
**UKRAINIAN PHILOLOGY IN THE FORMATION
OF KEY COMPETENCIES OF SPECIALIZED TEACHING
OF THE UKRAINIAN LANGUAGE AT THE NEW
UKRAINIAN SCHOOL (NUS)**

Kocherha H. V., Vergun M. V.

DOI <https://doi.org/10.30525/978-9934-26-619-5-9>

INTRODUCTION

Profile teaching of the Ukrainian language at the NUS promotes the use of the provisions of interconnected modern scientific approaches: personally oriented, competency-based, communicative-activity, cognitive-communicative, socio-cultural, text-centric. Particular attention is paid to the competency-based approach proposed by the Pan-European Recommendations on Language Education (2003), in the «Recommendations of the European Parliament and the Council of Europe on the Formation of Key Competencies for Lifelong (Lifelong) Education» (2006), expressed in the State Standard of Basic and Complete General Secondary Education (2011).¹ According to the Concept of the «New Ukrainian School» (2016), students should not only master the content of the academic discipline, but first of all acquire skills and abilities that are important for the comprehensive development of the personality of a citizen of Ukraine, moral and professional growth. The preparation of competent, mobile, personally oriented youth with a public position in the modern labor market is an important component of the educational paradigm. The prerogative of the educational doctrine is the spiritual state of the nation, the growth of national self-awareness, the presence in society of ideas that are supported by the community and are understandable, accessible, and appreciated by every citizen.² The Ukrainian nation has always been intellectual

¹ Програма з української мови для профільного навчання учнів 10-11 класів (філологічний напрям, профіль – українська філологія). К., 2017. 84 с.

² Зязюн І.А. Світоглядна парадигма освіти // Проблеми інженерно-педагогічної освіти: зб. наук. Праць / Українська інж. Пед. Академія. Х., 2003. Вип. 5. С. 24 – 31.

lly strong, visible in the world and competitive. Supporting intelligence as an important strategic resource of the nation should become the top priority of state policy.³

Competence is a dynamic combination of knowledge, skills and practical abilities, ways of thinking, professional, ideological and civic qualities, moral and ethical values, which determines the ability of an individual to successfully carry out professional and further educational activities and is the result of training at a certain level of education. Therefore, competence is the acquired implementation abilities of an individual for effective activity.⁴ Recognition of the competency-based approach as leading in education involves the formation of not only subject (language, linguistic, linguocultural studies, communicative, speech, research, media educational, etc.), but also key (general educational) competencies, shifting the emphasis from knowledge to effective educational results: knowledge should be a tool in solving life problems, a means of personal development, socialization of students, successful professional and personal formation. Key (general educational) competencies are the abilities that each student acquires as a subject of the educational process for self-determination, general development and self-realization.⁵ The Ukrainian philological matrix accumulates into the linguistic content of the conceptual spheres of ethnology and Ukrainian studies through the prism of historical evolution through fundamental universal human values, and is a universal formula for the spiritual development of the nation. The axiological aspect of the formation of a linguistic personality is a marker of its value-evaluative characteristics, segmented into a linguistic content line.

1. Linguo-cultural competence in the national-cultural paradigm of the educational space

Linguo-cultural competence is an integral part of the general philological competence as a professional one. *Linguo-cultural competence* is an integral part of the Ukrainian language course. The study of linguo-cultural competence is aimed at understanding language as a national-cultural phenomenon, expanding knowledge about the relationship between the development of language, history and culture of the people, improving the etiquette norms of speech communication, learning about the original culture of the Ukrainian people, its mentality, in a «dialogue» with other cultures. Through emotional

³ Машько Л. І. Українська мова в освітньому просторі : [навч. посібник для студентів-філологів освітньо-кваліфікаційного рівня «магістр»]. К. : Вид-во НПУ ім. М. П. Драгоманова, 2009. 607 с.

⁴ Програма з української мови для профільного навчання учнів 10-11 класів (філологічний напрям, профіль – українська філологія). К., 2017. 84 с.

