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Formation of Students' Language Competence Based on Linguistic Personality's Verbal-Semantic Level

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Abstract

This article aims to explore pedagogical technologies used to develop the language competence of students based on the verbal-semantic level of the linguistic personality. With socio-political and economic changes in Kazakhstan, individualizing education has become a crucial aspect of improving personal training quality at all levels. Language centers on linguistic personality, which accumulates values of linguistic, cultural, and communicative knowledge. Language and words are revealed in modern anthropologically relevant levels of linguistic science through language cognition and participial communication. This article introduces a number of techniques and strategies on how to increase students' linguistic competence through linguistic personalities. To this aim, Auezov's literary works were considered a source of inspiration on how to help students to enhance their linguistic competence. In the end, some suggestions were made on how to use linguistic personality in language education.

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1. Introduction

The formation of students' language competence based on the verbal-semantic level of the linguistic personality is a crucial aspect of language education. The works of Auezov (1981, 2014), a prominent figure in Kazakh literature, have contributed significantly to the development of the Kazakh language over the centuries, and his legacy is a common spiritual value for humanity. Auezov's literary, scientific, and historical heritage is recognized and analyzed in accordance with the literary requirements of each period.

To improve the language competence of students, pedagogical and information platforms used in teaching the language personality of Auezov are effective. Identifying a linguistic personality and distinguishing its peculiar signature allows for defining specific tasks, including the definition of linguistic units inherent only in a linguistic personality, the indication of vocabulary richness, literary features, the use of words in the language of different characters, the author's cognitive space, etc. (Khamitova, 2018). New scientific guidelines and research works are fundamental in understanding the linguistic nature of Auezov's works and developing students' language competence based on the verbal-semantic level of the linguistic personality.

As already mentioned, linguistic personalities can enhance students' linguistic competence. In fact, linguistic personality shows the unique way in which an individual uses language and communicates with others. It refers to the individual's speech style, patterns of language use, and communication strategies. Linguistic personality is influenced by various factors, such as the individual's cultural background, education, social status, personality traits, and life experiences. The concept of linguistic personality is important in understanding the way how language is used to convey meaning and create social relationships, and it has implications for language education, cross-cultural communication, and language policy. Since language by itself carries values, beliefs, and emotions, which can change individuals' cognition (Boustani, 2023; Boustani & Al Abdwani, 2023; Kurniady et al., 2022; Pishghadam et al., 2020, 2021, 2022; Sajid Taqi et al., 2023), the major objective of this study is to determine the most effective pedagogical

technologies used in the formation of language competence of students at the verbal-semantic level of the linguistic personality.

2. Theoretical Framework

The new linguistic paradigm has brought the concept of "linguistic personality" to the forefront, which defines the semantic language space. Many researchers have recognized the importance of cognitive research in determining agreements and contradictions in people's relationships, the foundations of political and ideological systems, and obtaining convincing results that can form an understanding of individuals and social groups in specific fields of science. In this context, language is evaluated as a cognitive system for transmitting and receiving information. This approach emphasizes the significance of language in shaping our inner world and in understanding the cognitive processes that underlie communication.

The study of the nature of language acquisition and its relationship to personality has a rich history dating back to the works of Humboldt and Herder in the 18th and 19th centuries. This research was further developed by scholars such as Baudouin De Courtenay, Fossler, Shcherba, Leontiyev, Shakhnarovich, and others. In native linguistics, the foundations of this field were laid in works such as "The Language of Abai's Works" by Syzdyk (1971), "The Language of M. Auezov's Epic" and "The Way of Abai" by Zhanpeissof (1960, 1965), "The Linguistic Personality of Abai" by Muratova (2009), "The Language of M. Zhumabayev" by Yermekova (2010), "The Linguistic Personality of Makhambet" by Niyatova (2010), "The Linguistic Picture of the Universe in the Works of M. Dulatuly" by Imasheva (2012), and others.

Literary scholars have also been actively involved in the field of Auezoology, starting with the colleagues of Auezov's time. Kazakh intellectuals such as Baitursynov, Aimauf, Zhubanov, Margulan, Zhumaliyev, Kenzhebayev, Alimkulov, Nurkatov, Kedrina, Lizunova, Smirnova, Sagdi, and Auezov himself have contributed greatly to this field.

