



Linguistic aspects of language consciousness in synchrony and diachrony

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Abstract

The article focuses on a current issue in modern linguistics: linguistic consciousness. Linguistic consciousness refers to the outcomes of mental activity, perception and assimilation of information verbalized by means of the national language. Theoretical issues with the functioning of the term of "linguistic consciousness" in scientific circulation are clarified, and emphasis is given to the evolution, stages of formation of the linguistic consciousness in connection to social development. The national-language, social, ethnocentric as well as communicative varieties of linguistic consciousness in the diachronic aspect are considered. Linguistic analysis revealed the mechanisms of realization of linguistic consciousness in speech behaviour, determined by the communicative situation with its lingual content and representativeness of extra lingual parameters of the speaker, connection with intellectualized (adapted to a certain stage of language functioning, generalized, suitable for didactic purposes) abstract model of structuring socio-cultural linguistic forms. The following functions of linguistic consciousness are highlighted: reflective (generating a linguistic picture of the world and is realized in linguistic meanings, linguistic forms, and types of communication between words); evaluative (considering different types of evaluation); orientation-selective (providing orientation in the situation in order to choose the means of speech); interpretive (implemented in intralingual and interlingual aspects) (feedback mechanisms). Units of linguistic consciousness are concepts (ethnocentrism), which are realized in the language by means of associative-verbal thesaurus: words, phrases, utterances, grammatical and logical categories, grammatical and text-forming forms, functioning of intentional-motivational mechanism. The key concept in different definitions of linguistic consciousness is the reflection (the attitude of the subject to the object: the subject enters the picture of the world as an observer, which records the space, time and other characteristics of the object and gives them a subjective assessment).

Keywords: linguistic consciousness, national-language consciousness, public consciousness, communicative consciousness, language picture of the world, history of the literary language.

1. Introduction

The concept of linguistic consciousness came into linguistic circulation in the 60s of the twentieth century. In connection with the deepening of the analysis of the internal form of the word, the study of the linguistic picture of the world on the material of oral folk art. Linguists often identify linguistic consciousness with the linguistic picture of the world, strategy and tactics of linguistic behaviour and

note that it is realized in linguistic behaviour and is determined by the communicative situation, linguistic, cultural, social status of the individual (Nikitina, 1993). An urgent problem is the coordination of the concept of linguistic consciousness with the linguistic picture of the world, with the strategy and tactics of linguistic behaviour. It is important to consider the following three aspects: 1) linguistic consciousness is realized in speech behaviour, determined by the communicative situation, considering the extra lingual parameters of the speaker; 2) reflects the connection with the intellectualized (adapted to a certain stage of language functioning, generalized, suitable for didactic purposes) abstract model of structuring socio-cultural types of language, represented by a certain thesaurus. In linguistics, linguistic consciousness is defined as "one of the types of consciousness that is a mechanism for managing language activity, which forms, preserves, and transforms language signs, the rules of their combination and use, as well as human attitude toward language and its elements; in a broader sense - a set of images of consciousness materialized by linguistic signs; in a broader sense - a set of images of consciousness materialized by linguistic signs." (Hnatyuk, 2007). Researchers generally use this term to characterize the outcomes of mental activity verbalized by the lexical means of the national language. Linguistic consciousness comprises the mental mechanisms that ensure the process of human communication in a broader sense (Ushakova, 2004, pp. 6 – 17). Eugene Tarasov believes that linguistic consciousness is materialized in the word content of consciousness in general (Tarasov, 2000, pp. 45 – 53). In this case, linguistic consciousness may be defined as the ability to verbalize the outcomes of actions of information perception and assimilation.

T. Ushakova considers that any phenomenon that does not have a particular one-word or idiomatic nomination may be signified in language and does not believe that linguistic consciousness is limited by a lexicon (a set of nominative units). (Ushakova, 2004, pp. 19). As I. Gorelov notes, any content of consciousness can be verbalized (Gorelov, 2007).

