

**NEW CHALLENGES IN THE DEVELOPMENT OF
FUTURE SPECIALISTS**

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The collective monograph offers a description of sustainable development in the context of knowledge management as a competitive advantage. The authors of individual chapters chose such a point of view on the topic that they considered the most important and specific for their field of study. Theoretical and applied problems of knowledge management and competitive advantage are investigated in the context of economics, education, culture, politics and law.

CONTENTS

Iryna Berdychenko, Yaroslav Dorohyi THEORETICAL AND PRACTICAL FEATURES OF CONDUCTING A LEGAL EXPERIMENT ON THE TERRITORY OF UKRAINE	5
Oksana Maksimets, Galina Taranenko, Larysa Yeremenko MENTAL FACTOR IN THE STRUCTURE OF UNIVERSITY STUDENTS' LINGUISTIC CONSCIOUSNESS: PSYCHOLINGUISTIC ANALYSIS	28
Alina Lisnevskia, Tamara Kutsai, Yaroslava Kutsai ON PROFESSIONAL COMPETENCIES OF JOURNALISTS IN THE CONTEXT OF DIGITALIZATION AND DIVERSIFICATION OF VIDEO CONTENT	42
Oksana Kosiuk RELEVANT INNOVATIONS FOR IMPLEMENTING METHODS OF COLLECTING EXTERNAL INFORMATION FOR MASS MEDIA	54
Viktor Malyshev, Tetiana Lukashenko, Angelina Gab, Dmytro Shakhnin FEATURES OF TRAINING FORMS AND METHODS IN THE PROCESS OF FORMATION OF THE ECOLOGICAL COMPETENCE OF FUTURE CHEMICAL ENGINEERS	65
Olena Okhrimenko, Olena Semenikhina, Inna Shyshenko READINESS OF FUTURE TEACHERS FOR DIGITAL MODERNIZATION OF INCLUSIVE EDUCATION	83
Oksana Terebus, Mariia Rozhylo, Liudmyla Zhvania REGULATION OF PROFESSIONAL ACTIVITY OF JOURNALISTS: UKRAINIAN AND EUROPEAN EXPERIENCE	95
Olena Boiko, Natalia Havrylova , Iuliia Bondar , Olga Slobodianiuk FINANCIAL PROVISION OF CONDITIONS FOR THE DEVELOPMENT BY MULTIMODAL TRANSPORT INFRASTRUCTURE OF UKRAINE	110
Yuliia Babachuk THE GROUNDS OF THE EXPEDIENCY OF USING TEACHING TECHNOLOGIES IN PHYSICAL EDUCATION OF PRESCHOOL CHILDREN	124
Kyryl Kotun, Kateryna Hodlevska ICT SUPPORT IN PROFESSIONAL TEACHER TRAINING AND DEVELOPMENT: UKRAINIAN AND SCANDINAVIAN EXPERIENCES	137
Alina Chernyakova, Nataliia Pylypenko-Fritsak, Nataliia Vorona PEDAGOGICAL SUPPORT OF ADAPTATION OF FOREIGN STUDENTS TO THE SOCIO-CULTURAL AND EDUCATIONAL ENVIRONMENT OF SUMY STATE UNIVERSITY	153
Maryna Kolosova PHENOMENON OF SOCIONIC'S AMBIVERSION & MANAGERIAL DECISION PROCESS: SUBJECTIVE ISSUES	170

