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**EXPRESSIVENESS IN THE STRUCTURE OF THE TEACHER'S LINGUISTIC PERSONALITY  
(A CASE STUDY OF K. D. USHINSKY)**

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**Abstract**

The purpose of the present article is to analyze the linguistic personality of the educator K.D. Ushinsky as the author of the work "The Education of Man. Selected Writings", and to show that it is through the use of means of expression that the linguocognitive level of the linguistic personality (in particular, the value system) is revealed, and the implementation of communicative intentions is achieved, i.e. bringing the material to the reader in an accessible, bright, and influencing form.

**Keywords**

Linguisti – Teacher – Expressiveness of the discourse – Value orientations

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## Introduction

Since the end of the 20<sup>th</sup> century, the concept of linguistic personality has been entering deeper and deeper into science, and not only in Russia. Linguistic personality is also actively studied in other countries/languages, although the concept itself is not always introduced. For example, the authors of the article "Personality expression in Chinese language use" set the following goal: "In this research, we analyzed Chinese microblogs and identified word categories and factorial structures associated with personality traits. We also compared our results with previous findings in English and showed that linguistic expression of personality has both universal- and language-specific aspects"<sup>1</sup>. At that, as can be seen from the quotation, both individual and collective linguistic personalities (model-based, as defined by V.I. Karasik) are analyzed. The latter is often considered from the standpoint of professional activity (for example, in the works of G.V. Elokhova, K.M. Levitan, L.G. Medvedeva, M.A. Yugova, and O.N. Shevchenko), where the emphasis is focused on different ways of representation of professional linguistic personality, as well as features of cognitive and pragmatic levels (O.L. Ariskina, E.A. Tangina, M. Bogatyreova, R. Pulinx, Y. Rudenko, and O.V. Filippova). The loss of teacher's authority in the minds of contemporary society forces the authors to refer to the peculiarities of the linguistic personality of a teacher. What has made society respect the teacher of the 20<sup>th</sup> century? Why has the prestige of this profession fallen today, and why do pupils and parents allow themselves to speak disparagingly (and not only) about teachers? The reasons for such changes are not only economic and ideological (for example, in his article "Risks within the industrialization context", Ushakov emphasizes the negative aspects of material incentives for teachers as one of the ways to manage their activities<sup>2</sup>).

Many value orientations were lost, and by the teachers themselves, too that has been repeatedly emphasized in contemporary research (for example, O. Ariskina "Formation of value orientations in modern education on the axiological basis of 16<sup>th</sup>-18<sup>th</sup> centuries grammars"<sup>3</sup>). Besides, the way of communicating values to the recipient has changed, since increasingly, the teacher's speech loses its richness, imagery, and argumentativeness. In this regard, it becomes relevant both to consider the model linguistic personality of a contemporary teacher, as well as to resort to the classic language personalities of educators of the last century, to analyze their linguocognitive level, the features of its implementation through verbal and semantic communication means, as well as the impact on pragmatic behavior. Linguistic personalities of A.S. Makarenko, M. Montessori, V.A. Sukhomlinsky and other educators scarcely have not been studied<sup>4</sup>, however, they can be considered classic in many respects, which means that it is necessary to train, educate, and shape the today's generation of teachers based on their analysis.

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<sup>1</sup> L.Qiu; J. Lu; J. Ramsay; Sh. Yang; W. Qu and T. Zhu, "Personality expression in Chinese language use", *International Journal of Psychology* Vol: 56(6) num 6 (2017): 463-472.

<sup>2</sup> K. M. Ushakov, "Risks within the industrialization context. *Journal of the Siberian Federal University*", Series: Humanities Vol: 11 num 2 (2018): 325-327.

<sup>3</sup> O. Ariskina, Formation of value orientations in modern education on the axiological basis of XVI-XVIII centuries grammars. *Procedia - Social and Behavioral Sciences* num 214 (2015): 825-832.