The roles of linguistic consciousness have been identified by German linguist G. Eiger: reflective, which creates a linguistic picture of the world and is expressed in linguistic meanings, linguistic forms, and types of communication between words; evaluation (taking into account various types of evaluation); orientation-selective, which provides orientation in the situation in order to choose the language; interpretive, which is implemented in two aspects: intralingual and interlingual, regulatory, and managerial, which acts in the form of feedback mechanisms (monitors language operations and provides assessment of the statement in terms of compliance with applicable standards). (Eiger, 1990, pp. 38 – 45). The researcher considers precedent phenomena and national stereotypes, clichés, stamps, etc. to be the units of language competence.

Individual linguistic consciousness is based on the public, is a partial manifestation of it, because individuals are limited in their language experience and cannot cover all forms and manifestations of language (Eiger, 1990, p. 48). The concept of linguistic consciousness covers language knowledge, language feelings, language assessments and language instructions. Personality mostly realizes only a small part of its language behaviour, while revealing zero, initial, average level of linguistic consciousness.

2. Method

The validity of the obtained results and conclusions was ensured by the use of general linguistic and receptive-stylistic *methods: comparative-historical* (to identify analogy, psychologism, and empiricism in a two-chronological analysis of verbal competence); *communicative-functional* (to establish the differentiating features of verbal competence as a linguistic category; (to identify emotional and rational elements in the structures of texts); *system-structural* (to identify the units of verbal competence and their textual implementation); *semantic-axiological analysis* (for understanding the estimated mechanisms of the textual language); *semantic-differential analysis* (for examining the

dynamics, dissimilarity of semantics of language units); *linguocultural analysis* (to understand the content and evaluation of the language means of texts depending on the socio-political, socio-cultural conditions of their formation). Texts as the carrier of valuable information of different socio-historical periods are the instrument of retranslation of the linguocultural analysis of language competence. It is impossible to understand the mechanisms of the verbal awareness without considering the richness of semantics, stylistics, and preservation of the functional imposition of the general, natural, rational, emotional positive and negative valuation of axiological means in the text, tracing the mechanisms of transmission in the text of intralinguistic semantics and historical-cultural, socio-political, psychological aspects of people's lives throughout history and simultaneously.

3. Results

The linguistic consciousness in the diachronic aspect of the linguistic activity can be considered as a subject of history of literary language, as it does not require to refer to the psychological mechanisms of its maintenance. The units of the language are not reconciled with the language units. The units of consciousness are concepts, which are transmitted in different ways in the language: by words, by speech, by speech, between which it is often impossible to distinguish and differentiate by structural features. Language awareness has the structure of associative verbal thesaurus: words; morphemic elements of words and established on their basis grammatical and logical categories; grammatical and textual forms; functioning of the intentional-motivational mechanism. We distinguish two types of verbal manifestations of verbal competence: a) related to the formation of the old mechanism of functional structures of asocial-verbal thesauruses, the formed core of measures, words, grammatical and logical categories; b) related to dynamic, primarily evaluative, processes in verbal measures, verbal structures, intentional appearances.