⁵ Там само.

experience, knowledge of moral norms and cultural values, schoolchildren prepare for further independent communication with the art of speech, for intercultural dialogue, this is how their individual and creative self-development takes place.⁶

The theoretical foundations in the study of linguoculturology are the works of prominent linguists P. Hrytsenko, M. Kocherhan, V. Sklyarenko, S. Yermolenko, V. Kononenko, V. Vashchenko, I. Cherednichenko, I. Ogienko, Yu. Shevelev, V. Vernadsky, O. Potebny, W. von Humboldt, J. Grimm, I. Herder, G. Shteital, G. Paul, K. Buhler, and others. Researcher O. Selivanova considers linguoculturology as «a marginal branch of linguistics that studies the manifestations of a people's culture in their language and speech activity. The subject of linguoculturology is the means of the language system and its discursive products that record culturally significant information – symbolic ways of material and spiritual awareness of the world by a certain ethnic group preserved in the collective memory of the people, reproduced in its ideals, patterns of thinking and behavior, system of ethical and aesthetic values, norms, customs, rituals, myths, beliefs, superstitions, everyday life, etc».⁷

The connection between language and culture in the projection onto ethnic consciousness is an important marker of humanistic education in the educational paradigm of today's New Ukrainian School.

The study of the structure of language and the conceptual basis of ethnic consciousness involves the clarification of an important factor – this is ethnic identity, «which involves the establishment of differential signs and integrative features of ethnic groups», and accumulates in the natural connection of a person with a certain association, determined by a genetic connection, united by a common language, culture, traditions, customs, beliefs and collective self-consciousness and unconscious. W. Humboldt wrote that «each language has an original worldview», such a narrative is also declared in the theory of «linguistic relativity» by E. Sapir and B. Whorf, according to which the linguistic essence determines the course of thought processes, their effectiveness, transmitting from generation to generation the method of categorization and conceptualization, stereotypes and structures of ethnic consciousness. The phenomenon of language is a cross-linguomental process of cognitive modeling of collective ethno-consciousness in projection onto individual consciousness, onto cognitive operations and structures, taking into account the cultural and ontological features of the ethnos, transformed in the existentialist concepts of M. Heidegger. The ideas of the significance

⁶ Там само

⁷ Селіванова О. Сучасна лінгвістика: термінологічна енциклопедія. Полтава: Довкілля-К., 2006. с.303.

of language in the formation of ethnic consciousness were developed by the prominent linguist O. Potebnaia, «who noted the organic participation of the national language not only in the formation of the national worldview, but also in the very process of the development of thought, deriving the ideas of folk mentality and linguomentality from the analysis of personal transformations of worldview.»⁸

The cognitive scientific paradigm has led to the study of the structure of language «not as a symbolic means» but as a mechanism for accessing mental processes in projection onto a cognitive basis. O. Potebnaia emphasizes «the direct interaction of a person with the external world, which precedes the turning «inside oneself», to mental projection and processing».⁹ Researcher V. Zhayvoronok notes that «a linguistic unit often functions not simply as a word-nomination with one or more linguistic meanings, but as a word-concept – a container of the generalized cultural meaning (sense), which gives grounds to consider a linguistic unit as a cultural concept».¹⁰

The study of the patterns of representation of ethnocultural features, cognitive functions and structures of ethnic consciousness in the lexical array of the Ukrainian language is the «world of consciousness in language.» For example, the ethnoconcept «Мальва» in Ukrainian discourse uses a symbolic representation of associative-terminal motivation, which is metaphorical according to the general mechanism, because the choice of the motivator comes from the sphere of false knowledge (the associative-terminal part of the concept), which is formed on the basis of using signs of one conceptual sphere (donor) to denote another (recipient) by analogy: «З мого серця мальва проросла / І кров'ю зацвіла»; «Багато мальв насіяла війна» – metaphor: war "sowed" mallows, that is, taking away life, it left behind memory and sorrow, which sprout in the people's soul, like mallows near the house. The metaphor, motivated by ethnic consciousness, culture, and myths of the ethnic group, combines the symbolism of death and life: war sows pain and loss, but at the same time gives rise to new meanings of memory, resilience, and invincibility.

So, linguoculturology studies the cognitive semantics of linguoculture, the cognitive structures of individual conceptual spheres, which implement concept-images, constants of national culture, blocks of the national linguistic picture of the world with the conceptual picture of the world.

