SPEECH CULTURE
IN EVERYDAY LIFE OF THE MODERN MAN

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Abstract:

The purpose of the research is to identify the specific features of speech culture in the everyday life of the modern man. The main methodological principles of the study have been the principles of analysis and description of linguistic phenomena to identify changes in ideas about the speech standards, cross-cultural communication, which explains the type of personality that creates language and culture. The methodology is also based on the use of a set of research approaches such as systematic, axiological, formalized (content analysis), determined by the purpose of the research. With the spread of new mass communication technologies, cross-cultural contacts are being strengthened by means of mass communication, which influences the nature of intellectual culture, including speech, at the expense of the possibilities of fundamental substantive-formal correction of information flows. Changes in established speech barriers and diffusion of oral and written forms of mass communication change the status and functions of grammatical and lexical means, and the differences between understandings of the verbal norm as an invariable literary pattern oriented toward national traditions become apparent. This indicates that there is a shift in the understanding of the standard of speech in society. Therefore, to find out the specific features of the speech culture in everyday life of the modern man is relevant. Conclusions. The communicative function of language provides cross-cultural communication in which the type of personality that creates language and culture is exploited. Socio-psychological, linguistic and cultural characteristics of the speaker determine their understanding of the world. There can be no culture without speech culture. It is the language that expresses the specific features of the national mentality.

Keywords: language; speech; speech culture; mass media, communication

Introduction

Strengthening cross-cultural contacts through mass media influences the source type of intellectual culture, including speech, using the possibilities of fundamental substantive-formal adjustment of information flows that are in society's air. With the spread of new mass communication technologies, socio-cultural and semantic-stylistic attitudes are changing, which are formed within the written and oral speech culture.

As a result of the transformation of established speech barriers and the diffusion of oral and written forms of mass communication, the status, and functions of many grammatical and lexical means are changed, and the differences between perceptions of the verbal norm as an unchanging literary pattern, oriented towards culture, become apparent. This goes to prove that in society there are sporadic shifts in ideas about the standard of speech, which are observed even in the transitional period of development in a very short space of time. For this reason, the top issue is to find out the specific features of the speech culture in everyday life of the modern man.

The purpose of the article

The purpose of the article is to identify the specific features of language culture in the everyday life of the modern man.

The main methodological principles of the study have been the principles of analysis and description of linguistic phenomena to determine the shifts in ideas about the standard of speech, cross-cultural communication, which explains the type of a man who creates language and culture. The methodology is also based on the use of a range of the following research approaches: systemic, axiological, formal (content analysis), owing to the purpose of the research.

There is a significant range of means that are used for interpersonal, group and mass communication as a multifunctional system, dealing with the mass-communication of information – the process of its creation, storage and transmission, that were described by V. Mikhalkovich (1986) in "the Visual language of mass communication", which discusses the semiotic and semantic principles, functions of space and time in figurative speech. In particular, V. Mikhalkovich argues that "self-awareness and self-knowledge of national TV run absolutely parallel with "work flows"; however, differed from the global process".

Speech communication points of concern are described in the work of such researchers as M. Nazarov (2002), Iu. Rozhdestvenskii (1997), S. Treskova (1989), U. Eco (1998). They considered the semiotics of architecture and the development of a general discussion between the tasks of semiological research and structural methodology. Classification of communication rhetoric and theory's topical issues was conducted in prospect of development of modern means of information sharing and dynamics of the language of business communication, their place in the life of society, in particular, the most important channels of mass communication as of today – television, Internet, press, radio, cinema and others, through which communication and social experience of the modern man are formed.

The studies that capture the current state of language and its changes that occurred at the turn of the 20th century are of prime importance. For example, Iu. Apresian (1990) analyses the language-forming and phraseological anomalies in the work "Language

anomalies: types and functions" and considers the productive ways of creating them as a construction material for designing a humorous media text based on the language anomalies of the popular stand-up's media text. The author shows such methods of phraseological anomalies constructing as inserted piece of a detailed component that complements the basic meaning of the prototype; contamination (concurrency) in one expression of two speech patterns (sometimes with transformation of their structure); use of the structural-semantic model and context of the components of the precedent phenomenon.

