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## Prerequisites for Defining Linguistic Reflection

Assel K. Toktanova<sup>1a</sup>, Assima Zh. Nussupova<sup>2b</sup>, Shara A. Kyyakhmetova<sup>3a</sup>, Aigul Zh. Imatayeva<sup>4b</sup>, Mamilya T. Jakypbekova<sup>5a</sup>

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### Abstract

Human activity can be manifested in linguistic reflection that makes it possible to recognize the individual linguistic arguments and the structure of the language. It is also an instrument for the formation of individual's linguistic etiquette depending on the person's consideration of the language norms. The authors aimed to determine the features of the language reflection process. In the course of the work, special literature was studied, and different points of view on the definition of reflection were analyzed. The authors agree with the view that there are three types of reflection, such as simple, scientific, and philosophical. As a result of the study, the following prerequisites to determine language reflection were identified: language and thinking, language consciousness, language culture, the culture of thought, the development of language and consciousness, respect for the native language, ability to express themselves properly in any environment, respect for the milieu, and accountability for mental and emotional activities.

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<sup>1</sup> PhD Candidate, Email: [toktanova@ust-hk.com.cn](mailto:toktanova@ust-hk.com.cn) (Corresponding Author)

Tel: +8-708-4272306

<sup>2</sup> Senior Lecturer, Email: [as.nussupova@nuos.pro](mailto:as.nussupova@nuos.pro)

<sup>3</sup> Associate Professor, Email: [kyyakhmetova@nuos.pro](mailto:kyyakhmetova@nuos.pro)

<sup>4</sup> Senior Lecturer, Email: [aigul.imatayeva@uohk.com.cn](mailto:aigul.imatayeva@uohk.com.cn)

<sup>5</sup> Associate Professor, Email: [mjakypbekova@ust-hk.com.cn](mailto:mjakypbekova@ust-hk.com.cn)

<sup>a</sup> Zhetysu University named after I. Zhansugurov, Republic of Kazakhstan

<sup>b</sup> M.Kh. Dulaty Taraz Regional University, Republic of Kazakhstan

## 1. Introduction

Linguistic reflection is a linguistic manifestation of human activity in society, the recognition of the individual linguistic arguments, and the structure of language, forming its own language culture and etiquette through human speech according to the language norms (Liu, 2019; Reilly & Silk, 2020). The question of how to define human language reflection, in general, is on the agenda since not all people develop language reflexes immediately. Linguistic reflection is a critical look at the own and other people's words. It enriches a person's vocabulary and forms a culture of speech. In any environment, a person should be able to reflect on themselves and others. To do this, they have to reflect on their actions first (Bialek & Pennycook, 2018; Liao & Wang, 2019). Reflection is a phenomenon that directly affects the formation of a person. The words of the great Abai that "it is necessary to cut off the tongue of those who say that it is impossible to change human behavior" (Kunanbayev, 2007, p. 110) have great significance. Everyone can correct the shortcomings of their nature through reflection.

A high level of linguistic reflection requires, first of all, that the person is capable of reflecting on themselves. Thus, linguistic reflection directly depends on the level of self-knowledge and self-reflection. Self-knowledge is highly valued in contemporary society. One needs only to browse the psychology or self-help sections in any bookstore to be confronted with a gamut of books touting the need for self-reflection as a means of better understanding one's thoughts and actions. Reflection is a "meta-cognitive" ability, meaning that it involves thinking about and reflecting on one's own mental processes. Someone with good self-reflection can generate a narrative of self that is complex, clear, and multifaceted and can communicate that narrative in a way that allows others a much better understanding of where one is coming from (McCrocklin, 2020).

Linguistic reflection is manifested in concrete expressions of speech. Linguistic reflection can be understood more broadly as a reflection of everything related to language and its use. The real linguistic reflection, the subject of which is the facts of language, is opposed to linguistic reflection, which includes genre and rhetorical reflection. In a broader interpretation, linguistic

reflection is correlated with the concept of metafunction of language, and all means of its expression should be characterized as linguistic meta-means and meta-indicators (Wei-Hong Ko et al., 2015). Texts of modern literature and the press allow giving examples of various reflections. Thus, true linguistic reflection can cover almost all aspects of language units, from their pronunciation to their semantics.

