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## **LINGUISTIC IDENTITY OF CITIZENS IN A MULTILINGUAL ENVIRONMENT**

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In the today's world of globalization, one of the most crucial subjects in the framework of sociolinguistic studies is identity. On the one hand, nowadays, there are such terms as 'cosmopolite', 'world citizen', which mean a person does not seek any belonging to a particular nationality or culture, but rather considers themselves as 'being the same everywhere', lacking any cultural features that could stand them out or make them different from others. On the other hand, however, there is a growing number of people trying to shape their cultural uniqueness wherever they go and regardless of what country they live in. For example, many world metropolises are considered to be a so-called 'melting pot', basically meaning a place where different people with different cultural background are mixed together. Yet some people are keen to express their cultural and ethnic differences. Furthermore, various political and social conflicts occurring in different parts of the world make individuals realize the value of their own nation, country, and cultural heritages. This, in turn, results in 'seeking' and preserving their own cultural feature, which brings us, linguistically speaking, to a problem of 'cultural and linguistic identity'.

Since sociolinguistics deals with the connection between language and society, an individual and their language use play a great role and lays the foundation for various research works.

Therefore, such terms as ‘ethnic identity’, ‘cultural identity’ and ‘linguistic identity’ are central topics in sociolinguistics. According to a myriad of research papers written in this field, now it is clear that there are different types of identity, i.e., social, religious, ethnic, regional, gender, cultural, professional, and, of course, the center of our attention, ‘linguistic identity’ [1, 29].

Linguists and other scholars from different scientific fields have been studying the problems of ‘identity’ for decades. This term is considered to be common not only in linguistics, but also in several interdisciplinary fields of study, such as culturology, sociology, ethnology, and even psychology.

Before we embark on defining the term ‘linguistic identity’, it is worth mentioning the meaning of the word ‘identity’ itself. According to some monolingual English dictionaries, the meaning of the word as follows, ‘the characteristics, feelings or beliefs that make people different from others’ (Oxford Dictionary) or ‘the distinguishing character or personality of an individual’ (Merriam-Webster), and, ‘the state of having unique identifying characteristics held by no other person or thing’. (Collins Dictionary)

The definition of identity, understood as a psychological phenomenon, originates in the theory of E. Erickson: “*The identity of an individual is based on two simultaneous observations: on the feeling of identity to oneself and the continuity of one’s existence in time and space, and on the awareness of the fact that your identity and continuity is recognized by others*” [2, 591]. The initial prerequisite for such an understanding is that identity is developed in the mind of the subject in the process of accumulating social experience and is expressed through his speech. In this regard, when studying personal identity, Erickson paid special attention to autobiographies containing multiple signs of identity: both typical for the social environment of the person being studied, and individualized ones.

This term has been also well studied in the domestic linguistics, and as one of the most prominent Kazakhstani sociolinguists, Eleonora Suleimenova puts it, as ‘*identity is historical/dynamic (since it may change throughout an individual’s life) and rational (the process of choosing identity may depend on various situations) category*’. Most importantly, identity is not something that comes from outside, but it is ‘internal’. Thus, it cannot be imposed. What’s more, she emphasizes that identity is truly based on knowledge, behavior, and attitude, so it comprises knowledge, behavior, and attitude [3. 124]. As it was mentioned before, there are different types of identities, and language plays a huge role in forming any of these types of identities, e.g., ethnic identity. Likewise, the process of formation of linguistic identity may rely on any other types of identities, mainly ethnic, national, state, or regional. And when it comes to elements that constitute linguistic identity, these are such aspects as linguistic expertise, affiliation, and also familial inheritance [4].

When it comes to modern research carried out by domestic scholars, there have been published a good number of scientific articles, theses, and books on various types of identity. Language occupies a special place among the main components of an ethnos and is regarded as one of the most important factors in the formation of ethnic identity. It covers almost all spheres of life, is both a form of national self-identification and an attribute of statehood. The various functions of the language determine a wide range of linguistic relations at the intrastate and interstate levels, which are reflected in various legislative documents: in constitutions, laws, by-laws, and other regulatory documents, in declarations, charters, interstate agreements. Language is closely connected with all manifestations of individual and social life: economics, politics, national identity, mind and feelings, culture and traditions, interpersonal, international, and interstate contacts. The purpose of a language is not only to functions of communication, but also in the preservation of accumulated knowledge, their transfer from generation to generation. Language is part of the spirit of a people [5, 17].

When it comes to citizens’ identity in a multilingual environment as Astana, it can be represented through a wide range of things starting from architecture and ending with music or clothing tastes. It is no surprising that the city of Astana was built based on particular concepts and taking into account several architectural ideas. One of the central concepts is, “the place where the

old meets the new". A good number of street names, such as 'Turkistan', 'Syganaq', 'Otyrar', 'Sauran', 'Sarayshyq', and 'Kerey zhane Zhanibek khandar' may be a great example of an idea that the government tries to perpetuate the country's rich history and linking the present to the past through architectural means.