The national dramatic art of Kazakhstan was shaped by literary and narrative techniques as well as thematic, genre-specific, literary, and

aesthetic features used by dramatists such as Ordaliyev, Nurgali, Nurmakhanova, Kabdolova, Kundakbayeva, and others. Historical features represented by Zhurtbai, Eleukenova, and others also played a role in shaping the art form. The linguistic and statistical features of language used in the works of Zekenova, Tymbolova, Auezov, Rakhimzhanova, Bolsynbayeva, Abdigulova, and others reflect a new approach to analyzing works at a modern theoretical level. It's worth noting that the field of Aueology extends beyond these works, and it's becoming increasingly important to consider the artist's unique perspective in order to showcase their self-esteem in the world.

The study of Auezov's linguistic personality is significant for understanding the national identity and worldview of the Kazakh people. As a master of the national language and a prominent figure in Kazakh cultural heritage and psychology, Auezov's work is an important subject of study in anthropo-linguistics. Therefore, it is crucial to investigate the cognitive nature of Auezov's language in his dramas, to differentiate the motivation behind his use of language, and to explore how literary features contribute to his work.

Cognitive analysis of Auezov's dramas reveals his contribution to the representation of the universe as a phenomenon of human personality, which has been crucial in developing Kazakh dramaturgy and the language personality of students. By studying his linguistic personality and its impact on the development of the Kazakh language and culture, we can gain insights into Auezov's legacy and the broader cultural context in which he worked.

2.1. Views on the “Linguistic Personality”

The study of linguistic personality has garnered significant attention since the 1980s. Weisberger (1993), a German scientist, was the first to bring attention to this issue. In Russian linguistics, Vinogradov (1979) characterized linguistic personality as the personality of the author and hero, while Leontiyev (1965) defined it as a speaking linguistic personality. Bogin (1984) identified a person as a personality ready to reproduce, pronounce, and accept a word. Karaulov (1989, 2002) defined linguistic personality as the level of a complex language structure capable of forming and perceiving a text, a truth capable of deeply and

clearly representing the world, and a person with a clear target orientation.

The concept of linguistic personality is multifaceted and multicomponent, with a speaking personality being a linguistic personality in the paradigm of true presence and action. During communication, the national and cultural specifics of conversational personality are revealed. The content of linguistic personality is extensive, including a system of values, cultural unity, and the state of the personal complex (Maslova, 2001). The description of linguistic personality is still in the process of development and has not been fully formed. A linguistic personality possesses great linguistic wealth, speaks eloquently, and defines personality, literary character, and age, among other things. It is manifested in the social activity of the speaker's vocabulary and in the language labels peculiar to their society. The linguistic personality exists at different levels of social consciousness in cultural space and is reflected in the language (scientific, every day), observing the order and principles corresponding to the society.

Krasnykh (1988) has distinguished various types of personality, including the speaking person, the true linguistic personality, the speech personality, and the communicative personality. Bogin's (1984) linguistic personality model is classified according to language proficiency, with five levels, including straightforwardness, interiorization, content, choice, and synthesis. Vorozhbitova (2003a, b) proposed her own approach to linguistic personality, highlighting the close relationship between the mastery of a native language and the learner's personality.

The concept of linguistic personality has been defined in various ways in linguistics. Neroznak (1962) referred to it as individual or idiolect personality, Vorkachev (1975) as ethnosemantic personality, Sirotina and Kochetkova (1980) as elite language personality, Baranov (1985) as semiological personality, Karaulov (1987) as Russian language personality, Prokhorov and Klobukova (1999) as language and speech personality, Snitko (2000) as the linguistic personality of Eastern and Western culture, Karasik (2004) as the linguistic personality of verbal education, and Shakhovskiy (2009) as the linguistic personality of an emotional scientist. These varying

definitions reflect the diversity of approaches and perspectives in the field of linguistics and the attempts to capture the complexities of language and its relationship to human personality.

Karaulov (1989) defined three levels of linguistic personality based on a literary text, namely the verbal-semantic level, the linguocognitive level, and the pragmatic (motivational) level. The verbal-semantic level determines the stage of mastering the language of everyday communication of a linguistic personality, including language units used only by the linguistic personality, the degree of various character images used, vocabulary richness, literary features, and lexical differences. The first cognitive expression of the author is revealed at this level, which is called the "zero level", and the advantages of the author's word usage are much more expressed.