The processes that occur in the language of modern media, and the growing role of the media in shaping language norms and creating taste as a factor influencing language norms, explains the direction of linguistic evolution, researched by V. Kostomarov (1994).

Among linguists whose linguistic concepts implicate the clear-cut ideas of speech communication, the most famous are Sh. Balli (1955), L. Elmsclev (1999), L. Iakubinskii (1986), who investigated the subject of theoretical grammar and word forms. An example would be the study of the fundamentals of glossematics – the Danish branch of structuralism, which states that language is a type of human behaviour, and the psychological dependence of language implies the need to distinguish such basic changes as, on the one hand, in terms of normal, pathological and abnormal state of the organism, on the other, when influenced by an emotional or intellectual moment.

At once, despite the indisputable importance of the studies, the problem of considering speech culture as a cultural phenomenon, and most importantly, the specifics of speech culture in the everyday life of the modern man in national science is still left unexpanded.

Presentation of the main material

The communicative function of language is ideologically and technologically provides cross-cultural communication, in which the type of person who creates "enriched" language with re-generated "complements" in the speech culture is explicated.

Each sign means something: it has a certain meaning. The word is a unity of sign and meaning. There are external physical (graphemes and phonemes) sign and internal sign – the mental model of a written word or such that sounds: we imagine, as a particular word is written or sounds, although at this moment it is not perceived; we may even "say" it in our heads. This is the internal, mental sign, closely associated with the external sign and the corresponding meaning. Using the internal signs and their meanings, we shape opinions, imagine, "say to ourselves". In this regard, mention must be made of psycholinguistics normal text – conformity of the external structure of the discourse to dynamics of the phrase producing in inner speech. In other words, in the structure of the text there is like the deployment stage of the idea in speech, the transition of thought in the statement, the realization of the inner world of the individual.

It is known that a high level of speech culture requires both "ruly" language and the language that meets social characteristics and personal characteristics, the circumstances and purpose of the interaction of the communicative partner. The determining condition for the effectiveness of almost any socio-deterministic and interpersonal communication activities is the observance of ethical norms of communication, which significantly contribute to the so-called socio-ethical principles of verbal behaviour. A decisive role

in the success of the interaction belongs to the politeness, although in the theory of speech influence as a conscious organization of its speech the politeness is attendant, complementary to scheduled strategy of the main one.

Compliance with the requirements of politeness is included in the sphere of "socio-psychological influence" (Formanovskaia, 1982), because compliance with these principles, on the one hand, creates a positive emotional atmosphere of interaction, and on the other, requires both social and psychological patterns of communication. What is achieved on the pragmatic of the communicators will depend greatly on that. Psychosocial patterns of communication and interaction of people with each other were revealed on the basis of the study of human mental characteristics and social life's demands.

Among the rules governing social life, moral principles do not require such absolute submission as, for example, legal and certain social norms that enshrined in legislation. However, the social functions of morality are to promote, strengthen, and preserve social (or personal) relationships through the approval or condemnation of certain actions and behaviour. The whole set of parameters is involved in the successful implementation of unofficial communication. These are properly selected linguistic means, and speaking etiquette, and ethical normativity, and psychological compatibility of the partner in conversation.

A more subtle criterion for the level of communicative competence of a linguistic persona to match their speech behaviour to ethical standards is the choice of linguistic tactics that implement the narrative development of interaction. Intra-genre tactics, that is speech acts that are linearly interconnected within genre interaction, allow the speaker to change the course of communication at a specific thematic level according to the tasks of communication. Tactical advantages are an indicator of the level of communicative competence of a linguistic persona in its ability to cooperate in intra-genre communication.

The main parameter of "good" informative speech is the efficiency of intra-genre interaction, that is, how successful the realization of the speaker's intention is. Simply put, the quality of the speech should be considered the text that fully provides the information behind. At this point, an important characteristic is the great pragmatic potential of statement that is, accounting for the construction of the speech product of the addressee's factor. The narrative, created only on the basis of non-rhetorical representational and iconic strategies, minimally takes into account the interceptor base of the partner and cannot serve as a genre model in the construction of the text. The most complex types of informative speech include statements made in the form of detailed texts.