4. Discussion

The formation of the language competence was occurring simultaneously with the development of the society. In the pre-modern period, it was an indication of the worldview of a certain group of people in the verbal form. At the time of the formation of the ethnos one can speak about the formation of the national language skills (linguocultural skills) or the specifics of the national mentality, the source of which is folklore. Language folk consciousness is a linguistic embodiment of a people's worldview, expressed through linguistic stereotypes. In Ukrainian folklore, it is, for example, *zolotadzha* (sontse), *dizha z khlibom* (misiats); *divchyna – chervonakalyna; yak makrozpuskavsia; zavertatylitanakalynovimosti*. The images of the riddles are a powerful testimony of the people's intelligence: *Tato vysoky, mama shyroka, synzriachyi, nevistkaslipa* (sky, earth, day, night); *Rozsteliukhustochku, ta y polozhulusochku, ta y posiiuhorshkom* (nebo, misiats, zirky) ; *Chereda ne lichena, toloka ne miriana, pastukh ne naimanyi* (sky, moon, stars); *abo osdliaprykladunaidavnishyizrakozahadky, yakuvideosiat do kintsia XV st. – Tur1 khodyt po horam, turytsia po dolakh – tur svysne, turytsiamyhne* (thunder and lightning); *Bih kin bilobokyicherez Dunai hlyboky, yak upav – zarzhav, uvessvitzadryzhav* (thunder); *Siryivilvypyvodydil* (frost); *Skatertynabilauvessvitzakryla* (snow); *Shchesiabatko ne vrodyv, a syn po svitikhodyt* (fire and smoke); *Bez ruk, bez nihnahoruzliz* (smoke); *Maty – hladukha, dochka – krasnukha, syn – kucheraviyi* (stove, fire, smoke). Facts of linguocultural competence are caused by the values and orientations of the culture of the people. First of all, N. V. Ufimtseva focuses on lexicalized, in other words, cognized by a lexicon unit, content of conscience and studies the linguistic consciousness on the basis of lexical associations (Ufimtseva, 2014). The principles of analysis developed by N.V. Ufimtseva allow modelling the current state of the ethnos's verbal competence and updating the previous state of the verbal competence on the basis of these data.

The lexicocentric approach is realized by A. Wierzbicka, who examines national culture and ethnocultural specificity of consciousness through the prism of key words, which name certain concepts and semantic primitives (Wierzbicka, 1997, p. 234). It is generally accepted that the idea of ethnocentrism of consciousness is the result of the interaction between the national language and culture, the mutual understanding of language and thinking (Leontiev, 1975, pp. 65 – 72; Wierzbicka, 1997, p. 325). I. V. Pryvalova in the theoretical and experimental research of ethno-cultural marking of the language competence states: "Culturally determined competence integrates knowledge about cultural subjects as well as rules and norms of communicative behaviour. National knowledge is a combination of cognitive and decision-making and axiological structures, whose national marking ensures their variability from one culture to another" (Privalova 2005, p. 243).

National-linguistic consciousness is associated with linguistic consciousness as a paradigm of linguistic consciousness conditioned by national culture for a certain language group. The national language acts both as a means of transmitting culture and as a way of verbally embodying cultural tradition, because "language is a product of culture, language is a structural element of culture, language is a condition of culture. Its fundamental meaning is that language concentrates and embodies in unity all the foundations of human life" (Deik van, 1989: 47). National-linguistic consciousness is a multidimensional concept that reflects the differences between subcultures and variants of the national language, it is a polylogue in which it is possible to find 'a plurality of approaches, positions, assessments, which creates a basis for the exchange of various information and serves as a guarantee of the possibility of development, the creation of new content' (Ufimtseva, 2014, p. 56). Ethno-linguistic consciousness accordingly integrates various axiological systems represented in traditional, mass and elite subcultures (Tolstoi, 1995).

On the basis of national-language consciousness during the period of state formation public language consciousness is formed, the source of which is the publicistic style, which, on the one hand, reflects the dynamics of values of society, is a synchronous expression of the linguistic consciousness of certain collectives, ideological currents, and on the other - an effective instrument of influence on the language public consciousness. The public language consciousness is dynamic, it maintains a connection with linguistic and cultural consciousness, but it constantly influences the language policy of the state, political ideology, and the values of the world ordered. Public linguistic consciousness is heterogeneous, it usually unites various collective linguistic consciousnesses, represented in a certain period of historical development to a greater or lesser extent. The public, collective and personal thesaurus of the linguistic consciousness contain regular semantic links between words and notions of reality, epoch. As the history of Ukrainian literary language shows, they were totality, with the exception of the so-called critical period of ideology - the 30s of the twentieth century.