The current study focuses on the linguistic personality of M. Auezov in the context of pedagogical and information platforms. The lack of information about linguistic personality, its peculiar signature, biological origin, socio-ethnic character, vocabulary in the works of the author, author's own metaphors, proverbs, and sayings, etc., determines the scientific novelty of the study. The study aims to identify linguistic units used only by linguistic personality, degree of use of various characters' images, vocabulary richness, literary features, lexical differences, and author's first cognitive manifestation disclosure. The study uses the dramatic works of M. Auezov as research material and identifies the potential of students by teaching them the language personality of M. Auezov using various pedagogical and information platforms, such as app.wizer.me, padlet.com, google forms, and mentimeter.com.

2.2. The Use of Information Education in the Disclosure of Linguistic Personality

Socio-political and economic transformation in Kazakhstan requires special attention to education issues and changes in the existing education system (Babanskii et al., n.d.). One of the most important aspects of this change is the individualization of education, which focuses on improving the quality of personal training at all educational levels. The reform of education should cover all of its aspects, including

substantive, methodological, organizational, and material support, with the goal of achieving an adequate world level of the general and professional culture of education (Daliri Beirak Oila et al., 2023)

However, to achieve this level, the contradiction between the time at each stage of training and the increase in the amount of information necessary for mastering, as well as between the variety of areas of professional training and the ever-increasing requirements for the training of graduates of professional educational institutions must be overcome (Babanskii et al., n.d.; Soekamto et al., 2022). The possibility of intensive development of education lies in the search for new educational technologies that combine the laws of information development and patterns, as well as the principles of education and upbringing.

This article discusses the use of information technologies in teaching language personality, specifically in analyzing literary texts, including phraseological units, proverbs, and metaphors. Information technology is based on data collection, processing, and transmission to obtain new qualitative information about the state of an object, process, or phenomenon, with the main component being the identification of new information used for analysis and decision-making. Although literature lessons in general education institutions have long focused on teaching the biography and creativity of a writer, the lack of research on the linguistic personality, including its peculiar signature, biological origin, socioethnic character, vocabulary in the works of the writer, and the author's metaphors and proverbs, does not allow for a thorough consideration of the writer's language (Babanskii et al., n.d.). Therefore, the materials of this article can be used by teachers at special seminars dedicated to the analysis of literary texts.

3. Methodology

3.1. Materials

The study focused on analyzing the literary means in Auezov's dramatic works, including "Karagoz", "Tungi saryn", "Beket", "Baibishe - Tokal", "Enlik-Kebek", "Abai", and "Dos – Bedel Dos." The literary means analyzed included metaphors, comparisons, epithets, dialogues, and monologues. The analysis of

these literary means helped to uncover their significance in the context of Kazakh literature and culture and provided insights into Auezov’s unique style and approach to writing. The literary means also provided a lens through which to analyze the language personality of Auezov and his contribution to the development of Kazakh literature and culture.

3.2. Procedure

In this study, data was collected by utilizing the dramatic works of Auezov as research material and by teaching students about his language personality through various pedagogical and information platforms, such as app.wizer.me, padlet.com, google forms, and mentimeter.com.

The research methodology used in this study included several methods such as motivational-comparative analysis, descriptive method, contextual analysis method, semantic-stylistic analysis of the literary work vocabulary, component analysis method, and etymological analysis method. The innovative changes in the discursive-semantic content of lexemes were determined by their contextual environment.

Motivational-comparative analysis was used to identify the differences and similarities in the literary means used in Auezov’s works. The descriptive method was used to describe the literary means and their functions in the text. The contextual analysis method was used to analyze the context in which the literary means were used. The semantic-stylistic analysis of the literary work vocabulary was supplemented by the component analysis method, which was used to identify the components of the lexemes and their meanings. Finally, the etymological analysis method was used.

4. Results

We initiated from the third level of Karaulov (1989), that is, the verbal-semantic level of linguistic personality, in the formation of students’ personal potential. In the formation of students’ personal potential, we used technologies that develop critical thinking and information technologies. It is known that literature classes necessarily introduce the biography of a particular writer before teaching his work.

