



Speech Behavior and the Formation of a Multicultural Linguistic Personality in the Context of Acmeology

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Abstract: this article explores the role of speech behavior as a fundamental mechanism for an individual's attainment of "acme" – the peak of professional and personal development. Integrating perspectives from acmeology, sociolinguistics, and pragmatics, the study examines speech behavior as a multifaceted phenomenon shaped by social structures, geographical contexts, and individual characteristics. The author highlights the acmeological approach to developing communicative competence, which encompasses not only linguistic mastery but also emotional self-regulation and strategic adaptability.

In the context of modern globalization, the article analyzes the dialectical tension between cultural unification and the intensification of national self-identification. A central focus is placed on the formation of a "multicultural linguistic personality" equipped with poly-conceptual competence. Drawing on the specific linguistic landscape of the Republic of Uzbekistan, the paper demonstrates how state strategies in language regulation and multi-ethnic education foster a constructive environment for intercultural dialogue. The study concludes that the development of a multicultural linguistic personality is a prerequisite for achieving professional excellence and social harmony in the contemporary globalized world.

Keywords: speech behavior, acmeology, acme, linguistic personality, multiculturalism, communicative competence, poly-conceptual competence, globalization, intercultural communication, language policy, Uzbekistan, sociolinguistics, linguoculturology.

In the context of an individual's attainment of acme, speech behavior is identified as one of the key tools for their interaction with the surrounding reality. Currently, the phenomenon of speech behavior – a complex phenomenon intrinsically linked to the social structure of society – falls within the research scope of academic disciplines such as functional stylistics, speech culture, and rhetoric, among others. This definition has been most thoroughly examined in the works of such authoritative scholars as T.G. Vinokur, K.F. Sedov, I.A. Sternin, and Yu.E. Prokhorov. The focus of scientific analysis is on issues concerning the selection of optimal ways to construct speech



utterances in various communicative situations, as well as the quality of interaction with a communication partner.

It should be noted that in modern linguistic science, the study of speech and speech behavior is being further developed within the framework of linguistic anthropology and is being investigated in the context of psycholinguistics, sociolinguistics, linguoculturology, and pragmatics. The common methodological approach uniting the above-mentioned academic disciplines is the premise that speech behavior constitutes a specific type of human behavior, formed by speech acts and based on the use of language, which is realized in the process of verbal communication. Nevertheless, each of the disciplines mentioned emphasizes those aspects of this concept that are relevant and pertinent to addressing its specific research objectives.

The process of speech behavior development is ongoing and spans an individual's entire lifecycle. This process is closely linked to the specifics of upbringing, the geographical context of birth and education, as well as the familiar communicative environment and the individual characteristics of the person both as an individual and as a member of a particular social group. Based on this, it follows that speech behavior is a multifaceted phenomenon: on the one hand, it possesses the uniqueness inherent in each individual, and on the other hand, it is social in nature, implying the presence of stereotypical elements characteristic of a specific social community.

The automated selection of linguistic means carried out by an individual during speech determines a whole range of social characteristics of both the sender and the recipient of a message, including place of birth, places of long-term residence, level of education, age, gender, and the communicants' social roles. The influence of the addressee on speech behavior deserves special attention. E.A. Zenskaya's assertion that communication does not take place in a vacuum but is addressed to a specific individual with the aim of achieving mutual understanding, establishing closeness, or, conversely, demonstrating differences, superiority, education, and erudition, appears to be valid. In addition to the factors listed above, speech behavior is influenced by various situational characteristics accompanying the communication process, namely: the nature of communication (formal/informal), the form of interaction (public/private/mediated), as well as the presence or absence of feedback between the sender and the recipient of the message.

The acmeological approach to the study of speech behavior involves the development of communicative competence, which includes:

- The ability to communicate effectively and articulate thoughts clearly and persuasively;



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- Active listening skills and the ability to understand one's interlocutor;
- The ability to establish rapport and adapt speech strategies to various communicative situations and audiences;
- The refinement of speech culture, mastery of the norms of the standard language, grammatical accuracy, and an extensive vocabulary;
- The ability to use a variety of stylistic devices and expressive means;
- The development of public speaking and presentation skills;
- The optimization of speech impact—the ability to persuade, motivate, and inspire others;
- Negotiation skills, resolving conflicts, and reaching compromises;
- The self-regulation of speech behavior, control over emotional reactions, and management of vocal characteristics, speech rate, and nonverbal means of communication;
- The development of skills for self-analysis and the correction of one's own speech behavior.

