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## STUDENT'S NATIONAL AND LINGUISTIC PERSONALITY DEVELOPMENT BY MEANS OF UKRAINIAN FOLKLORE

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**Abstract.** The article deals with the peculiarities of a student's national and linguistic personality development by means of Ukrainian folklore. The concepts of linguistic and national linguistic personality as a medium of linguistic consciousness and national linguistic worldview, who needs to communicate qualitatively by showing Ukrainian-language stability, and striving for national linguistic improvement, are defined. The main categories of the cognitive-communicative approach in the process of a national linguistic personality development, namely: symbol, concept, frame, linguistic worldview, are considered and their analysis on the basis of Ukrainian folklore is proposed in order to shape a student's national linguistic personality. The article deals with the parameters, stages, directions and methods of developing a national linguistic personality, which include linguistic and cultural tasks based on folklore texts: analysis of concepts, frames, symbols, study of the linguistic world picture in folklore texts and its comparison with the modern linguistic world picture, etc.

**Key words:** linguistic personality, national linguistic personality, folklore, cognitive linguistics, linguistic worldview, symbol, concept, frame.

**Introduction.** One of the priority tasks of a modern school is to develop a well-rounded personality who deeply respects and enriches the cultural and linguistic values of his or her nation. Due to this, the problem of a conscious national and linguistic personality development has become urgent. As I. Ogienko states, “only the native school brings up nationally strong persons and morally strong characters” (Ohienko, 1991: 239). K. Glukhovtseva emphasises that the task of cultivating an elite linguistic personality is highlighted as a priority, which “is associated with high professionalism in language teaching that should be ensured not only by fulfilling the requirements of the programme, but also by introducing new teaching technologies that will help create non-standard situations of communication, activate the use of various linguistic means” (Hlukhovtseva, 2014).

L. Matsko focuses on the formation of a nationally conscious Ukrainian-speaking personality, whose education is subordinated to the cultural aspect of learning the Ukrainian language. In her opinion, such training should “focus on several areas of speech activity and language substance: language in its semantic volume of organic material – morphemics, lexical semantics, phrases, stylistics, constructions and structures, expressions of superphrase unities and text samples – accumulates the mind and aesthetics of the nation, it gives a person access to the achievements of culture, integrates previous knowledge, and is able to predict the next; language in euphony and rhythmic melody provides a good basis for song and music art, folk songs, romances, a cappella, choral and opera; language as an art of live communication, wit, joke, irony, satire, the ability to cause aesthetic pleasure; language as the basis and material of folklore, and folklore as a source of literary language” (Matsko, Kravets, 2007: 31).

The basis for studying folklore in the classroom is scientific and methodological foundations of modern folklore studies, which, according to M. Vovk, is developing as an interdisciplinary science: “traditional and innovative areas of folklore studies are based on related links with literary studies, psychology, linguistics, history, cultural studies, theatre studies, pedagogy, which is confirmed by the historical and pedagogical retrospective of its development” (Vovk, 2016).

Thus, among the means of a national and linguistic personality, folklore occupies a special place, as it not only preserves the historical linguistic heritage and linguistic traditions of our people, but also promotes patriotism, pride in their culture and native language. Oral folklore offers inexhaustible opportunities for combining linguistic and national-cultural aspects of language learning.

**The aim** of the research is to investigate theoretical foundations of the process of a student's national and linguistic personality development in the modern secondary education institution by means of Ukrainian folklore.

**The research methods.** The following methods have been used to achieve the stated aim and fulfil the research objectives: studying and analysing pedagogical, linguistic, psychological and psycholinguistic sources, methods of analysis, synthesis, generalisation, classification and systematisation.

**The research results.** The problem of a linguistic personality development is the subject of research by linguists (F. Batsevych, V. Karasyk, L. Matsko, O. Selivanova, etc.) and linguodidacts (N. Holub, S. Yermolenko, A. Nikitina, M. Pentiliuk, L. Ruskulis, O. Semenoh, T. Symonenko, H. Shelekhova, etc.). This issue is presented thoroughly in modern science not only at the linguistic and linguistic levels, but also considering the provisions of psychology, philosophy, cultural studies, etc.

A national-language personality development by means of Ukrainian folklore is studied in the works of O. Vorobets, L. Matsko, O. Skrypka, and others.

