Problems of the formation of a secondary linguistic personality in the context of linguocultural education

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Abstract: The article is devoted to the issue of defining the concept of "linguistic personality". The conceptual content of a term is revealed by means of its constituent concepts: "linguistic personality" and "secondary linguistic personality". A formed linguistic personality is the result of any language education, and the result of education in the field of foreign languages is a secondary linguistic personality. It can be argued that a multicultural linguistic personality, formed in the process of teaching a foreign language, is an extension the qualities of a linguistic personality, that is, a linguistic personality within the framework of the native language, and the development of the qualities of a secondary linguistic personality within the framework of a foreign language.

Key words: Linguistics, secondary linguistic personality, communication, foreign language, world picture, linguacultural education.

In recent years, heightened interest in the role of the "human factor" in language has led to the emergence of a new category of "linguistic personality", which is a generalized image of the bearer of cultural, linguistic and communicative-activity values, knowledge, attitudes and forms of behavior. At the same time, the originality of the personality, which manifests itself in the process of mastering and using a person's native language, is always limited by the national specifics of the linguistic picture of the world. This means that in the course of teaching a foreign language, the formation of a picture of the world is associated with the formation of a secondary linguistic personality.

The concept of a linguistic personality was proposed by G.I Bogin (1986), according to which a linguistic personality is "a person considered from the point of view of his readiness to perform speech actions, create and receive works of speech" (Bogin, 1986, p. 86). First of all, by the linguistic personality he means a person as a native speaker of the language, his ability to speech activity, i.e. a complex of psychophysical properties of an individual, allowing him to produce and perceive speech works. The interpretation of the linguistic personality of G.V. Eiger is similar to G. Bogin, where the linguistic personality is considered "from the point of view of its readiness to perform speech acts, the one who appropriates the language, for whom the language is speech" and is characterized "not only by the fact that she knows about language, but also by what she can do with the language" (1991. p. 45, 55).

This concept is developed by Yu.N. Karaulov (1987), according to his research, the linguistic personality "is in fact the product of a long historical development", which is a carrier of national origin and an object of transfer of experience from generation to generation (Karaulov, 2002, p. 42

). In addition, according to Yu.N. Karaulov, a linguistic personality is a personality capable of creating and perceiving texts, and therefore a linguistic personality has a multilevel structure: 1) verbal-semantic (possession of an ordinary language), 2) cognitive (actualization and identification of relevant knowledge and representations that create cognitive space); 3) pragmatic (identifying and characterizing the motives and goals that drive the development of a linguistic personality) (Karaulov, 2002).

In other words, texts usually differ in 1) the degree of structural and linguistic complexity; 2) the depth and accuracy of the reflection of reality; 3) a certain target orientation. Encoding and decoding of information occurs in the interaction of the three distinguished levels (Maslova, 2007 (a). P. 118).

We find an explanation of the interaction of these three levels in the work of V.A. Maslova (2007 (b), p. 52), where it is described that this interaction occurs on the basis of socio-cultural information from the verbal level to the cognitive level, where the personality thesaurus is reconstructed. At the same time, for the transition to the motivational-pragmatic one, additional information about the social and emotional aspects is needed. Here we should dwell on the fact that languages differ in verbal-semantic essence, therefore I.I. Khaleeva (1989) classifies the verbal-semantic level into two thesauri: Thesaurus - 1, connected by the associative-verbal network of the language, which forms the "linguistic picture of the world", Thesaurus-2, associated with the formation of a conceptual or global picture of the world.

In our opinion, such a division of the verbal-semantic network is objective, taking into account the postponement of knowledge in the form of mental structures that carry meanings. By its essence, language refers to sign systems, and a sign, as a rule, is associative (let's pay attention to the term "associative-verbal network in Khaleeva).

According to P. Halperin, the construction of speech is carried out through linguistic consciousness as the primary link. However, linguistic consciousness is present only in the approximate part of speech action, therefore, as the movement of thought is mastered (in active speech, this is a movement from the content of a plan to its awareness in a given language, and from it to formal means of expression, in passive speech this is a movement from perception its forms to its linguistic consciousness and then to the objective content of the message) to the middle link, which is conjugated with the meaning.

Halperin's concept of linguistic consciousness allows us to realize the need for and stages in the formation of a foreign language consciousness in a student as a priority task in teaching a foreign language. At the same time, linguistic consciousness as a component of cognitive consciousness is responsible for the mechanisms of human speech activity, i.e. mechanisms of speech manipulation. This type of consciousness is formed in the process of mastering the language and improves from one stage of training to another.