MENTAL FACTOR IN THE STRUCTURE OF UNIVERSITY STUDENTS' LINGUISTIC CONSCIOUSNESS: PSYCHOLINGUISTIC ANALYSIS

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ABSTRACT

The article presents the results of the theoretical and methodological research of leading, in particular motivational, factors of University students' linguistic consciousness as well as its structural model, based on the mental factor. The main attention is paid to the analysis of linguistic consciousness as a concept, which includes person's attitude towards the world, which is reflected in language. The authors have analyzed the structure of the personality's linguistic consciousness, which synthesizes mental processes. It has been mentioned that these processes shape the mentality and are expressed in the language as one of the means of fixing the mental world. The research of mentality, as the basis of linguistic consciousness, and language, as a representation of the mentality, which functions as an instrument of consciousness, makes it possible to consider the linguistic consciousness to be the ethnospecific way of interpreting the world, which is reflected in the language. It is emphasized that in the process of linguistic consciousness development it is important to take into account the fact that it is a rather complicated psychic phenomenon, which is formed under the influence of mental factor. From the other hand, this factor is developing under the influence of many factors, in particular, natural phenomena, socio-economic, political processes, interaction with other ethnic groups, etc. The linguistic consciousness is recognized as the in-depth foundation of the mentality and the source of its research. A three-component structural model has been designed. Its components are represented by the three level elements. Consciousness, which is the highest form of the surrounding reality reflection and the highest form of the psyche, is defined as the main, fundamental element. It makes the whole system of elements a workable one. The research provides a rational for using its results while planning and creating psychological and pedagogical guidelines for the content and ways of students' linguistic consciousness development in educational institutions. We believe that this approach will increase the motivation of students to use their mother tongue in communication, as well as contribute to the development of the axiological and emotional components of the linguistic consciousness, based on the mental factor.

Key words: *linguistic consciousness, mental factor, University students, structural model of linguistic consciousness.*

INTRODUCTION

Person's identity, which is the foundation of any social, intellectual, moral and ethical changes in the society, is formed under the influence of social transformations, creating new conditions for its further development, not only offering new ways, which were inaccessible in the past, but also creating significant and unprecedented challenges. In modern society most of these changes are directly or indirectly related to the use of language and changes in the public consciousness.

The analysis of the extent, to which the human consciousness is dependent on the language, leads to the recognition of the ontological status of this very concept of linguistic consciousness. There are two dominating points of view: the first one demonstrates the absolutization of the linguistic forms of world, reflected in human consciousness, and the second one – the absolutization of extra-language logical background, processes of thinking, taking place outside the linguistic forms.

The first concept, according to which the language completely determines the worldview of ethnos, is based on the theory of linguistic relativity, associated with the names of such famous linguists as V. Humboldt, E. Sapir and B. Whorf. They shared the opinion that people perceive the world in different ways, namely, through the prism of their mother tongue.

For a long period of time there was a dominant belief in science that processes in the human mind are primarily characterized by a linguistic nature. Thus, in particular, A. Paivio points out that in the mind of man mental processes can be mediated not only by the language (verbal forms), but also by the imagination and images (Paivio, 1986). According to this theory, representations of world fragments can be picture-like (images) and speech-like (words). Correspondently, linguistic consciousness is a system of representations of the second type, which may also correspond to images. The presence or absence of such a correspondence depends on the nature of represented object or idea.

There exists a wide spread opinion, that human thinking is based on a language and can't exist in any other form, since the abstract concepts, which lay the foundation for human thinking, can be expressed only by means of words (L. Vygotsky, A. Zagnitko, O. Luria, O. Leontiev, O. Spirkin, E. Tarasov, M. Zhinkin, S. Rubinstein, J. Field, D. Taylor). On the one hand, it is the absolutization of the language role in human consciousness, and on the other hand, it is impossible to deny the degree of universality of human consciousness, regardless of the specific national languages.

If we overcome the famous traditionalism of linguistics in terms of essence of human consciousness, doubt the unity and indivisibility of thinking, consciousness, language and refer to the results, obtained by experts in the field of logic, psychology, physiology and psycholinguistics, then there appears an opportunity to explain the universality of human thinking and consciousness in general, not by means of the identity of languages, but with the help of other extra-language factors.

Consequently, despite the fact that the concept of "linguistic consciousness" is a rather complex and controversial issue that has many interpretations, which P. Selighei conventionally subdivides into three groups: linguistic picture of the world; mechanism of speech control; judgment and idea of the language (Selighei, 2012, p. 40), the interest of scientists to this issue does not disappear, but, on the contrast, encourages further profound research.

The analysis of scientists' findings, in particular, psycholinguists, philosophers, psychologists and philologists (L. Vygotsky, I. Gorelov, L. Zasekin, O. Zalevskaya, Y. Karaulova, Z. Karpenko, G. Kostiuk, V. Krasniy, O. Leontiev, O. Luria, T. Ushakova, etc.), proves the linguistic origin of human consciousness. It has to be said that conceptual studies of the linguistic consciousness, carried out by the domestic linguists (I. Golubovska, O. Goroshko, S. Yermolenko, L. Ivanova, T. Radzievskaia, O. Snitko, G. Yavorska, T. Yaschenko, L. Hnatyuk) became the theoretical basis for the research of human consciousness as the whole unit construct. It helps to disclose the content foundation of consciousness as a result of linguistic and mental activity.

