

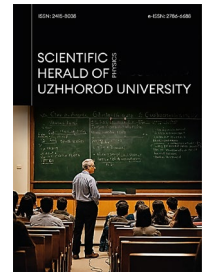
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Methodological approaches to the development of linguistic personality: structure, formation ways, social and cultural components

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Abstract

Relevance. The motivation to learn a language and form a new linguistic identity is more relevant than ever since languages, more and less spread, are the means of communication in the modern globalised world.

Purpose. The aim of the article was to outline the model of its formation, with the steps to achieve it, which include considering the structure of the phenomenon, recognising the ways of language identity formation, determining the approaches to its formation, and also to single out the important components.

Methodology. The study used the basic methods of knowledge: analysis and synthesis, induction and deduction, and general scientific methods: generalisation, abstraction, classification, modelling, structural method, and method of analytic and synthetic processing of information.

Results. The notion of linguistic personality has been defined, and approaches to describing its structure have been studied. It is pointed out that the development of linguistic personality is based on the specific structure of the concept of learning and the cultural potential inherent in it. An algorithm for the formation of a certain linguocultural type of linguistic personality is outlined, which supposes the allocation of conceptual, image-perceptual, and value aspects, and the presence of an important sociocultural component. It is highlighted that the basic element of the mentioned element is filled with ethnically specific components, defined as “the cultural potential of a linguistic personality”. It's also

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emphasised, that the theory of evolution of Kazakh linguistic personality needs to fill in its structural system characteristics, constructed on the basis of the results of the study of Kazakh linguistics.

Conclusions. The valuable content in ethnolinguistics, ethnopedagogy, history, culturology, etc., that preserves and enriches the Kazakh culture, is established, from where the material should be derived. The article is of interest to linguists, who study linguistic personality, culturologists, educators, and sociologists.

Keywords: communication; motivation; symbol; linguistic formulas; cultural potential; national identity.

Introduction

At the turn of the 20th and 21st centuries, the anthropological approach caused the emergence of a large number of related areas in the study of language, based on a paradigm where the individual, their thinking, their consciousness, culture, etc. became the centre of all cognition. Thus, the individual with his/her worldview, with his/her linguistic, and mental features, including personal and national identities, became the object of study of any text, behind which is a person with a language. Subsequently, the person who exists in the sphere of communication and demonstrates his/her linguistic personality, i.e. individuality in speech behaviour, became the main object of study in linguistics and related fields. The development of linguistic personality has also become important from the point of view of anthropological pedagogy, the main question of which is whether the contemporary pedagogical practice can prepare bright and extraordinary individuals capable of qualitative changes in society through their, among other things, linguistic abilities.

This question has become the main aim of article. After all, a linguistic personality is not born as such but is formed in the process of its life, social adaptation, environment, and culture of living. The direct correlation between language ability and academic performance is proved by a large number of studies [1; 2]. And as the current education in the conditions of globalisation and competition is interested in preparing outstanding personalities, able to change and ennoble the country, nation, civilisation, the authors are interested in: what is the linguistic personality; what are the ways of its formation; is it possible to determine the model and outline the ways of formation of linguistic personality to educate colourful and outstanding personalities – the citizens of Kazakhstan. To solve the outlined scientific problem, the authors plan to carry out the following tasks: to summarise modern achievements in the understanding of linguistic personality; to name approaches to the description of the structure of linguistic personality; to define what is linguistic personality and what are the ways of its formation; to outline methodical approaches to the development of linguistic personality and to describe the methods of its formation; to define that valuable content which will contribute to the education of colourful and outstanding personalities.

Today, it has been proven that the functioning of language is different, and study of linguocultural and cognitive aspects of personality, the objectivity of language activity is only possible through human consciousness. At the same time, “several studies have demonstrated that the different ways in which people express themselves through language are stable and consistent within the individual across time and context” [3]. At the same time, “the reconstruction of images of

consciousness containing knowledge and ideas about different fragments of the surrounding reality reveals universal and ethnically specific components, which reveal the uniqueness of language consciousness of this or that nation” [4].

