

Research Article

“SPEECH ACT” AS A TEACHING METHOD, REFLECTING THE MORAL SIDE OF STUDENTS SPEECH BEHAVIOUR

Andrey N. Kokhichko¹ 

Abstract

The relevance of the presented study is due to the contradiction between the social order, which determines the strategic goal of modern domestic general education - spiritual and moral development and education of students based on fundamental national (all-Russian, civil, ethnic, Russian) values - and the uncertainty of the “speech act” as the leading teaching method reflecting the moral side of students speech behaviour.

The study purpose is to identify the “speech act” specifics that contribute to the self-determination of students’ personalities in the primary teaching of Russian as a native language. In scientific research, systematic, cultural (cultural-historical), and axiological approaches have been used, making it possible to comprehensively consider the problem of “speech act” as the most crucial factor in the self-determination of the preschoolers and younger students personalities in Russian society.

The study substantiated the need to isolate the application of the “speech act” method in the methodology of preschool and primary general education, reflecting the moral side of the speech behaviour of students. The statement was confirmed that the rapprochement of “speech action” with “speech act” testifies to the underestimation of the “speech act” moral aspect by researchers. The structure, stages and types of “speech act” are revealed.

Keywords: self-determination (identity), “getting through”the world, emotional and semantic experience, thought and speech act.

¹ Doctor of Pedagogical Sciences, Professor of the Department of Pedagogy, Murmansk Arctic State University, 183038, Kapitana Egorova str., 15, Murmansk, Russia, andrey_kokhichko@mail.ru

INTRODUCTION

In any society, the education system is the essential tool for forming and maintaining its social, economic, political, and cultural unity. Thanks to education, a person's personality, life position and value orientations, worldview and attitude, self-identification, and familiarization with domestic and world culture are determined.

The principles of the humanistic positions of education as a system of self-development of an individual capable of productively realizing themselves in modern conditions served as the basis for forming a modern system of personality-oriented education. However, in the context of new social realities in Russia, with the expansion of the intercultural interaction scale, the transition of mankind to a post-industrial, informational stage of its development and an economy based on rapidly updating information technologies and knowledge, new social demands came to the fore, defining new goals of education and its development strategy. Considering national interests and general trends of world development, the current state order in education is aimed at educating a generation of citizens of the country who know skills and competencies that allow them to actively and effectively act in an innovative economy, to educate them in the spirit of the democratic ideals, the rule of law and under universal and traditional national values. Thus, the state policy in education is focused on the free development of the spiritual and moral personality, its self-determination and self-realization, on the formation of Russian self-awareness and self-identity, the integration of the individual into national and world culture.

Understanding of Russian national (ethnic, ethnocultural) values by preschoolers and younger schoolchildren is possible only within the framework of culturological (cultural-historical) and axiological approaches to the education content, development, upbringing and socialization of students, considering the direct getting through the value national relations in interaction with the world by students (pupils). This provision is based on the thesis of L.S. Vygotsky that experiences "the child's internal relationship as a person to this or that moment of reality". "There is something located between the personality and the environment, meaning the relationship of the individual to the environment." "Not a single form of behaviour," according to the scientist, "is so strong as associated with emotion. <...> Not a single moral sermon educates us like living pain, living feeling <...> Emotional reactions have a significant impact on all forms of our

behaviour and moments of the educational process. Do we want to achieve better memorization on the part of students or more successful work of thought, - states L.S. Vygotsky, - all the same, we must make sure that this or that activity is stimulated emotionally. Experience and research have shown that an emotionally charged fact is remembered stronger and stronger than the indifferent one. Whenever you communicate something to a student, take care to impress the feeling. It is necessary as a means for better memorization and assimilation and as an end in itself. At the same time, L.S. Vygotsky stipulates: "Thought is an approach to knowledge, and whoever takes possession of the approaches, they also take the fortress." "From this point of view, the central place in the cultural (cultural-historical) and axiological approach to teaching, development, upbringing and socialization of students (pupils) should be given to a special teaching method that reflects the moral side of students' speech behaviour - the "speech act" method. The need to isolate such a method is also due to the reasoning about "internal" (thought-speech) actions, which we find in M.M. Bakhtin. In his understanding, "an act is active in an only product created by it (an effective act, a spoken word, a thought)." A person, according to the philosopher, must "at least act internally." And, indeed, a person is responsible for this or that word that they utter, or does not utter, which is the result of their "conceived thought".

In the theory of speech activity, communicative linguistics (pragmatics), the theory of speech genres, the theory of communication, rhetoric and in other related disciplines, along with the "speech act", researchers operate with such concepts as "speech act", "speech action", "speech behaviour", "speech event", etc. However, several authors interpret the same term in different ways. Thus, some researchers (N.D. Arutyunova, M.N. Kozhina, N.I. Formanovskaya and others) bring together "speech act" and "speech action".