In any case, all studies have proven that linguistic consciousness is a complex psychic phenomenon that affects the linguistic behavior of a person.

In this regard, the **aim** of this research work is the psychological study of leading, in particular motivational, factors of University students' linguistic consciousness as well as its structural model, based on the mental factor.

1. RESEARCH METHODOLOGY

In this research work we study consciousness with the use of interdisciplinary and transdisciplinary approaches. This fact lets us research linguistic consciousness through the prism of a number of sciences (in particular, psycholinguistics, sociolinguistics, linguistics, philosophy, anthropology, sociology, psychology, logic, physiology, etc.). As a result, we've managed to integrate sciences and techniques in order to develop a common integrated methodology for researching the phenomenon under study.

In order to identify the level of linguistic consciousness of University students, the following scientific methods have been used: theoretical analysis of psycholinguistic sources, systematization of theoretical and empirical data, method of questionnaires, modeling method.

In order to find out the level of University students' linguistic consciousness and leading type of motivation to speak their mother tongue, we conducted our research using a method of questionnaires. The total number of participants was 288 University students. The diverse structure of the questionnaires, related to the linguistic practice, helps us to indentify University students' level of linguistic consciousness and motives of using their mother tongue for communication in various spheres of public life.

There is one more important task that has been solved in the article. We had the aim not only to show the current state of students' language consciousness, but also to identify the main directions of psychological and pedagogical work in the institutions of higher education, which should be aimed at the stabilization and improvement of students' language consciousness.

2. RESEARCH RESULTS

Linguistic consciousness is the subject of numerous linguistic, psycholinguistic and sociolinguistic researches. It proves the fact that there exists a specific interest of scientists to this phenomenon. In contemporary scientific literary sources we can find a wide variety of interpretations of this concept. In the context of our study the most relevant one is the sociolinguistic understanding of the concept of "linguistic consciousness". It is defined as "language attitudes" (Ladegaard, 2000; Edwards, 2006). We have to emphasize the works of some domestic researchers, who offer the definition of this concept, which is rather close to that mentioned above. Thus, P. Selighei views linguistic consciousness as form of consciousness, "which includes the views, feelings, assessments and motivation for language and linguistic reality ... not indifferent attitude towards language" (Selighei, 2009, P.15).

In order to research the level of University students' linguistic consciousness and identify the leading type of motivation to use their mother tongue in communication we conducted a survey in Tavria State Agrotechnological University named after Dmitry Motorny during the academic year of 2019–2020. 288 respondents took part in this research.

We have analyzed the students' responses to the question "Do you consider Ukrainian language to be your mother tongue?" So, 71.2% of the respondents answered "yes", 10.4% answered "no", and 16.3% said "it is hard to say".

It should be noted that we have also analyzed this issue from the point of view of the age criterion and revealed some non-essential differences. For example, 70.6% of junior University students responded positively to this question and 9.2% – negatively. As for the senior University students, 72.0% of the respondents consider Ukrainian to be their mother tongue and 13.6% – do not think so.

Almost half of the respondents (47.4%) admitted that they have a good command of Ukrainian and speak it fluently, while one-third (34.0%) admitted that they have well-developed reading and listening skills, but do not speak state language. 16% of University students said that they understand Ukrainian language, however, they do not speak it.

The results of the analyses of the responses to questions about the use of language in their daily life, in University (at work), in public places were quite interesting. So, in particular, while answering the question "What language do you speak when communicating in your daily life (family)?", 55.9% of the respondents admitted that it is Russian, 35.1% mentioned that they speak both Ukrainian and Russian and only 5.6% admitted that they speak only Ukrainian.

We've received similar results while analyzing the responses to the question about the language they use while communicating in University or at work. Thus, in particular, 43.4% of the respondents speak Russian, 47.6% – Russian and Ukrainian, and only 7.3% – Ukrainian.

As for the communication in public places, 68.1% of the respondents admitted that they prefer to speak Russian, 25.7% – Russian and Ukrainian to the same extent, and only 4.9% speak only Ukrainian.