“Linguistic consciousness as a language-mediated image of the world of this or that linguoculture is a part of national consciousness, a way of verbal perception and reflection of the world image through mental processes of speech generation and perception, and a mediated form of life activity of ethnicity, a mechanism of its adaptation to the surrounding world” [5]. Thus, the significant aspect that defines each linguistic personality is the functioning and use of linguistic symbols and their cognitive interpretation through conceptual structures derived from national knowledge, absorbed from ethnic roots. It is this that defines that very individuality, delineating through linguistic features its worldview, cultural and national belonging, and mental identity. This is the very universal key that conditions and establishes the effectiveness of interpersonal communication between representatives of different linguocultures, expressing individuality. Hence, this study should become not only a synthesis of theoretical material, but also a practical sketch, the essence for filling methodological documents on the introduction of certain aspects of the formation of bright and outstanding personalities by means of pedagogy, vocational training, culture, and other social spheres where an individual, a personality, a person is formed and grows.

Materials and Methods

The research in the field of linguistic personality is the material for writing this article, which is of interest to many scientists both abroad (United States of America (USA), Western Europe, Russia, Asia), and in Kazakhstan. The phenomenon of linguistic personality is considered by people of the science of almost all linguistic cultures, studying the question of the origin of speech, thinking, and speech ability of a person. Many researchers are in the process of developing a methodology for a full-fledged representation of a personality through linguistic analysis. In general, the work is based on the exploration and description of the mental, social, moral, and cognitive components reflected in an individual's speech.

The Russian school of linguistics today is dominated by studies of speakers of Russian or second language learners, where a variety of characteristics are given based on analysis of the texts they produce. The problem of linguistic personality is considered, in particular, by G.I. Bogin [6; 7], V.V. Krasnykh [8], V.I. Karasik [9; 10], whose works have scientific significance. In general, researchers analyse a variety of subspecies of linguistic personality: idiolect and polylect, elitist, ethnosemantic, and semiotic. There are such personalities, as linguistic and

speech personality, the linguistic personality of western and eastern cultures; vocabulary, emotional, and dialectal linguistic personality. At the same time the interpretation of the term “linguistic personality” is often interpreted, deepened, and criticised [11]. In recent works the issue of linguistic personality is being developed increasingly in related sciences in the aspect of formation and modifications of the national language, comparing the model of linguistic consciousness of the Russian linguistic personality with other models [12].

The results of scholars from other countries generalise that linguistic personality includes both the linguistic part and the communicative skills part, referring to the command of the native language and communicative abilities through which the possession of cultural norms of communication within a given speech community is carried out. Researchers have emphasised that the culture-related part is definitely closely related to language skills, and even seamlessly integrated [13; 14; 15; 16]. Recent scholarship has largely analysed how a speaker's personality affects speech production [17], how the personality factor manifests itself in discourse, how texts emerge [18], and how language is used [19], which traits of language personality can be found in all languages of the world [20].

The foundations for the study of linguistic personality in Kazakhstan are laid in the works of scientists who continued the traditions of the Russian school of linguistics, followed by a new generation: E.D. Suleymenova [21], K.S. Amenova [22], G.P. Baigarina [23]. Among the most recent studies some are interesting, in particular, comprehension of linguistic borrowings, the thesaurus of the Russian-Kazakh linguistic personality [24], and the formation of the secondary linguistic personality [25]. In line with the new direction in modern Kazakh linguistics, scholars are making progressive steps towards understanding the nature of the nation through language. The articles of professor Zh. Mankeeva [26], B.R. Karimov [27], Zh.A. Ermekbay [28], A.A. Akkuzova [29] and others possess the valuable essence, the main merit of which is the search for national identity. The theory of the question of linguistic personality in Kazakhstan is being explored today by E.D. Suleymenova [21], Zh. Mankeeva [30], S.D. Mazhitayeva, Z.Y. Rapisheva, Y.T. Tuite, N. Nygmetova, S. Zhetpisbay, B.K. Saule [31]. But at the same time, currently, there is a lack of research that would take into consideration the elaboration of the national aspect in the development of the Kazakh linguistic personality, which is formed on the ancient history and rich culture of the people. That is why the search for a special methodology for the development of such a personality, including the national specifics, has become the goal of this study.

The methodological basis of the article was formed by general scientific methods of cognition of reality, applied in linguistics in theoretical research of interdisciplinary nature, including analysis, synthesis, deduction, and induction. The historical and descriptive method allowed summarising the concept of linguistic personality, starting from the first attempts to understand this phenomenon and up to the present day. The method of abstraction allowed generalising the idea of linguistic personality in the world practice and reaching the analogy of understanding and the

state of studying the question of linguistic personality in Kazakhstan. The method of classification has allowed to define and designate the approaches to the structuring of the concept of a language personality, the method of modelling – to define the model of a construct expressing essential properties of the object of research. The structural method allowed substantiating the theoretical approach to the formation of linguistic personality and determining its structural and systemic components. Finally, the method of analytical and synthetic processing of information made assisted in describing the algorithm for the formation of a certain linguocultural type of linguistic personality.