At the time of intensification of national liberation movements, we can speak of the spread of ethnocentric social linguistic consciousness, the most important feature of which is the awareness of the native language as a symbol of national identity, both in conditions of statelessness and in conditions of state creation (beginning of the XX, end of the XX centuries). Its units, which are evaluative structures with the nuclear concept of the native language, which becomes one of the core objects of public opinion, especially in journalistic texts of relevant historical periods, are an expression of ethnocentric linguistic consciousness. (*Mova – sviashchennyipraporkulturykozhnohonarodu; Zahynemova – zahynederzhavaikultura; Bez movynemaienarodu*). At the beginning of the 20th century the following statements were typical for the Ukrainian periodicals: *Vykhodiachy z samisinkoihlybynynarodnohozhyttia, narodnoidushi, movaroste, rozvyvaietsiaporuch z tym, yak roste y rozvyvaietsianarodiyohokulturavzahali* (Chornomorets, 17.09.1917); *Perebuvshybolshshevytskuburiu, ukrainskyinarodsamorealizovuietsia, vsimysylamyprystupaie do utverdzhenniasvoieivlastynasvoivlasniizemli* (Noveslovo, 08.03.1918);

Cherezsamopomichliudezdo buvaiutkrashchohosobiladuipravdy, svobody – hovorytyridnoi umovoii (Maiak, 21.09.1912).

Throughout the history of the Ukrainian literary language, the formation of public consciousness has been more or less influenced by linguistic personalities: writers, cultural figures, public figures, scientists, etc., who have published their investigations in Ukrainian newspapers and magazines. Epistolary, artistic, publicistic, and scientific works are used to analyse the linguistic consciousness of specific personalities who represent the national, social consciousness of a relevant historical period and represent their own reflection in the word. The characteristics of linguistic competence of a society, a certain collective, or an individual at a given period are controlled by a variety of factors, both specific linguistic and relative (political, social, cultural, etc.). Linguistic consciousness and ethno-cultural distinctiveness are defined by the potential capacity of the various positions of the linguistic personality (subject), who processes information and conveys knowledge through the national language. It is no coincidence that social, social and linguistic consciousness are related indirectly to the sphere of culture, since every member of society (ethnic representative) is culturally conditioned.

Yuri Karaulov proposed a model of linguistic personality in the history of literary language, combining lexicon, semantics and pragmatics. The semantics of the linguistic personality reflects the individual understanding of the world, which is activated by the units of the lexicon of the national language. Linguistic consciousness embraces the semantic in its relation to the lexicon: the relationship of lexical units due to personal cognitive and communicative experience. Coincidences in the cognitive and communicative experience of members of the language team, which determine the similarity of the semantology, determine the possibility of reconstruction of the linguistic consciousness of the ethnos that uses the national language (Karaulov, 2002).

For an individual, the word is a distinctive identifier through which a certain part of his or her prior (verbal and non-verbal) experience is brought up to date at different levels of communication. The quintessence of the writer's linguistic consciousness is his winged expressions (*Iakbyvyvchyl'ystak, yak treba, toimudrist by bulasvoia* (T. Shevchenko); *Soloveikovi spiv navesni / Llietsia v haiu, v zelenimrozmai / Ta pisentykhya chut ne zdolaiu, / I vesnianikvitkyzapashni / Ne dliamenerozkvitly u haiu,—Ya ne bachuvesnianohoraiu; / Tiispivy ta kvityyasni, / Nachekazkudyvnu, pryhadaiu — / U sni!.. / Vilnispivy, huchni, holosni / V ridnikraiuuyachutybazhaiu,— / Chuiuskrizholosinniasumni! / Okh, nevzhe v tobi, ridnyi mii kraiu, / Tilky y chuiutsiavilnipisni — / U sni?* (L. Ukrainka); *Lipshevmertybizhuchy, nizhzhityhnyiuchy* (I. Bahrianyi); *Viddailiudynikrykhitkusebe. Za tsezhyttianapovniuietsiasvitlom* (L. Kostenko).