Table 1

Sample Lesson of Literary Classes

1. Writer’s autobiography review	1. The biological origin of linguistic personality 2. Socioethnic character of linguistic personality
2. Find the meaning of obsolete words encountered in the text	1. Outdated Kazakh words 2. The use of borrowed words from Arabic and Persian 3. Borrowed words from the Russian language
3. Recognize the literary devices present in the text, such as epithets, comparisons, metaphors, proverbs, and sayings, and distinguish the usage of phraseological expressions.	<p><i>Comparison:</i> “murnyn tesken tailaktai” [like a little camel piercing its nose], “kantardagy kuiine kelgen buradai bolyp” [like a camel that came to January condition], “bar zhauyn zhymdai bolyp, takymyn kysady” [the whole enemy sits quieter from fear]</p> <p><i>Proverbs:</i> “Er kairagy eges” [A man is tempered by enmity], “Er bolmasa, kop bolmas” [Not to be more than a man], “Korer kozge de kor aktargan maktan emes” [It’s not bragging about digging up a grave]</p> <p><i>Epithets:</i> “en pispegen batalyon” [new battalion], “balgyn batalyon” [young battalion], “kainar kun, kysylshan sagat” [source the sun compresses the clock]</p>
4. Provide a description of a hero in the text	<p>Revealing the hero’s picture with the help of dialogue and monologue:</p> <p>Beisembi (sitting alone): “Esendik uinin shyrkyy buzylyp barady. Koldenennin kozine sogıstı bolatyn oreskel ıster kobeıip ketti (tym-tyrys). Bırak ne kylmak kerek? Barlyk daulet osynyn kolynda. Partia ıstesen, muny kırıstırmeı is onbeıdı. Kırıstırgeıde katarynda zhuruge zharaityn bireıı zhok. Bastygy Esendik bolyp el kelesı bylai tursyn, oz atynyn basyn da alyp zhure almaıdy. Baıbıshe balasyn suıeıın desen, ustauga auyr” [The rhythm of the wind was breaking. The steel oracle that hit Koldenen’s eye was blown away (too hard). But what to do? Everything is in the palm of the hand. If the party wants to, it’s easy not to break it. There is no one in the line of the crucible. Esendik was the</p>

	<p>chief, and he could not even take the head of his own horse. The child's child is like a teacher].</p> <p>By using Beisembi's words, the author skillfully communicates the concept of expertise in counting, strategies for survival with the aid of others' livestock, and the means to rapidly ascend to a position of power. The method of conveying this message is influenced by both the nature of the inner monologue and aesthetic cognition.</p>
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School teachers do all these works with students. However, information about language personality is not provided. The personality parameter that determines the linguistic personality structure is set by an ideological approach, a word that defines the characteristic author's signature. At the verbal-semantic level, the level of everyday traditional language linguistic personality mastery is determined. This level includes the author's original word usage, the degree of various image use, linguistic approaches' novelty, species drowsiness, and differences in meaning. At this level, we get the opportunity to increase the information, and students' linguistic competence, especially by determining the specifics of individual metaphors and proverbs use, popular words, and phraseological units through information platforms.

Like researchers before us, we primarily considered studies of linguistic personality biological origin, relying, among other things, on the memory of Akhmet Auezov: Abdykozha's only son, Berdykozha, studied a lot from an old man, followed the hereditary path and was country's respected person in the vicinity of Karatau. He himself was an eloquent orator and a domineering person. Abai always listened and supported the words and statements of my grandfather Auez. He spoke to his grandfather, calling him "Ulken Hodja" and "Auke aga", and freely expressed his point of view. Let us recall the poet's poem "Razakka", written by him in 1896:

"Myna uide otyr Razak,
Man-zhaiyn aitar ma eken,
Shakyryp alyp surasak,
Ulken kozha – ortan kol,
Ozge kozha – shynashak" ...

[In this house sits Razak
Will he tell us if we ask about everything
Big Hodja – Medium hand
Another Hodja – pinky] ...