The Ukrainian language curriculum at the standard level states that the subjective goal of teaching the Ukrainian language is “the formation of a competent speaker, a nationally conscious, spiritually rich linguistic personality” (Prohrama).

The academic-level Ukrainian language curriculum for grades 10–11 states: “The main goal of teaching the native language in a secondary school is to form a nationally conscious, spiritually rich linguistic personality who has the skills and abilities to use the means of the native language freely, communicatively expediently – its styles, types, genres in all types of speech activity (listening, reading, speaking, writing), i.e. to ensure an appropriate level of communicative competence” (Prohrama).

It is necessary to teach high school students to actively listen and pay attention to what they hear or read, to analyse speech (oral and written) in terms of its appropriateness and effectiveness, the structure and language design; to discuss various statements, identify their strengths and weaknesses; to form a culture of communication in students, etc. As we see, the programme takes into account the trends of the modern world and the proposed communication skills are really relevant for the development of a student's linguistic personality.

The programme clearly verbalises the need to “develop the ability to analyse the language of folklore and fiction” (Prohrama).

It is worth noting that folklore or oral folk art is a collective artistic, literary and musical creative activity of the people, which through language preserves knowledge about life and nature, ancient cults and beliefs, as well as the imprint of the linguistic picture of the world, ideas, feelings and experiences, folk poetic imagination (Morozov, Shkaraputa, 2000: 621).

An oral form of dissemination and transmission among people as a means of direct communication is the main features of folklore. Memory plays an important role in this process as it helps to record plots, texts and certain stereotypes are recorded. The text of folk poetry had no author, so it was anonymous, born each time as a new form, that is, the oral “text-word” was variable. Each work was collective, which meant that each listener had the opportunity to add to someone else's work, i.e. its author was a collective linguistic figure in the certain folklore society.

Folklorists define the language of folklore as a set of poetic formulas and rules for combining them, the so-called “poetic grammar” or unity of plot motifs. Linguists consider the folklore language to be a supra-dialectal artistic form of language realised in folklore texts, and speak of the phonetics,

morphology, and vocabulary of this language. S. Yermolenko notes that the term “language of folklore” “unites the language of different folklore genres, which contain the aesthetic perception of the folk word, its emotional and expressive content” (Yermolenko, 1987: 222).

Folklore communication is known to be a reflection of the linguistic and national picture of the world of the people. Folklore has a high information content, presenting different types of information of a certain historical period – everyday, social, economic, political to the the listener. By analysing the texts of oral folklore, it is possible to trace the specifics of the worldview and attitude of the people to certain cultural and social phenomena, which makes it possible to study the linguistic worldview of the Ukrainian people and helps to form the national and linguistic personality of the student.

We support the opinion of L. Matsko, who believes that a linguistic personality is “a generalised image of a carrier of linguistic consciousness, national linguistic worldview, linguistic knowledge, skills, abilities, language abilities and process, linguistic culture and taste, linguistic traditions and linguistic fashion” (Matsko, 2006: 3). The study is also based on the research of M. Pentiliuk, who defines a linguistic personality as a carrier of “both national and linguistic and universal culture, who has a socio-cultural and linguistic vocabulary, communicates fluently in native, state and other languages in a multicultural environment, adequately applies the acquired multicultural knowledge, linguistic skills and abilities in the process of intercultural communication with different categories of the population” (Pentyliuk, 2010: 12). Therefore, in the modern scientific environment, a linguistic personality is a person who has a high level of language proficiency at all levels, who has formed Ukrainian language stability and manifests his/her national identity.

We agree with O. Semenog's argument that “the formation of the motivational and pragmatic level of a linguistic personality, the development of intelligence, creativity, freedom of thinking takes place throughout life, and depends on the level of development of memory, attention, observation, internal need, the ability to analyse, synthesise and compare linguistic phenomena and processes and is a consequence of social change” (Semenoh, 2007: 325).

We strongly agree with the opinion of M. Pentiliuk, who emphasises that “by considering the main provisions of the cognitive and communicative methods of teaching the Ukrainian language in a modern secondary school, by mastering language units as elements of the language system and as carriers of ethno-cultural information, by means of cognitive and communicative orientation of various types of work with textual didactic material will contribute to the education of the student's personality – a creative, sociable personality, confidants in his/her speech actions” (Pentyliuk, 2011: 80).