This perspective can vary, changing the evaluative diversity of the representation of multiple objects, attributes, signs, connections, relationships, experiences, factual, the most granular and multi-stage, word-related knowledge (Zalevskaya, 2003, pp. 15 – 16).

The linguistic consciousness of a person contains an unconscious and conscious. The selection of linguistic tools, as well as text comprehension, include both non-intuitive procedures and informed actions. The line between informed and uninformed is individual and circumstantial. Individuals frequently only notify a small portion of their own verbal behaviour.

The formation of linguistic consciousness occurs in the process of language acquisition and improves throughout life, including expanding and deepening individual knowledge of the rules and norms of language, the functioning of new words and meanings, communication skills in various fields, learning other languages. Enlightened society is characterized by communicative consciousness - "a set of communicative knowledge and communicative mechanisms that provide the full range of human communicative activity. These are communicative guidelines of consciousness, a set of mental

communicative categories, as well as a set of norms and rules of communication enshrined in society." (Sternin, 2002, pp. 42 – 43).

Linguists, studying linguistic consciousness, propose to consider the peculiarities of linguistic behaviour of the individual, depending on the communicative situation, linguistic and cultural status, social status, gender, age, psychological type, worldview, biography and other constant and variable parameters of the speaker (Nikitina, 1993, pp. 86 – 87).

The dependence of language competence on language acts is mentioned by Yuri Rozhdestvensky, who says that "the latter develop the meanings of words and forms, give new combinations of words in expressions and thus help people to understand their own language" (Rozhdestvensky, 2002, p. 99). The researcher considers linguistic consciousness, along with language skills, to be a component of language thinking and associates it with language knowledge. Linguistic consciousness, according to the author, is the way to differentiate between the norm and deviations from it, to distinguish language styles, to study the history of words and expressions, and to note the heterogeneity of linguistic consciousness at the level of literary language, when collective-normative, individual-creative, and theoretical-philological language subjects are all different. Thus, linguistic consciousness in the paradigm of modern linguistic stylistics is a kind of reflection on language, varieties, forms, variants of its existence, in fact, on the literary norm.

A. Rostova defines metamological awareness as "a branch of rational and logical, reflexes of the linguistic consciousness, spun on the representation of the subject-matter as an element of the real world," focusing on awareness of the structure of the language, norms and rules of use, peculiarities of functioning by any native speaker (Rostova, 2002). In this case, language can be considered of as a fixed potential system of knowledge of language tools and ways to use them in the course of linguistic activity, and the norm as an exemplary model of using language units in a certain communicative situation. Language provides the material embodiment of all the possibilities of the language system in the process of communication, including the sphere of oral use, and linguistic consciousness also contains generalized but unconscious rules for the use of language material (Ovchinnikova, 2008; Fomina, 2011).

The ideas of linguistic consciousness, linguistic image of the world, and thinking are all required for differentiation. One of the components of consciousness is the picture of the world. The orientation and planning of behaviour, particularly communicative behaviour, is based on this complete and systematic reflection of reality. The picture of the world is heterogeneous. It is common to distinguish between verbal (speech) and non-verbal picture of the world based on the method of coding. On the basis of the method of processing the information necessary for the formation of the picture of the world, a distinction is made between naive and scientific pictures of the world. Within the linguistic picture of the world V. Kasevich proposes to distinguish the actual linguistic and textual picture of the world depending on the source of verbal information. The scientific picture of the world is a fragment of the text picture of the world, as it is formed as a result of perception and processing of information contained in texts operating in a certain social sphere (Kasevich, 2000, pp. 69 – 79). The scientific picture of the world, as a rule, belongs to the narrow social sphere, is aimed at solving specific tasks and tends to negate ethno-cultural differences. Obviously, the language picture of the world is, on the one hand, the result of the functioning of the linguistic consciousness, fixed in the vocabulary and grammar of the national language; on the other hand, it is the basis for the orientation in the communicative situation for the generation and perception of the language.