<sup>4</sup> A. Cockerill, "Values education in the Soviet State: The lasting contribution of V.A. Sukhomlinsky", *International Journal of Educational Research* Vol: 50 num 3 (2011):198-204 y N. G. Voronova, «Pedagogicheskaya» agressiya v russkoj bytovoј kommunikacii", *World of Science, Culture, and Education* Vol: 4 num 47 (2014): 247-249.



## Methods

The present work aims at analyzing language identity of the educator Ushinsky as the author of "The Education of Man", and proving that it is through the use of expression means that the cognitive level of linguistic personality (in particular, the value system) is revealed, and the actualization of communicative intentions is achieved, i.e. conveying the material to the reader in an accessible, vivid, and influencing form.

To achieve this goal, the following tasks must be completed:

- 1) to describe the linguocognitive (value) level of the linguistic personality of Ushinsky;
- 2) to show that it is the emotionality and expressiveness of the discourse, characteristic of the verbal-semantic level, that help both to reveal the key features of the linguocognitive level and to implement the main intention of the teacher.

The works of Yu.N. Karaulov served as a methodological basis for the present research. In the monograph "Russian language and linguistic personality"<sup>5</sup>, the scientist considers the following three-level structure of the linguistic personality.

- 1) Verbal-semantic level, reflecting the level of language proficiency (includes phonetic, grammatical, lexical, and syntactic tools).
- 2) Linguocognitive level (or thesaurus level) that reflects a linguistic personality world views (this includes notions, ideas, concepts, and value systems that are relevant to a native speaker who is characterized as a linguistic personality).
- 3) Pragmatic level (or motivational), which includes goals, motives, interests, and attitudes. These components are manifested in the course of generating texts and their perception<sup>6</sup>. This level is implemented through the ability to classify speech situations and build a text according to the situation components (the scope of activities, the positions of communicants, and the purpose of communication)<sup>6</sup>.

As a working definition, let take V.I. Karasik's formulation of a classic linguistic personality which is denned as "the typical representatives of a certain ethnosocial group, recognizable by specific characteristics of verbal and nonverbal behavior and inferred value orientation"<sup>7</sup>.

The emotionality will be understood as the ability of a linguistic unit to express its relation to the objective phenomenon in addition to the main lexical or grammatical meaning. Emotionality is associated with the subjective sensory perception of reality and is inherent in units of all levels of language.

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<sup>5</sup> Yu. N. Karaulov, *Russkij yazyk i yazykovaya lichnost'* (Moscow: Nauka, 1987) 263.

<sup>6</sup> N. N. Zakharov, and L. A. Konstantinova, *Teoreticheskie i prikladnye osnovy kursa «Russkij yazyk i kul'tura rechi»*. Rhetoric and culture of speech in the contemporary information society. Yaroslavl: Proceedings of the 10<sup>th</sup> International scientific and methodological conference num 1 (2007): 112-118.

<sup>7</sup> V. I. Karasik, *Yazykovo j krug: lichnost', koncepty, diskurs* (Volgograd: Peremena, 2002), 7.

Emotionality is closely associated with the expressiveness of the discourse – the ability of language units to enhance the pragmatic potential of the utterance. Externally, this ability is manifested in the semantic or formal selection of a linguistic unit against the general background of homogeneous units, that is, units of all levels of the language can contribute to the expressiveness of speech. It is interesting to note that the study of speech expressiveness has begun in the ancient era in the framework of poetry and the art of rhetoric, and continues until now (Y.A. Ermoshin, N.V. Alontseva, A.S. Borissova, N.M. Dugalich, M.A. Shkineva, A.F. Valeeva, A.K. Gizatullina, R.R. Mingazova, E.V. Malyshkina, O.N. Goroshko, E.M. Shevchenko, and N.A. Logunova). Speech expressiveness contributes to successful communication, impact on addressee, and actualization of the human personality in speech.