Results

A historical overview of the origins of the concept formation of linguistic identity

The first attempts to denote the existence of linguistic personality were made in the middle of the 19th century by W. von Humboldt [32], referring to language as “the spirit and character of a people”. At the beginning of the 20th century, scientists working in the field of linguistics, studying the text and summarising the analysis, understood the existence of “linguistic personality” and made attempts to outline it. A clearer picture of linguistic personality was given by J.L. Weisgerber [33], who explained the possibility of language possession by someone through collectivism, that is belonging to a particular linguistic community. Then, in the middle of the last century, the attention of scientists focused on identifying different aspects of understanding linguistic personality. The course of European linguistics considered the social nature of language, the relationship between language and speech, the language of the individual and the collective. Russian linguists studied language from the point of view of the peculiarities of its use in a particular linguistic tradition. In Russian linguistics, the phrase “linguistic personality” was first used by V.V. Vinogradov [34].

The definition of linguistic personality has found its place in psycholinguistics. “The language we use as our mother tongue largely determines how we think and perceive the reality around us” [35]. In anthropological pedagogy, it has been held that: “Personality develops and depends primarily on education” [36]. In the field of generative linguistics, the view has emerged that some aspects of linguistic competence are genetically embedded, and the following are acquired through experience. In the second half of the 20th century, with the formation of an increasing interest in the object of study of “linguistic personality”, research received a new impetus. D.H. Hymes [37] outlined: “The linguistic personality includes dependent personality traits of an individual, which make him perceive the surrounding world through some typical social and cultural norms, and also national mentality – those norms and mentality that prevail in the speech community”. Significant progress in the linguistic theory of personality reached in the late 80s of the 20th century, which manifested itself in three directions: the study of writers' style in the form of linguistic analysis of their texts, the processes of interpersonal communication, and the features of speech modelling. This kind of research was actively carried out in the works of: R. De Beaugrande [38], Yu.N. Karaulov [39], D.H. Hymes [40], T.A. van Dijk [41], etc.

Meanwhile, in linguopedagogy and linguodidactics, in the 1970s and 80s, many studies focused on personalities, learning styles, and motivation of individual learners. Today's researchers are mostly concerned with the diverse social, historical, and cultural contexts in which language learning and use take place. New research has still been actively developing. Among Russian linguists, as before, there is little disagreement over the use of the term defining the concept of linguistic personality. Thus, G.I Bogin [6] uses "person" as a generic concept, Yu.N. Karaulov [39] relies on "personality". Among those used, the most common are: "linguistic personality", "speech personality", "speaker", and "communicative personality". In addition, the basic component of the definitions began to be "subject", "individual", "native speaker", etc. The study considers the term "linguistic personality" to be the most precise and profound one, and the authors of this paper rely on it.

The concept of linguistic personality as a central issue in linguistic pedagogy was developed by G.I. Bogin [6]: "The linguistic personality is characterised not so much by what it knows about language, as by what it can do with language". Studying its attributes, he noted that "an individual has the generic capacity to be a linguistic personality, but each individual has yet to become one". The term "linguistic personality" was introduced and more profoundly defined by Yu.N. Karaulov [42]. According to his definition, it is "a person who has the ability to create and perceive texts, differing in the degree of structural and linguistic complexity, depth, and accuracy of reflection of reality and a certain target orientation, able to implement them as well". A major contribution to anthropological linguistics has been made by V.I. Karasik [9], who, based on the theory of linguistic personality of Yu.N. Karaulov [42], considered and supplemented the understanding of linguistic personality as a generalised image of the bearer of cultural and linguistic, communicative and activity values, knowledge, attitudes, and behavioural reactions. According to the final generalisations of the Russian school of linguistics, linguistic personality is a set of features of the verbal behaviour of a person who uses language as a means of communication. The central idea is that the "language is not just a means of communication, it is a manifestation of historical and cultural wealth of the people" [43]. "...it is a concrete person with his or her consciousness, free will, complex inner life, and individual attitude to the social environment, including the person" [44]. The most important postulate is that "at each stage of development in an ethnocultural community, there are types of personalities that most clearly represent the different value orientation of the community as a whole" [9].

