Speech Activity, Language

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Abstract: This is devoted to the study of concept of speech activity.   In this scientific article, we will consider the work of the patriarch of the Geneva Linguistic School and one of the founders of modern linguistics Ferdinand de Saussure, A.A.Reformatsky, a specialist in linguistics (phonetics, phonology, morphology, syntax, semantics), as well as linguist A.Ya Shaikevich.

Key words: Speech, activity, language, ethno-cultural contexts.

Introduction. Modern linguistics is a product of a long and rather contradictory historical development of linguistic knowledge. And many of its problems can be better understood in the historical aspect, when referring to the distant or near past of the science of language, to the peculiarities of its development in different ethno-cultural contexts.

The initial elements of linguistic knowledge were formed in the process of activities related to the creation and improvement of writing, teaching it, compiling dictionaries, interpreting sacred texts and texts of old monuments, mastering the structure of sounding speech (especially poetic), searching for ways to most effectively influence the magic word in priestly rites, etc. But gradually the range of tasks expanded, new and new aspects of the language were analyzed, new linguistic disciplines were built, new methods of research work were formed.

Therefore, today linguistics acts as a system that combines many linguistic sciences, which only together give us a fairly complete knowledge of all aspects of human language in general and of all individual languages. Modern linguistics, further, is a product of cognitive activity, which was carried out by the efforts of representatives of many ethnic cultures, in various regions and countries of the world.

Language is the main means of communication of people and therefore always exists in society. As long as there are people who use language as the main means of communication, the language is alive, it is constantly changing. The whole process of language development is reduced to the gradual disappearance of some phenomena and the emergence of new ones, and the process of the emergence of new linguistic phenomena (innovations) occurs unnoticed by speakers and writers.

Arising in speech (oral or written), linguistic innovations gradually find more and more use, they begin to be used more and more often, until they acquire the status of a rule, until people begin to consider these linguistic phenomena as something self-evident, ordinary, as a fact of language.

The concept of language does not coincide with the concept of speech activity in general; language is only a certain part, however, the most important of speech activity. On the one hand, it is a social product of speech ability, on the other hand, it is a set of necessary conditions acquired by a social collective for the exercise of this ability in individuals. Taken as a whole, speech activity is multiform and multi-system; invading several areas, in the field of physics, physiology and psychology, it also applies to both the individual and the social sphere; it cannot be attributed to any of the categories of phenomena of human life, since it in itself does not represent anything single. Language, on the contrary, is a closed whole and provides a basis for classification. By assigning it the first place among all and

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any phenomena of speech activity, we thereby introduce a natural order into an area that cannot be otherwise delimited.

In our scientific article, we will consider the work of the patriarch of the Geneva Linguistic School and one of the founders of modern linguistics Ferdinand de Saussure, A.A.Reformatsky, a specialist in linguistics (phonetics, phonology, morphology, syntax, semantics), as well as linguist A.Ya Shaikevich.

1. Speech activity, language, speech. Language arises, develops and exists as a social phenomenon. Its main purpose is to serve the needs of human society and, above all, to ensure communication between members of a large or small social collective, as well as the functioning of the collective memory of this collective.

Defining the object of linguistics, F. de Saussure for the first time presents a triad: speech activity, language, speech. At the same time, he points to certain constitutive moments of all three phenomena, their interrelation and their separateness.

His speech activity is characterized by "individual", "social" sides, it is "diverse" and "heterogeneous", "being simultaneously physical, physiological and mental", i.e. it is characterized by him as a kind of psychophysiological and physical phenomenon that performs an intersubjective relationship and therefore has, in addition to the individual aspect of generation, also a social one. Such a representation in speech activity can only be a process, which is reflected in psycholinguistics"[1,34].

The speech that F. de Saussure identifies speech activity on the basis of a speech act as "the germ of speech activity", it is something consisting of an "external part" "(sound vibrations coming from the mouth to the ears) and an internal part", "a mental and non-mental part" with "physiological phenomena in the organs of speech, and physical phenomena outside a person", "performance is never performed by a collective; it is always individual" [2, 48]. That is, "speech" according to Saussure is the same as "speech activity" minus sociality. Both in the first and in the second case are psychophysiological and physical processes, but not activities.

