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THE SPIRITUAL DIMENSION OF A STUDENT'S LINGUISTIC PERSONALITY IN THE SPACE OF MODERN FOREIGN LANGUAGE EDUCATION: A LINGUOSYNERGETIC APPROACH

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The article addresses the spiritual dimension of a philology student's linguistic personality within contemporary foreign language education, viewed through the lens of the linguosynergetic approach. It substantiates the heuristic value of synergetic methodology, which treats language, linguistic personality and the educational process alike as open, non-linear, self-organising systems, for overcoming the narrowly competence-based, purely instrumental understanding of foreign language learning. The spiritual dimension of linguistic personality is interpreted as an integrative characteristic comprising axiological, sense-making, reflexive and culture-forming components, which emerges not incidentally but as a result of purposeful teacher–student interaction within a zone of «guided chaos» – state of cognitive instability that precedes the appearance of new semantic attractors of personality. Drawing on the disciplines History of the English Language, English Lexicology and Stylistics, and Comparative Linguistics, the article demonstrates concrete methodological mechanisms for actualising this spiritual dimension: immersion in the diachrony of language as a path toward understanding the historical continuity of culture; comprehension of lexico-stylistic transformations as evidence of the living, self-organising nature of a people's linguistic consciousness; and contrastive analysis of languages as a means of becoming aware of one's own linguistic identity through dialogue with another world-view. Organisational and methodological conditions for implementing the

linguosynergetic approach are proposed: creating fluctuation-rich learning situations, stimulating sense-making attractors, and providing reflexive support for the self-organisation of linguistic personality. It is concluded that the linguosynergetic approach makes it possible to reconcile the demands of the competence-based paradigm with the humanistic, spiritual-axiological mission of philological education.

Keywords: *linguistic personality, spiritual dimension, linguosynergetics, self-organisation, foreign language education, history of the English language, lexicology and stylistics, comparative linguistics, axiological approach.*

Problem Statement. Contemporary foreign language education is undergoing a period of profound methodological reflection. The competency-based paradigm, which has dominated educational theory and practice over recent decades and has made a significant contribution to the standardization of learning outcomes, is increasingly revealing the limits of its explanatory capacity when the focus shifts from measurable skills to the development of the student as a cultural subject. In the context of philological education in particular, foreign language acquisition extends far beyond the development of communicative competence – speaking, reading, writing, and listening. Rather, it entails a deeper transformation: the emergence of the ability to perceive language not merely as a tool for information exchange, but as a mode of cultural existence, a means of organizing human experience, and a source of meanings that transcend purely pragmatic purposes.

It is this supra-competency, meaning-oriented dimension of foreign language learning that we define as the spiritual dimension of the linguistic personality. Its relevance is reinforced by the fact that the globalized and technology-driven practices of contemporary foreign language education – including intensive communicative methodologies, digital learning platforms, and an emphasis on rapid practical outcomes – often overlook the axiological, reflective, and culture-forming aspects of language acquisition. As a result, students are increasingly positioned as users of a linguistic code rather than as fully developed linguistic personalities in the comprehensive sense of the term.

The phenomenon of the linguistic personality, which extends beyond the boundaries of linguistics and encompasses all aspects of understanding the individual through the prism of language, is generally conceptualized as comprising three interrelated levels: the verbal-semantic level, the linguo-cognitive level (reflecting the individual's worldview), and the motivational-pragmatic level (encompassing the system of goals, motives, and value orientations). Within the Ukrainian linguistic tradition, a substantial contribution to the development of the structural organization of the linguistic personality has

been made by A. Zahnitko, who elaborates the motivational level by associating it with the speaker's individual pragmatic lexicon (pragmaticon), as well as with the system of communicative strategies and intentions (Zahnitko, 2016). The motivational-pragmatic level of this structure is the one that most directly correlates with what we define as the spiritual dimension of the linguistic personality, as it encompasses an individual's value orientations, life meanings, and reflective attitude toward their own language activity. A similar conceptual framework is reflected in the notion of the secondary language personality, which has become increasingly prominent in contemporary studies on the personal and professional development of philology students through foreign language learning (Tarnopolsky, 2021).