The use of the cognitive-communicative approach in the process of a national and linguistic personality development is subordinated to the functions of the language: communicative, which ensures communication among people in all spheres of their lives (politics, science, education, culture, etc. ); nominative, which helps to clarify the linguistic picture of the world of different nations; culture-creating and ethnopreserving, as the language represents nationally significant vocabulary, which is the basis of the cultural development of a particular nation, reviving, preserving and transmitting cultural experience from generation to generation (Ruskulis, 2019).

The cognitive-communicative approach is based on the initial provisions of cognitive (linguistic world picture, concept, symbol, frame) and communicative (categories of language code organisation, categories of intercultural communication) linguistics, which set the theoretical foundation for the analysed methodological phenomenon (Ruskulis, 2019).

Let us consider these components in more detail.

V. Uzhchenko understands the linguistic world picture as “verbalised interpretations by linguistic societies of the world around them and themselves in this world”. The researcher argues that the world picture is the worldview of each individual and the ethnic group as a whole, it is the result of perception and understanding of the world around us, recorded in the language (Uzhchenko, 2005: 67–68).

M. I. Zaremska studies the linguistic world picture as a system of ideas about the world, which, after being comprehended by a person, become mental constructions that are reflected at all levels of the language system and can be transmitted to other members of the community in the national language (Zaremska, 2011: 398).

The term “concept” is used to refer to an abstract notion that reflects a certain aspect of the world or an object of existence in linguistics. Concepts are the basic building blocks of a person's cultural and linguistic worldview, which are reflected in language, linguistic units and speech in general.

A symbol is “a conditional designation of an object, concept or phenomenon; ... it is a special kind of imagination, but always specifically taken from the outside world; each nation has its own peculiarities in symbolism, which are explained primarily by the specifics of this nation's communication with the environment” (Zhaivoronok, 2007: 537).

We agree with the scholar L. Ruskulis, who emphasises that the constant study of word-symbols in the modern Ukrainian literary language classes convinces the student of the need to revive, protects and ensures full functioning of a person in the language, the ability to represent Ukrainian traditions and customs (Ruskulis, 2019: 184).

A frame is “a structure of knowledge representation that reflects information about a certain stereotypical situation and the text that describes it, as well as instructions for its use, acquired through experience” (Selivanova, 2008: 771).

Linguodidact L. Ruskulis notes that “cognition of the world is a constant subjective process of socialisation of the individual, acquisition of national, linguistic and cultural experience, which is the basis of mental perception of what surrounds a person. The conceptual understanding of the world through the acquisition of the sign and symbolic system of the national language forms the ethnic identity of the nation” (Ruskulis, 2019: 185).

Thus, the cognitive-communicative approach is based on the linguistic interaction of native speakers using concepts and symbols of words by building a special linguistic image of the world of native speakers, deep knowledge of linguistic and cultural traditions. The main categories of this approach include a linguistic world picture, concept, symbol and frame.

L. Matsko proposes the following stages of a linguistic personality development: *the stage of linguistic correctness* – starts with mastering of the school course of the Ukrainian language; *the stage of internalisation* – mastering the oral and written forms of the language, improving the skills of free communication and correct expression of thoughts; *the stage of language intensity* determines the development of speech culture; *the stage of adequate choice* – accuracy and logic of speech, building statements in accordance with the purpose and tasks of communication; *the stage of mastering the professional language* – mastering the terminology of a particular speciality (Matsko, 2009: 63–65).

The first four stages of a linguistic personality development happen during the study a school course of the Ukrainian language, when the formation of a linguistic personality takes place in the Ukrainian-speaking ethno-cultural space at the lexical, grammatical and stylistic levels, in which each word begins to function as a concept generated by historical and cultural experience of the nation.

In particular, O. Bilyaev emphasises that in order to ensure the development of a national and linguistic personality, it is necessary to combine linguistic and national-cultural aspects. The scientist believes that to stimulate modern youth to live in the Ukrainian-speaking environment, it is necessary to take into account motivation, needs, high level of linguistic consciousness, national interests and worldview orientations (Biliaiev, 2005). A. Nikitina emphasises that this is a speaker who has “nationally labelled linguistic units, precedent phenomena as presenters of personality in different communication situations” (Nikitina, 2015: 93). The researcher points out that the understanding of the concept “national and linguistic personality” is closely related to the understanding of the modern speaker's Ukrainian-language stability, which implies the use of the Ukrainian language always and



everywhere, regardless of the interlocutor's speech, and S. Yermolenko believes that Ukrainian-language stability is closely related to the Ukrainian worldview (Yermolenko, 2007: 424).