From this poem, we learn that Abai has a deep respect for my grandfather Auez (Auezov, 2014). From the memories, it is clear that linguistic personality grew up in a blessed land. Auezov himself also noted that "my grandfathers were Khozhas, the first immigrants were Karatau. From the chronicle of the Khozhas, kept in the house of my elder father, when I saw as a child that the great-grandfather of our Khozhas was Baksayis. This is probably the most respected, famous Hodja of all, he says. Then the writer told his father, Omarkhan, that Baksayis would become the 18th grandfather. The writer says the following: "If it was a person who lived among Kazakhs, then earlier my grandfathers must have been among Kazakhs" (Auezov, 2014, p. 67). Thus, the birth of linguistic personality on fertile land and even the special participation of great poet Abai in it during subsequent years, as well as close people accompanying his grandfather in childhood and visiting a neighboring village, affected the upbringing and prospects of a growing child (Auezov, 2014).

The socioethnic character of a linguistic personality can be determined by the environment and the specifics of the national worldview. These ethnocultural factors, contributing to the formation of a generalized national character of a linguistic personality, also form the identity of a personal (individual) linguistic personality. Therefore, the linguistic personality of Auezov also clarifies the linguistic signs of the world, reflecting national culture and traditions (Shaimerdenova & Assembekova, 2020).

Studying the dramatic works of Auezov, we witness his deep mastery of oratory, a characteristic of the Kazakh people. In the oratorical dispute in the tragedies "Enlik-Kepek" and "Abai", the reflection of each hero as a rational word and a quick-witted thinker testifies to a high level of thinking and deep mastery of the writer's culture. The socioethnic characteristic of linguistic personality can also

be cited as its socialism, reflected in every drama and the dramaturgy of the artist's thoughts about the unity and independence of the country.

The personality parameter that determines the structure of a linguistic personality is set by an ideological approach, a word that defines a characteristic author's signature. At the verbal-semantic level, the linguistic personality mastery level of everyday traditional language is determined. This level includes the author's original word usage, the degree of various image use, the novelty of linguistic approaches, species drowsiness, and differences in meaning. At this level, in particular, we decided to consider the specifics of the use of private metaphors and proverbs, popular words, and phraseological units.

A person's choice of certain lexical units reflects the image of his spiritual world and expresses linguistic competence. Thus, for us, the study of borrowed words in the language of Auezov, the choice of proper meaning from the polysemous structure of the word, and the formation of a system of personal associations helps to find characteristic features of the writer's linguistic personality at the most verbal-semantic level and lays the foundation for weighing subsequent levels. That is, they talk about the problem of a full-fledged personality, with the help of discourse instilled in itself psychological, social, and ethical values, formulated by Karaulov (1989).

Interactive platforms like Wizer.me offer various activities, such as comparing proverbs, phraseological phrases, comparisons, and metaphors from the dramatic works listed below:

- “Er kairagy eges” [A man is tempered by enmity]
- “Er bolmasa, kop bolmas” [Not to be more than a man]
- “Korer kozge de kor aktargan maktan emes” [It's not bragging about digging up a grave]
- “Nadandar tura sozden bahra almaidy” [The ignorant do not understand the literal word]
- “Shala molda din buzady” [Illiterate Mullahs violate religion]

- “Sharigat sharty olsheu bilip, molsher tanuda” [Sharia condition measurement and size determination]
- “Shekten asqannyn barı – ysyrap” [Anything that exceeds the limit is wasteful]
- “Zherge tusken – jetimdiki” [Everything mundane is for orphans]
- “Ittin iesı bolsa, borının tanırısı bar” [If a dog has a master, a wolf has a goddess]
- “Uzyn arkau, ken tusau” [Long rope, wide clasp]
- “Oiynda orelik zhok” [There is no restriction in the game]
- “tasbakadai tarbiyp, zhıgerım kum bolady” [Gibberish disappointed like a turtle]
- “kylysh ustinde sert zhok” [No promise over the ball]
- “zhanyn zhanu” [Burning the soul]
- “zhanym zhana zhai tapyt goi” [He gives to his heart for the sake of the Motherland]

Find the hidden word

In addition, students can search for a hidden word. On the Wizer.me board, there are 18 different tasks that can be used effectively in a lesson.

Another option for organizing students' works with the text is to use a Padlet board. Padlet boards can be used to organize hobbies and careers, lecture and exam notes, sketches, and preparation for a fashion show. Using the “Insert” method, students can work with the text to analyze the literary devices and language used in the works listed above.

