, the problem of improving the culture of oral and written speech of students by including linguistic aesthetic analysis in the work on a work of fiction, formation in various conditions of communication is important, but little studied, it has not received sufficient coverage in scientific and methodological literature. The concept of "linguistic aesthetic analysis of a literary text" is introduced by us for the first time [8].

The successful implementation of the work on the formation of the speech culture of schoolchildren is possible if they are enriched with knowledge, skills and abilities about language and speech, about their interaction, about the varieties of speech according to typical, stylistic, specific characteristics.

During speech activity, conceptuality and imagery are two sides of a single thought process, and the explanation to schoolchildren was carried out in the classroom in two planes: conceptual and figurative in interaction. The concepts that characterize speech summarize its most important features. Initially, we identified these signs and planned the process of mastering the concepts. We started by analyzing the speech material already known to schoolchildren to identify the most characteristic properties of this concept. To introduce students to the concept of "text", we compared it with a communicative unit already known to students - a sentence. We explained to the students that a text, unlike a sentence, is a work of a speech-making process that has purposefulness and logical completeness. The text consists of many sentences having a certain sequence, united by different types of lexical, grammatical, logical, stylistic connection; it has a certain purposefulness [9].

Linguoesthetic analysis is one of the methods of working on the text. The most important task of linguistic aesthetic analysis is to substantiate the selection of linguistic means in this text, to explain the absolutely correct placement of "the only necessary words" and to conduct an internal relationship between the language means selected for this text, their aesthetic significance and artistic imagery.

Mastering the basics of linguistic aesthetic analysis of a literary text is one of the most effective means of forming the culture of speech of students. Therefore, after literary analysis or in parallel with it, we conducted a linguo-aesthetic analysis of the literary text. The study of the aesthetic essence and laws of fiction in unity with language contributes to enriching the perception of students. This is one of the stages of work on the formation of a high speech culture.

The theoretical significance of the work consists in the fact that, based on the original sources of the epoch, the concept of a "linguistic personality" is systematically investigated; the structure of a linguistic personality is described; its role in terms of communicative (genre) competence is investigated, as well as specific types of possible speech actions in conditions of multilingualism. The result of the description of the linguistic personality gives an idea of what speech actions a native speaker can be ready for, what speech works he can create in his native and foreign languages.

The practical significance of the dissertation lies, firstly, in the possibility of using its individual elements in creating a standard of social linguistic behavior on the example of the epistolary genre of literature; secondly, in the possibility of using the results and conclusions obtained in the practice of teaching university and school disciplines (optional and elective courses in cultural studies, history, culture of speech, historical stylistics, linguistics).

It is no coincidence that the main trends in linguistics and philosophy at the turn of the third millennium are developing under the sign of language. This is due to the fact that a person has become the object of close attention. A person imprinted his image in the language, reflected in it everything that he learned about himself and wanted to tell another. There is an interest in the infinite completeness of his relationships, which include the following aspects: attitude to himself, to the world and to another person. The main trends in the development of problems of intersubjectivity, dialogue and communication, refracted differently in the context of different theories, have determined a number of areas of modern linguistics, linguistic philosophy, text theory, semiotics. The phrase "linguistic personality" is intended to bring together the problems of interdisciplinary sciences in the general course of the pragmatic flow of questions to the extent that the personality shows the competence of the speaking personality. The degree of competence seems to be the concept that is designed to regulate both successes and failures in the communication process, since competence is felt both ontologically and phylogenetically.

To date, the spheres of human activity in the language are represented by: 1) the formation of a picture of the world in language and the creation of a language inventory; 2) the generation of speech; 3) the role of a person in the communication process. At the same time, we are talking about the need to pay special attention to the analysis of the three main stages of speech generation: the preverbal stage (the formation of the speaker's intention); the stage of choosing language means and the linguistic realization of the idea. We believe that the definition of the area of competence of a linguistic personality in order to identify universals resulted in the need to take into account the so-called language game, which from the standpoint of logical and semantic structures, as well as from the standpoint of preculturological realities, is understood precisely as a kind of universal frame. Approximate structuralization allows us to talk about the prospects for further detailing of the human context, clarifying the context both inside and around it. The interaction of the internal and external contexts of a person's parameters in each case forms a specific picture of the world, a picture created by this person, with these characteristics, in this place and at this time.

So, the fundamental factor of human existence is neither the individual nor the collective itself. The peculiarity of the human world should be seen precisely in the relationship between a person and another, in that "something" that cannot be found anywhere else in the living world. Language serves only as a means of expressing this "something", and all other manifestations of culture are only conditioned by this "something".