According to the theory of J. Lakoff<sup>8</sup>, the leading element of the linguocognitive level, which reveals the value orientations of the linguistic personality, and implements the expressiveness of the discourse, is a metaphor: «Any educational metaphor is more or less associated with paradigms, ideologies, and beliefs... The pedagogical metaphor can open doors to new worlds of comprehension in an educational and spiritual axiological level»<sup>9</sup>. The novelty of this work consists in identifying and conveying to the today's generation the main value orientations of educators of the past, with an emphasis on the need to uncover them in an emotional and expressive form. The results obtained in the course of studying the linguistic personality of Ushinsky can be used in the professional training of teachers as one of the means to form language consciousness.

## Results

The value system, characteristic of the linguistic personality of educator Ushinsky, can be seen already in the titles of articles presented in the book "The Education of Man. Selected Writings": "Advantages of home education", "About education in the Russian family", "Realities of folk traits in the character formation", and "Christian idea, religion, and church". At the pragmatic level, the desire to convey the importance of their thoughts in a bright influencing form is actualized in the emotionality and expressiveness of the discourse. Although the entire life of Ushinsky is associated with the professional activity of an educator, he always realized and emphasized the importance of home education. In the article, which is called "Advantages of home education", the author's position is revealed with special emotion. Ushinsky makes extensive use of evaluative vocabulary: "the school for kids is *good* only when it is completely imbued with the *family* character"<sup>10</sup>, "but always *I found bad* that they released from the need to work with children..."<sup>11</sup>, "the day is engrossed in *personal* and *hard* work"<sup>11</sup>, "in the *most pedagogic* country in the world these *pedagogical aptitudes* are not developed in a woman"<sup>11</sup>, "the reasons for this *strange* phenomenon"<sup>11</sup>, "for children, who cannot, for some *extenuating* circumstances, enjoy the happiness of *good home* education and teaching"<sup>11</sup>. Throughout the text, the author expresses the emotions that he experiences: "I often *admired* the arrangement of schools for preteens abroad"<sup>11</sup>, "I noticed *with amazement* later"<sup>11</sup>, etc.

At that, emotionality is manifested not only in the use of individual words but also in the use of phraseological turns: "*God grant* that"<sup>11</sup>, "what I would wish with all my heart"<sup>11</sup>.

<sup>8</sup> D. Lakoff and M. Johnson, *Metaphors that we live by* (Illinois: University of Chicago Press, 2004).

<sup>9</sup> D. Csorba, "Metaphor in science education. Implications for Teacher Education", *Procedia - Social and Behavioral Sciences* num 180 (2015): 765-773.

<sup>10</sup> K. D. Ushinsky, *Vospitanie cheloveka* (Moscow: Karapuz, 2000).

Image tools also serve to strengthen emotionality. Thus, the text contains a grammatical synecdoche. Ushinsky emphasizes that he would like that "a Russian *woman*, having experienced a deep pleasure in teaching and developing her child herself, would not pass this pleasure to anyone unless extreme necessity", because "the desire to teach and develop her child is innate in a *woman*"<sup>11</sup>. It is clear that this is not about one woman.

Note that quite a variety of language tools listed above (by no means all) are identified in the text, which is slightly more than half a page in size. This already characterizes the linguistic personality of the educator Ushinsky as creative, seeking to influence the mind and the feelings of the listener through the word, as well as to form a certain opinion of the addressee through a clearly expressed proprietary position.