The expression of linguistic reflection is more or less common to all native speakers. Even the minimal level of the reflection provides competent language skills. Writers, especially poets, are endowed with it to the maximum extent. The expression of their linguistic reflection is of great value; it has high prestige and can be used to normalize the language. The development of linguistic reflection is facilitated by the study of languages as well as the acquisition of philological education (McCrocklin, 2020). Constant linguistic reflection is the essence of a linguist's professional activity.

The value of studying linguistic reflection lies in the fact that it can characterize not only the linguistic personality and innovative processes of a certain era but also comprehend new features of time and stabilize the vocabulary of national character. The purpose of the study was to highlight the prerequisites for determining language reflection.

## 2. Theoretical Framework

Reflection is done through critical thinking because there is never a prepared answer. It is necessary to look for it, to design, plan, make predictions, and discover something new. Reflection requires skepticism and deep thinking (Alimov, 2015). The fact that person can compare their thoughtless speech with the words of great people, enrich their vocabulary by reading books, understand how to speak in any environment, and form a culture of speech shows the development of human language reflection. The term 'reflection' comes from the Latin word 'reflexio' which literally means 'a bending back'. In philosophy, reflection is a form of theoretical action aimed at re-understanding human actions and their laws. The philosophical dictionary explains three types of reflection, such as simple (reflection of actions), scientific (reflection of methods of acquiring new knowledge), philosophical (reinterpretation of the limited relationship of

thought and being and the whole culture of mankind) (Nurgaliyev & Akmambetov, 1996). Agreeing with this view, the authors would like to note that reflection is a multifaceted phenomenon that affects all stages of human life.

Dewey (1933) was among the first to write about Reflective Practice with his exploration of experience, interaction and reflection. He described reflection as “the active, persistent, and careful consideration of any belief or supposed form of knowledge in the light of the grounds that support it and the further conclusions to which it tends” (Dewey, 1933, p. 9). This conception of reflection has carried on into more focused efforts to describe critical reflection as a tool for improving professional practice. “Some puzzling or troubling or interesting phenomenon” allows the practitioner to access “the understandings which have been implicit in his action, understandings which he surfaces, criticizes, restructures, and embodies in further action” (Schön, 1992, p. 50).

Other researchers were developing theories of human learning and development (Kolb & Kolb, 2005). Meditations by Aurelius has been depicted as an illustration of reflective practice (Mac Suibhne, 2009). Vital to the advancement of the reflective theory was the interest in the combination of hypotheses and practice, the experience and its pattern, and the use of that learning experience in new situations. The application of reflective practice, as well as focus around experiential learning, has been paid much more attention throughout the previous three decades and continues to develop now. The two concepts of ‘reflection on action’ and ‘reflection in-action’ were presented by Schön (1992). These concepts indicate the fact that the professionals, when dealing with troubles and challenges, may use their previous experience and improvise or act spontaneously on the basis of their existing practical knowledge. Nowadays, reflective practice is broadly acknowledged by scientists in different fields. It is used by associations, organizations, networks, and individuals as a practice that promotes the development and formation of new solutions. As Boud state: “Reflection is an important human activity in which people recapture their experience, think about it, mull it over and evaluate it. It is this working with experience that is important in learning” (Boud et al., 1985, p. 19). Many

teachers used reflective practice when planned their lessons and modeled educational situations. Another form of reflection developed in modern conditions due to the emergence of the blogging phenomenon and the existence of many blogs.

Gottlieb (2004, p. 89) defined science as “an intellectual activity carried out by humans to understand the structure and functions of the world in which they live”. Science is mostly aimed at constructing models about the natural world. Reflective practice, on the contrary, attempts to create models about the world of professional practice. Consequently, both science and reflection epitomize some particular hidden points, specific aims, and methodologies. It can be stated that the terminology of reflective practice and the terminology of science can’t replace each other; still, such a process would lead to the creation of a completely understandable meaning of both.

Reflection as an activity of consciousness is directed by a person towards themselves, towards aspects of their own being and activity. In the process of reflection, the thinking individual distances themselves from them acting, from them thinking and observes from the side how the action or thinking is carried out. Thus, during reflection in one individual, both the subject-observer and the object are combined. This reveals the ontological essence of reflection as a function of consciousness, the return of consciousness, its focus on itself.