So, as we can see, respondents speak Ukrainian more often in educational institutions (7.3%), and less in public places (4.9%).

It should be also noted that for the majority of respondents the main obstacle in using mother tongue is a lack of reason (40.4% on average) and a lack of willingness (33.9% on average) (Table 1).

Table 1. Obstacles in using mother tongue (% of all respondents)

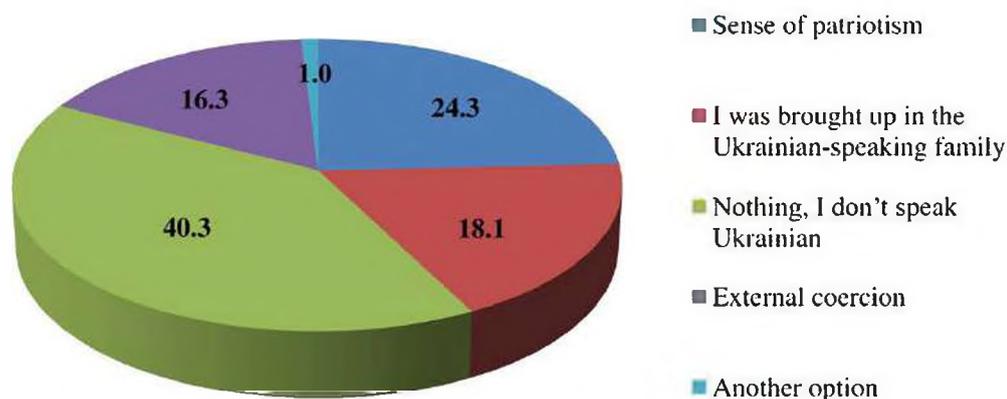
Level of proficiency	Obstacles in using mother tongue at work (studies)	Obstacles in using mother tongue in daily life	Obstacles in using mother tongue in public places	Average figures
Insufficient level of proficiency	17,7	10,4	11,8	13,3
Lack of willingness	33,7	35,8	32,3	33,9
Denouncing (ridicule) of the surroundings	8,7	2,1	10,1	7,0
I see no reason	34,0	46,5	40,6	40,4
Another option (nothing)	5,9	5,2	5,2	5,4

The question “What motivates you to improve the level of Ukrainian language proficiency?” was answered as follows: 47.2% of the respondents admitted that they have a desire to increase their professional and cultural level, 22.2% – said that this need is related to their job duties, 16.7% – emphasized that nothing motivates them, because they don’t learn Ukrainian, and 10.8% – mentioned their interest in Ukrainian culture as the type of motivation.

“Does the student of Tavria State Agrotechnological University named after Dmitry Motorny speak Ukrainian in class?” – the students responded to this question in the following way: 53.8% of the respondents answered “yes”, 23.6% said “it is hard to say”, and 21.9% of the respondents answered “no”. At the same time, while communicating in class 46.5% of the participants of the survey speaks Russian, 31.6% – Ukrainian, 19.8% of the respondents weren’t able to give the answer.

The majority of respondents mentioned that there is no difference for them what Internet resources and scientific and methodological literature to use, in Ukrainian or Russian language.

In general, the survey has showed that University students are conscious citizens, who consider Ukrainian to be their mother tongue (71.2%), but they have a low level of motivation to speak Ukrainian (40.3% of the respondents admitted that nothing motivates them to speak Ukrainian) (Fig. 1.).

**Fig.1 Motives to speak Ukrainian**

At the same time, among the main motives a sense of patriotism (24.3%), external coercion (16.3%) and up-bringing in the Ukrainian-speaking family (18.1%) were mentioned. It is worth saying that junior University students have more often pointed to the sense of patriotism (27.6%), compared to senior University students (20%). On the other hand, senior students have more often emphasized a lack of motivation to speak Ukrainian (43.2%), compared to junior students (38%).