The importance of patriotism and patriotic education is emphasized by the author throughout the next article "On education in the Russian family". The main means of influence the addressee, as above, is evaluation, which is primarily manifested in the comparison of Russians and foreigners, for example, their family structure: "neither the French, where *family ties are torn so easily*, nor the *child-loving* Germans, nor even the English family circles *imbued with thought and activity*, have *this artlessness, the depth and cordiality* of relations that exist ... in any decent Slavic family"<sup>11</sup>. As already seen from the individual examples given above, the evaluation vocabulary is often organized into the ranks of homogeneous terms of the sentence: "Let's not forget, however, that if our patriotism sometimes smells as *Russian kvass*, then English patriotism is also *not devoid of the smell of roast beef, pudding, gin*, and German one strongly *smells of beer and tobacco*. "A special kind of *warmth, sincerity, cordiality* of relations that do not allow thoughts of egoistic separation of one person from another, is the gratifying trait of the Slavic family", "There is something inappreciably *cold, reserved, that cannot be expressed* in these *conditionally decent* relations, *reasonably reckoned*, probably quite useful, but unpleasant for the patriarchal heart of a Slavonian", "with their *best* qualities: *warmth, kindness, desire for some sincerity* in a relationship" (since characteristics, such as warmth, heartiness, and sincerity are repeatedly found in the text, one can assume that it is such relationships that Ushinsky considered extremely important in the family). The need for patriotic education, the importance of knowing the history of their country is emphasized by creating oppositeness: "No, it does not mean to *educate* the soul, but rather to *destroy* it, it does not mean to *enrich* nature, but rather to make it completely *barren*; no, this is not *education*, but *savagery, vandalism*, because only barbarians tend to have no history and destroy its most precious monuments, destroy everything, and create nothing"<sup>12</sup>

At that, it should be noted that the linguistic personality objectively evaluates the situation, as evidenced by the use of not only positive but also negative evaluation vocabulary when describing the patriarchal Russian family: "rights and responsibilities in the family are *very poorly* defined"<sup>12</sup>. Or an expression of surprise at the disregard for the history of their country: "If an English, German, or French teacher noticed such a trend in any of us, he would no doubt look at us with the *deepest surprise*, as if we were *madmen having no slightest idea about neither human soul, nor its moral dignity, or its upbringing*"<sup>13</sup>.

The emotionality and expressiveness of the discourse are also manifested in the use of exclamatory and interrogative constructs, which are also rich in the text of the article: "Yes, and at present, in which class did the deep strong consciousness of our shortcomings

<sup>11</sup> K. D. Ushinsky, *Vospitanie cheloveka* (Moscow: Karapuz, 2000).

<sup>12</sup> K. D. Ushinsky, *Vospitanie cheloveka*...

and the desire to get on a better road, by all means, begin to take hold of us?"<sup>13</sup>, "At least out of imitation of the English, French, or Germans, many of us, in turn, wanted to have, respect and love our folk!», "What, if any writer in our literature spoke the same language as Dickens, what a hail of sarcasm, ridicule, and abuse would many of our quasi-European critics meet him with! ... Or is there nothing in our Russian life that deserves to be spared, and we had to dress up in an alien costume from head to toe? But in this case, it would be interesting to know what kind of costume we will be advised to choose: English, French, or German? Because it is a little bit inconvenient to dress up in all at once: in a dress made of different types of patches, we will not resemble any educated nation in the world: such a dress, alas, is a buffoon's dress!"

As can be seen from the last example, the desire for imagery is also manifested in the abundance of metaphors used by the linguistic personality. It may be observed that Ushinsky both resorts to stable metaphorical models, for example, "we recall the warmth of the native *family nest*", uses repeated metaphors: "this patriotism is *deeply rooted* in our noble families, although it sleeps for a while and wakes up only after some strong push", "patriotism, strongly and deeply rooted in the heart"<sup>14</sup>, and creates individually-authored metaphors: "the general national calamity has torn off *French, English, or German mask* not from one Russian man". The image of a plant becomes end-to-end in the text. The linguistic personality uses it to talk about patriotism: "Let's not be too strict about our patriotism, even if it is jingoism: it is a rich soil on which many beautiful plants have grown and flourished. What is the resemblance between the magnificent dahlia flower and its ugly soiled root? But only for a child, it is difficult to understand how such an ugly root gave so many magnificent flowers"<sup>14</sup> or talking about the family: "The Russian family with all its elements, good and bad, *with all its inner life, which gives both healing and poisonous fruits*, is a creation of history, which cannot be replaced by any artificial construct". Using the same metaphor, another component of the linguocognitive level is revealed – the value attitude to education, which is one of the most striking characteristics of the linguistic personality of the educator: "This is the *soil from which new generations of Russia were growing, replacing one another. It can be fertilized, improved, adapting yourself thereto, its requirements, forces, shortcomings, but it cannot be recreated*, and further, if education "was an obedient wax in our hands," then "*we would madly dig up the root of an age-old plant and then crumble, as the leaves crumble from a withered tree*. No, we will make sure that *the tree grows better, but we will not dare to touch its age-old roots! The tree is strong – it will withstand many new grafts that are somehow peculiar to it, but thanks to God, the roots of this tree go deep into the ground, so we have not yet finished digging them*".