Reflection can be changed depending on a person’s perception of a phenomenon, object, or event. That is why the role of perception is important. Scientists Clausner and Croft (1997, p. 251) stated that the use of language depends on how people perceive real worlds and different events in the environment: “We fully agree that the language use is a critical limitation of how people understand different entities in the real world”. The authors completely agree with this opinion. That is, the level of perception directly affects the formation of language reflection of different people. For example, if a 7-year-old child hears a fairy tale of great educational value, the child may think about the plot of that fairy tale for a while. They may go back to some episodes and ask questions. It is evidence of their high perceptual capacity. An intelligent child could

ask, “Why did the hero of the fairy-tale do that?” and make conclusions such as ‘I shouldn’t do that’. In comparison, a 12-year-old child may not be impressed even if they had listened to the story many times, which shows that the child has not learned anything from the story. This child’s perception is low. Accordingly, their language reflection is formed slowly.

Falck and Gibbs studied the relationship between perception and environment. They suggested that “our perceptual systems evolved to facilitate interaction with a real three-dimensional world, so that perception is not a purely visual experience taking place in the brain, but an act of the entire organism through guided exploration of the environment” (Falck & Gibbs, 2012, p. 260). Of course, the environment has a profound effect on people. Let us refer to the children mentioned above. A high level of a seven-year-old child’s perception can be caused by the fact that this child has parents or grandparents who raise him, as well as their friends at school, who are also polite and moral. That is, the environment has benefited the child. The twelve-year-old child could also have parents and grandparents, but the reason for the difference in perception level can be explained by the differences in the environment. Due to the different upbringing of their friends, the linguistic reflection, perception, and worldview are much lower. For this reason, it can be said that the environment has a huge impact on linguistic reflection.

To distinguish the philosophical concept of reflection and the linguistic concept of metalanguage reflection, the genetic and ontological connection of these phenomena should be taken into account. Metalinguistic reflection (at the pre-verbal stage) is often aimed at analyzing the subject’s own communicative activity and recognizing language as a natural product of human intelligence. It is permissible to interpret any reflections about language regardless of the specific subject as a person’s reflections on one of the aspects of their being, activity, and spiritual life (Gottlieb, 2004).

Metalinguistic reflection in speech activity acts as a function of metalinguistic consciousness which enters into linguistic consciousness. Metalinguistic consciousness acts simultaneously both as a mechanism of activity and as a

repository of metalinguistic information. As a mechanism, it, first of all, performs the function of control over the individual’s own communicative activity, correlating the means of expression used with the speaker’s more or less conscious ideas about the semantics and functional capabilities of linguistic means. In addition, metalinguistic consciousness is capable of performing an interpretive function in relation to various facts of language and speech, both in connection with the current communicative act and outside of connection with it. As a repository of information, metalinguistic consciousness accumulates knowledge about the facts of language and speech both obtained from external sources and developed in the process of its own metalinguistic activity. The metalinguistic reflection of a native speaker can consist both in the actualization of existing knowledge and in the development of a new metalinguistic representation (Bialek & Pennycook, 2018).

### 3. Methodology

Primary concepts such as reflection, consciousness, cognition, thinking, and comprehension, and secondary concepts such as verbalization became the basis for the study of linguistics, including cognitive linguistics, psycholinguistics, and sociolinguistics (Boribayeva, 2016). Reflection is a mental process of a person that can help to realize and recognize their thoughts. The peculiarity of the study of reflection is that it is associated with the study of human self-knowledge and the ability to think and evaluate ideas, feelings, and dreams (Shaikenova, 2009). If a person does not look back and is not responsible for their actions, they will not be able to make a clear plan for the future. It can be explained by the fact that a person should focus on the future by comparing and evaluating the results of their actions. To determine the degree of reflection of the population on their actions, thoughts, and words in relation to today’s circumstances, the authors conducted a survey and, on its basis, divided the population into groups.

#### 3.1. Participants

The survey involved 89 (50 women and 39 men) people who lived in Almaty. The survey was conducted among volunteers of various professions and social statuses aged 22 to 55 years.

### 3. 2. Instruments

The authors developed a questionnaire of 8 questions and used the service Google Forms to

share it with the participants. The questions were open-ended (Table 1).