Consequently, the so-called Ukrainian-Russian bilingualism with a dominating use of Russian language can be characterized as a distinctive feature of the linguistic situation among University students. At the same time, it should be noted that this situation is a rather characteristic phenomenon for Ukraine, but there exist some differences depending on a region. Thus, in particular, from February 28th to March 11th, 2019, Kyiv International Institute of Sociology (KIIS) conducted an all-Ukrainian opinion poll on the linguistic situation in the country. In their report the scholars admitted that “46% of Ukrainians speak mostly or only Ukrainian language with their closest relatives (parents, grandparents, brothers and sisters) (32.4% speak only Ukrainian). At the same time 28.1% of Ukrainians speak mostly or only Russian language (including 15.8% of those who speak only Russian). Another 24.9% of Ukrainians speak both Ukrainian and Russian. As for 0.2% of the respondents, they speak other languages, 0.7% – failed or refused to answer the question” (KIIS, 2019).

The indicated bilingualism has rather significant features, in particular, certain differences between language and ethnic identity, since the majority of respondents, who recognize themselves as citizens of Ukraine, for this or that reason still use Russian as their main language of communication in everyday life.

Such a position of Russian language in the society can be explained by the Soviet past, when Russian was considered to be the language of international communication (like modern English language). Unfortunately, Russian language still remains the dominant one (although there is a tendency that Russian language is gradually becoming less popular) in some regions of Ukraine, including the southern ones. These ideas are confirmed by the data, received from opinion poll, conducted by KIIS in the early 2019 (Table 2.) (KIIS: Press Releases and Reports, 2019).

Table 2. Which language do you most often speak with your closest relatives (parents, grandparents, brothers and sisters)? (% of all respondents)

100% in the column	Ukraine as a whole	West	Center	South	East
Only Ukrainian	32,4	80,1	26,3	10,8	4,2
Mostly Ukrainian	13,6	12,1	21,8	8,3	9,1
Both Ukrainian and Russian	24,9	4,5	32,8	32,1	36,3
Mostly Russian	12,3	0,9	13,8	15,4	21,3
Only Russian	15,8	0,6	4,7	32,5	28,2
Other languages	0,2	0,4	0,1	0,0	0,2
I don't have relatives	0,1	0,0	0,1	0,0	0,2

The results of the research show that most Russian-speaking Ukrainians live in the east and south of the country, while the largest share of Ukrainian-speaking Ukrainians can be found in the west and center.

This situation is explained by the fact that historically different language status of the regions of Ukraine is determined by the peculiarities of the historical progress of the development of west and east.

The obtained statistics give an opportunity to understand the results of the survey, conducted among the University students, more deeply. In particular, these results explain a fairly large percentage of Russian-speaking University students. However, it is rather difficult to understand why, even if they have a possibility to speak Ukrainian, a rather large number of respondents does not want to do it. Thus, relying on the results, we can identify the level of linguistic consciousness as an average one (according to P. Selighei) (Selighei, 2012), while the level of motivation is rather low.

In addition, it is also worth pointing out that there exists a number of contradictions, related to the mentioned above results. First, despite the fact that all University students were born and live in independent Ukraine (the oldest respondent is 22 years old), were brought up, got secondary education and are getting higher education in the Ukrainian-speaking environment, there is still a high percentage of Russian-speakers among them.

Secondly, young people consider Ukrainian language to be their mother tongue, but they do not speak it at all, or speak at the same level as Russian, without giving preference to the state language.

Thirdly, being fluent in the mother tongue and having no barriers to use it, young people have a rather low level of motivation to speak Ukrainian (a lack of reason – 40.4% and a lack of willingness – 33.9%).

The above mentioned contradictions provide a rational for a more thorough study of the structure of human consciousness, in particular, the linguistic one.

Analyzing the structure and typology of linguistic consciousness, P. Selighei emphasizes the fact that linguistic consciousness and national consciousness are interdependent concepts, because the language itself is a factor that awakens the feeling of people's national identity (Selighei, 2009, p. 15). This statement indirectly leads to the idea of the interrelation of linguistic consciousness with mental factors, which, J. Abildinova identifies as “the underlying foundations of the linguistic consciousness” (Abildinova, 2018, p.33). According to the scientist, “... linguistic consciousness, which is directly related to the human mental activity, its language and culture, reflects the ethnic mentality... is an integral part of it, has a developmental impact” (Abildinova, 2018, p.33). The scientist emphasizes that linguistic consciousness in comparison with ethnic mentality, is a more stable issue, as despite the fact that “mentality and linguistic consciousness determine and influence each other, it is linguistic consciousness which is a source of mental processes research, the key to the disclosure of linguistic and cognitive meanings” (Abildinova, 2018, p. 34).