We support the opinion of A. Nikitina that the definition of a national and linguistic personality is based on the following parameters: *motivational* (communicative intention, need for communication and exchange of opinions), *cognitive* (formation of a national and linguistic picture of the world) and *functional* (ability to master both verbal and non-verbal means of language, quality communication and compliance with the norms of speech etiquette) (Nikitina, 2015).

The scholars research shows that the development of a national and linguistic personality takes place in several directions: strengthening the motivation for one's own national and linguistic improvement; immersion in the discourse of Ukrainian cultural heritage; improving the skills of analysing texts – precedent phenomena (Nikitina, 2015). The third direction, in our opinion, makes it possible to effectively develop the national and linguistic personality of a modern student, because, as L. Matsko emphasises, “not just the sum of knowledge about the language, but the language itself in its harmonious live sound, lexical and phraseological richness, complexity and sophistication of grammatical forms and constitutions, stylistic diversity should prevail in school and higher education” (Matsko, 2006: 4).

That is why a national and linguistic personality is a carrier of linguistic consciousness and a national and linguistic worldview. He/she needs to communicate qualitatively, showing Ukrainian-language stability, striving for national and linguistic improvement.

L. Sugeiko recognises linguistic and cultural tasks, theoretical and methodological basis of which is determined by cognitive linguistics and text theory among the methods of developing a national and linguistic personality (Suheiko, 2015).

The researcher distinguishes the following types of linguistic and cultural tasks aimed at modelling a linguistic concept: 1) lexical and semantic tasks involve the creation of a dictionary portrait of the concept; 2) structural and semantic tasks aimed at creating a contextual and metaphorical portrait of the concept; 3) textual tasks aimed at creating a verbal portrait of the concept (Suheiko, 2015). We are interested in the latter type because in our research we study the textual material of folklore as a means of language learning.

The word reflects the peculiarities of not just individual (as in the work of one author), but collective, folk language creation, and the meaning of the word combines different types of conceptualisation of concepts as elements of the linguistic picture of the world of the people in folklore. The creation of concepts in the linguistic picture of the world of the people determines the interaction of empirical experience, cognitive processes, cultural achievements of the collective and its linguistic concept, as a result of which the linguistic form denotes objects that are not the subject to sensory perception.

L. Lysychenko believes that an individual picture of the world is most clearly manifested in artistic creativity, which reflects the author's artistic linguistic picture of the world (in the case of folklore – the picture of the world of the people), which is marked by his individuality (Lysychenko, 1998: 138), with which we also agree, since it is in the texts of oral folklore that the artistic image of the world of the people is revealed, so that we can observe the peculiarities of their linguistic thinking and worldview.

Thus, a linguistic personality of a nation is revealed through the language of its works, the selection of visual means from the national language fund and their artistic interpretation. The study and interpretation of the national linguistic picture of the world based on the texts of oral folk art makes it possible to develop a national linguistic personality of a student.

Undoubtedly, the use of folklore heritage contributes to the enrichment of students' vocabulary, mastering the peculiarities of vocabulary, grammar, and text creation. The role of studying oral folklore is also important for the development of communicative competence, since the study of the main folklore genres enables students to rethink information about the system of values that exist in

the minds of Ukrainian linguistic culture speakers. This allows us to feel the contact with our culture, gives us a sense of communicative equality and brings confidence in communication.

**Conclusions.** Ukrainian folklore plays an important role in the development of a student's national and linguistic identity. It does not only preserve the historical heritage and traditions of our people, but also promotes patriotism and pride in our culture and native language. It promotes the development of speech skills, fosters a sense of love and respect for the native language. The texts of Ukrainian folklore reflect not only the national language but also traditional values, concepts, and symbols that are passed down from generation to generation and create a national linguistic picture of the world. They embody the spiritual heritage of the Ukrainian people, their connection to the Ukrainian land and history.

Thus, Ukrainian folklore plays a significant role in a student's national and linguistic identity development. It helps students to understand and appreciate the cultural heritage of their nation, fosters patriotism and respect for their native language and traditions. Understanding and appreciation of Ukrainian folklore is an important step towards the development of a student's national and linguistic identity.

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