Analysis of Recent Research and Publications. Synergetics, as an interdisciplinary science of the self-organization of complex systems, originated in the pioneering works of Hermann Haken, who investigated the mechanisms through which systems evolve from chaos to order as a result of the cooperative interaction of their constituent elements (Haken, 1983). These theoretical principles were subsequently introduced into linguistics through the emergence of linguosynergetics, a field that conceptualizes natural language as an open, dynamic, nonlinear system capable of self-development and self-organization in accordance with the general principles governing complex systems (Klymenko, 2022). The central premise of this paradigm, systematically elaborated in the works of T. I. Dombrovan, defines language as «an open, dynamic, nonlinear, self-organizing system whose hierarchical subsystems and elements are coherently interconnected and regulated by governing parameters» (Dombrovan, 2018). It is precisely this capacity for self-organization, rather than the linear accumulation of linguistic elements, that explains both the historical evolution of language and the uneven, seemingly «irregular» character of linguistic phenomena, which traditional structural linguistics has often regarded as anomalies (Dombrovan, 2021).

Applying this theoretical perspective to the educational process provides a foundation for interpreting the development of the student's linguistic personality in accordance with the same synergetic principles. The educational environment of foreign language learning may therefore be viewed as an open system engaged in a continuous exchange of information, meanings, and values with the surrounding cultural context. Within this system, the student's linguistic personality functions as a subsystem that undergoes periods of instability (fluctuations) triggered by encounters with a new linguistic worldview, unfamiliar cultural experiences, and previously unknown grammatical, lexical, or stylistic phenomena. At these moments of instability – bifurcation points – the conditions emerge for the formation of a new attractor of personal development, manifested

in new value orientations, new ways of interpreting one's own cultural identity, and a deeper level of reflection on language as a phenomenon of spiritual culture (Karimova, 2018).

The spiritual dimension of the linguistic personality, from this perspective, should not be understood as a static set of competencies that can be developed through direct pedagogical intervention. Rather, it constitutes an emergent property of the system, arising through the self-organization of the linguistic personality within conditions of pedagogically structured guided chaos. Accordingly, the role of the teacher of theoretical linguistic disciplines undergoes a fundamental transformation. Instead of transmitting spiritual values directly, the teacher creates the conditions under which such values may emerge through self-organization – namely, a learning environment rich in fluctuations, intellectual challenges, and problem-based situations that require students to engage in personal meaning-making. Under these circumstances, the self-organization of the spiritual dimension of the linguistic personality becomes both possible and pedagogically productive (Karimova, 2018).

This perspective is consistent with empirical studies demonstrating the effectiveness of synergetic approaches to teaching the history of language in comparison with traditional instructional methods. According to the experimental study conducted by T. I. Dombrovan and colleagues within the course History of the English Language, involving ninety-six third-year philology students, the application of synergetic teaching principles resulted in a significantly deeper understanding of the subject matter, enhanced critical thinking, and higher levels of professional competence than those achieved by students in the control group taught through conventional methods (Dombrovan, 2025).

Particular attention within the theoretical framework should also be given to the relationship between the linguosynergetic approach and contemporary research on spiritual pedagogy in international foreign language education. Spiritual pedagogy is understood as an educational theory that incorporates cultural and spiritual values into language teaching and learning, thereby fostering students' spiritual dispositions, cultural identity, moral and ethical orientations, and psychological well-being (Song, 2022). Although this theoretical tradition has developed largely independently of synergetic methodology, its conclusions regarding the importance of the personal, value-oriented, and meaning-centred dimensions of foreign language education substantially complement the linguosynergetic model. Together, they support the view that the spiritual dimension is not a peripheral addition to communicative competence but rather an integral, system-forming component of the linguistic personality and of foreign language education as a whole (Sarwari, 2024).

Research Gap. Within this context, the linguosynergetic approach emerges as a methodological framework capable of overcoming the fragmentation inherent in disciplinary and competency-based descriptions of the linguistic personality. By conceptualizing language, thought, and the educational process as open, nonlinear systems capable of self-organization, linguosynergetics provides a theoretical basis for explaining how the spiritual dimension of the linguistic personality – including value-based meanings, reflection, and cultural identity – develops not as the cumulative result of discrete elements deliberately transmitted by the teacher, but rather as an emergent property of a self-organizing system evolving throughout the learning process.

The purpose of this study is to substantiate the theoretical and methodological foundations of the linguosynergetic approach to fostering the spiritual dimension of the linguistic personality of philology students and prospective foreign language teachers, and to demonstrate specific mechanisms for its implementation through the teaching of the theoretical linguistic disciplines History of the English Language, English Lexicology and Stylistics, and Comparative Linguistics.

Presentation of the Main Research Findings. The course History of the English Language has traditionally been taught as a chronological account of the phonetic, grammatical, and lexical changes that have occurred in English from the Old English period to the present day. However, a purely descriptive and fact-oriented approach can only superficially address the spiritual dimension of the student's linguistic personality. Knowledge of historical dates and the names of linguistic changes does not, in itself, foster an understanding of why language changes, how linguistic evolution occurs, or what relationship exists between linguistic transformation and the transformation of a people's cultural consciousness.