We believe that since linguoculturology has a synthesizing beginning, it

comprehensively considers the relationship between language and thinking, i.e. embraces both the internal and external sides of language. Therefore, it is necessary to study the language in close connection with the "cultural zones" and the dominant ideas of the peoples, their joint creativity. Being one of the signs of a nation, its social interaction, language is the main form of expression and existence of national culture. It is not only a means of communication, but also a means of accumulating cultural knowledge. This possibility comes from the semiotic nature of the language. Culture, like language, is also a semiotic system capable of transmitting information, but unlike language, it is not capable of self-organization, since culture is a complex semiotic system, its function is memory, and its main feature is accumulation. The third element is attached to language and culture - the personality (the human factor at the individual level and the nation (people) at the general level), which participates in the dialogue of cultures, activates language and culture. Based on this, "language - nation (personality/national personality) - culture" can be considered as elements of the central triad of linguoculturology.

Conclusion

Personality is a product and subject of society, a certain social environment. A person becomes a personality by developing and forming in a multidimensional environment, assimilating its features, norms of life; learning about the surrounding nature and society, improving his spiritual world, a person reaches a certain level of psychological development, acquires views, beliefs, skills of being, realizes himself as an individual.

Hegel highly valued "human individuality", because by it he meant "absolute uniqueness", uniqueness, inexhaustibility of details and the non-reproducibility of their given combination, the inability to predict in advance with mathematical accuracy its state and behavior in given circumstances. Ilyenkov E.V. in his work "Philosophy and Culture" states: "Uniqueness is inherent in each individual personality so organically that if it is taken away, then the personality itself will disappear.

The evaluation of aesthetic linguistic units of the text forms the basis for the formation of speech culture skills. In the process of using linguistic means of literary works to improve the culture of speech a number of speech-thinking actions are carried out by students in various combinations: selection of language material, linear alignment with simultaneous assessment of semantic, word-formation, grammatical and aesthetic properties of speech elements. As a result of independent speech activity in oral stories, statements, schoolchildren of experimental classes use various types of words, lexical and contextual synonyms, figurative-evaluative words, polysemous words with a figurative meaning during experimental testing; they build their statements on the basis of the learned figurative structure of texts, their speech is distinguished by expressiveness and emotionality. Possession of a high culture of speech becomes a personality trait, the need of most students of the experimental classes to constantly improve their speech culture and communication culture.

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ТІЛДІК ТҮЛГА ЖӘНЕ СӨЙЛЕУ МӘДЕНИЕТИН ҚАЛЫПТАСТЫРЫУ

*Аманжолова А.А.¹, Жалалова А. М.², Садырбекова Д.³, Конышева Р.А.⁴

¹докторант, Жетісу университеті. И. Жансүгірова, Талдықорған,
Қазақстан

email: amanjol_2005@mail.ru

²п.ф.к., профессор, Т. Жүргенов атындағы Қазақ ұлттық өнер
академиясы, Алматы, Қазақстан

email: bislauka@mail.ru

³п.ф.к., доцент, Алматы гуманитарлық-экономикалық университеті,
Алматы, Қазақстан

email: zhanat_2006@mail.ru

⁴магистр, аға оқытушы, академик А. Қуатбеков атындағы Халықтар
достығы университеті, Шымкент, Қазақстан

email: janymkau@mail.ru

Аңдатпа. Дәстүрлі бағдарланған лингвистикада ғылымға негізделген құралдар мен әдістермен шешілмейтін, бірақ мәтін лингвистикасын зерттеудің синкретикалық логикалық-лингвистикалық, психолингвистикалық, социолингвистикалық әдістерін қолдануды қажет ететін проблемалар мен міндеттер үнемі қойылып, қалыптасады. Біздің ойымызша, лингвомәдениеттану талдаудың ерекше саласы ретінде дәл осы сұрақ қоюдың арқасында туындейдьы. Қазіргі тіл туралы ғылымды ізгілендіру коммуникативті түлғага, сөйлейтін және сөйлейтін адамға қатысты мәселелерді бірінші орынға қояды. Мұндағы бастапқы нұкте-тілдік түлғаны "адамның сөйлеу туындыларын жасау мен қабылдауды анықтайтын қабілеттері мен сипаттамаларының жиынтығы ретінде" түсіну.