Text 1 Ways of impersonation transmission

In the works of Baitursynov, it is said that lowering an inanimate thing into the state of a living thing is an impersonation. The personification in Auezov's dramas is another aspect that has its own expression, deeply revealing the linguistic personality of the author of the word: “a flame quickly comes from such a person”, “a bullet inflates in front of a tolerant heart”, “zhuregin suyryp alyp itke salu” [drawing the heart out to the dog], “the dream of a spider striving for a fly”, “ride in the wind”, “bloodstained forests”, “heritage, like a tower, sighs and sinks”, plus many images created by him. These phrases demonstrate Auezov's

talent for creating vivid and imaginative imagery. By studying this text, students can gain a deeper understanding of Auezov's use of imagery.

Text 2 Methods of transmitting epithets

Epithets play a significant role in evaluating and justifying new ideas in science. They also shed light on the artist's cognitive process behind their creative works. Auezov's language is characterized by his frequent use of epithets, such as "the most immature battalion", "fresh battalion", "day of the source, hour of sorrow", "wave attack", "beautiful blow", "mudflow force pours on weakened lands", "steel division", "tone of arrogance", "faithful victim", "trembling hand", "pathetic heart", "priceless strong brother", "heart filled with anger, righteous anger", "bloody steppe", "precious cities that suffered at the hands of the enemy", "precious homeland", "ak suty aktarylgan zharadar ana" [wounded mother with spilled white milk], and more. These epithets add depth and nuance to Auezov's writing and highlight the emotional and cultural significance of the themes he explores.

In addition to employing folk epithets, Auezov also crafted unique epithets of his own. For instance, in his play "The Decisive Hour", he used phrases such as "harsh labor day", "senseless sensuality", "very bitter sadness", "precious knowledge", "dexterous hand", and "precious mirror", among others. By associating the phrase "harsh labor day" with "boiling labor," the author employs the lexical unit "boiling labor" in an opposing sense. This demonstrates Auezov's skill in using language to convey nuanced meanings and create vivid imagery in his writing.

Text 3 Ways of transmitting author's metaphors

Authors often create unique metaphors by combining completely opposite meanings. For example, in the phrase "ot dariyasynan otip tabyskan Seifulmalik-Zhamalyn" [As Seifulmalik-Jamal, who passed through the gift of fire], fire (ot) and gift (dariya) are opposite phenomena, representing "the final meeting of persons who have experienced various difficulties." The heart is also metaphorical in Mukhtar's works, as seen in phrases like "the whole heart in your part, like a heart in one chest, beats exactly like your heart, all thoughts in your head, like the strength of one of your wrists, I would like it to beat the same. This is

the time when "a thousand hearts are beating on the same side" and "may your wound become the revenge of our heart", which reveal the author's individual form of metaphors.

There are also well-known nationwide and individual author's forms of metaphors, which involve the alternating meanings of words widely used in colloquial speech (such as steppe eagle, hard life, wooden face, and desert) and revealed in the context of the individual author's metaphor. For example, Kolgir sozben **koldenen** bolgyn kelipti goi. Tobyna ere almai zhyrylyp kalyp, bir kuys shatty meken etken **kari bygy** kaitushy edi? [You want to be horizontal with the words of lies. An old deer can't follow the herd, what can it do?], etc.

Furthermore, when using metaphors in discourse, writers often employ metaphors that are close to the knowledge of each nation. For example, Auezov uses the metaphors "**Arystanymdy** sulattyn ba?" [Did you knock down my lion?], "**Altaidyn algyr kyrany**" [Golden eagle of Altai], "**Altaidyn kokzhaly**" [The wolf of Altai], and "**nemistin kabanyn**" [German boar] in reference to fascist Germany, and "The division is like an iron wing, blue steel" in reference to Russian troops. To fully understand the worldview and mentality of a nation, it is necessary to become familiar with its specifics. The universal function of metaphor is highlighted in this regard.

In stage language, metaphors serve an aesthetic function. Auezov (2014) is a master of metaphorical style, as seen in his works with great poetic permutations, such as "Like a black night in the writer's language, in the midst of suffering, my lonely lantern light, my star on my forehead!" and "White rust in a cage, my sunshine!" (Tymbolova, 2013). These unique metaphors open the way to understand the mystery of language and the development of semantics.