The linguosynergetic approach offers a fundamentally different interpretation of this course. From this perspective, the history of language is understood not as a linear chronicle of «accidental» linguistic changes but as the history of the self-organization of a complex adaptive system. Each major stage of linguistic development – including the Great Vowel Shift, the loss of the case system, and the extensive borrowing of French vocabulary following the Norman Conquest – is viewed as the language system's response to fluctuations generated by cultural contact, social upheaval, and changing communicative needs within society (Dombrovan, 2018).

Empirical evidence supporting the synergetic nature of language change has been provided, among other studies, by research into the historical development of the English phonological system. This research demonstrates that changes affecting both the vowel and consonant systems «are neither chaotic nor

accidental, since they are determined by the intrinsic properties of the system itself» (Yenikeyeva, 2021).

From a methodological perspective, this implies that the instructor organizes the course not as a sequence of isolated historical facts but as a series of problem-based learning situations representing bifurcation points. At these critical junctures, students are encouraged to model possible trajectories of linguistic development under alternative historical conditions. Questions such as «How might the English language have evolved if the Norman Conquest had never occurred?» or «Why did the Great Vowel Shift primarily affect long vowels rather than the consonantal system?» require students to move beyond the reproduction of established knowledge. Instead, they must integrate historical, sociocultural, and linguistic evidence in order to construct their own explanations. Through this process, students develop a personally meaningful understanding of the historical continuity of culture and, consequently, of the spiritual dimension of their own linguistic personality as participants in and inheritors of that cultural continuity.

An experimentally validated example of this approach is presented in the study by T. I. Dombrovan, O. M. Mitina, and their co-authors, which describes the implementation of synergetic principles in the History of the English Language course at the Faculty of Romance and Germanic Philology of Odesa I. I. Mechnikov National University (Dombrovan, 2021). Students in the experimental group completed learning tasks designed in accordance with the principles of synergetics, including the independent identification of patterns of language change, the modelling of alternative trajectories of linguistic development, and reflective analyses of the causal relationships between extralinguistic factors and linguistic dynamics. The findings demonstrated a statistically significant advantage of the experimental group in terms of depth of understanding, critical thinking, and professional competence (Dombrovan, 2021). From the perspective of the present study, these findings are important not only methodologically but also axiologically: a deeper understanding of the historical dynamics of language simultaneously represents a deeper spiritual and meaning-oriented connection between students and the language they study as future philologists.

The course English Lexicology and Stylistics is inherently closely related to the issue of the spiritual dimension of the linguistic personality, since a language's vocabulary directly reflects the cultural worldview of its speakers, while stylistic devices function as instruments of both individual and collective meaning-making. Lexicology is intrinsically interconnected with stylistics, as both disciplines examine the differentiated use of lexical units, the mechanisms of meaning construction, the semantic structure of words, and their connotative potential (Ilienکو, 2018). This close relationship creates favourable conditions for an integrated rather than fragmented approach to teaching these subjects.

Within the linguosynergetic framework, the lexical and word-formation subsystems of English are interpreted as complex, open, non-equilibrium systems characterized by nonlinear patterns of development. Research conducted by S. M. Yenikeyeva demonstrates that word formation in contemporary English evolves through the dynamic interaction between processes of disorder and tendencies toward systemic stability. Furthermore, the trans-level structural relationships linking the word-formation macrosystem with other levels of the linguistic supersystem – particularly the lexical level – determine the dynamism of verbal creativity, the flexibility of its constituent elements, and the multifunctionality of word-formation mechanisms and resources. The continual transformation of derivational mechanisms, the emergence of new combinations of word-formation processes, and the expansion of derivational resources through the functional transposition of linguistic units all represent concrete manifestations of the self-organization of the lexical subsystem. Students can directly observe these processes through the analysis of contemporary neologisms, blends, and instances of conversion (Yenikeyeva, 2021).

From a methodological perspective, the spiritual dimension of the linguistic personality is activated through a shift in the instructional focus. Instead of presenting a static classification of word-formation processes – such as affixation, conversion, clipping, and others – students are encouraged to analyse authentic and contemporary language data, including neologisms in media discourse, authorial coinages, and innovative stylistic devices, while independently identifying the principles according to which the language system selects certain innovations and rejects others. Such an approach transforms students from passive recipients of classificatory knowledge into active researchers who observe the self-organization of a living linguistic system. Through this process, they develop a reflective understanding of language as a cultural and spiritual phenomenon rather than merely a collection of communicative tools.

