

Linguistic Determination of the Personality

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Abstract

Background/Objectives: The study is aimed at identifying the objective conditions for the personality's development and their influence on the linguistic determination based on defining the basic functional dependencies. **Methods/Statistical analysis:** To achieve the objectives of the study a complex of theoretical methods, determined by the specific theoretical and historical research has been used: A reflective analysis of the philosophical, psychological and pedagogical literature, retrospective analysis of activities of poly-ethnic schools in the multi-ethnic region. **Findings:** The research has shown that it is necessary to consider external, objective conditions of the individual's development, as many educational models hypertrophied the role of the internal factors of the personality's linguistic determination and demonstrated the role of external factors of linguistic education in the unreasonably reduced form. It is argued that a special role is assigned to the poly-ethnic school, which not only transmits own national culture, but also synthesizes it with other cultures. The study found and proved that the personality's formation is always a function of specific conditions. For the first time the influence and consideration of external, objective conditions of the individual's development on the linguistic education are identifies as the main results of the study, and the typology of linguistic education in national schools was determined on their basis (as exemplified by Yakutia). The following factors should be considered in the development of multilingual educational models: The historical causes of polylinguism occurrence, geographic, socio-political, linguistic and cultural factors. **Applications/Improvements:** The obtained results can be used to develop multilingual educational models. The analysis of different teaching methods can be applied for planning multilingual education in any other region.

Keywords: Ethnic Relations, Linguistic Determination, Linguistic-Cultural Community, Multilingual Educational Model, Polylinguism

1. Introduction

Most of modern psychologists (including psycholinguists) are tend to emphasize the social determinism of the individual. And in this regard they mean, first of all, exactly the role of a language. As it is known, the language is a means of communication with other people and at the same time an instrument of mental activity, since, to a large extent, we think by words. For example, a bilingual individual has two means of communication and two thought guns, thus we can see an increase in human capabilities in bilingualism. A language is also a symbol of belonging to a community that defines its identity. To some extent this concerns the position of a man in relation to the social

structure and his position in the structure¹. First of all this provision applies to members of linguistic minorities, having a clear consciousness of an ethnic or cultural community. To continue to actively use the language or to refuse it, to use it or not to use in certain circumstances - this issues relating to the use of language and its functions, cause a linguistic-cultural community of emotional outburst by a bilingual member, and can lead to severe social and political consequences.

2. Literature Review

The analysis of sources on the problem of the study showed that the main component of the national identity

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is the idea of the life and culture of other ethnic groups when the common and special with them is highlighted in their own culture. A special role in this is given to a multi-ethnic school, which serves not only as the translator of its own national culture, but also as its synthesizer with other cultures. The idea of other nations is a complex, multi-level formation including the relation to their home country, to themselves, the relation to other nations and to all peoples of Russia and world in particular. The integration of the world community is intended to include multilingualism as one of the basic mechanisms, which is a kind of synthesis of theoretical and practical experience of communication and interaction of various ethnic groups, societies and their cultures². In Russia, multilingualism requires a special attention due to the growth of national consciousness of the peoples inhabiting it, the tasks of interethnic relations harmonization, providing new real conditions for cooperation and mutual enrichment of national cultures, the organization of learning a second language as a process of initiation to a foreign language culture.

In terms of forming identity the definition of culture as the self-determination of the individual, given by M.M. Bakhtin, is of interest: "The scope of self-determination, to the pole of which the consciousness of people of the twentieth century (at least - as an urgent problem) is inclined and escaping from the "miracle" by which it (the consciousness) is obscured, this area could really only exist in the process of a special relationship between the past, present and - the future of human existence and the existence of epochs of human history; self-determination is relevant only in the mode of co-existence, simultaneity"³. That is, the understanding of culture as self-determination of individual is directly related to the education sector. Dialogue of cultures can only really be in the mainstream of the emerging "new time" culture (Bakhtin), in our case, in the context of forming personality.