So, language is not just a means of communication, expression and transmission of thought, it serves as a means of accumulating and storing culturally significant information, which is represented in the conceptual picture of the world. In this case, the concept of a linguistic personality is not confined to the individual user of the language, but goes to the level of the national linguistic type.

For example, in the production of a speech product 1), a person puts his vision of the world into it (idiolectism), reflects his social status (sociolectism), and represents cultural characteristics

(idioethnism). When speech is generated at the stage of thought formation, the ethno cultural / sociocultural factor plays a more significant role: the formation of an idiolect, a sociallect and idioethnism during the socialization of a person. The ethno cultural nature of personality socialization is reflected in the language. So in the Russian language, in the prescriptions and instructions, a prohibition is used, and in the English language an indirect prohibition by recommending proper behavior: Не сорить! – Use bins (Пользуйтесь урнами).

In view of this, the assimilation of a foreign language is a creative process of personality development on the basis of the studied language, which presupposes significant qualitative and quantitative transformations of linguistic consciousness and is associated with the mastery of new ways of worldview.

According to V.A. Maslova (2007 p. 53) linguistic personality is determined by the following components:

1) a value component as a system of value orientations and meanings;

2) a cultural component for teaching the specifics of speech and non-speech behavior and the formation of skills and abilities to adequately use the means and effectively influence the communication partner;

3) a personal component, manifested in texts as a result of the interaction of the individual's value system with his life goals, motives, attitudes.

Thus, a linguistic personality is a multi-layered and multi-component set of linguistic skills and communication skills for the implementation of full-fledged communication in the target language. At the same time, the concept of a three-level structure of a linguistic personality "correlates with three types of communicative needs - contact-establishing, informational and influencing, as well as with three sides of the communication process - communicative, interactive and perceptual" (Karaulov, 1987, p. 214; Maslova, 2007 (a) . pp. 118-119).

However, each linguistic personality has its own stock of vocabulary (thesaurus) for expressing their thoughts and interpreting others, the frequency of use of which is specific to it. According to V.A. Maslova, it is the vocabulary and manner of speaking that indicates the belonging of a linguistic personality to a particular society or subculture, which is taken into account when forming communicative competence at a particular stage of training. With regard to teaching the manner of speaking, which is also culturally conditioned, discussions are underway not only by foreign, but also by native linguists and methodologists.

So, in the article by G. T. Makhkamova (2019, p. 25-28), it is emphasized that it is also necessary to teach the communicative style of communication on foreign language lessons, since the communicative style has an extensive list of style-forming elements that are culturally determined and are culturally marked. a repertoire of communicative behavior. It is the lack of knowledge of the specifics of the communicative style of the native speaker's people that can lead to intercultural failures and misunderstandings, therefore, teaching the communicative style is possible on the basis of intercultural or pragmatic approaches.

At these levels, as a rule, socio-cultural lacunae are highlighted, which lead to misunderstandings in the process of intercultural communication.

The concept of a linguistic personality is also reflected in the methodology of teaching foreign languages, where the formation or development of a secondary linguistic personality is already put forward as the goal of foreign language education (Galskova, 2007; Makhkamova, 2010, 2017 (a)).

The result of the formation of a secondary linguistic personality is the opportunity to participate and realize oneself in intercultural communication.

In the context of globalization and integration of the educational space, we have access to the implementation of intercultural communication Reforming the system of national education is characterized by the search for its effective model. Therefore, the Uzbek model of continuing education was built on the basis of the CEFR standard.

With the introduction of the CEFR standard into the system of continuous and successive learning of foreign languages, descriptors were developed for each level of English language acquisition - A1, A2, B1, B1 +, B2, C1, C1 +. Consequently, from one level to another, the language skills and communication skills of the secondary language personality are formed, developed and improved.

This is how the linguistic and conceptual picture of the world expands and deepens. When forming a secondary linguistic personality, we must achieve a level of pragmatic success, which will demonstrate a high level of communicative competence. However, with the development of linguistic and linguodidactic sciences, the secondary linguistic personality is already being replaced by the term "intercultural communicant". G. T. Makhkamova (2018a. P. 31).

Thus, for the formation of the readiness for the implementation of intercultural communication, it is necessary to form a secondary linguistic personality, which is aware of the worldview of the people of the target language. The effectiveness of intercultural communication is affected by gaps in relation to sociocultural realities as culturally determined units of speech and behavior, the occurrence of which has different causes and sources.

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