Humans are influenced by everything around them. Architecture plays a powerful role in influencing human behavior. Humans subconsciously adjust their behaviors based on the environment of the architecture of the buildings around them or that they are in fosters. Architecture relays culture and profession and personality and function. Different cultures have different architectural designs that have resulted in distinct looks that are easily identifiable. The architecture of any specific culture both reflects the culture itself and influences it, as human behavior is affected by anything a person is exposed to. [6, 17].

It is necessary to distinguish between the concepts of "urban identity", "identity city" and "identity with the city". And if in the first case we mean perceptions of city residents about themselves as residents of this particular (their) city, then in the second case we are talking about ideas about the city, in which describes its essence, specificity, features, similarities and differences with other cities. And "identity with the city" is a psychological construct, part of a person's personal identity, when the city perceived as the context of the individual biography of the individual. Identity with a city is determined by factors such as the location factor birth, owning a home, time factor certain environment, the breadth factor of the social network in which the a person, a factor of subjective satisfaction with the available in the city socio-economic resources. After analyzing the theory of identity and available in the sociological literature approaches to the definition of urban identity can be done conclusion that in order to define the definition of "urban identity, the following points must be taken into account:

- Urban identity is social (collective) identity, is associated with inclusion in long term stable social groups and determines the emotional content of self-determination individual in relation to such a group as a whole, to a group name, to "our" and "their", as well as group values, social norms, stereotypes, behavioral patterns, etc.

- Urban identity is a sociocultural construct, is formed as a result of socialization and adaptation in a certain territorial settlement and is determined by the assimilation and reproduction cultural symbols, accepted norms, traditions, lifestyle of the inhabitants of this settlements.

- - urban identity is the result of identifying a person with urban community as a large social group, different from a number of other communities identified on the basis of urban affiliation [7, 29].

Major imperialist powers have long created local icons in cities where the holders of economic, political, or cultural power were based. The role of architecture then was to represent power, to be monumental, to have representational sculptural forms, and to speak to the generations to come of the great imperial regime. These later became national icons like the Eiffel Tower and Notre Dame in France, Buckingham Palace and Big Ben in England, the Roman Colosseum in Italy, and the Taj Mahal and Gateway of India in India, helping citizens fix their visual and emotional compass. Today, they constitute a nation's cultural heritage and strive to be the physical manifestations of a citizen's philosophical identity [7].

Architecture plays a crucial role in shaping a city and its citizens' identity. Traditionally, it is accepted to divide all city buildings and other architectural objects into two main categories. In sociolinguistics these are called 'Top-Down', meaning all governmental buildings, and 'Bottom-Up' which implies non-governmental, i.e., private buildings. One of the most conspicuous examples of city architecture which represents a whole concept is the monument 'Qazaq Eli'. It is a cultural-architectural monument built in 2009, and as its name implies, the concept that lies behind it is our country's history and presence. Being a seemingly conventional piece of architecture, this monument has much deeper meaning in its details. Take, for example, its height which is 91, and it means the year of 1991, when Kazakhstan gained independence. What is more, the white color symbolizes the pureness and has some links to traditional Kazakh lifestyle. Being as a modern

architectural object and situated in the center of the city of Astana, the monument 'Qazaq Eli' directly influences its citizens' linguistic and ethnic identity.

Apart from architecture, clothing and the way people dress may also influence and somehow form citizens' identity. Over the last decade there have been many examples of how young generation tries to represent their cultural and linguistic identity through means of clothing, such as modern costumes with national ornaments, different prints in the Kazakh language on their T-shirts, or other types of accessories, which include some national details. One of the examples of cultural identity representing in clothing designs is 'Qazaq Republic' clothes shop chains, which sell different ornate clothes all over the country. Typical prints written on their clothes include, 'QREP' – Qazaq Republic, 'MDRN' – modern, 'EST. 1465' – established in 1465 (Qazaq Khandygy), 'Born Qazaq' etc. As it can be seen from these examples, all the prints are written in English, but include some details and meaning that can be understood through Kazakh. Therefore, the underlying idea is to arouse young people's interests with the help of these English words and phrases, which are considered to be modern and somewhat fancy for young people, and also reminding them some national and traditional values and history of their country. People who wear such clothes can represent our country's history and uniqueness whenever they go, and it is a very powerful tool to boost a nation's reputation. As for the language usage of citizens, it can be clearly seen that the mixture of Kazakh and English persists, which is not surprising in our globalized world and in a multilingual place as Astana. All this leads to forming citizens' linguistic identity.

All in all, linguistic identity of citizens in a multilingual environment, in particular Astana citizens, is a dynamic process which is changing from year to year and taking various shapes. And all these changes are occurring due to several factors, such as city architecture, semiotic landscape, i.e., signs and symbols found on the streets, and also some other aspects of everyday life including clothing design or even music taste of people. When it comes to linguistic factors, it is worth mentioning that the English language is having a huge impact on shaping young people's linguistic and cultural identity making it culturally unique on the one hand, and much more globalized on the other.

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### THE ART OF PERSUASION: UNDERSTANDING THE DISCURSIVE FEATURES OF AN ATTORNEY'S SPEECH