In works of authors from other countries, the problem of the definition of linguistic personality is not as relevant as for Russian researchers. The term "linguistic personality" is used, considered as part of "linguistic identity" [45]. Linguistic personality refers to a person's identification as a speaker of one or more languages and is a part, and often an important part, of a person's identity. Here are a few interpretations presented: "The way a person uses language can show the personality of the speaker. It demonstrates how important it is for a person to use their language so others perceive their identity

positively" [46]. "The language(s) and the associated culture in which a person grows up determines whom they can communicate with. Language identity is an important part of who one is as a cultural unit" [47]. "...Linguistic identity can refer to a sense of belonging to a community mediated by the symbolic resources of language, or to the different ways in which we come to understand the relationship between our language and ourselves" [20].

Approaches to describing the structure of linguistic personality

In the Russian school of linguistics, one of the founders of the theory of the "Concept of linguistic didactics" G.I. Bogin [6] created a very simple model of the structure of linguistic personality, where a person is seen in terms of "his/her readiness to produce speech acts, create, and accept works of speech". According to his theory, linguistic personality exists in a communicative and activity aspect. "The linguistic personality is the one who appropriates language, that is, the one for whom language is speech, the linguistic personality is characterised not so much by what he or she knows about language as by what he or she can do with language" [7]. The three-level structure of linguistic personality has been identified by Yu.N. Karaulov [39]. According to his vision, the model consists of zero – verbal and semantic or structural and systemic level (a person's vocabulary); the first level – linguocognitive (a person's thesaurus, knowledge system), and the second – motivational (systems of goals, motives, and pragmatic settings in the process of an individual's speech activity). Behind it there are structural and linguistic, semantic – are zero for the individual, as it is the level of ordinary linguistic semantics and usually does not allow for individuality. Linguistic and cognitive involves identifying and arranging the hierarchy of meanings and values in an individual's world picture. There cannot be a single picture of the world, even within a single language, according to Yu.N. Karaulov [39]. However, it is at this level that a personal worldview is formed, based on national and cultural traditions, values, and ideology, creating a generally meaningful dominant. At the second level, which is motivational, a person identifies the motives and goals that drive the development of his/her linguistic personality. Having distinguished his or her levels, the linguist substantiated that it is possible to conclude the intellectual properties of a person starting from the second level.

V.I. Karasik [9] presented his structure of linguistic personality: a) linguistic ability as an organic ability to learn to communicate (mental and somatic features of humans); b) communicative need, that is, targeting, orientation towards communicative conditions, towards participants of communication, language group, culture bearers; c) communicative competence as a developed ability to communicate in its different registers to achieve the best possible goal (a person masters competence, while the skills can only be developed; d) the language consciousness as an active verbal "reflection in the inner world of the outside world"; e) the speech behaviour as a conscious and unconscious system of actions, revealing the character and way of life of a person. In foreign practice, in the search for a description of the structure of linguistic personality, there are works combining the fields of

psycholinguistics and linguodidactics. The first studies are based on J.P. Gee's [48] four-level model of identity. The structure he proposes consists of Nature Identities, Institute Identities, Discourse Identities and Affinity Identities. The first, Nature Identities (N-Identities), is seen as "the state in which I am, rather than something I have done or achieved". In this state, the source of a person's power is nature, something beyond the control of the individual and society. The second, Institutional Identities (I-Identities), is the one to which the individual is led because of authorisation, "that is, laws, rules, traditions, or principles of various kinds". At the third level of Discursive Identities (D-Identities), "the source of the power that drives the individual is the discursive dialogue of others", i.e. "rational individuals". And the last is Affinity identities (A-Identities), where "the source of a person's power is Affinity-group". According to the author, the highest forms of identities are formed through participation and being part of a distinctive social practice. That is, the individual must actively seek and attempt to establish an affiliation with the Affinity group and, therefore, develop an A-Identity.

Meanwhile, scholars at the University of Washington have identified "their" levels of an individual's language, distinguishing the lowest level – where language implies an individual's motivation from full desires to distinct desires; the self-awareness level – where doubt emerges in speech; the consciousness level – where vocabulary takes centre stage as a marker of motivation to achieve; the individualistic stage – where the individual displays individual growth; the highest level – where a minor revision of life goals and reflection on identity takes place [49]. Due to their works, personality does not remain unchanged throughout adulthood, as was once thought, but that it can be safely stated that there are some ways in which adult personality changes over time, that is, as the individual matures and develops.