Based on the concept of articulate speech, F. de Saussure believes that "speech activity as speaking (language parole) is not natural for a person, but the ability to create a language, that is, a system of differentiated signs corresponding to differentiated concepts," and therefore "it is necessary from the very beginning to stand on the ground of language and consider it the basis for all other manifestations of speech activity"[3, 234-236].

Such a copious quoting of the provisions and statements of F. de Saussure to show the subject-object, his vulgar-naturalistic approach to interpreting such social objects as speech activity, speech and language.

We believe that speech activity, speech and language are social objects that can be interpreted from an activity–based, rather than a process approach, as objects of a socio-activity order.

With this approach, it becomes clear that speech activity, speech (as thought communication) and language (as transformed linguistic and meta-thought communication activity) the essence of the phenomenon, phenomena of equal categorical order.

This is one and the same social object-phenomenon, considered every time with an emphasis on activity, mental activity and, accordingly, thought communication, or from the position of transformed activity similarly to the economic category of labor, transformed into its product; here, scientific linguistic and metacommunicative activity is transformed into its product in the form of language, signs, frames, etc. thus, speech activity, speech, language is always a trinity and they can be separated and correlated with each other only in three–dimensional space.

The triune areas presented in this way will always have their own purely linguistic research tasks:

a) speech activity as a socially represented activity - lecture, agitation, propaganda, preaching, manipulation of individual and public consciousness, etc.;

b) thought communication – dialogue, polylogue, discussion, argumentation, proof, message, narration, description, characterization, reasoning, metacommunication, reflection, understanding and other speech genres;

c) language as stopped speech, filmed speech as a result of metalanguage communication – sign formation, formation of a block of knowledge, knowledge related to signs, meaning formation, meaning-setting, "texting", intertextuality, linguistic worldview, etc., i.e. everything as norms, those "rails" on the basis of which speech activity is carried out, and thought communication.

Agreeing in general with the provisions of Saussure, A.A. Reformatsky clarified the concepts of language, speech activity (he calls it a speech act) and speech.

The main concept should be considered language. This is really the most important means of human communication. "Language is the property of the collective and the subject of history. The language combines in the context of this time all the variety of dialects and dialects, a variety of class, estate and professional speech, varieties of oral and written forms of speech.

There is no language of an individual, and language cannot be the property of an individual, because it unites individuals and different groupings of individuals who can use a common language in very different ways in the case of the selection and understanding of words, grammatical constructions and even pronunciation. Russian, English, French, Chinese, Arabic, etc., exist in reality in modern times and history, and we can talk about modern Russian and Old Russian, and even about Common Slavic"[1, 113].

A speech act is an individual and each time a new use of language as a means of communication of various individuals.

"What is speech? First of all, it is not a language and not a separate speech act. These are all different forms of using language in different communication situations. And all this is the subject of linguistics…

We are talking about oral and written speech, and this is quite legitimate, we are talking about the speech of a child, a schoolboy, the speech of youth, stage speech, orthoepic speech, direct and indirect speech, business and artistic speech, monologue and dialogic speech, etc. All these are different uses of language capabilities, the display of a task, these are different forms of using language in different communication situations"[1,114].

Shaikevich A.Ya. proposed to consider the picture of the world, which is influenced by several components: language, speech, texts, behavior and extralinguistic reality itself. The author showed that many studies of the linguistic picture of the world cannot be considered evidence-based and sin essayistic. A.Ya.Shaikevich proposed to impose a moratorium on the term linguistic picture of the world and to engage in a more thorough description of the semantic system of the language, and not isolated linguistic phenomena torn from it [3, 56].

In direct observation, the linguist is given a speech act. The linguist must, so to speak, "stop" the speech process given in direct observation, understand it as a manifestation of language, identify all units of this structure in their systemic relations, and thereby obtain a secondary and final object of linguistics – the language as a whole.

Linguistics of language and linguistics of speech. By giving the science of language its rightful place in the totality of the study of speech activity, we have thus sketched a scheme of all linguistics. All other elements of speech activity, forming, according to our terminology, "speech", naturally obey this science, and it is thanks to this subordination that all parts of linguistics are located in their proper places.