Through a metaphor, Ushinsky also introduces an understanding of the dignity of the Slavic man, perhaps not always obvious, but when the time is right, manifesting itself with great force and playing a decisive role: "the predominance of *the flowing inconspicuous stream, then spreading out a wide river of Slavic feeling, impetuous, uneven, but having enough strength to sometimes with one onslaught take out a person from the very depths of the moral whirlpool* to the top of human dignity".

Throughout the text, the linguistic personality emphasizes that it is impossible to find words to express certain feelings that a Russian person experiences in their family: "*It is difficult to express in words that are generally more convenient for expressing sadness or anger than an encouraging feeling, something especially bright...*", "*We are fully aware of the insufficiency of our abilities to express clearly and in a few words this deep, native feeling*

<sup>13</sup> K.D. Ushinsky. Vospitanie cheloveka...

*more or less familiar for all of us*". However, without a doubt, such statements indicate not the poverty of the verbal-semantic level, but the pragmatic attitude of the linguistic personality: to show the profound importance of the problem covered.

The linguistic personality of Ushinsky is characterized by the desire for argumentative discourse. At that, the author names well-known writers as authoritative persons: "Among our writers, who devoted their talent to express the folklife, *A.S. Pushkin* and *I.S. Turgenev* more than others managed to transfer this native element to all of us in their artistic creations", "Look, for example, with what love, *Dickens*, whom, we hope, our writers cannot blame for the lack of European education, draws the pettiest habits of "good, old England", "nevertheless, it is funny and pathetic, painful and annoying to listen and read when some writer or mentor ... debunks *Derzhavin*, *Karamzin*, *Pushkin*, *Zhukovsky*, *Gogol*, showing children what petty, vulgar natures they were".

To strengthen the argumentation and influence the reader, the author uses an analogy at the end of the article, indicating the importance of national education. "We have expressed here not all that we intended to express, but in conclusion, we can say only one thing: that Russian education needs not the external forms, not to replace the former emerged from the fashion and battered costume by a new one, equally foreign and equally alien to us, that, although, certainly, a lot can and should be borrowed from the experiences of foreign pedagogy. However, we must not forget that *an infant is not harmed by alien food only when he has already acquired sufficient strength to digest and assimilate this alien food, and by the power of its own independent life to transform it into blood and body*»<sup>14</sup>.

An undoubted value for the author is the Orthodox faith, which the author considers a mandatory element of education. This was reflected in the article "Christian idea, religion, and church". Ushinsky emphasizes the importance of faith for both all mankind: "without the help of religious systems, we will not be able to explain to ourselves the universal psychology, its truths and its errors"<sup>15</sup>, and for the education of an individual: "Russians are very happy because their religion meets the highest requirements of education; historical fidelity, tolerance, faith in the providence and free will, the absence of afterlife dreams, the absence of infallibility of the leader... ". Proving his position, the author again resorts to evaluative vocabulary: "*impartial* scientists, who have devoted their *conscientious* activity to the study of the history of the *greatest element* of the human life – the study of Christianity, begin to replace the former names of our Eastern Church invented by fanaticism, with the name of the historical one, and begin to realize, although still *vaguely*, that the *majestic, historical* temple of Christianity is preserved exactly by Orthodoxy". Striving for expressiveness, Ushinsky uses rhetorical questions: "Which book in the world represents deeper psychology, a truer knowledge of people, and which book in the world has been more read, listened to, and thought about? If Evangelical psychology, more or less deeply understood, has become the common property of the entire Christian world, i.e. the entire educated European world, then how can a psychologist not know this psychology, can pass over it?".