Other scientists (G.I. Bogin, E.G. Azimov, A.N. Shchukin and others) identify "speech action" and "speech act".

The third group of researchers (T.V. Matveeva, A.K. Mikhalskaya and others) use the concepts of "speech act" and "speech action" as synonyms for "speech act".

V.E. Goldin and E.N. Dubrovskaya correlate "speech act" with "speech action" and "speech event".

As for the "speech behaviour", then, according to T.V. Matveeva and others, most researchers agree that speech behaviour is a broader, generic, generalized concept concerning the others mentioned above.

As you can see, most researchers consider "speech act" and "speech action" to be identical concepts.

Nevertheless, the rapprochement of “speech action” with “speech act” indicates the underestimation of the moral aspect of the “speech act” by researchers.

Thus, the relevance of the study is due to the contradiction between the social order, which determines the strategic goal of modern domestic general education - spiritual and moral development and education of students based on fundamental national (all-Russian, civil, ethnic, Russian) values - and the uncertainty of the “speech act” as the leading teaching method reflecting the moral side of students speech behaviour.

The **purpose of the study** is to identify the specifics of the “speech act” that contributes to the self-determination of students’ personalities in the process of initial teaching of Russian as a native language.

Materials and methods. In the study, the systematic, cultural (cultural-historical) and axiological approaches have been used, making it possible to comprehensively consider the problem of “speech act”, reflecting the moral side of students’ speech behaviour.

Results and Discussion

The concept of “speech act” was introduced into scientific circulation by N.I. Zhinkin, according to whose thought: “Words have meaning, but intonation leaves a re-meaning stamp on them. The work of re-designation includes not only intonation but also the entire flow of expression - pantomime, statistics and dynamics of the speaking person’s body. If none of this had happened, speech would appear as lifeless sounds made by a block. That is why intonation is much more than the sound design of the sentence. The resulting education can be called a speech act.”

In its most general form, by the method of “speech act,” we mean the way of interaction of a teacher and students with the leading role of a teacher, aimed at a conscious (intentional, purposeful), freely motivated speech action of students, reflecting their moral position, where they assert themselves as individuals in their relationship to the world. This understanding of the method is determined by several studies on the “speech act”, which primarily distinguish a system of principles in its structure. It should be noted that many studies determine such understanding of the method:

1. The principle of elementality (structure) implies that “speech act” is an integral part of the speech behaviour structure (E.G. Azimov, A.N. Shchukin), which is a generic, generalized concept for a speech act, speech action and speech event (R.K. Minyar-Beloruhev, T V. Matveeva).

2. The principle of reality considers “a speech act” not just as speech activity (speech action) (G.I. Bogin, V.E. Gol’din, E.N. Dubrovskaya, A.K. Mikhalskaya, E.G. Azimov, A. N. Shchukin), which can be both productive (speaking, writing) and receptive (listening, reading), but as a “concrete manifestation of speech activity” (R.K. Minyar-Beloruhev, T.V. Matveeva), as “really effective action” (M.M. Bakhtin).

3. Interpretation of a “speech act” as an action (statement) determined by the goal (intention) (A.K. Mikhalskaya) has found its reflection in the principle of “speech act” intention.

4. The “speech act” motivation principle is due to that a motive is significant, stimulating activity personality (S.L. Rubinstein), including its speech activity (M.R. Lvov).

5. In the “speech act” communicativeness principle, the essence of the analyzed concept as a unit of communication is revealed, with the help of which there is an exchange of “speech acts” between participants in communication (V.E. Gol’din, E.N. Dubrovskaya, T.V. Matveeva, E. G. Azimov, A. N. Shchukin).

6. Not only the communicative aspect of the “speech act” is understood as the principle of eventfulness (situationality), which considers the latter as an elementary unit of communication, but the fact that the “speech act”, which constitutes the “basis of communicative events” (V.E. Goldin, E N. Dubrovskaya), due to situational reasons (T.V. Matveeva).

7. Purposefulness of the “speech act” (V.E. Gol’din, E.N. Dubrovskaya, T.V. Matveev), its focus on the addressee (A.K. Mikhalskaya) is expressed in the principle of purposefulness.

8. The purpose of the “speech act” is to influence the speech partner (T.V. Matveeva), to influence the addressee (to influence the opinion, attitude towards something or someone, decision making, etc.). These statements formed the basis of the influence principle of “speech act”.

9. The principle of personality (personalization) of “speech act” considers the latter as “personality speech act”, since in the term “speech act”, “attention is focused on the participant of speech communication” (T.V. Matveeva).