World of cultural reality is related to the personal development in another significant way. Culture is not just something that a man must acquire, and then join the structure and dynamics of civilization through it, forming his own living environment. Culture is not only a requirement, but it is also a form of certain adaptation qualities. In its most profound essence culture is the external potency of man. It introduces human capabilities (skills, abilities, aspirations, etc.), expressed in the form of object-recorded material, social and organizational and spiritual items^{4,5}.

3. Research Methods

To achieve the objectives a complex of theoretical methods, arising from the specific theoretical and historical research, was used: a reflective analysis of the philosophical, psychological and pedagogical literature, retrospective analysis of multi-ethnic schools in terms of multi-ethnic region.

4. Results and Discussion

The interdependence of nations probably is the most characteristic feature of the twenty-first century. This interdependence covering all areas of public life causes the need to ensure their young people of the study of one or more other languages among all the peoples of the earth, and especially of those whose language is not one of the common languages of communication. Such a study is almost always carried out in the framework of bilingual and even multilingual education, which takes place in a situation of interaction of not just two or more ethnic groups, but two or more cultures (and in the context of the world). However, the majority of teachers got used to proceed from the fact that the school can be examined exhaustively with a purely pedagogical position. In many educational models the role of internal factors of education (related particularly to schools) is hypertrophied and the role of external factors is presented in an unrealistically reduced form in the background of which the language education takes place. Therefore, it is necessary to take into account external, objective conditions of the individual development.

Culture has its own social and historical conditioning, given both by its connection with the socio-historical formation and the logic of its own evolution as relatively independent phenomenon. An important aspect of cultural phenomena is its value-regulatory side - direct or indirect indication guiding to the expression of what and how it should be in the public interests that continues this culture⁶. The world of a civilized man is, above all, the world of culture, and even that that a human did not transform through his intervention, enters to his consciousness, a human perceives this through the filter of cultural interpretation, explanation, etc. in his mind.

Between a language and culture expressed through it, there is a very deep connection. However, it would be simplistic to talk about their automatic matching. For example, in one of the regions of Russia and Yakutia,

indigenous peoples have very similar forms of culture but speak very different languages. And conversely, one and the same language can be a mean of expression for very different cultural situations (for example, in the case of the dominant Russian language functioning in the life of the non-Russian students in a multi-ethnic school with the Russian language education). Mastering of another language allows not only integrating into that group, but also identifying with different culture from their native culture.

Most teachers, especially resource teachers, got used to proceed from the fact that a language education can be exhaustively investigated only with teaching positions. In many educational models the role of internal factors of education is hypertrophied and the role of external factors is presented in an unreasonably reduced form in the background of which education exists. Therefore, it is necessary to take into account external, objective conditions of the individual development. In the study, we concluded that the formation of personality is always in a functional dependence of the specific conditions, namely: linguo-cultural community; environment; moment. Let's consider each condition.

Linguo-cultural community. According to adopted by Aristotle zoological systematics, ethnicity is the smallest taxonomic unit, determined not so much by physical or physiological characteristics, as by the behavior. In other words, in certain critical conditions representatives of the same ethnic group react similarly, and members of other ethnic groups in a different way. According to L.N. Gumilyov's opinion, in fact, only in this the "mentality" is manifested which is considered as one of the hallmarks of the nation⁷. In the concept of the ethnic group the plasticity adaptation of human groups to the environment typical of many animal species is focused. It is described by M.E. Lobashev, who formulated the following conclusions:

"The processes of individual adaptation in all the animals are carried out through the mechanism of the conditioned reflex:

1. Acquisition in the ontogeny of connections with reality provides animal with an analysis and synthesis of environmental factors and active selection of the optimal conditions for its existence, according to signals.
2. Timely information through signals of upcoming events provides animal with an opportunity to implement preventive adaptive responses and to adequately prepare the functional state of an organism.

3. The functional succession is observed: between generations - parents and offspring, members of a community, or a herd, and for the people - the continuity of civilization". Hence "the behavior as an adaptation of the whole organism is the highest form of an active adaptation".