The value attitude is emphasized by the metaphors used: "true, conscientious science, whatever the personal beliefs of the scientist himself, will not only find an opportunity to *build* a national education on the *solid foundation of our national religion* but,

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<sup>14</sup> K.D. Ushinsky. Vospitanie cheloveka...

<sup>15</sup> K.D. Ushinsky. Vospitanie cheloveka...

as the *greatest treasure*, as an *inexhaustible and already existing source* of moral and intellectual development, will cherish this historical foundation, as much Christian, humanistic, and artistic as it is folk". However, Ushinsky restricts the role and influence of the church: "the Church should be a refuge for the feelings and beliefs of the person, rather stand on the broad road of his worldly pursuits; let the man run to the Church escaping from worldly noise, but Church doesn't need to come out to the secular market, nor declaring claims on the obedience of the mind, let it only appeal to a man's heart, not climbing at that into his eyes, but open the door for him when he knocks at it". Emphasizing not always a responsible attitude of literature to Christian education, Ushinsky uses a repetition: "*But how often do we come across* such literary phenomena in which the authors, *thinking*, of course, *to act in the interest* of folk education, begin by trampling first of all with contempt of all that is popular, and do not notice how irrational this beginning of education is. *How often do we come across* such literary phenomena in which the authors, *thinking*, no doubt, *to act in favor of the folks*, actually cater only to the momentary whim of a diverse and multilingual crowd, which usually in great folk epochs either disappears without a trace or turns out to be a real rabble"<sup>16</sup>.

No doubt, along with education, the author sees the value of the very training, however, in this process, Ushinsky considers the instant of its beginning, uncovered out in the work "*Time of the beginning of systematic training*": "*it is better to start teaching a little later than a little earlier, although both have their bad sides*"<sup>17</sup>. Again, the evaluative vocabulary remains the key tool of influence: "Not just one *talented, nervous, and impressionable* child has become *stupid and lazy* precisely because *premature* attempts to teach him have undermined his self-confidence, so necessary for a person in any business". The author's reflections are manifested in an abundance of rhetorical questions: "And why, I ask, do you struggle over a premature explanation to children of this or that, torment yourself and the child in vain, who does not understand you now, and will understand, perhaps, very easily in half a year, even just because he will live this half a year?"; "And where the teacher is in a hurry? Why doesn't he want to wait for the time when the child will mature to understand historical events?..."; "What are these kids doing there? It would be a good thing if they were given even though some Froebel gift<sup>18</sup> to do!".

The metaphors and comparisons used by the author once again bring the reader back to the idea that school education is not always an absolute good for pupils. They have to "*get used to the poison of tedious school boredom*"<sup>19</sup>. Here is the figurative comparison: "*Let the school, just like the doctor, do not forget that it cannot give person vital forces but can only remove obstacles to the proper development of these forces and offer healthy and useful food instead of harmful*".

In the course of education, it is important to take into account the peculiarities of the child's development, his character training. This idea is conveyed by the author to the addressee through an analogy: "*Just as there are no two leaves in a tree that are exactly alike, so there are no two people, whose natural temperaments are exactly alike*"<sup>19</sup>. Any person is formed both under the influence of education and circumstances ("*the constant*

<sup>16</sup> K. D. Ushinsky, *Vospitanie cheloveka*...

