

feelings of the individual, expressing his attitude to language. According to our definition, the language culture of a person is the quality of the use of the means and capabilities of language, which determines the effective functioning of a person in society, his personal and professional development.

The formation of language culture is a complex multifaceted process that includes a great number of components: motivational value, system and cognitive, emotionally volitional, organizational and functional, intuitive and creative, intuitive, such as impression, imagination, intuition, insight, and rational.

The native language forms various qualities of soul and mind, forces to address to its treasury in difficult issues of study, explains the world and solves moral problems. It is considered to be an important component of cultural continuity.

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LANGUAGE AND NATIONAL IDENTITY

The relevance of the research topic depends on the specifics of the social-political and socio-cultural realities of the early XXI century. The collapse of the world bipolar system led to a crisis of ideology and, as a consequence, to self-identification crisis.

Linguistic allegiance is one of the main things in nationality formation. The connection between linguistic identity and national consciousness is clear because ordinary one cannot locate a historic nation which is not closely associated with a linguistic marker. In this context, language is the creator of nationalism and it acts also as a vehicle of expansion.

It is considered that each nation is a linguistic entity. Freeman emphasized that “Mankind instinctively takes language as the badge of nationality” [2].

The merits of linguistic uniformity for the development of national identity have been raised by R. Emerson in this statement: “Leaving aside the fascinating if unanswerable query as to the extent of which each particular language both mirrors

and fashions unique patterns of thought and thus reflect and molds a distinctive national soul it is evident that language is the primary instrument of social communication” [1, p.33].

The speaker of the same language develops a common bond and share “a common store of social memories”. Language establishes a link with the past. No society likes to snap this link. It is particularly so with the people who do not feel good about their present. It is because of this that “the mother tongue became almost sacred, the mysterious vehicle of all national endeavors” [3].

Some researches claim that language is more significant than territory for defining nation. Almost an equal stand is taken when it is asserted that language is more abiding than the institutions of government. A nation remains intact if it maintains its distinctive linguistic traditions.

People’s attachment and love for their own language are not new but the mobilization of linguistic loyalty for political purposes is a recent phenomenon. The language was a critical issue in the national struggles of new states as it acted as a symbol of identity and distinction which in turn provided access to their own cultural tradition. Language is not only a primary element in nationality formation but remains a significant issue even in the process of nation building.

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ДО ПИТАННЯ ОСОБЛИВОСТІ ФОРМУВАННЯ НАЦІОНАЛЬНОЇ СВІДОМОСТІ

Протягом досить тривалого навіть для такої стабільної системи як мова, час українське мовне середовище знаходилося під впливом зовнішньо регульованої послідовної денационалізації, що логічним чином призвело до «дефолту» національної свідомості переважної частини потенційних носіїв національної (української) мови, яка є одним із базових елементів будь якої нації. Адже позбавлений національної свідомості народ не може створити національної держави. Сучасний світ перебуває в умовах політичної та