In research on pedagogy and second language learning, many scholars refer to the conceptualisation of identity proposed by educational theorist B. Norton [50], based on her theory on how learners in different contexts position themselves and position as different linguistic identities [51; 52; 53]. Subsequently, B. Norton [50] derived the concept of investment to complement the theory of human motivation in language learning. Today, a new group of scientists has put forward just two levels of linguistic personality: faculty of language in the broad sense and in the narrow sense, touching upon developments in evolutionary biology, anthropology, psychology, and neuroscience [54]. In all the latest research on the different types of processes affected by language, including cognitive, social, and cultural, the authors conclude that learning new languages and being exposed to new cultures only increases knowledge of the forms and functions of language [19], that is, linguistic personality.

Research methods and definition of linguistic personality

In world practice, the most common way to study language personality is to establish statistical relationships between quantitative measures of language use and other characteristics of an individual (Language-Based Assessments, LBA, L-data), including quantitative

assessment, content analysis, and style studies. Content analysis determines "what makes up language" by examining semantically loaded words. The stylistic analysis consists mainly of a study of functional (syntactic) words, introducing the use of prepositions and conjunctions. Among the main methods used in the study of linguistic personality are cognitive methods, linguistic analysis (linguistic research and word count), and personal narrative. The general opinion of scholars is that for objective conclusions, a detailed and unbiased examination of linguistic personality at each of the levels is necessary. Due to the authoritative experts, the levels of linguistic personality are connected, but there is almost no direct correlation.

The authors tend to consider linguistic personality on verbal, lingual, and pragmatic levels, presenting it as a complex multilevel functional system combining the degree of language proficiency (linguistic competence), possession of the means of performing speech interaction (communicative competence), and knowledge of the world (thesaurus) [55]. Considering the suggestion of V.I. Karasik [9]: "in specific conditions of communication linguistic personality is manifested in different hypostasis, which can be considered in the value, conceptual, and behavioural aspects", the authors of the research tend to define linguistic personality based on psychological and sociological attributes that are expressed in the linguistic semantics and pragmatics of personality. Consideration of the individual linguistic feature of the person (linguistic personality), is proposed by studying texts (linguistic analysis) on the linguistic, cognitive, and pragmatic levels, distinguishing the social, psychological, and other identities of the person. Among many methods, content analysis is offered as a basic one, producing quantitative and qualitative characteristics of the collected data according to the outlined levels of language proficiency. A special feature of this method is that texts are studied in a social and cultural context.

Thus, according to the "zero level" of linguistic personality, the presence of linguistic competence and the presence of background linguistic formation is implied. The latter implies the accumulated background knowledge of the concepts, formed by the centuries-long experience of the people. To determine this level, from the point of view of verbal analysis, one must have an understanding of the structural, comparative, practical features of language units used at the verbal-semantic level in the person's vocabulary. The main units of analysis are words, and the relations between them are studied through standard word combinations and sentences. The various grammatical, paradigmatic, and syntactic relationships should reflect basic knowledge of the past and the spiritual world of the people.

The second level of linguistic personality reflects discourse, which relies on texts where imagination and semantic integrity are present. The cognitive or thesaurus level is the stage of personality formation resulting from its linguistic model of the world, intercultural competence, and cognition. The linguistic personality state at the linguistic and cognitive level is a complex structure of mental, social, ethical, and emotional components (linguistic formulas) displayed in speech. This level of linguistic personality is indicated by grammatical and

lexical knowledge, during which various notions, ideas, and concepts are discussed through the use of zero-level words, the relations between which are built up in a kind of hierarchical scheme representing the structure of consciousness. The chosen communicative strategies and pragmatic intentions of a linguistic personality must manifest in communication in a psychological and emotional state.

The third level of linguistic personality is the level of pragmatism, motivation, including interest, goal setting, and a plan for language and textuality formation. It is at this level that the development of linguistic personality is possible. At this level, the adult person is motivated to learn, including in order to fully master the national spiritual and cultural values of the society. Consequently, it is worth defining linguistic personality on the levels outlined above, analysing the texts produced by a person, guided by psychological, sociological, social and cultural attributes, which are expressed in language semantics and pragmatics, value orientations reflected in speech.

The linguistic identity and how it develops

Any person from the point of view of their psychophysiological features – the ability to communicate, to demonstrate their linguistic individuality – can be considered a “linguistic personality”, where communication is understood as a set of features of verbal and non-verbal human communication. Summarising the point of view on the meaning of the term “linguistic personality”, this concept is interdisciplinary and represents a complex relation of sociological, psychological, and philosophical settings of physical and spiritual qualities that constitute an individual. Hence, language personality is a person, their language, their texts, thoughts, and emotions, which reflect the basic individualistic traits, formed under the influence of a certain group, structure, and society. Proceeding from this, the linguistic personality is an individual image of a speaker of a language, culture, ways of communication, a way of life of a community, generalised and represented by it in knowledge, values, life attitudes and behavioural reactions, formed in a certain social and cultural space.