**Table 1**

*The Questionnaire Developed by the Authors*

No.	Question
1	Do you believe in the existence of the coronavirus?
2	Did you believe in the existence of the coronavirus during the first wave of the disease?
3	During the first wave of the coronavirus, did you wear masks?
4	During the first wave, were you afraid to go to public places?
5	Were you looking for new information about the coronavirus?
6	Can you state that you felt anxious because of the pandemic?
7	Did you have guests during the first wave of the coronavirus?
8	Did you leave your house during the first wave of the coronavirus?

### 3. Procedure

Reflection can be classified into different forms. In general, the following types of time-dependent reflection can be distinguished:

1. Situational reflection is a person's ability to behave in accordance with what is happening, enter the circumstances, determine their role in these circumstances, be able to control their actions.
2. Retrospective reflection is a type of reflection that aims at assessing and analyzing human actions in the past, considers their impact on the person, the assesses their past actions. This form of reflection provides an opportunity to identify person's mistakes and failures.
3. Perspective reflection is characterized by the process of planning actions considering the best solutions.

These three stages can be considered as stages of human life that identify the ability to look back at the mistakes from the past, control the correctness of their actions and words in the present, and make plans for the future. Reflection is like a beacon for the whole conscious life of man. Regardless of the form, the most important factors are language and thinking.

The analysis of the respondent's answers allowed for dividing them into three groups (people with low responsibility; a group with extreme fear; and a highly responsible group). The authors characterized each group and analyzed the level of reflection of the population.

### 4. Results and Discussion

Cognitive attitudes link the analysis procedures with the cognitive systems of either the author of the text or the addressee. Understanding directly depends on the specific communicative goals of the reader/listener. In the overwhelming majority of situations, the addressee extracts from the text-only individual fragments containing certain keywords associated with the knowledge structures activated in the addressee's mind (Amanzholova et al., 2019).

Reflection is a person's self-knowledge and evaluation of their thoughts, ideas, feelings, and dreams. It covers such issues as language and thinking, language and intellect, linguistic consciousness, and language, and speech. That is, the prerequisites for the definition of language reflection are, first of all, language and thinking. During the determination of reflection, first of all, the human mind should be taken into account. The existence of the mind proves that a person is able to evaluate themselves, to be accountable to themselves (Kalashnikova, 2006). This means that all sane people can reflect on their actions and words. How and when reflection is manifested depends on the level of the human mind. Extremely intelligent, very wise people try to form their own 'I' without succumbing to the influence of the environment. A person who takes responsibility for their doings has a very high language culture and is able to form themselves as an individual, which can influence the formation of other people's reflections.

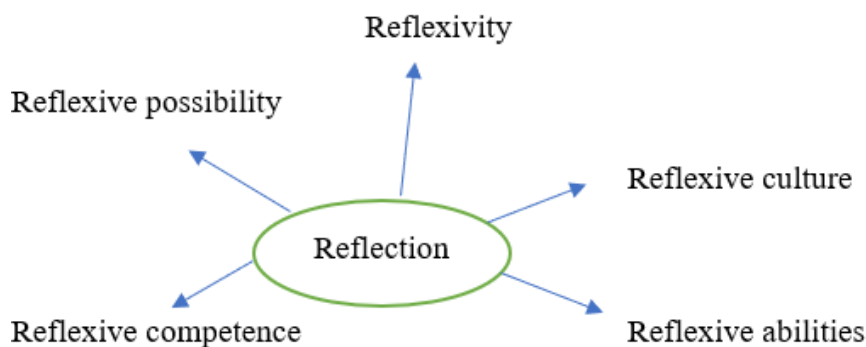
Linguistic reflection expresses the attitude to the object language with the help of metalanguage, since the object of reflection is

the language, in relation to which the comprehension of the reflexive takes place with the help of the second-order language. Due to the fact that reflexive is a verbal form of expression of linguistic reflection, it can be considered as a unit of metalanguage (McCrocklin, 2020). Language and thinking are closely connected. There is no language without thinking. And without language, thinking is useless. These qualities are peculiar only to people. People can communicate and share their thoughts through language. And, accordingly, people can implement their ideas in their minds through thinking. Thus, language and thinking are one category. The relation of the language and thinking to the linguistic reflection should be identified. The formation of linguistic reflection depends primarily on language and thinking because, first of all, people think and express the result of their thoughts through language. Discussing the relationship between reflection and thinking, Russian scientist Tikhomirov stated that “thinking is a necessary component of facial reflection and a form of reflection” (Tikhomirov & Klochko, 1976, p. 190).