⁸ Потебня О. Естетика і поетика слова. К., 1985.

⁹ Там само.

¹⁰ Жайворонок В. В. Знаки української етнокультури: словник-довідник. Київ : Довіра, 2006. 703 с.

2. Language as a spiritual category in socio-cultural discourse

The socio-cultural content line is integrative, implemented in the system of educational topics on ethno-, sociolinguistics, linguoculturology, linguolocal studies, texts and oral expressions that reflect the national culture of the Ukrainian people and present the best examples of world culture, strengthening, focusing attention on civic and patriotic education, values and norms of social behavior; the formation of responsibility for one's actions and interpersonal relationships. The leading one is the development of the spiritual sphere of the personality, in particular the education of patriotism, moral beliefs, the activation of students' cognitive activity, a sense of beauty, enrichment of vocabulary, the formation of personal beliefs, the development of one's own spiritual world. The socio-cultural content line is aimed at developing the skills to perform historical and cultural commentary on national and cultural lexemes, conduct ethno- and sociolinguistic research, compile ethno-linguistic albums of ethnographic regions of Ukraine; learn to extract socio-cultural information from various sources, master various methods of collecting, generalizing, and systematizing linguistic and cultural information, prepare thematic excursions, meetings, olympiads, quizzes, games, and competitions, and compile a thematic dictionary-thesaurus.¹¹

«... we are the old Kievan Rus, but at the same time the Ukrainian people, a separate nation, with its own language, history, writing and culture. You, great Russians, also recognize our Kievan Rus, from which your education and culture came, and we do not deny that historical connection. But we experienced our Ukrainian era completely separately from you, which left its final stamp on our lives: the revival of the 16th century, the Cossacks, the great popular uprisings of the 17th century, the development of Ukrainian people's rule, Cossack democracy. We went through a great struggle for freedom and equality, which other Russian nationalities did not know. In it, we finally formed into the Ukrainian people, and current events (1917) complete its transformation into the Ukrainian nation» – Mykhailo Hrushevskiy.¹²

These symbolic words are prophetic in the bloody struggle against the Russian aggressor (2014 – 2025), which so cynically, heartlessly kills the Ukrainian people, irrevocably destroys Ukraine as a state, with its many thousand years of history, culture, and its state democratic institutions. But the Ukrainian people showed their greatness, their power in spiritual values, in moral declarations of human rights, in their solidarity both on the battlefield with the enemy and on the geopolitical map of the global worldwide reset.

¹¹ Програма з української мови для профільного навчання учнів 10-11 класів (філологічний напрям, профіль – українська філологія). К., 2017. 84 с.

¹² Великий українець: Матеріали з життя та діяльності М.С. Грушевського / Упоряд. А.П. Демиденко. К.: Веселка, 1992. 551 с.

The study of the Ukrainian language, in particular its history, reached its maximum level during all the years of Independence. Unfortunately, this happened with the full-scale Russian invasion into Ukraine. Many Ukrainians, who previously did not pay attention to language-state problems, are now very sensitive to the spiritual and cultural values of Ukrainianness. For many, the language is not just a tool for communication and survival, but a weapon against the enemy in the struggle for one's identity, originality, self-worth, self-sufficiency and the greatness of being Ukrainian.

The need to study the history of the Ukrainian literary language in the context of the history of statehood is particularly relevant today. First, a narrow approach to the study of the problem of the formation and development of the Ukrainian literary language did not make it possible to solve glottogenetic problems on purely linguistic material without connections with the history of the people, which led to the replacement of ethnogenesis with problems of the origin and history of the language outside its connections with the history of the people – the creator and the speaker of this language; secondly, historians and archaeologists, as a rule, dealt with the issue of ethnogenesis of individual Slavic peoples, neglecting language problems, which could not ensure their complete success, since language, as is known, is one of the main signs of ethnos and because of this, in Linguistics still has a leading role in the study of ethno- and glottogenetic problems; thirdly, when the discussions about our statehood, sovereignty, our history (actually our genetic code), and the language is the carrier of national culture and the guarantee of its preservation and development, which are confirmed by the words of Oles Honchar: «... and language and history are a single whole, one blood circulation, so we have to revive them at the same time. We have to revive the genetic memory and sense of pride in our modern Ukrainian men and women, and we have to touch indifferent souls with fragrant Yevshan potions of our native language!»¹³ consolidate the nation, which is the creator of the state and the bearer of its image in the world community. The long struggle for the identity of the Ukrainian culture most often took the form of a struggle for the native language, because the language forms the nation, the nation builds the state, the state protects the language, because the language is a constant of state self-sufficiency, originality, self-worth, originality – these categories are a necessary prerequisite for the preparation and formation of specialists-pedagogues as true patriots of their Motherland.