10. The reflection principle of the “speech act” moral position implies that a distinctive feature of a “speech act” as a speech act is its moral basis, an assessment of other people’s speech acts (A.N. Kokhichko).

11. Reflections of M.M. Bakhtin that “every thought of mine with its content is my individually responsible act” formed the basis of the “speech act” individual responsibility principle, etc.

We find confirmation of our statement that the rapprochement of “speech act” with “speech action”, indicating the underestimation of the “speech action” moral aspect by researchers, in the vocabulary of the Russian language (V.I. Dal, A.P. Evgeniev, S. A. Kuznetsov, S. I. Ozhegov, P. E. Stoyan, D. N. Ushakov, N. Yu. Shvedova and others), in psychological and pedagogical (A.G. Zdravomyslov, M.I. V. Petrovsky, E. S. Rapatsevich, M. G. Yaroshevsky and others) and philosophical literature (S. F. Anisimov, M. M. Bakhtin and others).

Thus, in the vocabulary of the Russian language, action is understood as activity; strength; steps, behaviour; deeds, everything that is done by whom or what; application, a manifestation of something in practice, the implementation of their functions, their purpose; influence, impact; manifestation of any energy, strength; manifestation of any energy, activity; the manifestation of some energy, the detection of activity; work, the state of the acting; possession of an active force, being in force (official); ability, strength, ability to act; the result of the manifestation of activity, etc.

The lexico-semantic analysis of the word deed made it possible to establish that the latter is understood as: an action committed by someone; intentional action committed by someone; any separately taken, good or bad action of a person; action, act, deed; any sensible deed or human action; behaviour of someone to someone at any time; treatment of people, bypassing; decisive, active action under challenging circumstances, etc.

Obviously, in the vocabulary of the Russian language, the words “act” and “action” are close in meaning. At the same time, illustrative material of dictionary entries, interpreting “action” as beneficial, harmful, delayed, aggressive, prolonged, illegal, destructive, unauthorized, robust, accelerated, etc., and the “act” as a noble, magnanimous, valiant, cruel, illegal, thoughtless, unruly, low, evil, reprehensible, reasonable, self-denying, wayward, glorious, strange, good, honest, etc., testifies to moral the basis of the “act”.

The emphasis on the ethical side of “action”, the central unit of social behaviour, is also represented in the psychological and pedagogical literature (D.V. Grigoriev, P.V. Stepanov; M.I. Enikeev, E.S. Rapatsevich, A.V. Petrovsky, M.G. Yaroshevsky, etc.), where the analyzed concept is understood as “a conscious action, evaluated as an act of moral self-determination (highlighted by us) of a person, in which they assert themselves as a person in their relation to another person, to oneself, to a group or society, to nature as a whole.”

Actions of social significance in the logic of A.G. Zdravomyslova, are considered within the framework of personality psychology (motivation of actions, intentions, attitude to the “I” as a source and subject of action, the ratio of the action meaning, rational and irrational, conscious and unconscious in its motivation), in social psychology (perception of social action on the part of the immediate environment and the role of this perception in motivating social action, personal awareness of belonging to a particular group as a factor in motivating social action, the role of the reference group in social action, mechanisms of group control of the social action of individuals), in ethics (disposition -valuation and self-assessment of action, the problem of choosing a social action and responsibility for it in front of society, a social group and oneself) .

From a philosophical point of view, an “act” is “a single act of behaviour, an action: a) consciously and freely motivated, b) having meaning (value) for someone, and therefore c) exciting a confident attitude (evaluation). The three indicated signs fundamentally distinguish an act from a simple action-operation, which is taken regardless of its moral value. <...> Thus, S.F. Anisimov, - a post-act differs from an action-operation in that it always contains one or another, positive or negative moral content. It can serve as an object of moral responsibility and evaluation. The difference between an act and an action is also evident from the simple fact that there are actions without any visible action, the meaning of which is precisely inaction, in refusal to act. “

Conclusions

The above allows us to assert that speech action and “speech act” are motivated and purposeful components of speech behaviour. At the same time, several differences can be found in the analyzed concepts (see Table 1).