Let us consider, for example, the production of sounds necessary for speech; the organs of speech are as foreign to language as the electrical apparatus used for its recording are foreign to the Morse alphabet, speaking, i.e. performing acoustic images, does not affect the system itself in any way. In this

respect, language can be compared to a symphony, the reality of which does not depend on the way it is performed; the mistakes that the musicians who play it can make do nothing to violate this reality.

Against such a separation of speaking and language, the fact of phonetic transformations, i.e. those changes of sounds that occur in speech and have such a profound impact on the fate of the language itself, may be raised as an objection. Do we really have the right to assert that language exists independently of these phenomena? Yes, it is right, because these phenomena concern only the material substance of words. Even if they affect language as a system of signs, it is only indirectly, through changes in the resulting interpretation, which phenomenon does not contain anything phonetic in itself. It may be of interest to find the causes of these changes, which is what the study of sounds helps, but that's not the point: for the science of language, it is quite enough to state sound changes and find out their consequences.

What we say about speaking is true of all other elements of speech. The activity of a speaking subject should be studied in a whole set of disciplines that have a right to a place in linguistics only insofar as they are related to language [3,57].

So, the study of language activity is divided into two parts, one of them, the main one, has language as its subject, i.e. something essentially social and independent of the individual; it is a purely psychic science; the other, secondary, has an individual side of speech activity as its subject, i.e. speech, including speaking; it is psychophysical.

Without a doubt, these two subjects are closely related and mutually presuppose each other; language is necessary for speech to be understandable and produce all its effects; speech, in turn, is necessary for language to be established; historically, the fact of speech always precedes language. In what way would the association of a concept with a verbal image be possible if such an association did not previously take place in the act of speech?

On the other hand, it is only by listening to others that we learn our native language, the latter only as a result of countless experiments is deposited in our brain. Finally, the evolution of language is determined by the phenomena of speech; our language skills are modified by the impressions received when listening to others. Thus, the interdependence between language and speech is established: language is both an instrument and a product of speech. But all this does not prevent the fact that these are two completely different things.

Conclusion. Language is a system of signs, which is the main means of communication. Language is something quite definite in a diverse set of facts of speech activity. It can be localized in a certain segment of the circular motion considered by us, namely, where the auditory image is associated with the concept. It is a social element of speech activity in general, external to the individual, who by himself can neither create a language nor change it. The language exists only by virtue of a kind of contract concluded by the members of the collective. At the same time, in order to use the language, the individual must learn it: the child masters it only little by little. Language is so isolated to such an extent that a person who is speechless retains the language because he understands the language signs he hears.

Language, separated from speech, is a subject accessible to a separate study. We don't speak dead languages, but we can master their language organism perfectly. Not only the science of language can do without other elements of speech activity, but it is generally possible only if these other elements are not mixed with it.

While speech activity as a whole has a heterogeneous character, language, as we have defined it, is a homogeneous phenomenon by nature: this is a system of signs in which the only essential thing is the connection of meaning and acoustic image, and both of these elements of the sign are equally psychic.

Language, no less than speech, is a specific subject by its nature, and this greatly contributes to its research. Although language signs are psychic in their essence, at the same time they are not abstractions,

associations cemented by collective consent, the totality of which constitutes language, the essence of reality, located in the brain. Moreover, the signs of language are, so to speak, tangible; they can be fixed on the letter by means of conventional handwriting, whereas it seems impossible to photograph the acts of speech in all details; the utterance of the shortest word represents countless muscular movements that are extremely difficult to recognize and portray. In language, on the contrary, there is nothing but an acoustic image that can be transmitted through a certain visual image. In fact, if we ignore the multitude of individual movements necessary for the realization of speech, every acoustic image turns out, as we will see later, to be the sum of a limited number of elements or phonemes, which in turn can be depicted on the letter with the help of a corresponding number of signs [1, 35].

This very opportunity to fix phenomena related to language leads to the fact that a dictionary and grammar can serve as a true image of it, because language is a warehouse of acoustic images, and writing is their tangible form.

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