O. Yakovlev draws the attention to the dependency of linguistic consciousness on the external factors. He says that “linguistic consciousness is a psycholinguistic concept that shows general features of language as the achievement of a group of people depending on external factors (occupation, age, social status, etc.). It also reflects the attitude of these people towards the mentioned above factors or specific constituents (objects of reality)” (Yakovlev, 2018, p.62)

Thus, it is out of the question that linguistic consciousness, which determines the way people think, reflects the peculiarities of people's cognitive activity, specifics of world perception and worldview, as well as cultural values and dominant areas. So, linguistic consciousness can't be researched without taking into account people's mentality. The issue, that is worth paying attention to, is the primary and secondary character of the national language and the peculiarities of national mentality, namely: does national character determine the peculiarities of the language, or vice versa – language imposes certain characteristics of mentality and character on the speakers of this language?

In our opinion, the sequence of mutual influence can be represented in the following schematic form. Initially, the external factors of the existence of language-forming community, cultural and everyday traditions, physiological and anthropological peculiarities form the specific qualities, which provide the basis for the national character, temperament and national mentality. Later, the specific features of the national character and mentality are reflected in the national language and recorded by it. In the future, these specific features are passed to the future generations of native speakers in the ready-made verbalized forms, as a result, they become socially inherited. At the next stages of the historical development of the ethnos, external factors may be changed, and, consequently, the factors, which have caused the specificity of the national character, may disappear. However, the very features of the national character and peculiarities of national mentality still continue to be reproduced in the next generations. Thus, they offer the future generations of native speakers the specificity of the national worldview and the evaluation of the world in the ready-made forms, which have already been developed and reflected in the language. So, the language begins to fulfill the functions which external environment and its genetic and anthropological nature fulfilled at the early stage of the ethnos development.

Consequently, the axiological layer of linguistic consciousness is a reflection and perception of the world image in accordance with a special trajectory of value-semantic coordinates, representing the meaningful contours of a particular social group. In this context, we can speak of linguistic consciousness as an associative and semantic form of the value-cognitive space of a particular community, which is a way of verbalizing human socio-cultural experience and national-cultural consciousness. In these circumstances mentality is an important component of the linguistic consciousness and implies life and cultural views of the individual, which are embodied in the language.

It is worth paying attention to the fact that collective consciousness is an abstract set of individual consciousnesses of all society members. It includes all common features and removes purely individual characteristics. Daily human consciousness is a multilevel system and has at least four components: sensory-receptive, logical-conceptual, emotional-evaluative and moral-value (Jackendoff, 1983).

Under the influence of the linguistic consciousness components, the real world is transformed into a reflected reality (according to the terminology by R. Jackendoff), realized in the matrices of the national language. This reflected verbal world depends on the linguistic consciousness.

From the point of view of differentiated approach the isolation of the individual components in the structure of daily consciousness is quite productive process, which leads to purely linguistic facts. These facts reflect national specificity of the worldview, perception of the world and its evaluation. Apart from this, the structure of linguistic consciousness determines the structure of the objective world projection.

All components of consciousness take part in the linguistic consciousness formation, but the role of each of them is different. Thus, in particular, it is difficult to refer the sensory-receptive component, despite its importance, to the decisive factors of the national worldview. The uniqueness of the national language consciousness is largely determined by the activity of the logical-conceptual and moral-value components of consciousness.

The logic-conceptual component of consciousness primarily affects the national uniqueness of the verbalization as it categorizes the discrete external environment. As a result, the information flow, perceived by the sensory-receptive component of consciousness, is turned into a complex of information conglomerates (or informs), which become the concepts of the national linguistic consciousness after they have been assigned the appropriate names.

The emotional-evaluative and moral-value components are relatively identical, but each of them performs a subjective evaluation function. Thus, in particular, if the sensory-receptive component of consciousness is a decisive one for the national attitude formation, the logical-conceptual component determines the national logic, national system of thinking, then the emotional-evaluative and moral-value components of consciousness are responsible for the formation of the subjective national attitude towards everything that is reflected in the language, so they are responsible for the formation of a national evaluation of the world.