Metalinguistic consciousness exists in various forms, in particular, as an individual and as a collective (metalinguistic consciousness of a group, ethnos, and society) consciousness. The reflection on language and speech can have different levels of generalization as an assessment from the position of

- a. an individual linguistic personality;
- b. a limited social group;
- c. the entire linguistic community as a whole (Amanzholova et al., 2019).

Metalinguistic consciousness is a component of linguistic consciousness that manifests a rational understanding of language and its interpretation. The main array of reflexives reflects the metalinguistic reaction to the word, although there are also reflexives in relation to the word form, phraseological unit, and utterance. In linguistics, along with the concept of reflection, there are such concepts as reflexivity, reflexive abilities, reflexive possibilities, reflexive requirements, reflexive culture, and reflexive competence (Figure 1).



**Figure 1**  
*Reflexive Competence Composition*

Linguistic reflection can be interpreted undifferentiated, i.e., in any form and scope of its use. The fact of speech of both the speaker himself and the interlocutor can be commented on. The object of linguistic reflection can be a certain socio-cultural linguistic phenomenon, for example, such a kind of linguistic code as slang. A variant of this type of linguistic reflection is fairy tales. The object of metalinguistic reflection is a criterion for building a typology of reflexives. There are two main types of reflexives (Liu, 2019):

1. acts of interpretation of the facts of speech, when two aspects of the semantics of linguistic units are subjected to metalanguage commentary:
  - a. significative, when the interpretation occurs through explaining;
  - b. connotative, which is associated with the assessment of the nomination as inadequate, undesirable, or unacceptable from the emotive associations’ point of view;
2. acts of interpretation of the denotation behind the facts of speech, namely:

- a. gradual correction associated with the assessment of the nomination as inadequate to the one indicated by the degree of the feature;
- b. commenting on the political meaning of the statement, which is associated with the identification of the second plan of the message.

Reflexive culture is an endless question that arises in the spiritual world. People have reflexive abilities to seek answers to those questions. The ability to use them correctly is called reflexivity. There are reflexive competencies that arise in a person through this reflexivity, and there are reflexive opportunities to measure the level of interaction between a person and the environment to form a reflexive culture. The ultimate prerequisites for determining these relationships are the capabilities of language and consciousness. Language is a living phenomenon. At first glance, language culture is a concept of speaking and writing correctly. However, after taking a deeper look at this concept in its true sense, it can be seen that the history of most languages has gone through a lot of difficult moments. For example, as a result of these difficulties, the Kazakhs are still unable to raise the status of their language to the required level.

Knowledge of the Kazakh language as a state language should become the most important factor in the personal competitiveness of citizens, their career growth, and active participation in social and political life. The official status of the Russian language enshrined in the main documents objectively reflects its high demand in Kazakhstan. The Russian language, which is the most widespread language in the socio-cultural space of a multicultural society, is assigned the role of a consolidating factor capable of uniting all ethnic groups. For the linguocultural situation of the current time, it is natural to develop Kazakh-Russian bilingualism, which manifests itself in various spheres of communication. It can be proved by the fact that when Kazakh people search for any information, they first search the Internet in Russian. It is explained by the fact that there is little information in the Kazakh language, and it is not uploaded to the Internet. Even if it's a simple request, Kazakhs on the street ask each other in Russian. They say, "Извините, время не подскажете?"

(Excuse me, can you tell me the time?)". The other person, of course, answers in Russian.

The beginning of the path to language culture is the development of the ability to speak. Language enables human beings to communicate with each other, understand each other, and practice language communication. Linguistic communication is a phenomenon directly related to the human activity of thinking, reasoning, speaking, listening, and understanding. However, language reflection is not limited to such kinds of rules. In order to correct linguistic reflection, people need to have a well-developed mind. Intellect plays a very important role in developing linguistic reflection. If a person was accustomed to the other nation's traditions and customs or language and if there are basic habits in their intellect, elements of another language brought up from childhood, the linguistic reflection of such a person is not properly developed (Amanzholova et al., 2019; Du Pont et al., 2020).