Ғылымның динамикалық тіршілігін талдау өзекті, өте күрделі және белгілі бір

тарихи кезеңдегі кейбір тілдік өзгерістердің негізділігін және басқалардың қолайсыздығын анықтау үшін өлшемдердің тұтас жүйесін әзірлеуді талап етеді. Тіл туралы ғылыми ақпарат (басқа ғылымдардан алынған ақпаратпен бірге) және оның негізінде жатқан әдіснамалық принциптер адамның ғылыми дүниетанымын, оның тілдің қалай жұмыс істейтінін түсінуін қалыптастырады; олар гуманитарлық білімнің негізі, адамның тіл мәдениетінің негізі болып табылады. Сонымен қатар, лингвомәдениет ұғымы қарым-қатынасқа қатысадын адам сөйлейтін мәдениеттің құбылысы мен төлсипаты ретінде тілдің құндылығы, маңыздылығы ұғымдарымен тығыз байланысты. Тілдің мәдени маңызы, оның әлемнің бейнесін, адам санасынан өткен бүкіл адам өмірін бейнелейтінін түсіну тіл жүйесінің әртүрлі деңгейлерінде көрініс табады.

Тұлғаның тілдік мәдениеті "тіл мәдениеті" және "сөйлеу мәдениеті" құбылыстарының өзара әрекеттесуі нәтижесінде қалыптасады. Ол жазбаша және ауызша сөйлеу нормаларын, жүйенің семантикалық және экспрессивті мүмкіндіктерін білуге, классиктерге жататын үлгілі көркем, публицистикалық және басқа да риторикалық мәтіндерді зерттеуге негізделген.

Тілдік құралдарды талдау кезінде тілдік тұлғаның көркемдік ойлауы мен көркемдік талғамы дамиды.

Тірек сөздер: даму, танымдық дағдылар, мектеп жасына дейінгі балалар, сынни ойлау, технология, сөйлеу мәдениеті, тіл мәдениеті, тілдік тұлға

ЯЗЫКОВАЯ ЛИЧНОСТЬ И ФОРМИРОВАНИЕ КУЛЬТУРЫ РЕЧИ

*Аманжолова А.А.¹, Жалалова А.М.², Садырбекова Д.³, Конышева Р.А.⁴

¹докторант, Жетысуский университет им. И.Жансугурова,

Талдыкорган, Казахстан

e-mail: amanjol_2005@mail.ru

²к.п.н., профессор, Казахской национальной академии искусств имени Т.

Жургенова, Алматы, Казахстан

e-mail: bislauka@mail.ru

³к.п.н., доцент, Алматинский Гуманитарно-Экономический

Университет, Алматы, Казахстан

e-mail: zhanat_2006@mail.ru

⁴магистр, ст. преподаватель, Университет дружбы народов имени

академика А. Куатбекова, Шымкент, Казахстан

e-mail: janymkau@mail.ru

Аннотация. В традиционно ориентированной лингвистике постоянно ставятся и формируются такие проблемы и задачи, которые уже не могут быть решены средствами и методами, укоренившимися в науке, но требуют использования синкретических логико-лингвистических, психолингвистических, социолингвистических методов изучения лингвистики текста. На наш взгляд, лингвокультурология как особая область анализа возникает именно благодаря такой постановке вопроса. Гуманизация современной науки о языке выдвигает на первый план проблемы, связанные с коммуникативной личностью, человеком, который говорит и воспринимает речь. Отправной точкой здесь, таким образом, является понимание языковой личности "как совокупности способностей и характеристик человека, определяющих создание и восприятие им речевых произведений".

Анализ динамичного существования науки актуален, очень сложен и требует разработки целостной системы критериев для определения оправданности одних языковых изменений в конкретный исторический период и недопустимости других. Научная

информация о языке (наряду с информацией из других наук) и лежащие в ее основе методологические принципы формируют научное мировоззрение человека, его понимание того, как работает язык; они служат основой гуманитарного образования, основой языковой культуры человека. В то же время понятие лингвокультуры неразрывно связано с понятиями ценности, значимости языка как явления и атрибута культуры, носителем которого является человек, участвующий в общении. Культурное значение языка, понимание того, что он отражает картину мира, всю человеческую жизнь, прошедшую через человеческое сознание, находят свое выражение на разных уровнях языковой системы.

Языковая культура личности формируется в результате взаимодействия явлений "культура языка" и "культура речи". Она основана на знании норм письменной и устной речи, семантических и выразительных возможностей системы, изучении образцовых художественных, публицистических и некоторых других риторических текстов, принадлежащих классикам.

При анализе языковых средств развивается художественное мышление и художественный вкус языковой личности.

Ключевые слова: развитие, когнитивные навыки, дети дошкольного возраста, критическое мышление, технологии, культура языка, культура речи, языковая личность

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