<sup>17</sup> K. D. Ushinsky, *Vospitanie cheloveka*...

<sup>18</sup> The Froebel gifts are educational play materials for young children, originally designed by Friedrich Froebel for the first kindergarten at Bad Blankenburg (Germany). Playing with Froebel gifts, singing, dancing, and growing plants were each important aspects of this child-centered approach to education.

<sup>19</sup> K. D. Ushinsky, *Vospitanie cheloveka*...

conquest of a person over his bad inclinations, or his constant trade with his conscience cannot produce less noticeable, but more permanent and profound changes in his body"), as well as by virtue of heredity ("Why, finally, these changes will not be transmitted to children who inherit the body of their parents?". "Life, by its influence, seems to bring out these and other features of an infinitely deep creation of nature, and gradually reveals its rich content". The extended metaphors reveal this idea: "Nature, in this case, is a brilliant portraitist, and, rejecting fortuities, grasps a small but typical trait precisely because the root of this trait lies deeper, in the human body. Nature only never gives up its brush, and its portrait lives and develops like very life. In old age, millions of traits make colorful this image, at first barely sketched, and only death stops the hand of the great artist"<sup>20</sup>. "Nature, with its mysterious letters, records in the human body the entire history of its immortal soul, and this wondrous chronicle of nature is passed from generation to generation, from fathers to children, grandchildren and great-grandchildren, varying, developing, changing endlessly under the influence of human life in history"<sup>21</sup>. Referring to the name of a famous scientist, Ushinsky, using phraseology, notices a deep interrelation between the educational process and other sciences: "Physiology and psychology, or perhaps, anthropology go hand-in-hand, and both form or at least should form the basis of the art of education, which, in Pestalozzi's words, takes the whole person, his body and his soul". And yet, the main trait of character of any person Ushinsky considers the trait of folk character. Remaining true to the imagery of the discourse, the author, developing this idea, uses various expression means:

– Exclamatory constructs: "In fact, does the nationality mingle with almost all our conducts; and how rich in life and inner content is this trait of our nature!"; "There are examples of hatred for the Homeland, but how much love is sometimes in this hatred!»<sup>22</sup>;

– Rhetorical questions: "Each of us sees the straight road, *but how many can boast that they have never strayed from it?*», "How can public education, one of the most important processes of social life, through which new generations are connected by a common spiritual life with the generations that are dying out, *give up the nationality?*» "Is it possible that by educating a future member of society in a person, it will leave without development the very feature of his character that connects him with society?".

– Metaphors: "It withstands the pressure of centuries and is not exhausted by millions of the individuals"<sup>22</sup>, "The typical character traits of numerous tribes have lived for centuries, and history still continues to draw from this rich source"<sup>22</sup>; "Look, for example, how the blood of decrepit Rome still struggles with the German element in the character of the Italians"<sup>22</sup>; "The strength of character is a treasure, which is irreplaceable. It is drawn solely from the natural sources of the soul, and education should most cherish this power as the foundation of every human dignity".

– Epithets: "There is no such a heart that does not have *unselfishly good* motives", "When addressing the folk roots, education will always find an answer and assistance in a *lively and strong* sense of man".

– Phraseological locutions: "History convinces us *at every step*"<sup>23</sup>.

<sup>20</sup> K. D. Ushinsky, *Vospitanie cheloveka*...

<sup>21</sup> K. D. Ushinsky, *Vospitanie cheloveka*...

<sup>22</sup> K. D. Ushinsky, *Vospitanie cheloveka*...

<sup>23</sup> K. D. Ushinsky, *Vospitanie cheloveka*...