The dialectical unity of the information and non-information part is the basis of the whole set of belief-oriented reasoning mechanisms. They create the complex that Umberto Eco calls rhetoric within a semiotic-oriented method called "generative technique". Rhetoric as a whole manifests itself, in the understanding of U. Eco, as a "generative technique" as a certain potential of "techniques". At the same time, the researcher substantiates another understanding of rhetoric in the form of many argumentation technical methods, which are already well tested and assimilated by the linguistic community. Herein, rhetoric appears as an aggregate, a fund of codified

techniques, the use of which is aimed at reinforcing a convincing result (Eco, 1998, p. 114). Codified techniques are formulas, more precisely, a set of formulas. To such formulas that perform a rhetorical function, U. Eco refers to techniques that, from the point of view of traditional classification, are attributed not to rhetorical, but to stylistic means. The use of exhibited stylistic devices and images that claim no originality; they are focused on pleasing the public and "living up" to their tastes. A peculiar rhetoric-oriented formula can be considered, for example, the inclusion in the speech the concepts with a fixed, firmly established emotional-value connotation, such as honour, courage, etc. A significant role in U. Eco's methodological approach is played by the distinction he finds between "enriching" rhetoric and "comforting" rhetoric, a division that is realistically represented in contemporary socio-political speech and which defines the speaker's political speech styles. The "enriching" rhetoric aims to persuade by thematic fronting a matter of common knowledge, which, however, is questioned, verified and eventually rejected (on the principle: "You should not do that because everyone does, but if you do, you will become a conformist"). The essence of "comforting' rhetoric is to inform the already known things and try to make a moderate update, but only to get the attention of the recipients of the information. In fact, the focus of such rhetoric is to strengthen, support the recipients in what they themselves believe. Thus, with the help of rhetorical techniques of "comforting rhetoric", a seeming movement is created. The principle of reasoning unfolds so that the call is directed to what is already being done. Unlike "comforting" rhetoric, "enriching" one aims at effective movement and, while criticizing already practiced reasoning, carries new trends. While largely responding to the expectations of recipients, it simultaneously fulfils and enriches these expectations (Eco, 1998, p. 63).

"The culture of speech activity", noted by linguist D. Rosenthal, "is the culture of mastering a word, phrase, paragraph, and text. It is a competent, meaningful, expressive, accurate, clear, and convincing speech. Economical and effective communication of people through language is also a part of this concept. It is difficult to overestimate the importance of speech culture in society. The fate of the native word is not always indifferent to us, but the anxiety for language is especially growing during the periods of the greatest public activity of the people, when the ways of development of national culture, justice, culture of thought and human behaviour are the focus" (Golub & Rosenthal, 1993, p. 26).

Due to the greatest social significance of the literary language (compared to other forms of existence of the vernacular), its norms have the highest prestige in society. In the literary language, the "linguistic ideal" of speakers (the idea of well-spoken speech) is most widely understood by society. The society cares for the strengthening and dissemination of modern literary norms, which are mostly used by people with secondary and tertiary education, that is, nowadays, a large part of the population. Due to the school and the mass media, literary norms are becoming increasingly widespread.

Since there are different types of speech culture in the society, it is legitimate to regard the system of communicative norms as appropriate to the types of speech culture, to qualify the concept of the communicative norm as a generalization or as a certain invariant. Based on the development of types of speech culture, it is possible to distinguish at least such types of communicative norms as a dialect (people's),

substandard speech, slang, medium-literary, and elitist speech. The question remains whether the communicative norm is only a visual one, formed primarily within the so-called primary types of speech culture and mastered in practical communication (dialects, urban speech, jargon, literary-speaking), or whether it can be codified as well described and enshrined in the normative guides, manuals, and learned in the process of study.

Despite sufficient stability of many everyday semantic gradations, social and cultural values of human existence, especially with regard to the ethical-aesthetic vision of the world, different typological characteristics of the overall information dynamics of language mutations, which gives the opportunity to formulate culture-linguistic classification of speech act or to allocate societal varieties of speech culture. In the structural sequence of the above dynamics, we can distinguish three formational stages that dominate at any stage, namely: book, mixed, and screen (the terms are used to define functionally stylistic reference of verbal and visual codes of communication).