At the same time, this evaluation has a qualitative difference. Thus, in particular, the evaluation, provided by the emotional-evaluative component of consciousness, can be conventionally called a primary one, or the evaluation of the first level, which directly captures the emotional attitude of the collective language speaker towards the mentioned factors. Such evaluation always reflects the main subjective-evaluative binary opposition “positive attitude – negative attitude”, and the actualization of one of this opposition members can be specified by some criteria according to which the assessment was carried out.

The final result of the functioning of moral-value component is more complex evaluation. The specified complexity covers both the object of evaluation, and the process of evaluation. The evaluation of this type can be conventionally called the evaluation of the second level, as it is applied not to individual objects or simple situations, but to the most typical socially significant situations, which are vital for any category of the society. Evaluation of the second level is not so much the result of emotional perception, but the generalization of the collective life experience, result of social practice comprehension. The evaluation of this type no longer provides the opposition “good – bad” it can have a rather complicated logical structure: it can point out the regular connections between individual phenomena, reveal causal relationships, induce appropriate actions in certain situations, determine the relative value of the phenomena, form the hierarchy of values, etc.

The creation of a structural model of linguistic consciousness is based on the analysis of mentioned above linguistic consciousness structure, as well as on the research, done by P. Selighei, who distinguishes “four main blocks of elements: language knowledge, feelings, evaluation and attitudes” in the linguistic consciousness structure (Selighei, 2009, p. 15).

In the process of developing the model, we have also relied on the psychological studies on the structure of consciousness, namely, the study, carried out by Z. Freud, who studied the subconscious, conscious and superconscious levels of consciousness of the individual (Freud, 1999), the research, done by K. Jung, who distinguished between consciousness (ego), individual unconscious (it) and collective unconscious (Jung, 1996) and O. Leontiev’s analysis of the sensory structure of consciousness, general meaning and personal meaning (Leontiev, 1975). Taking into account the model, designed by P. Selighei (Selighey, 2009) and our analysis of the concept of “linguistic consciousness” with its mental component, we propose to isolate the following components of the linguistic consciousness: functional-cognitive, emotional, motivational-activistic (Fig. 2).

Levels of manifestation	Components of linguistic consciousness		
	Functional-cognitive	Emotional	Motivational-activistic
Psychological	A complex system of mental facts, containing informational and emotional components, which create an individual copy of a reality, known to a person	Psychological emotions	Social-communicative needs of the personality
		Social emotions	Linguistic aims
	↓ ↑	↓ ↓	Linguistic motives
			Linguistic attitudes
		Linguistic intentions	
Linguistic	A system of acquired knowledge on the world around us, which is reflected in the vocabulary, grammar, phraseology of the languages, spoken by the individual	Linguistic markers of the emotional states	Spheres of communication
	Linguistic competence		
	Linguistic knowledge	Communicative situations	
	Linguistic abilities	Communicative roles	
Physical	Organs of perception and speech	Basic biological emotions of a human being	Biological needs that encourage an individual to be engaged in the activities
	Parts of the brain that convert sensory impulses into intelligible information		
	Individual speech genetic features of a person		

Fig. 2. Structural model of linguistic consciousness

Each of these components is represented by its own elements on the physical, linguistic and psychological levels of the model. Consciousness, as the highest form of the surrounding reality reflection and the highest form of the psyche, is the main element, which makes the whole system of elements a workable one. Consciousness closely interacts with the system of images-mentefacts, which have both informational and emotional components, creating an individual copy of reality, which is well-known to this person.

The functional-cognitive component (professional and daily knowledge on language, awareness of norms and stylistic features of the language, linguistic evaluation, linguistic ideal, linguistic worldview) is represented by the progressive gradation of linguistic characteristics, where linguistic dispositions turn into linguistic abilities, then they are developing to a level of linguistic competence and finally form a system of knowledge on the surrounding world, which is recorded in the vocabulary, grammar, phraseology of one or more languages, spoken by a person.

The motivational-activistic component of the linguistic consciousness (individual's attitudes, motives, goals, stimuli of linguistic behavior) originates at the physical level in the form of basic biological needs of the individual, which in the process of ontogenesis serve as the basis for the social and communicative needs formation. At the same time, the latter stimulates the person to set the language objectives and formulate guidelines, as a result of which the person takes an active part in various communicative situations.

The emotional component of the model (the spectrum of the most diverse feelings about language) schematically reflects the genesis of emotions, originating at the physical level from the basic genetically determined human emotions. Further, in the process of age development of the individual they turn into social and psychological emotions. It is evident that all these types of emotions are reflected in the linguistic markers of emotional states.