L.N. Gumilyov, considering the problems of ethnosphere writes that conditionally reflex (signal) continuity between generations is carried out through the contact of the newborn with: 1. Parents and 2. Members of the community, that when applying to a person is called the tradition, which is neither more nor less than a "pattern of behavior, transferred by the signal heredity"⁷. The signal heredity for understanding human development and his civilization assumes a significant importance because its provisions completely deny the existence of racial differences in the spirit properties of the human. Speech - "signal of signals" - creates conditions for increasing the role of signal or conditional heredity, ensuring continuity of experience between generations based on the physiological mechanism of a temporal connection. Conditional connections with reality, acquired in ontogenesis, are training, development and education of the child⁹.

Let us try to discover the nature of the visible manifestation of the presence of ethnic groups - the opposition of oneself to all the others, "we" and not "we". Not the unity of the language creates and nurtures this opposition, as there are many bilingual and trilingual ethnic groups and, conversely, different ethnic groups, speaking the same language. Thus, the French speak four languages: French, Celtic (Breton), Basque and Provençal, and this does not interfere with their ethnic unity. On the other hand, Mexicans or Bolivians speak Spanish, but they are not Spaniards, the Yankees speak English, but they are not British. "although in certain cases, the language may serve as an indicator of the ethnic community, but it is not its cause. The same can be said about the culture, ideology, economic ties, and even about the common origin which is never monolithic. Each ethnic group once emerged from a combination of two or more constituents, which merge to form the integrity, but with a specific internal structure"⁸. Consequently, ethnic ties are stronger than a language.

M.E. Lobashev, exploring the signal heredity, came to the conclusion that each ethnic group has its own internal, almost unique structure and pattern of behavior. Both is in a dynamic state in developing ethnic groups, i.e. changes

from generation to generation. The internal structure of the ethnic group is a strictly defined norm of relations between the collective and the individual, and individuals together. This rule exists behind the scenes in all areas of everyday life and existence, perceiving as the only possible way to the social life in this ethnic group and in each age. Therefore, it is not painful for the members of the ethnic group, because it is invisible to them. Conversely, contacting with another norm of behavior in other ethnic groups, each member of the first ethnic group is surprised, at a loss and tries to tell his countrymen about the eccentricities of other people. "Any number of such examples may be given, including the behavior complex regulations that support intra-ethnic structure. In the aspect of the Humanities the phenomenon described is known as the tradition and the modification of social relationships, and in terms of the natural sciences, it is treated as naturally as pattern, varying in local areas and intraspecific populations"⁸. But at the same time, human groups cannot be regarded as closed structures, impermeable to each other and irreducible to each other. M. Siguan and W.F. Mackey found that any linguistic group, like any other human group has a certain degree of internal communication, and takes defensive position behind the face of other groups; but it is also true that a language group, as well as any human group, does not lack its internal contradictions, it does not have certain limits, it is obscured from the outside and cooperates with other groups or integrated into a broader one. With even greater reason it refers to cultures¹⁰. For example, the Yakut and Even languages are different, as well as cultures expressed by these languages are different. But it would be wrong to say that the Yakut, for the first time ever coming to the reindeer herd and discovering new forms of culture, does not understand anything in them. He understands a lot, because the Yakut and Even cultures have the foundation, which is based on centuries of shared history. Unfortunately, it cannot be denied that in the world practice nations are tended to focus on themselves and put their own self-interest as the basis of relationships. And cultures glorify their own distinctive features and forget about the similarities.

Multilingualism really will be a personal enrichment and elevation of the extent to which a bilingual or polylingual (multicultural) individual the groups speaking their own language and cultures, expressed by these languages, appear as harmonized and integrated into a unity. On the contrary, to the extent in which the groups are represented as opposing and cultures are irreconcilable,

multilingualism can place a choice before a person, threatening his mental balance and personal development¹¹.