The key principle of modern language history research is anthropocentrism, and in the context of statehood – Ukrainiancentrism, the essence of which consists in patriotic approaches to linguistic and state problems through the prism of spiritual and cultural values.

¹³ Там само.

The study of the history of the Ukrainian literary language provides clarification of the main trends in the development of the language that determine its current state, forecasting its further development, as well as an analysis of the changes that the phonetic-phonological, lexical, grammatical, and stylistic systems of the language underwent in different historical periods of its existence.

«Тільки пам'ять жива, про живе нагадала» is about the tragic biography of our language, our people, about the victorious fate of our national existence. As long as the Ukrainian language lives, the Ukrainian people will live. Do not, Lord, make any of us live “on our land, not our own”! The bloody present, which destroys the flower of the Ukrainian people, the struggle for the identity of the Ukrainian nation, for its originality, antiquity, for its sovereignty “language becomes a matter of life and death “to be or not to be” of national existence”. Every day in prayers we turn to the Forces of Earth and Heaven, so that they may help protect and preserve our glorious Ukraine with its language, spirituality, and culture: *«Пошли нам, Господи, любов у наші душі, Щоб з нас ніхто не зрадив рідний край, А всім, хто нашу землю здавна душить, Сторицею за муки всі віддай! І дай нам право жити в рідній хаті, На рідній мові Господа хвалить, Дай зеленіти нивам і Карпатам, І з Богом нашим на цім світі жити!»* (Halyna Manyatko), – this spiritual synergy of discourse models the socio-cultural content line of the professional training program and determines the vector of forming the general culture of students through the projection of sacred texts onto individual consciousness, familiarizing them with the cultural heritage of their people, its history, the history of the emergence and formation of the Ukrainian language – all this forms a dominant component in the upbringing of patriotism and morality of a comprehensively developed personality.

There is no unconditioned being – this is evidenced by the Gospel of John: «In the beginning was the Word, and with God was the Word, and the Word was God. He was with God from the beginning. All things were made by him, and without him was not anything made that was made». And so: «... And the Word became flesh, and dwelt among us...» – the act of naming the world is equivalent to the act of creation. There is no grander metaphor than the Bible. That is why everyone interprets biblical word pictures in accordance with the acquired level of civilizational and individual progress and worldview. The fundamental thesis of John contains a polar synthesis of the word sign: spirit and matter as an eternal competition of two opposites in primary – secondary, in origin – derivative, in content – form, ultimately – in being – non-being. This thesis fully reveals the spiritual nature of language, giving it a transcendent (otherworldly-divine) meaning. From the biblical thesis it is obvious that the word, and therefore,

language is a spiritual category, or in other words, according to the prominent researcher of psychologism in linguistics G. Steintal, language is the logic of the spirit of the people. And the spirit, figuratively speaking, is everything that constitutes the strength and dignity of the people and is inherited from one generation to another. Therefore, the diversity of languages and peoples is due to different manifestations of spiritual power, and, at the same time, language is the substance that stimulates the universal spiritual power to constant activity.¹⁴ Logical in this context is the conclusion of W. Humboldt: it is difficult to imagine that the identity of something would be greater than between the language of a people and its spirit, and peoples have different languages because they are characterized by fundamental spiritual differences. Language denotes not the objects themselves, but the concepts that the spirit independently forms in the process of language creation. And it is in this formation of concepts, which should be considered as a deeply internal process that precedes articulation, that the spiritual conditionality and individuality of the nation lies.¹⁵ According to G. Shteyntal, and therefore O. Potebnya, the individualization of the spirit of the people is nowhere expressed so vividly as in a peculiar form of language. Actually, language is the true core of the spirit of the people. The joint actions of the individual and his people are generally based on the language in which and with the help of which the people think. The history of language and the historical development of the spirit of the people are mutually permeable categories of being, which is succinctly expressed in the thesis: «The fate of language shapes the fate of the people», according to Iryna Farion.¹⁶