Thus, the theoretical model of linguistic personality includes value, worldview sphere, the content of education; level of mastering culture as an effective means of interest in language; personal and depth-personal qualities [26]. Based on this model, it is possible to identify the characteristic features of a linguistic personality, determining the specific level of linguistic predisposition, thus developing approaches to learning [56]. But this aspect requires separate attention, becoming the basis of a new scientific search. At the same time, it should be noted that the process of linguistic identity formation begins with understanding the general intellectual level of a person, his or her cultural component, and determining also the structure of his or her social identity [57; 58]. As the spiritual need of an individual, characterising his or her national belonging and desire to join spiritual values, underlies the formation of a linguistic personality – culture, science, art, and religion become the necessary components of acquiring this knowledge.

Based on the opinion about the “inseparable connection of ethnocultural and social and cultural origins in a person,

on the one hand, and individual characteristics, on the other hand” [9], it can be concluded that the formation of the linguistic type of personality is based on the specific structure of learning concept on one hand, and inherent in it cultural potential on the other hand. Education presupposes a multitude of communicative acts which predetermine a certain degree of usage of the communication style adopted in a given linguoculture. Thus, the authors argue that the algorithm of the formation of a certain linguocultural type of linguistic personality determines the allocation of conceptual, image and perceptual, value aspects of learning, including an important social and cultural component in this process.

Linguistic analysis shows that on the level of conceptual formation of linguistic personality, the language of the individual includes lexemes, which meanings constitute the content of national linguistic consciousness and form a “primitive picture of the world” of native speakers; on the level of the image and perception aspect there are semantic formations marked by imagery, linguocultural specificity (here it is important to have another human speaker, who in communication can refer to his or her own perceptual experience); at the level of the value aspect, a system of moral, ethical, and aesthetic characteristics of the members of a specific cultural community is introduced (here the introduction into the social and cultural space is required). Accordingly, the algorithm of the formation of a certain linguistic and cultural type of linguistic personality predetermines the threading of conceptual, image and perception, value aspects of language learning, inextricably linked with the social and cultural component.

Approaches to language formation

Considering the possible approaches to the formation of linguistic personality, the author of the study agrees with the point of view of Yu.N. Karaulov [42] that “Linguistic personality is a deepening, development, saturation with additional content of the notion of personality in general”, and that the development of personality is an important personal effort [59]. The authors are also close to the University of Washington scholars' idea that personality does not remain unchanged throughout adulthood, but that some changes are possible as one matures and develops. This is linked to the view of the American scholar J.P. Gee [48], where the highest form of identity (A-identity) is formed through participation in certain social practices. The theory about Affinity-group or Affinity Spaces is interesting in that people who are united in a common space of interest in the common “practice/belief/activity of other individuals” have a common interest and motivation, whereby they consequently develop. Behind it, as a result of belonging to an Affinity group, they can overcome a variety of barriers, including language. B. Norton's [50] “concept of investment”, which complements motivation theory in language learning, and closely related teachings are congruent [60].

The research results described are noteworthy and very similar to the views of Yu.N. Karaulov [42] on the possibility of language personality development on the pragmatic level. Behind it, analysing a personality from the position of manifestation of its individual qualities, behaviour, and goals, which govern behaviour, a person

themselves or someone from the outside can subject knowledge, education, inheritance of language experience, acquired skills of self-education of a personality to critical analysis and thereby find a motivation, create a plan for perfection. The same practically correlates with the levels of language proficiency defined by Washington researchers [49], where visible transformation occurs at the third “level of consciousness”, the “individualistic level” displays the growth of the individual, and at the “highest” the revision of life goals and the state of higher development occurs. Hence, the acquisition and transition to a new linguistic identity is naturally possible. Referring to the point of view about the inseparability of ethnic and cultural, social and cultural origins in humans, their individual features, the authors of the article predetermined that the formation of the language type of personality is based on the special structure of their learning concept and the cultural potential inherent in it.