Environment. In the concept of environmental protection two criteria are added: social and environmental conditions. L.N. Gumilev wrote that there are no people behind an ethnic group. A person may not be aware of his origins, forget his mother tongue, not have any religious or atheistic views, but without behavior of a team, he cannot live. And "because it is the nature of the behavior that is determined by ethnicity, then all people are implicated to ethnosphere". According to L.N. Gumilev, "in human groups there is a rigid connection to the nursing landscape. This is the homeland. But it is necessary to adapt to the use of the landscape resources, and it takes time and a considerable one. Adaptation goes by generations; not the grandchildren, but great-grandchildren of the first newcomers to a new country, with unusual natural conditions for their ancestors, learn a set of traditions that are necessary for successful living. Then Homeland is transformed into Fatherland. So it was even in the Paleolithic"⁷. All this confirms that it is impossible to study multilingualism of an individual without taking into account functions of those languages that he speaks in his society, thus excluding a polylingual society.

Geographical landscape affects the body by force, making all individuals vary in a certain direction, to the extent it is permitted by the type of organization. Tundra, forest, steppe, desert, mountains, water medium, life on the islands, etc. - all this, figuratively speaking, imposes a special mark on the organism. Those species which are not able to adapt must move to another geographical landscape or become extinct.

Ethnographic research experience by V.L. Seroshevskiy has shown that the ethnic group adapts to a particular landscape at the time of its creation. In the subsequent time, when relocating or resettling, the ethnicity is looking for a region, similar to the one in which this ethnic group was formed. Most of the tribes and peoples of ancient and medieval blend into the landscape, not trying to change it (the impact on the environment is determined by the character and not by the degree of cultural development)¹². The connection of ethnic groups established with its totaling landscapes is seen in the adaptation of the ethnic collective and its business activities to certain conditions. Over time, the ethnicity/landscape relation becomes optimal for both. This means that a sustainable landscape stabilizes ethnicity, and there are no reasons for the creation of a new ethnic group. Single-

landscaped territory, such as Siberian taiga (excluding azonal river valleys), the interior part of Australia, savannah, tropical forests, and so on, have never been a place of ethnic origin⁷.

Moment. The notion of the time is due to the attitude towards the category of time. It is necessary to understand by the moment not only the era and the years, but the whole temporal factor and the eternal change of conditions posed by its passage. This interpretation may be specified as follows: "A young man of 18 is interested in the works by D. Pisarev, who is a beloved and influential writer for him. Thirty years later, the same person has no stomach for Pisarev and cannot read it a second time. However, engrams (parts of personal experience – *a.m.*) received in his youth are alive and still strong: The mnema (personal experience – *a.m.*) of this person was created with a highly influential participation of Pisarev's works. These engrams continue to exist in the subconscious. And this person, even though he rejected Pisarev with "half-contempt and half-sneer", in essence, partly remains under the spell of engrams received thirty years before and still ineradicable. Thus, the two points in the life, superimposed on one another, are felt differently by the same person, illustrating this way the role of the moment in forming past mnema, present mnema and the resultant of these two mnems"⁸]. In other words, the moment is the temporal factor, which affects the attitude of the person to reality.

In the context of the problem under investigation in this case we can talk about the current state of development of the languages used by a polylingual individual, i.e., a kind of modern linguo-cultural rhythm of these languages and cultures expressed by them. Thus, when developing multilingual education models it is necessary to take into account the following factors: the historical causes of polylinguism origin (expansion, unification, post-colonial situation, etc.); geography; sociopolitical; linguistic and cultural factors.

The factor of a bilingual family (as a social institution) also can be included in those mentioned above. M. Siguan and W. Mackey have established and classified different types of this kind of family:

1. Parents have different first languages, but they speak both of them and use them alternately in communication with each other and with the children.
2. Parents have different first languages, but they use just one of them as a common language.

3. Parents have different first languages, but they use the third one - the intermediate language - as a common language.
4. Parents have a common language, but the family has one or several persons who speak a different language¹⁰.

In addition, the relationship between the language or languages of the family and the language or languages of the external environment should be taken into consideration.