Text 4

Task: While reading the text, students should use the following symbols: "+" for new information, "V" for information they already know, "-" for information they disagree with, and "?" for information that is unclear. Reading a text using these symbols encourages students to read consciously and take on greater responsibility for their learning.

In Auezov's discourse, the pragmatic functions of proverbs and sayings can be classified in the following ways:

- The writer uses proverbs and sayings to clarify his thoughts, as seen in phrases like "Erlikti tandap alu da, ezdikti tanbalap beru de kiyn," [It is difficult to choose a feat, it is also difficult to mark a coward], "kek ketpek emes," [Revenge is not going to go away], and "The beauty of a person is cleverness";
- Proverbs and sayings are used to evaluate ongoing phenomena, such as "Courage is born immediately and reaches many, the order is dedicated to many and reaches together" and Onerpaz bolsan, or bol [Be a master of your craft];
- Proverbs are used as a means of upbringing, as seen in phrases like "Lots of thoughts, lots of worries – if you keep thinking, no thoughts, no worries – if you keep pretending" and Tumai zhatyp toldym deme, tolmai zhatyp boldym deme." [Don't say I'm full without being born];
- Proverbs are also used to summarize results, for example, in phrases like zhoryk zholsyz, kan rasua [the hike is off-road, the blood is in vain], "kun tolemei kunsyz kylu [depreciation without payment of the cost] and "zhau zhelkesin kespes bolar" [the enemy probably won't cut the back of the head] (Kushkimbayeva & Tumbolova, 2014).
- The writer's origin, which can shed light on the cultural and linguistic context of his or her work.
- The educational environment in which the writer was raised and educated, which can provide clues about his or her intellectual and linguistic development.
- The writer's ability to reveal the meaning of proverbs and sayings, as well as his or her use of idiomatic expressions.
- The writer's use of metaphorical language, which can help students understand the unique ways in which the writer views the world.

The platform we are using for online surveys is Google Forms, which is a feature of Google's suite of apps. To use this platform, you should have a Google account. Google Forms allows you to create surveys with different types of questions and responses, and automatically generates a summary table of all respondents' answers. These surveys can be embedded in web pages or shared through social networks, email, or links on school websites. The surveys are anonymous and can only be accessed by authorized users. To access Google Forms, log in to your Gmail account and click on the grid icon in the top right corner. This will open a list of Google services. Select Google Drive and install it if you have not used it before. It is important to store documents both on your device and in the cloud space for easy access. Once you have installed Google Drive, click the "Create" button in the upper left corner and select "Form" from the context menu. You can then give your form a name and begin adding questions. As you write your questions, you can choose the type of response you want (e.g., multiple choice, short answer, etc.) and customize the options for each question. Once you have finished creating your form, you can share it with your audience by sending them a link to the survey page. As respondents fill out the survey, their answers will be automatically recorded and summarized in a table that you can access and analyze. GoogleForms is a powerful tool for conducting online surveys and collecting data, and it is easy to use once you have a Google account and have installed Google Drive.

According to Konyrov (2005), since proverbs are indicators of a nation's knowledge level, their deep awareness and comprehensive assimilation by a linguistic personality is a legitimate phenomenon. Therefore, proverbs and sayings play a special role in the discourse of a linguistic personality. Reading texts that incorporate proverbs and sayings can help students improve their vocabulary and develop their understanding of language.

To fully appreciate the linguistic personality of a writer, students should consider the following:

- The writer's biography, which can provide insight into his or her life experiences and influences.

We used Google Forms to compile test questions and assess how well the students had

mastered the topic. By using the link <https://docs.google.com/forms/>, we were able to create a questionnaire that helped us gather data and analyze the results.

Multiple-choice question

What is the source of the following quote: "Customs was customs; what was the obstacle?"

- Option 1: "Abai" (dramatic work)
- Option 2: "Tungi Saryn" (play)
- Option 3: "Dos-bedel dos" (play)
- Option 4: "Aiman-Sholpan" (play)

Two-answer question

In the phrase "Shyrga salu," what does "Shyrga" mean?