Language acquisition and the obtaining of national identity are linked by pathways: social, academic, and psychological adaptation, reports N.M. Lou [61]. This structure of learning, which has to take place in the space of culture and communicative practices of the society, is mentioned by V.I. Karasik [10]. He distinguishes “prepared discourse”, which is the nature of “institutional discourse”, i.e. the institution of education, and “spontaneous discourse” – organically embedded in a free communicative situation. Drawing on this knowledge, the authors report on the two parts of the matrix of language formation – formal and non-formal learning (through prepared programmes and direct immersion in social and cultural spaces). This aspect of the research needs to be focused on a little more in next developments. Many scholars point out the number of extralinguistic factors influencing the formation of linguistic personality: psychological, social, cultural, and national. “How closely the very content of the concept of linguistic personality is intertwined with ethnocultural and national features of individuality” notes Yu.N. Karaulov [42]. “Each person as a linguistic personality has a detached cognitive space ... and relies on the national, language, cultural, information base of the society in which they live”, stresses doctor of philological sciences A.S. Adilova [62]. Once again, the cultural and national component is emphasised, which is of archival importance in both planes of the model of linguistic identity formation.

The question of the study of the Kazakh linguistic personality is not an exception to several other national approaches. The authors of the study emphasise that in the theory of its formation it is simply necessary to fill in its structural and systemic characteristics, constructed based on the results of the study of Kazakh linguistics. Moreover, the subject matter of this research should be comprehensive: history, culture, art, spiritual, and creative heritage, and everything that strengthens the character of the people and the strength of the nation. Strengthening of language means strengthening identity, creation of a special bond between language and a sense of belonging to a higher national identity. That is why it is so necessary to pay attention to deepening the traditional and structural paradigm of linguistic knowledge [63-66].

The link between “national language” and “national identity” is so important and so fragile at the same time

that, acquired through formal teaching, without the support and proper attention, it can unfortunately weaken. Without development, constant consideration, and use of language consequently fades away. The same as linguistic identity – it cannot emerge from anything, it cannot exist without a foundation. In some countries, fears are already being voiced about the loss of national identity caused by the active learning of dominant foreign languages. But there is not much research to back this up for sure. On the other hand, countless studies are calling for the preservation and nurturing of the national flavour of speech. This issue is important for every national culture. It is also important for Kazakh language education, identity, and heritage. Alongside the concept of the anthropocentric paradigm in Kazakh linguistics, some scholars work on the principle of the “unity of nation and language”. It is this component that is so significant for the formation of the Kazakh linguistic personality.

Discussion

The aim of this research is to find out what is a linguistic personality and what are the ways of its formation, whether it is possible to define a model of linguistic personality and formulate a methodology for its formation. On the way to solving the outlined scientific problem, the authors managed to fulfil the set tasks, but not to the full extent, outlining the vectors of future developments. Summarising the modern understanding of linguistic personality, the authors have pointed out that linguistic personality is a feature of the individual verbal behaviour of a person who uses language as a means of communication. The authors agree with the point of view of many researchers that language is not only a means of communication but also the historical and cultural wealth of the people [43; 8; 27; 28; 29]. The authors partially agree with the meaning of linguistic identity as an important component of his identity, predetermining him as a speaker of one or more languages [46; 17; 53; 67; 68], as this interpretation does not fully express the essence of the phenomenon. From this point of view, each linguistic identity itself identifies how language is constructed and constructed through multiple relations to it.

The authors of the article also share the point of view of Yu.N. Karaulov [42], that at each stage of linguistic personality development in a particular ethnocultural community those types are distinguished, which most clearly represent a variety of value orientations of this community. Having supplemented the existing points of view, the study has defined that a linguistic personality is an individual image of a speaker of a language, culture, ways of communication, way of life of the community, generalised and presented in the knowledge, values, attitudes, and behavioural reactions, formed in a certain social and cultural space. Having studied the approaches to the description of the structure of linguistic personality, it was found that the works of many modern linguists are consonant. In particular, several levels of linguistic personality are distinguished; it is determined that a person is capable of acquiring a new linguistic personality, can move from one hypostasis of linguistic personality to another; that development and formation of a new linguistic personality is possible [40; 48; 9; 49]. The authors of the article established that an individual is

capable of acquiring a new (level) of linguistic identity, that only by increasing his or her linguistic competence, it is easier for an individual to identify with the national identity. Determining the ways of its formation it has been established that the formation of a linguistic personality type is based on the specific structure of the concept of learning and the cultural potential inherent in it. The concept of learning is predetermined by several personal factors and motivations, constituting its formal and informal forms [69-71].