Within the same conceptual framework, the stylistic analysis of literary and journalistic texts becomes an investigation of how the author's individual linguistic personality – whether that of a writer, journalist, or public speaker – self-organizes the shared resources of language into a unique artistic system. Stylistic figures, tropes, and syntactic patterns are therefore interpreted not simply as formal rhetorical devices but as linguistic manifestations of the author's individual spiritual experience. This approach enables students to perceive the personality embodied in the text and, consequently, to develop a deeper reflective awareness of their own linguistic personality, which evolves through reading, textual analysis, and their own language production.

If the History of the English Language reveals the spiritual dimension of the linguistic personality from a diachronic perspective, and English Lexicology and

Stylistics explores it through the dynamics of the contemporary linguistic system, then Comparative Linguistics introduces a third, equally essential dimension – the interlingual and intercultural perspective. Comparing English with the students' native language (Ukrainian) and with other languages they study transforms the linguistic personality into a space of dialogue between two or more worldviews, where understanding the *Other* becomes a means of achieving a deeper understanding of the *Self*.

Lexicology is closely connected with contrastive and comparative linguistics, whose primary objective is to investigate the relationships between the lexical systems of two or more languages and to identify correspondences among their lexical units. Within the framework of the spiritual dimension of the linguistic personality, however, this comparative work acquires an additional level of significance. When students compare, for example, English and Ukrainian lexical items denoting emotions, family relationships, or ethical concepts, they inevitably encounter conceptual non-equivalence, translation gaps, and culturally determined connotations (Kastovsky, 1992). Consequently, they come to recognize that the worldviews embodied in these lexical systems are themselves fundamentally different.

It is precisely at this point – where students encounter linguistic non-equivalence – that a synergetic fluctuation arises, capable of generating a new attractor in the development of the student's linguistic personality. Students begin to realize that language is not a neutral code that can be mechanically translated, but rather a means of organizing the spiritual and cultural experience of a people. This interpretation is supported by contemporary international research on intercultural communicative competence, which demonstrates that successful foreign language learning requires not only linguistic knowledge but also «specific linguistic repertoires and an awareness of their appropriate use in context» (D'Orazzi, 2025). Moreover, the development of such competence is closely associated with cultural metacognition – the learner's ability to reflect critically on their own cultural assumptions in comparison with those of speakers of another language (Huang, 2023).

Methodologically, organizing a Comparative Linguistics course according to the principles of linguosynergetics involves the systematic creation of learning situations in which students encounter linguistic and cultural otherness. Such situations include the analysis of lexical lacunae (the absence of direct equivalents across languages), the comparison of grammatical categories that structure experience differently – for example, the English aspectual system and its non-equivalent realization in Ukrainian – and comparative analyses of phraseological worldviews. Each of these learning situations functions as a micro-fluctuation, prompting students to engage in reflective inquiry by reconsidering their own

linguistic identity through its contrast with another language and culture. The accumulation of such reflective experiences constitutes, in synergetic terms, the process through which the spiritual dimension of the linguistic personality self-organizes, gradually giving rise to a stable and unique attractor – each student's personal understanding of themselves as a bearer of their native language and culture in dialogue with the world represented by the foreign language.

The methodological experience outlined above makes it possible to identify several key organizational and pedagogical conditions under which the linguosynergetic approach effectively contributes to the development of the spiritual dimension of the student's linguistic personality within theoretical linguistic disciplines.

First, it is essential to create a fluctuation-rich learning environment by systematically introducing problematic, ambiguous, historically and culturally contrasting linguistic phenomena that disrupt students' established cognitive patterns and open opportunities for independent meaning construction. Research on learner autonomy in higher education demonstrates that providing students with greater opportunities for independent inquiry and decision-making significantly enhances both motivation and depth of learning (Cullen, 2024), a finding that is fully consistent with the synergetic concept of guided chaos.

Second, instruction should encourage the formation of meaning-making attractors through reflective rather than reproductive learning tasks. Instead of reproducing established classifications or historical periodizations, students are invited to construct their own interpretations of linguistic phenomena, substantiating them through historical, lexical-stylistic, or comparative linguistic evidence. Such activities rely on the development of self-regulated learning, which encompasses the planning, implementation, and reflective evaluation of one's own learning process (Liu, 2025) and constitutes an essential psychological and pedagogical prerequisite for this type of educational practice.

Third, the self-organization of the linguistic personality requires reflective pedagogical facilitation. Within this framework, the instructor no longer functions primarily as a transmitter of ready-made knowledge but rather as a facilitator who supports students in recognizing, articulating, and integrating their own discoveries into their personal system of values. Such an approach embodies a personalized model of spiritually oriented pedagogy, in which students are encouraged to narrate and reflect upon their own experiences of language learning, thereby strengthening their personal engagement with the educational process (Song, 2022).