- Option 1: "To become attached to something, become addicted, lose your will"
- Option 2: "Confusion, deception, seduction, persuasion of what he says"
- Option 3: "Longing, passion"
- Option 4: "To feed a bird wrapped in the skin of another animal to tame it"

Open-response question

From which work is the following quote, and what is the meaning of the word in bold?

"Syrym. Kostadym, zhanym, zhanynmen urikken zaryndy! **Lagynet, lagynet** bolsyn seni tutkyn etem dep karalyk maly, aram maly, kalyn malyna! Kangymanyn aldy osy tunnen bastalsyn!"

Short-answer question

What is the meaning of the following phrases?

- "Kaisha – is milk foam"
- "Tobykty, kurysh kara bolat emespin eki zhuzdi almas kespeitugyn"
- "If the spear swinging in the heart of the enemy gets our battalion, then the steel arrow of this spear is you!" (Auezov, 2014)

You can use Mentimeter, a free online service, to organize feedback at the end of a lesson. Mentimeter is a reflective board tool that allows students to ask questions and gain a better understanding of the subject matter. With Mentimeter, you can create polls and receive real-time feedback from students using a pre-made template or your own interactive

whiteboard presentation with questions. Mentimeter is accessible on both mobile devices and computers, and the project website is <https://www.mentimeter.com/>. By using this tool to gather feedback from students, you can enhance the learning experience and ensure that everyone has a chance to ask questions and share their impressions of the lesson.

5. Discussion

Language and words are key components in linguistics and are revealed at the modern anthropolanguage level of development in the form of language cognition and participial communication (Karipbayev et al., 2020). This understanding of the subject of linguistics centers on linguistic personality, which is the image of a consumer who has accumulated the values of linguistic and cultural communication and knowledge (Karaulov, 2002). In this research, a comprehensive model of linguistic personality has been developed based on the Humboldt metaphor, which defines a person as a representative of a certain civilization, ethnos, social group, and individual (Duisenbayeva, 2019).

In the context of modern linguistics, the language of Auezov's dramas is considered in the continuity of culture and language. Auezov, a writer who received the "master of the word" rating, made high demands on the language of each work. According to academician Kabdолоv (2002), Auezov's works represent a whole school. Many scientists who have studied his works have come across the richness of his language and thoughts (Kasymova, 2018).

This research aimed to increase personal competence by teaching students the verbal and semantic levels of a linguistic personality. The goal is to form a nationalist personality, not just to teach students to work and explain deep Kazakh words in it. The study was conducted with the participation of school teachers at a scientific and methodological seminar organized by the Atyrau region Department of Education. The teachers who participated in the seminar reported that they were implementing the received information into their school education practice (Karipbayev et al., 2020).

At the verbal-semantic level of the linguistic personality, which is an indicator of the writer's background knowledge of dramatic works and

a reflection of the assimilation of language norms and their application, the semantic meanings of words are determined based on a cognitive basis. The study paid attention to words that characterize the specifics of the use and historical context of words borrowed from another language. The lexical and semantic characteristics, peculiarities of the local language, and linguistic and cultural content are determined (Duisenbayeva, 2019). The writer used Arabic-Persian words in relation to the religious and educational sphere, and it is essential to convey to future generations the use of Russian words to describe the linguistic picture of the real world, marking intercultural communication in accordance with the social and stylistic requirements of the literary text.

The consideration of Auezov's linguistic personality (2014) at the cognitive and pragmatic levels allows for a comprehensive understanding of him as a playwright, chronicler, ethnographer, orator, psychologist, philosopher, poet, writer, and art critic who knows how to create a personality from the word. He represents the steppe court on stage and knows how to put a mobile and thoughtful decision for the owners of democratic power in the political and social system of traditional Kazakh society. He cares about his country and people and has a complex linguistic personality, making him worth the status of a politician. His noble heritage has something new to offer to future generations.

Further studies on Auezov's works can explore the use of language and words in his plays and the implications for intercultural communication. The influence of Auezov's works on contemporary Kazakh literature and culture can also be examined. Additionally, studies can investigate the role of language in shaping national identity and the importance of teaching linguistic personality in the formation of a nationalist personality. These studies can contribute to the development of a more comprehensive understanding of language and its role in society.

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