According to Ushinsky, the basis for education should be the love of their country "As there is no man without self-respect, so there is no man without love for the Fatherland, and this love gives education a sure key to the heart of man and powerful support for the fight against his bad natural, personal, family, and ancestral inclinations". Proving this idea, the author finds a variety of images: "*popular education is a living organ in the historical process of national development*"; "*the nation is still the only source of people's lives in history*"<sup>23</sup>; "*Each nation is destined to play its special role in history, and if it has forgotten this role, it must retire from the scene: it is no longer needed*"; "*People without a folk are a **body without a soul**, which can only be subjected to the law of decomposition and be destroyed in other bodies that have preserved their identity*", etc. The examples were deliberately selected from one page to demonstrate the richness of the author's speech images.

## Discussion

In recent years, the humanities have acquired a pronounced anthropocentric orientation. Respectively, the theory of linguistic personality is intensively developing, finding its application not only in philology, but also in psychology, philosophy, and sociolinguistics. Referring to the works of methodologists, educators, and psychologists allows speaking about the relevance of demonstrating to contemporary students, future teachers, classic linguistic personalities in pedagogical communication. Thus, V.A. Kan-Kalik in his work "To the teacher about pedagogical communication" notes: "The analysis of the activity of newcomer teachers shows that often a well-prepared lesson, not supported by a bright, imaginative speech of the teacher, does not fully deliver its teaching and educational capabilities"<sup>24</sup>. It is equally important to focus on the linguocognitive level of the linguistic personality and his value orientations. The realities of contemporary life often make teachers indifferent to professional work, and sometimes even cynical. Conscious formation of the future teacher's value system, teaching him the means of representing his personality, ways to effectively convey information are fundamentally important, since it is the teacher who influences, along with parents, the right development of the child's linguistic personality, the formation of his "subsistence minimum" (the resource of lexical tools that are common and mandatory for all speakers of a given language).

The teacher monitors the socialization process of the linguistic personality, infests students with both their speech behavior, value attitude to family, Homeland, and knowledge. And to do this, the teacher must be a developed linguistic personality with a formed system of value orientations, possessing all the main means of influence. If the linguistic personality of the teacher has negative characteristics, they become a household name over time (for example, N.G. Bragina and I.A. Sharonov in their article "Pedagogical aggression in the Russian household communication" describe the options of impolite responses of communicants to punish the interlocutor for a communicative mistake, so that in the future he could be more attentive and polite. The authors call this strategy "pedagogical aggression"<sup>25</sup>.

<sup>24</sup> V. A. Kan-Kalik, Uchitelyu o pedagogicheskom obshchenii. Teacher's book (Moscow: Prosveshchenie, 1987).

<sup>25</sup> N. G. Bragina and I. A. Sharonov, «Pedagogicheskaya» agressiya v russkoj bytovoj kommunikacii», Russian Journal of Linguistics Vol: 23 num 4 (2019): 975-993.



## Conclusion

Thus, the system of contemporary education needs to address the classic linguistic personalities of the past, focusing not only on the very teaching methodology but also on the value system of the teacher, and tools of the pragmatic level. The conducted study has shown that along with the value of the language, and the pupil, earlier identified by the authors<sup>26</sup>, for the linguistic personality of Ushinsky, value orientations included a sense of patriotism, and nationality as a character trait, which, according to the educator, should have been consciously formed in pupils in the course of both home and school education. Ushinsky emphasizes the importance of the Orthodox faith, the need to root the "eternal truth of Christianity" into the very human existence. The pragmatic level is actualized in the desire to convey these ideas in a bright, affecting, expressive form, i.e. it is emotionality and expressiveness that can be considered the main features of any discourse. At the verbal and semantic level, this was manifested in an abundance of evaluative vocabulary, phraseology, epithets, metaphors, comparisons, interrogative (rhetorical), and exclamatory constructs.

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<sup>26</sup> E. A. Dryangina, "Osobennosti proyavleniya lingvokognitivnogo urovnya yazykovoj lichnosti K.D. Ushinskogo kak avtora rabot «O pervonachal'nom prepodavanii russkogo yazyka» i «Rodnoe slovo», *Journal of the Kuban State Agrarian University* num 91 (2013):1770-1779.

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