Table 1 - Specificity of speech action and “speech act” as components of speech behaviour

Speech behaviour	
Speech action	«Speech act»
Does not always contain this or that moral content	Invariably reflects the moral side of the subject's speech behaviour
Can be done at the level of automatism	Always consciously and freely motivated
It is a way to implement a “speech act.”	Not every speech action becomes a “speech act”
Social value may be lacking	It always makes sense (value, significance) for the addressee
Subject-object characteristics are not significant	It includes three interrelated (subject-object) structural elements: subjective impulse (motive); objective and subjective conditions for performing a “speech act”; a result that becomes an independent objective fact (objectified result)
These goals may be deprived	The goal is to influence, influence

	the addressee in a specific (difficult, conflict, crisis) situation; the moral position of the subject; self-determination (identity) of the addressee, assertion of oneself as a person in its relation to the world
Reflection may be absent	Constantly assumes a moral assessment (attitude) of others, self-esteem (attitude to the "I" as a source and subject of action), moral responsibility

Based on the fact that the "speech act" is realized in the speech activity of the subject (M.M. Bakhtin, G.I. Bogin, V.E. Gol'din, E.N. Dubrovskaya, A.N. Kokhichko, T.V. Matveeva, A.K. Mikhalskaya, E.G. Azimov, A.N. Shchukin and others), has content and operational aspects, in the structure of the "speech act" as well as in educational activities, stages can be distinguished: orientation, planning, implementation and result (N.G. Kazansky, T.S.Nazarova, A.N. Kokhichko, A.N. Leontiev, D.B. Elkonin, etc.):

1. At the stage of orientation (incentive-motivational), the subject conceives its intention, determines the general direction of future speech actions, orients itself in a given (specific) communication situation.
2. At the stage of planning a "speech act", the subject thinks over the implementation of the conceived: develops a plan under the results of orientation; chooses a communication strategy: type of communication (a form of influence: soft - demanding, etc.); determines the desired result; internally programs its speech activity. At the same time, the plan can remain at the level of inner speech.
3. The next stage is the implementation (method of performance) of "speech act" in the form of a specific speech genre.
4. The stage of the result (control, assessment) of the "speech act" implies a comparison of the result obtained with the plan, control at the level of moral self-esteem and the assessment of others.

Depending on the method of implementation, "speech actions" can be:

- by the type of speech activity - speaking, listening, writing or reading (G.I. Bogin, R.K. Minyar-Beloruhev);
- by the level of language - phonetic, grammatical or lexical (G.I. Bogin);
- transitive, taking into account all the conditions for their implementation and possible consequences, and non-transitive - insufficiently thought out (M.I. Enikeev);

- effective and inactive (M.I. Enikeev, A.V. Petrovsky, M.G. Yaroshevsky);

- expressing a position or showing an attitude in the form of a gesture, facial expressions, gaze, speech intonation, semantic subtext (M.I. Enikeev, A.V. Petrovsky, M.G. Yaroshevsky);

- direct and indirect, implicit (not externally expressed, contained in-depth, latently present) and explicit (openly expressed), official and unofficial, oral and written, monologic and dialogical, fully or partially prepared, predictable and unpredictable,

actual (realized) and mental (remaining at the level of internal speech), positive and negative (Z.I. Kurtseva), etc.

The variety of types of "speech acts" is entirely justified. The speech will of the speaker, according to M.M. Bakhtin, is carried out with the choice of a specific speech genre. "This choice is determined by the specifics of this sphere of speech communication, subject-semantic (thematic) considerations, the specific situation of speech communication, the personal composition of its participants, etc. And then, the speech intention of the speaker with all their individuality and subjectivity is applied and adapted to the chosen genre, takes shape and develops in a certain genre form." [6] "The idea of our statement," continues the philosopher, "as a whole, may, however, require only one sentence for its implementation, but it may require a lot of them. The chosen genre predicts their types and their compositional connections". At the same time, it is difficult to agree with the division of "speech actions" into real and mental ones, proposed by Z.I. Kurtseva, which not only does not quite accurately reveal the essence of the analyzed concept but also deprives the "speech act" of the moral side of the students' speech behavior. Thus, any "speech act", both "realized" (explicit) and remaining at the level of internal speech (implicit), is mental [mentality: 1) a way of thinking, a set of mental skills and spiritual attitudes inherent in a person or public group; 2) the psychology of the nation <lat. mens, mentis: 1) mind; 2) way of thinking, mood, character, mental disposition; 3) consciousness, conscience, honesty, decency; 4) prudence; 5) heart, soul; 6) the ability to think, reason; 7) reason, consideration; 8) courage, vigour, courage; 9) thought, idea, recollection; 10) opinion, view; 11) intention, decision, plan, etc.] . [10] It seems that to distinguish between an explicit, openly expressed "speech act" and moral reflections of a person, remaining at the level of inner speech, it is more logical to use the theory terminology of speech activity, dividing "speech acts" into words external and internal.

Thus, the method of "speech act", reflecting the moral side of students' (pupils) speech behaviour and included into

activity structure (residence) of preschoolers and younger students, will contribute to their self-determination (identity) and, on this basis, integration into national and world culture.

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