The connection between the motivational-activistic and emotional components of the person's linguistic consciousness is profound and genetically determined, since any stimulation is always positively or negatively emotionally colored.

The results of the survey and theoretical analysis of the linguistic consciousness structure have proved the low level of development of University students' emotional and motivational-activistic components of linguistic consciousness at the psychological level. Such results provide a rational for further study and analysis, accompanied by the development of practical psychological and pedagogical recommendations.

The analysis of the structural model of linguistic consciousness suggests that it acts as an important component of the general system of the personality and performs three important functions: reflective (knowledge on the surrounding reality); instrumental (provides speech activity, which, in its turn, is a verbal basis for other activities); regulatory (encourages active attitude towards the language, ensures linguistic development and effective social interaction).

At the same time, the model of linguistic consciousness has opened up perspective directions for its empirical research and development, which, undoubtedly, will be reflected in further research.

CONCLUSIONS

The study has led to a number of conclusions on the mental component in the structure of University students' linguistic consciousness and motivational factors that encourage young people to use their mother tongue in communication.

The analysis of linguistic consciousness has allowed us to define it as an important component of the general system of personality, performing the reflective, instrumental and regulatory functions. In the process of developing linguistic consciousness it is important to take into account the fact that the latter is a rather complex psychic phenomenon, hugely influenced by the mental factor, which is being formed for a long period of time under the impact of many factors, in particular, natural phenomena, socio-economic, political processes, interaction with other ethnic groups, etc. This results let us make a conclusion that linguistic consciousness is a deep foundation of mentality and a source of its study. Mentality, in its turn, being a powerful sensory factor, has a formative influence on linguistic consciousness.

The axiological layer of the linguistic consciousness is a reflection and perception of world image in accordance with a special trajectory of value-semantic coordinates, which are the meaningful frames of a particular social group. In this regard, the linguistic consciousness appears as an associative semantic form of the value-cognitive space of a certain community. It is also a way of verbalizing human socio-cultural experience and national-cultural consciousness. Mentality, as an important component of linguistic consciousness, stimulates the development of personality's life and cultural attitudes, embodied in the language.

A distinctive feature of the linguistic situation among contemporary University students is the so-called Ukrainian-Russian bilingualism with a dominant usage of Russian language, which can still be observed, despite the fact that modern youth was brought up and is being educated in the Ukrainian-speaking environment.

At the same time, these processes do not prevent young people from recognizing Ukrainian as their mother tongue, although the level of its active use is still rather low, and the main obstacle is a lack of willingness to speak their own language.

The consideration of the psychological structure of linguistic consciousness and the development of its structural model with the identification of the functional-cognitive, emotional and motivational-activistic components, each of which is represented by its own elements on the physical, linguistic and psychological levels, has shown a low level of development of emotional and motivational-activistic components in the structure of the University students' linguistic consciousness at the psychological level. It provides the rational for its further research and analysis, accompanied by practical psychological and pedagogical recommendations.

One of the factors, which is directly related to the above mentioned contradictions, is the mental factor, which has a formative influence on the consciousness of the individual, in particular, linguistic consciousness, and becomes a determining factor in choosing the language of communication. It is important to emphasize that, despite Ukrainian-Russian bilingualism among students, the popularity of the second language is caused not so much by the identification with the other state, but by the family circle, the representatives of which were brought up and educated mainly in the Russian environment at a time when the use of Ukrainian language was purposefully limited at the state level (Soviet times). Therefore, it can be assumed that the identified process is a permanent phenomenon and will change gradually under the influence of the Ukrainian-speaking environment, which in the future (slowly but rather actively) will change the situation with Ukrainian-Russian bilingualism towards using Ukrainian as a dominant language. In this difficult and prolonged process, the educational potential of the individual's cultural and educational environment is being actualized. Moreover, it will demand scholars to reconsider the basic principles of the process of linguistic consciousness development in the educational institutions.

Prospects for further research in this field include planning and development of psychological and pedagogical recommendations as for the content of linguistic consciousness, which should be developed in educational institutions. This process has to be aimed at the increase of University students' motivation, as well as at the development of the axiological and emotional components of linguistic consciousness.

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