In the context of the problem under investigation in this case we can talk about the current state of development of the languages used by a polylingual individual, that is, of a certain modern linguo-cultural rhythm these languages and cultures express.

There were enough attempts to classify the bilingual education system: W. Mackey in 1970, 1976; Fishman, Lauas in 1970; Fishman in 1977; Hammers and Bland in 1984. However, these classifications did not receive universal recognition. As in any complex reality, the main difficulty is the fact that a variety of classification criteria can be used. With taking into account the classification proposed in the late 1980s by W. Mackey and M. Siguan the following criteria were identified, which seem to us the most universal, i.e., major in the definition of bilinguality or polylinguality (multiculturality) of schools: the language targets of the system; the place occupied by languages in the curriculum; the relationship between the language of the student and the main language of instruction; students' linguistic homogeneity or heterogeneity; social and cultural distance between the languages within the system; the space occupied by multilingual education within the educational system.

The study of these classifications and consideration of characteristics of regional education allowed obtaining the main result of the study: the definition of the following typologies of language education¹¹:

Type 1. The language of instruction is different from the language of the learner. The language of the learner is completely absent in the educational system or used exclusively for the student's training for learning and hence to the knowledge of another language. The obvious goal here is a linguistic unification and integration through the language.

Type 2. The language of instruction is different from the language of the learner, but the latter is given a particular attention to, for example, he is taught. At a higher

level a learner language is not only taught, but it is also the language of instruction, but subordinate to the master language. The goal is again the unification and integration, but also the recognition of linguistic and cultural pluralism of the intention to keep it.

Type 3. The main language of instruction and the language of the learner are equally distributed among the curriculum materials included in activities of the educational system. The goals are polylinguisticity and polyculture.

Type 4. The main language of instruction is the language of the learner, but at some point the study of linguistic minority language is introduced. For this such language is taught as studied or taken as a language of instruction in some subjects. The goal is to achieve understanding and harmony between different language groups.

Type 5. The main language of instruction is the student's first language, but at some moment the learning of some foreign language is introduced, knowledge of which can be quite deep and lead to its use for certain functions. The goal is to expand the student's culture, increase his social and professional opportunities.

Type 6. At the first stage of learning the main language of instruction is the language of the student (or a second language acquired by a student at the beginning of training), but at a certain moment another language is introduced, becoming the main language of education at the final stage. The goal is to give students the opportunity to gain knowledge that their national language cannot provide.

Type 7. Another language is introduced in the beginning of training along with their own language, and both languages are on equal terms up to the end of the school training period. The goal is to give students an opportunity to perfectly master another language to expand their professional chances at the international level.

This classification is based on the different systems of multilingual education, which arise from certain social situations. Therefore, instead of trying to improve it, it is necessary to study in detail the system of bi- or multilingual education in a certain region, based on the social situation, in which it originated and developed, and the problems and needs that must be addressed.

5. Conclusion

The study showed that the functional dependence of the educational system on the conditions of

development of the personality is obvious. This is due to two factors. Firstly, the school as a living social organism, with its specific features and acting in a specific socio-cultural environment, creates a social and cultural environment for the full development of the student's personality. Secondly, functioning as a kind of socio-cultural environment, in addition to its educational functions the school solves a number of social problems. Consequently, the development of multilingual multicultural school in terms of multi-ethnic environment (multi-ethnic region) is one of the most important tasks of the national-regional education system as it meets the spiritual needs of different ethnic groups. The results of the study can serve as a basis for the development of a structural model of multilingual multicultural education and determine the prospects for further development of multicultural education in terms of coexistence among various ethnic groups. Thus, the creation of the regional educational system will contribute to the harmonization of interacting communities and cultures. The target selection of multilingual (multicultural) education depends on the language and cultural policy and should be in agreement with it, as one of its main manifestations. Definition of tasks is aimed at addressing the problems posed by facilitating the integration of the country and alleviation of contacts and mutual understanding with the outside world. The place occupied by some method of multilingual (bilingual) education throughout the education system significantly affects its results.

6. References

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