Quote «History is written on a table, but we write in blood on our land»¹⁷ from the historical novel «Marusya Churai» by Lina Kostenko is segmented into the Ukrainian present, emasculated by the large-scale Russian invasion of Ukraine. The full-scale war of the Russian Federation against Ukraine has dramatically changed the perception of the Russian threat to Ukrainian statehood, exposing the existential nature of the complex and multifaceted Russian-Ukrainian conflict. The implied goals of the war against Ukraine are formulated and presented in the narrative by the Russian leadership, the main goal of the Kremlin remains the destruction of Ukraine as an independent state, the destruction of its military and civilian infrastructure, as well as the arbitrary dismemberment of its territory by

¹⁴ Селіванова О. Світ свідомості в мові. Монографічне видання. Черкаси: Ю. Чабаненко, 2012. 488 с.

¹⁵ Гайдеггер Мартін. Дорогою до мови / Переклад з нім. В. Кам'янець. Львів: Літопис, 2007. 232 с.

¹⁶ Фаріон І.Д. Мовна норма: знищення, пошук, віднова (культура мовлення публічних людей). Монографія. Івано-Франківськ: Місто НВ, 2013. 332 с.

¹⁷ Поезія: Ліна Костенко. Олександр Олесь. Василь Симоненко. Василь Стус. К.: Наукова думка, 1999. С.103.

annexing individual regions and creating pseudo-state puppet entities. Beyond any doubt, for Ukraine, the main goal of the war is to neutralize external threats to the existence of the state and nation, to restore full state sovereignty and territorial integrity within the internationally recognized borders of 1991. Diplomatic efforts to restore general respect for the equal rights of independent states, as well as the effectiveness of declared principles of international relations, such as the non-use of force, the free choice of methods for ensuring security, the prevention of acts of aggression, the condemnation of annexation, and the observance of human rights, can play an important role in ensuring the sovereign rights and territorial integrity of Ukraine. Preserving statehood, constitutionality, and the genetic code of the nation are the priorities of Ukrainians.

The large-scale Russian invasion and heroic resistance to the occupiers throughout Ukraine contributed to the powerful development of national-patriotic education, the purpose of which was declared to be the formation of a self-sufficient citizen-patriot of Ukraine, a humanist and democrat, ready to fulfill civic and constitutional duties, to inherit the spiritual and cultural heritage of the Ukrainian people, to achieve a high culture of relationships, to form an active civic position, to affirm national identity on the basis of the spiritual and moral heritage of the Ukrainian people, and national identity. Declaring European values implies preserving our own national genetic codes, our culture, traditions, language, mentality, and readiness to defend the sovereignty and territorial integrity of Ukraine. Today, we are fighting for the right to freedom, democracy, and the right to a free European life, defending our own historical identity, and writing a new history with blood on our Ukrainian land.

The patriotic narrative at the present stage segments the preservation of Ukrainian statehood, Ukrainian sovereignty, Ukrainian culture, and the Ukrainian language. The problem of educating the younger generation in patriotic feelings, an active civic position, and promoting students' awareness of their civic duty based on national and universal spiritual values is extremely relevant. Patriotism is an urgent need of the state, which needs nationally conscious citizens who are able to provide the country with a worthy place in the civilized world, individuals who, through their activities and love for the Motherland, strive to create a society interested in ensuring that the self-development of a person and the formation of his patriotic self-awareness are based on a moral basis and recognition of the priority of human rights. The formation of a patriotic segment of a young person in this extremely difficult time for us – a time of fighting for our identity, culture, history, language, everything that our separate genetic code of the nation affirms, which we defend at the cost of our own lives – belongs to the Ukrainian language – the main carrier of Ukrainianness, the inexhaustible source of the Ukrainian mentality. National-patriotic education and

higher education in this context are designed to form a citizen-patriot, instill in students an understanding of civic duty, a willingness to defend the Motherland in conditions of armed and information aggression, and promote awareness of the problem of the struggle for national identity.