Book language culture, which has prevailed in communication for many centuries, until around the mid-1980s came a natural constructional accessory of common journalistic style or design part of the vocabulary of journalese speech. The term "book" should be used to determine the functional-stylistic referenced word as connotative signs of the meaning of the last. The function of connotative stylistic meaning is implemented in different ways. It is the bridge that connects the subject-nominative logical information with communication, that is, information of speech act and their relationship to speech.

Many linguists share the understanding of style as functional, meaningful and the pragmatically purposeful selection and combination of language means, correlated with similar but neutral style accessory means, in varying modifications. Nevertheless, it is worth noting that there is lack of theoretical stylistics, disunity within the meaning of style, divide between stylistic differentiation of language and stylistic splitting of vocabulary. As the words with the book stylistic component serve to various spheres of human communication (official-business, literary, scientific and journalistic), then, of course, book vocabulary is characterized by considerable diversity, wide synonymic rows, the wide range of terms, and some loan words. The book words have a definite stylistic tone; they carry a particular context of certain public sentiment, reflecting the high humanistic goals of society and the state, in particular, patriotic, labour and moral education of citizens for decent samples of their social practices.

Mixed speech culture, which rapidly cut out the book culture in the communication around the mid-1980s, was marked by increasing interaction between the book and colloquial variants of the literary language, on the one hand, and the influence of vernacular (partially slang) on colloquial language on the other. In this process, even official written texts contain linguistic units derived from the reduced registers of speech.

Currently, the state of language is multidimensional, multicomponent, and often unpredictable and requires a rapid response. Monitoring the status of the language, role playing are possible when a comprehensive review of the linguistic levels of the social and non-social groups: broadcasting language, including electronic mass media, political language, including the moments of speech influence in the period of intensified talks, youth speak, along with youth-oriented jargon of geeks' language.

Multispherezation of linguistic space is a fact of today's linguistic situation that requires interpretation to determine strategy and tactics of language policy.

The language of modern mass media "forms" the reader's mind and speech culture. Journalism is primarily a text-oriented activity, and a journalist in this process acts either as a consumer of texts, or both as a creator and its editor. This role reversal – whether there is a text's recipient or creator – dictates the need to develop skills of text comprehension, which is impossible even in this age of computers without the achievements of modern stylistics, text linguistics, and theory of speech communication, common and private rhetoric. There is revolution in the literature-aesthetic norms of everyday language, public discourse and literature: stylistics of social realism, burdened by various kinds of ideologemes, was replaced by another extreme – the dominance of profanity, criminal slang, etc. It is very significant that language is got used in those areas and at those levels which have traditionally been assigned to the codified forms.

In the post-industrial information society, the importance is being increasingly attached to an on-screen culture that is composed of audio-visual technology, the combination of a computer with video equipment and the latest means of communication. It is with the word in conjunction with the image that the role of television as a media is growing. Television does not express the worldview of one-class, party or movement (even if it is govern party). It gives the floor to not only power holders or prominent figures whose views are particularly interesting to "ordinary" viewers. For an understanding the mass consciousness, no less important is the view of the viewers themselves. The task of television in this context is to offer the audience a coherent picture of views and mass consciousness in all their multiplicity. Because of the "interests" and needs of viewers, as well as the cast and characters of TV programs are not just different but sometimes opposite, the documentary writer first finds oneself in a state where any of their actions or words are threatened by unforeseen and often unwanted consequences (at least for one party). Between the right of the audience to know and the duty of the journalist to report and show there is a situation of choice, and therefore the need to make decisions – ethical, moral, etc. This approach eliminates instructional behaviour. The more important are the moral criteria from which a television journalist proceeds.

Screen culture operates on other values and concepts. Screen culture time is always limited and therefore extremely short. There is no "book" responsibility for the word, and no censorship of the professional community. The word loses its true sound, becoming a tongue twister and giving the leading role to the video. The degrading influence of electronic media is expressed not only in the fact that they almost imperceptibly, but steadily shape our taste, our inclinations, our views, but also make us communicate in the language that is needed not so much by us as by the attractors (manipulators) of our consciousness and behaviour.

Conclusions

Thus, the communicative function of language provides cross-cultural communication in which the type of personality that creates language and culture is exploited. Socio-psychological, linguistic and cultural characteristics of the speaker determine their understanding of the world. There can be no culture outside the speech culture. It is the language that expresses the specific features of the national mentality.