The significance of speech behavior in acmeology lies in the fact that it serves as a significant factor determining an individual's professional success. Effective communication fosters the development of leadership qualities and competencies. Speech culture influences the formation of a positive personal image, while developed communicative skills facilitate the establishment of strong interpersonal relationships. Thus, speech behavior directly determines the quality of an individual's interaction with the surrounding social context.

In summary, acmeology views speech behavior as an essential aspect of personal development and the attainment of professional mastery. The improvement of communicative competence contributes to reaching "acme" in various spheres of life. The current stage of global civilization is characterized by a pronounced dialectical ambivalence, manifesting in the conflicting yet inseparable coexistence of two fundamental developmental vectors. On one hand, dominant processes of globalization and transnational integration initiate an unprecedented unification of socio-cultural paradigms, leading to the internationalization of discursive practices and the leveling of unique linguistic traits. On the other hand, as a natural defensive reaction to the threat of cultural homogenization, there is a revitalization of national consciousness and an intensification of ethno-cultural self-identification strategies. This interaction creates a complex, heterogeneous environment of intercultural interaction where the need for universal communication tools resonates with the imperative to preserve cultural identity.



According to Z.A. Malkova, "Globalization poses a difficult task for the education system: preparing the younger generation for life in a multicultural environment. It is fundamentally important to form the ability to communicate and cooperate with representatives of different nationalities, races, and faiths, while fostering respect for cultural diversity and tolerance" [1].

In modern society, the ability to understand various cultural concepts becomes a key quality. To be successful in a multicultural world, an individual must develop poly-conceptual competence. This includes the knowledge and skills to analyze and interpret the cultural systems of other nations using linguistic means.

The issues of the multicultural linguistic personality have been reflected in the works of both Uzbek and international researchers. In Uzbek linguistics, the problem of the linguistic personality was first addressed by D. Lutfullaeva and D. Khudoyberganova [2], noting that studying language in connection with the human factor is a pressing task. The types of linguistic personalities in Uzbek linguistics were further explored by D. Niyazova [3], focusing on lexical expression within the works of U. Hoshimov.

In the works of J. Bourget, a multicultural personality is interpreted as an individual who adopts life models different from their own, possessing the psychological readiness to perceive diverse cultural realities. Russian researcher G.D. Dmitriev highlights the ability to "interact with individuals from different cultural groups, correctly interpret cultural differences, and affirm cultural pluralism through personal actions and verbal statements" [4] as paramount characteristics.

L.V. Kolobova notes that in a multicultural educational space, specific characteristics include intercultural communication, personal integration into cultural contexts, self-identification, and the possibility of self-realization while maintaining a connection to one's native language and culture [5]. Respect for diverse traditions and the understanding that the dialogue of cultures is the highest form of communication are considered the most significant traits of a multicultural linguistic personality.

G.V. Elizarova asserts that every language user possesses an "invariant" part that forms a general, national type of linguistic personality [6]. This base allows people from different social and cultural groups to understand one another. As P.V. Sysoev noted, it is appropriate to speak of the "formation of an integrated multicultural personality through the native and target languages, characterized by conscious self-determination within the spectrum of modern multicultural societies" [7].

Based on our analysis, we conclude that a linguistic personality cannot fully reach its "acme" without the factor of multiculturalism. A multicultural linguistic personality is not merely a person who speaks several languages, but an individual who possesses



tolerance and successful communication skills in a diverse environment. Consequently, the primary task of modern language education is to form individuals capable of cognitively understanding the similarities and differences between cultures.

In the Republic of Uzbekistan, the state strategy for interethnic relations and language regulation is built upon democratic principles and ethno-cultural tolerance. The priority of the Uzbek language as the state language promotes integration, while the Law on the State Language (1995) protects the rights to use Russian and other languages. Article 24 of this law prohibits a disdainful attitude toward any language, ensuring social stability.

The effectiveness of this policy is confirmed by the multilingual education system (schools operating in seven languages) and the presence of over one hundred national cultural centers. Russian remains an important mediator for scientific and technical information. This inclusive course is recognized by the international community as a model for successful interethnic consensus and constructive multiculturalism in Central Asia.

In conclusion, speech behavior is an integral component of a linguistic personality's journey toward acme. The acmeological approach underscores the importance of communicative competence for personal growth and professional success. In a globalized world, the formation of a multicultural linguistic personality capable of effective intercultural communication is essential. The consistent implementation of tolerance in language policy facilitates social harmony and the successful self-realization of the individual in the modern multicultural world.

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