«Ukraine in the struggle for independence, statehood, freedom» contributes to the formation of a sense of patriotism among students, the formation of a personality based on spirituality, morality, and tolerance. The upbringing of a sense of pride in one's country, readiness to be a worthy citizen of Ukraine, dedication to the cause of strengthening statehood, and an active civic position in the younger generation is now a problem of a nationwide scale, an axiom of self-awareness, self-creation, self-expression, and self-realization of the individual in the National Doctrine of Educational Development. The linguistic-historical marker regarding the rethinking of the issues of the history of our statehood, the history of ethno- and glottogenesis, served as a factor in the readiness of students for systematic self-education, increasing the historical and cultural level in the socio-cultural space of Ukrainianness, a mobilization factor for acquiring objective knowledge, and the formation of a clear position on the significance of the history of the Ukrainian state in the context of the historical progress of nation- and state-building processes in Ukraine.

The study of the Ukrainian language, in particular its history, has reached its highest level in all the years of Independence. Unfortunately, this happened with the full-scale invasion of Russia into Ukraine. Many Ukrainians, who previously did not pay attention to the problems of language statehood, are now very sensitive to the spiritual and cultural values of Ukrainianness. Language for many is not just a tool for communication, survival, but a weapon against the enemy in the fight for their identity, originality, self-worth, self-sufficiency and the greatness of being Ukrainian.

«From the pages of «Kobzar» the dawn of Truth has risen»¹⁸ – these words serve as a determining factor in the formation of personality and an effective factor in the struggle for the preservation of state institutions, sovereignty, historical ethnicity, which is associated with the name of the Ukrainian prophet, the genius of the Ukrainian nation – Taras Shevchenko. It is the national motif of Taras Shevchenko's work that is raised to the triumph, to the heroic struggle of Ukrainian soldiers against the enemy for their identity, self-assertion and sovereignty. Taras Shevchenko is a significant figure in the polylogy of Ukrainian national culture, which was emphasized by Ye. Sverstyuk at one time: «The Shevchenko phenomenon reflects our national nature, our worldview, our past

¹⁸ Великий українець: Матеріали з життя та діяльності М.С. Грушевського / Упоряд. А.П. Демиденко. К.: Веселка, 1992. 551 с.

and our hope for the future. He symbolizes the soul of the Ukrainian people, embodies their dignity, spirit and memory...»¹⁹ Taras Shevchenko became the most energetically powerful representative of the concepts of Ukraine, Ukrainianness, Ukrainian nation, Ukrainian culture, Ukrainian identity, which is represented by the content, spirit, and imagery of his poetic, pictorial, and epistolary works. A difficult, selfless life in service to Ukraine formed in T. Shevchenko an ethical program of a defender and prophet of his native word and culture. Therefore, Shevchenko's word is a symbolized, effective, spiritual narrative of Ukrainianness in the struggle for its independence. The Ukrainian language is the main carrier of Ukrainianness, the source of the Ukrainian mentality.

CONCLUSIONS

Thus, language forms a personality, contributes to the ordering of the internal content of its existence, maintains a connection with the collective past and present experience of society, and also diversifies and conveys the emotional state of a person, formalizes and stimulates his artistic verbal creativity. «Let us finally unite in language, and this linguistic unification, the implementation of the unified Ukrainian language will remain in golden letters not only in the history of Ukrainian culture, but also in the political history of our people. A people that does not understand the power and importance of its native language and does not work to increase its culture will not soon become a conscious nation», Ivan Ohienko emphasized.