Way of thinking, social actions, the created environment form a unified system in which all the elements preserve the community of the cultural context, in other words, the cultural space in which the subject lives. Today, this form is largely determined by the mass media. The content, form and style of one type of speech culture can not be inherited: the culture of each era produces them for itself. In this regard, the dynamics of the cultural and historical process, including crisis phenomena in the style and language of mass communication, can only be spoken by meeting a particular culture.

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МОВЛЕННЄВА КУЛЬТУРА У ПОВСЯКДЕННОМУ ЖИТТІ СУЧАСНОЇ ЛЮДИНИ

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Анотація

Метою розвідки є виявлення специфіки прояву мовленнєвої культури у повсякденному житті сучасної людини. Основними методологічними принципами у дослідженні стали принципи аналізу та опису мовних явищ для визначення зрушень в уявленнях про еталон мовлення, міжкультурне спілкування, при якому пояснюється тип особистості, який створює мову і культуру. Методологія також ґрунтується на використанні сукупності дослідницьких підходів – системного, аксіологічного, формалізованого (контент-аналізу), обумовлених метою дослідження. З поширенням нових технологій масової комунікації посилюються міжкультурні контакти за допомогою засобів масової комунікації, що впливає на характер духовної культури, у тому числі мовленнєвої, за рахунок можливостей принципового змістовно-формального коригування інформаційних потоків. У результаті зміни усталених мовленнєвих бар'єрів і дифузії усної і письмової форм масової комунікації змінюються статус та функції граматичних і лексичних засобів, очевидними стають розбіжності між уявленнями про вербальну норму як про незмінний літературний зразок, орієнтований на національні традиції культури мовлення. Це свідчить про те, що в суспільстві відбуваються зрушення в уявленнях про еталон мовлення. Отже, з'ясування специфіки прояву мовленнєвої культури у повсякденному житті сучасної людини є актуальним. Висновки. Комунікативна функція мови забезпечує міжкультурне спілкування, при якому експлікується тип особистості, який створює мову і культуру. Соціально-психологічна, лінгвістична і культурна характеристики мовця визначають його розуміння світу. Поза культурою мови не може бути жодної культури. Саме мова є виразником специфічних рис національного менталітету.

Ключові слова: мова; мовлення; мовленнєва культура; мас-медіа, комунікація

РЕЧЕВАЯ КУЛЬТУРА
В ПОВСЕДНЕВНОЙ ЖИЗНИ СОВРЕМЕННОГО ЧЕЛОВЕКА

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Аннотация

Целью исследования является выявление специфики проявления речевой культуры в повседневной жизни современного человека. Основными методологическими принципами в исследовании стали принципы анализа и описания языковых явлений для определения изменений в представлениях об эталоне речи, межкультурном общении, при котором объясняется тип личности, создающий язык и культуру. Методология также основывается на использовании совокупности исследовательских подходов – системного, аксиологического, формализованного (контент-анализа), обусловленных целью исследования. С распространением новых технологий массовой коммуникации усиливаются межкультурные контакты с помощью средств массовой коммуникации, что влияет на характер духовной культуры, в том числе речевой, за счет возможностей принципиальной содержательно-формальной корректировки информационных потоков. В результате изменения устоявшихся речевых барьеров и диффузии устной и письменной форм массовой коммуникации меняются статус и функции грамматических и лексических средств, очевидными становятся расхождения между представлениями о вербальной норме как о неизменном литературном образце, ориентированном на национальные традиции культуры речи. Это свидетельствует о том, что в обществе происходят сдвиги в представлениях об эталоне речи. Итак, выяснение специфики проявления речевой культуры в повседневной жизни современного человека является актуальным. Выводы. Коммуникативная функция языка обеспечивает межкультурное общение, при котором эксплицируется тип личности, создающий язык и культуру. Социально-психологическая, лингвистическая и культурная характеристики говорящего определяют его понимание мира. Вне культуры речи не может быть никакой культуры. Именно язык является выразителем специфических черт национального менталитета.

Ключевые слова: язык; речь; речевая культура; масс-медиа; коммуникация