A linguistic personality is a social phenomenon that includes the personal features of an individual and in which an individual aspect plays an important role. The individual aspect is considered as inner attitude to the language and individual phonetic implications through which it is formed. The linguistic personality has the ability to make an impact on the formation of linguistic traditions, which explains the social nature of this phenomenon. A person who was grown in society always absorbs linguistic inheritance from their ancestors. This legacy forms a linguistic personality. The language of a particular person consists more of a common language and, to a lesser extent, of individual linguistic characteristics. Each linguistic personality has its own individual thinking, which becomes a component of social thinking, and social thinking, in turn, becomes a component of national thinking.

Today, the researchers studying reflection focus on all three types of reflection. Situational reflection examines a person's accountability for today's actions. Let us consider such actions. The whole world is suffering from an invisible virus, so "It's very difficult to set back the pandemic. Therefore, in order to bring to a stand, first of all, he needs a high psychological consciousness and confidence. If these two factors are not enough, the fight against the

epidemic is unlikely to be successful” (Aytaly, 2020). A high psychological consciousness is really advisable in such situations. People would not be able to fight the pandemic if the idea of it was limited to fear or, conversely, to irresponsibility. Depending on the degree of coronavirus infection, the population can be divided into three groups:

1. People with low responsibility (low consciousness, lack of trust).
2. The group with extreme fear (high consciousness, confidence).
3. The highly responsible group (high consciousness, trust).

The first group did not believe in the existence of the virus from the very beginning. This group of people can't get involved in what is going on in society and find their role. That is, accordingly, their language reflection may be low. Of course, their language reflection may be high as well, but psychologically, there may be a decrease in consciousness and thinking. Consciousness, feelings, and thinking skills are important here. Members of this group were people who did not believe in the existence of the coronavirus, and during the first wave of the disease, they didn't wear masks and were not afraid to go to public places. Representatives of the second group were those who panicked and increased the amount of information. In such a horrific situation, they were very attentive to their actions and words. However, if there were a slightly suspicious situation (for example, they had sudden guests), they would immediately lose their patience and start taking precautions. Linguistic reflection may be high, and the psychological state may be slightly reduced. Fear prevailed in their mind. The third group were very calm and responsible people. They took precautions in accordance with the rules. They knew their places in different situations and were responsible for their actions and doings. High psychology and responsibility prevail in their consciousness.

Language culture, language reflection, and language criticism are not only important linguistic and cultural concepts but also characteristics of a linguistic personality. These characteristics are realized in the process of verbal communication. The starting point for the parameters of a linguistic personality formation is linguistic knowledge, in particular, language proficiency and knowledge about the

language, including ideas about phonetic and grammatical systems of the language, about the organization of its vocabulary, about functional styles, and the structure of texts as forms of language existence. This minimum knowledge is necessary for the development of a native speaker's skills of conscious use and linguistic reflection as a component of communicative competence. Linguistic reflection developed on the basis of linguistic and metalanguage knowledge is a necessary prerequisite for the formation of a person's linguistic culture and the linguo-pragmatic component of his communicative potential (Du Pont et al., 2020).

## 5. Concluding Remarks

In this paper, the concept of linguistic reflection was considered. It was established that linguistic reflection is a linguistic expression of human activity in the society, recognition of individual linguistic arguments, language structure, formation of one's own language culture, and language etiquette with the use of human language in accordance with linguistic standards. In the course of the research, the main goal was achieved; namely, the prerequisites for determining speech reflection were identified. In the course of the work, special literature was studied, different views on the definition of reflection were analyzed. The following types of reflection were identified: simple (reflection of actions), scientific (reflection of ways of acquiring new knowledge), and philosophical (reassessment of the limited relationship between thinking and being and the whole culture of mankind). It is important to note that reflection is a multi-layered phenomenon, and it has such a feature as influencing all phases of human existence. The study identified the assumptions for determining linguistic reflection.

In general, understanding linguistic reflection requires further studying. Linguistic reflection is able not only to characterize the linguistic personality and innovative processes of a certain era but also comprehend new features of the time and stabilize the vocabulary of a national character. The interaction of linguistic reflection, linguistic culture, and linguistic criticism at the level of individual linguistic consciousness form a linguocultural model of a given linguistic personality, the cognitive content of which is determined by a person's linguistic, metalanguage, and encyclopedic knowledge.



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