SUMMARY

An integral part of the Ukrainian language curriculum is the linguistic, cultural and sociocultural content lines that are implemented in the language as the genetic code of the Ukrainian nation, its originality, self-assertion, and historicity of cultural existence. We consider language as a complex phenomenon of human life, which is a means of categorization and conceptualization of the picture of the world in the minds of individuals and its consolidation in the collective memory of the ethnic group, a phenomenon that is an accumulator of collective experience and a means of national and cultural identity of the people, its spiritual enlightenment and elevation. M. Hrushevsky wrote: «the entire cultural stock is preserved in the native language; language becomes a matter of life and death, «to be or not to be» of national existence.»²⁰

¹⁹ Витоки педагогічної майстерності: зб. наук. праць / Полтав. нац. пед. ун-т імені В.Г. Короленка. Полтава, 2013. Випуск 12. 400 с.

²⁰ Мацько Л. І. Українська мова в освітньому просторі : [навч. посібник для студентів-філологів освітньо-кваліфікаційного рівня «магістр»]. К. : Вид-во НПУ. ім. М. П. Драгоманова, 2009. 607 с.

Higher educational institutions continue to implement the Concept of National-Patriotic Education primarily in the learning process, where the foundation of encyclopedic knowledge is laid, the student's personal worldview and national self-awareness are formed, which is a mobilization factor for the unification of Ukrainians into a single, powerful and invincible nation in the context of martial law and the geopolitical challenges of our time.

Bibliography

1. Бибик С.П., Сюта Г.М. Словник української мови: Лінгвокультурологічний аспект. Київ: Довіра, 2017. 512 с.
2. Whorf B. L. Language, Thought, and Reality: Selected Writings. Cambridge, MA: MIT Press, 1956. 270 p.
3. Кочерга Г.В. Макаренківська педагогіка в культурно-освітньому вимірі. Витоки педагогічної майстерності: зб. наук. праць. Полтав. нац. пед. ун-т імені В.Г. Короленка. Полтава, 2013. Вип. 12. 400 с. (Серія «Педагогічні науки»).
4. Кочерга Г. Історія української літературної мови в парадигмі української культури: [навчально-методичний посібник] / Г. Кочерга. Черкаси: ЧНУ ім. Богдана Хмельницького, 2023. 399 с.
5. Кочерга Г.В. Мотивація відіменникових дієслів у сучасній українській мові (когнітивно-ономасіологічний аспект). Дис... канд. філол. наук: 10.02.01. Одеса, 2003. 200 с.
6. Кочерган М. П. Вступ до мовознавства. Київ : Академія, 2010. 368 с.
7. Масенко Л. Мова і суспільство: Постколоніальний вимір. Київ: Критика, 2011. 264 с.
8. Мацько Л. І. Українська мова в освітньому просторі : [навч. посібник для студентів-філологів освітньо-кваліфікаційного рівня «магістр»]. К.: Вид-во НПУ ім. М. П. Драгоманова, 2009. 607 с.
9. Мельничук О.С. Методологічні проблеми аналізу співвідношень ідеального і матеріального в сфері мови. Мовознавство, 1987. № 1. С. 11.
10. Селіванова О.О. Сучасна лінгвістика: напрями та проблеми. Підручник. Полтава: Довкілля-К, 2008. 712 с.
11. Селіванова О. Сучасна лінгвістика: термінологічна енциклопедія. Полтава: Довкілля-К, 2006. 716 с.
12. Селіванова О. Світ свідомості в мові. Монографічне видання. Черкаси: Ю. Чабаненко, 2012. 488 с.
13. Sapir E. Language: An Introduction to the Study of Speech. New York: Harcourt, Brace and Company, 1921. 258 p.
14. Hall E. T. The Silent Language. New York : Doubleday, 1959. 217 p.

15. Яценко Т. Ментальність як предмет психологічного дослідження. Психологія і суспільство. 2015. № 4. С. 12–23.

Information about the authors:

Kocherha Halyna Vasylivna,

Candidate of Philological Sciences, Associate Professor,
Associate Professor at the Department of Ukrainian Linguistics
and Applied Linguistics,
Bohdan Khmelnytskyi Cherkasy National University
81, Shevchenko blvd., Cherkasy, 18000, Ukraine

Verhun Maria Vitaliivna,

Bachelor's degree student at the Educational and Scientific Institute of
Ukrainian Philology and Social Communications,
Bohdan Khmelnytskyi Cherkasy National University
81, Shevchenko blvd., Cherkasy, 18000, Ukraine