By formal education, the authors mean school, higher education, vocational training, language courses, and other trained groups. Informal learning refers to all contact, communication, and learning which takes place in the process of social life, and adaptation to a certain social and cultural environment. Here it is emphasised that both in the form of formal and non-formal learning, the linguistic personality has to go through levels of concept formation, figurative and perceptive understanding, and the highest level of value development, which are inseparable. In each of these components, the social and cultural context is most important. This constitutes the algorithm for the formation of a certain linguocultural type of linguistic personality. Based on the developed model, which is worth working through and filling in, the linguistic personality should have a layer upon layer of conceptual apparatus, an associative series of related representations that fit into the value categories that form an important part of human consciousness. This should be evidenced by certain “linguistic formulas” present in the individual's speech alone or in combination. In addition, there should be a basic element that connects the model – the “cultural potential of the linguistic personality”, filled with an ethnic, cultural, and national component. The identification of this component lies in the field of future developments.

It was predetermined by the authors that the national component is formed on the principle of inclusion of students in the ethnocultural environment and national traditions. This should be the primary focus of formal education; the national component should be present everywhere, in all programme documents that affect the formation of the individual. After all, only by striving to revive national consciousness and recognising national identity as the highest interest of the state, the basis can be formed, one can get the soil fertile for the cultivation of bright linguistic personalities – the colourful representatives of the nation.

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Conclusions

In the modern understanding of linguistic personality, it can be multiple and subject to changes due to a variety of situations of an individual's participation in social life. The authors of this study believe that the development of linguistic personality is an important personal effort of an individual and it simply needs to be developed independently by strengthening interpersonal communication skills and other intrapersonal characteristics. The study has justified that everyone is able and can move from the level of language personality or acquire a new language personality by working on themselves, using the ability to learn and motivation to strive for the highest. The point is that an individual's genetic language ability, and the ability to communicate in a foreign language society, can be developed and improved in different ways: through modern teaching methods, or by direct immersion in a language environment. The authors argue that a linguistic personality can in any case change the level of his/her language competence, or rather complement, enhance and create it, and the process of such movement can last up to the point of acculturation.

As a result, the authors conclude that linguistic personality is the linguistic identity, that feature of language that is used: the specificity of its use, which forms an important part of self-consciousness. What people think about themselves and others is evidenced by certain “linguistic formulas”, alone or in combination, present in the language (speech). Among them, there is a special component – the “cultural potential of linguistic personality”. The authors argue that the formation of a linguistic personality type is possible and it is based on the specific structure of the concept of learning and the cultural potential embedded in it. There is no doubt that the concept of learning is an important element of this structure, but the significance and inevitability of language identity formation as part of national identity precisely in the system of existing cultural values is indisputable.

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Conflict of Interest

None.

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Методологічні підходи до розвитку мовної особистості: структура, шляхи формування, соціокультурні компоненти

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Анотація

Актуальність. Мотивація до вивчення мови та формування нової мовної ідентичності є як ніколи актуальною, оскільки мови, все більше і більше поширюючись, стають засобом комунікації в сучасному глобалізованому світі.

Мета. Мета статті - окреслити модель її формування та кроки до її досягнення, які включають розгляд структури явища, розпізнавання шляхів формування мовної ідентичності, визначення підходів до її формування, а також виокремлення важливих складових.

Методологія. У дослідженні використано основні методи пізнання: аналіз і синтез, індукція та дедукція, а також загальнонаукові методи: узагальнення, абстрагування, класифікація, моделювання, структурний метод, метод аналітико-синтетичної переробки інформації.

Результати. Визначено поняття мовної особистості та досліджено підходи до опису її структури. Зазначено, що розвиток мовної особистості ґрунтується на специфічній структурі концепту навчання та закладеному в ньому культурному потенціалі. Окреслено алгоритм формування певного лінгвокультурного типу мовної особистості, який передбачає виділення понятійного, образно-перцептивного та ціннісного аспектів, а також наявність важливого соціокультурного компонента. Підкреслено, що базовий елемент зазначеної складової наповнюється етноспецифічними компонентами, визначеними як "культурний потенціал мовної особистості". Також підкреслюється, що теорія еволюції казахської мовної особистості потребує наповнення її структурно-системними характеристиками, сконструйованими на основі результатів дослідження казахського мовознавства.

Висновки. Встановлено цінний зміст в етнолінгвістиці, етнопедагогіці, історії, культурології тощо, який зберігає і збагачує казахську культуру, звідки слід черпати матеріал. Стаття становить інтерес для лінгвістів, які вивчають мовну особистість, культурологів, педагогів, соціологів.

Ключові слова: комунікація; мотивація; символ; мовні формули; культурний потенціал; національна ідентичність.