Thinking and consciousness are not the same thing. Thinking is one of the highest mental functions, which ensures the ability to process information in order to solve various tasks, identifying questions and finding solutions to them in order to carry out basic or complicated operations in one way

or another. Thinking is a necessary condition for the formation of consciousness. L. Vygotsky considers thinking and language ability as a holistic result of socially conditioned activities (Vygotsky, 1934, p. 21).

The word is a sign of mental activity - thinking. Language, in order with respect, memory and thinking, according to L. Vekker, becomes an extensive mental process, which penetrates all spheres of an individual: intellectual (cognitive), volitional, emotional (Vekker, 2001, p. 78).

A key concept in various definitions of linguistic consciousness is a reflection (the subject's attitude to the object: the subject enters the picture of the world as an observer who captures the spatial, temporal and other characteristics of the object and gives them a subjective assessment). Researchers of linguistic consciousness are interested in "deeply learned social norms" and "manifestations of intuition." In this case, the reflection is considered a view, the position of the observer, enshrined in the system of nominations, especially in the lexicon. Linguistic consciousness is identified with naive (or ordinary) consciousness, which operates with a naive picture of the world. O. Zalevskaya believes that the psycho-physiological language organization of an individual is the fourth aspect of language phenomena (Zalevskaya, 2003, p. 184).

All dynamic processes in the language are based on the requirements of adequate reflection of objective reality and human activity (for example, the need to specify the action or the name of new objects), and the form of their expression is the result of intellectual creative activity of a certain language group, which has chosen it in accordance with semantics and structural peculiarities of their language.

The space for linguistic creativity opens up where it concerns the ways and forms of expression of entities, the totality of which constitutes the specific uniqueness of each language. Thus, when creatively modelling morphological and syntactic schemes to express an essence, the mule consciousness of the speaker relies both on the requirements of objective reality (for example, the use of new word models) and on the idiosyncratic sensitivity of language (Rayevskaya, 2007; Labov, 2010). Furthermore, at a certain stage of language development, this process may be combined with the belief in a fast-paced stylistic manner that influenced the form's choice, which testifies to the high degree of language development, already capable of giving its native speakers freedom of choice. The functioning of language is inseparable from its speakers and from the collective linguistic mentality. Codification of language units, their forms also depends on the collective linguistic thought, which prefers one or another form depending on their preferences.

5. Conclusion

Linguistic consciousness in all its varieties (folk, social and ethnocentric, communicative) is a dynamic, culturally and socially conditioned and integral element of the history of literary language. It changed along with the development of society, people, acquired new forms and manifestations. The sources of the study of linguistic consciousness in diachrony are written texts of both linguistic personalities (the language of works of art, epistolary, etc.) and micro-societies, which embodied the social consciousness at different stages of historical development (the language of periodicals). Two kinds of verbal revealing linguistic consciousness constantly interact in language: a) associated with the formation of a sustainable mechanism of functional structures of associative-verbal thesauruses, a formed core of networks, words, grammatical and logical categories, which is a form of national memory continuity; b) associated with dynamic, first and foremost evaluative, processes in verbal networks, word structures, intentional manifestations. In the creative modelling of any essence's methods of verbal representation, both objective reality (e.g., by using new word-models) and individual language sensitivity impact the speaker's linguistic competence. Furthermore, at a certain stage of language development, this process may be reinforced by the influence of a fast-paced stylistic modality that

determines the choice of this or that form, signifying a high level of language development capable of providing its speakers with freedom of choice. Language knowledge, like language itself, lives, works, and improves in tandem with the development of a conscious, intelligent society.

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