Finally, an essential condition is the integration of the three theoretical linguistic disciplines into a coherent educational framework. Historical, lexical-stylistic, and comparative perspectives on language should complement and

reinforce one another, enabling students to develop a holistic rather than fragmented understanding of language as a spiritual and cultural phenomenon. Such interdisciplinary coherence directly reflects the synergetic principle of the integrity of complex systems, whose constituent elements are coherently interconnected and function as an integrated whole (Kastovsky, 1992).

Conclusions and Prospects for Further Research

The linguosynergetic approach to fostering the spiritual dimension of the linguistic personality within contemporary foreign language education makes it possible to transcend the limitations of an exclusively competency-based interpretation of language learning by restoring the development of the individual as a subject of culture to the centre of the educational process. By conceptualizing language, the linguistic personality, and education itself as open, nonlinear, and self-organizing systems, this approach interprets the spiritual dimension of the linguistic personality not as a collection of externally transmitted values but as an emergent property arising through the learner's self-organization within a pedagogically designed environment characterized by fluctuations and bifurcation points.

The analysis of three theoretical linguistic disciplines – History of the English Language, English Lexicology and Stylistics, and Comparative Linguistics – demonstrates that each possesses a distinctive potential for fostering the spiritual dimension of the linguistic personality. The History of the English Language reveals this dimension through the diachronic continuity of culture; English Lexicology and Stylistics explores it by enabling students to observe the self-organization of the living linguistic system in its contemporary development; and Comparative Linguistics develops it through the dialogue of worldviews and the reflective construction of students' own linguistic identity in relation to other languages and cultures. Furthermore, experimental findings obtained from the implementation of a synergetic approach to teaching the History of the English Language provide evidence not only of the theoretical validity of this framework but also of its practical effectiveness in promoting deeper conceptual understanding, critical thinking, and the professional competence of philology students.

Future research should focus on the development of diagnostic instruments capable of empirically assessing the level of formation of the spiritual dimension of the student's linguistic personality. Another promising direction involves extending the proposed methodological principles to other disciplines within the linguistic curriculum, as well as to the teaching of oral and written communication, thereby broadening the practical application of the linguosynergetic approach in foreign language education.

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ДУХОВНИЙ ВИМІР МОВНОЇ ОСОБИСТОСТІ СТУДЕНТА В ПРОСТОРІ СУЧАСНОЇ ІНШОМОВНОЇ ОСВІТИ: ЛІНГВОСИНЕРГЕТИЧНИЙ ПІДХІД

Я. М. Бельмаз, В. Ю. Онацький

Статтю присвячено осмисленню духовного виміру мовної особистості студента-філолога, майбутнього вчителя іноземної мови в умовах сучасної іноземної освіти крізь призму лінгвосинергетичного підходу. Обґрунтовано продуктивність синергетичної методології, яка розглядає мову, мовну особистість і освітній процес як відкриті, нелінійні, самоорганізовані системи, для подолання вузько компетентнісного, суто інструментального трактування навчання іноземної мови. Духовний вимір мовної особистості потрактовано як інтегративну характеристику, що охоплює аксіологічний, смислотворчий, рефлексивний та культуротворчий складники й формується не побіжно, а в результаті цілеспрямованої взаємодії викладача й студента в зоні «керованого хаосу» – стані пізнавальної нестабільності, що передують появі нових смислових атракторів особистості. На матеріалі теоретичних дисциплін «Історія англійської мови», «Лексикологія та стилістика англійської мови» й «Порівняльна лінгвістика» показано конкретні методичні механізми актуалізації духовного виміру мовної особистості: занурення в діакронію мови як шлях до розуміння історичної тягlosti культури, осмислення лексико-стилістичних трансформацій як свідчення живої, самоорганізованої природи мовної свідомості народу, а також зіставний аналіз мов як засіб усвідомлення власної мовної ідентичності через діалог із чужою картиною світу. Запропоновано організаційно-методичні умови реалізації лінгвосинергетичного підходу: створення флукутаційних навчальних ситуацій, стимулювання атракторів смислотворення, рефлексивний супровід самоорганізації мовної особистості. Зроблено висновок, що лінгвосинергетичний підхід дає змогу узгодити вимоги компетентнісної парадигми з гуманітарним, духовно-ціннісним покликанням філологічної освіти.

Ключові слова: мовна особистість, духовний вимір, лінгвосинергетика, самоорганізація, іноземна освіта, історія англійської мови, лексикологія та стилістика, порівняльна лінгвістика, аксіологічний підхід.

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