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CLASSICAL LANGUAGES IN THE CONTEXT OF MULTILINGUALISM IN UKRAINE

Nowadays multilingualism has become an actual feature of modern society. Using two or more languages is common and natural for many communities and individuals in most parts of the world. As the world experience shows, the best for the society language situation can be achieved where and when the language policy is based on a careful attitude to language traditions developed during previous historical periods.

The history of the formation and development of Ukraine as a state, peculiarities of its geographical location at the intersection of linguistic and cultural traditions of Europe and Asia caused the diversity of the language map of the country and the complexity of the language policy that was carried out on the territory of the Ukrainian state at different times. For a long time, the Latin language was a means of intellectual and cultural life in Ukraine under the influence of geopolitical, religious factors, and peculiarities of the organization of the state administrative apparatus.

The purpose of the study is to determine the place and role of Classical languages (Latin and Ancient Greek) in the historical context of the formation of multilingualism in Ukrainian society. The tasks of the study are to characterize the national language space in the context of historical and social transformations; to highlight philosophical foundations of multilingualism as an important sign of the «modernity» of society and one of imperatives of modern age; to determine origins of multilingualism in the Ukrainian language space, to characterize its specificity; to determine the role of Classical languages, especially Latin, in the formation of the language space of Ukrainian society.

As a result of the research it is established, that multilingualism in Ukraine has long historical traditions and is an obvious fact of today. One of the ways of forming a new linguistic communicative culture that would meet the requirements and opportunities of the modern age could be a return to the experience of studying Classical languages (Latin and Ancient Greek).

Key words: multilingualism, Classical languages, communication, communication culture, language personality, language space.

Statement of the problem. Multilingualism in Ukraine has deep roots and ancient traditions, caused by historical, cultural, political and economic circumstances of the state formation at different times. A special attention to multilingualism as a distinctive feature of modern society and the need to understand this phenomenon in modern Ukraine requires addressing the origins of this process in our country.

At the current stage of its development, the language issue in Ukraine retains a heightened degree of relevance as a linguistic, philosophical and sociological problem, as well as one of the elements of socio-political discourse. It is still debatable to find possible and necessary mechanisms for regulating the language situation at a qualitatively new level, which would allow achieving the maximum communicative return and could be sufficient in view of requirements of preserving the national identity and originality.

In the context of these goals, a gradual transition to a new type of multilingualism appears on the agenda

as an extremely important task, within which it would be possible to combine several languages with an unequal degree of use in the formation of the whole language space.

As the world experience shows, the best for the society language situation can be achieved where and when the language policy is based on a careful attitude to language traditions developed during previous historical periods.

At present, we can state insufficient study of this type of languages interaction, when one of them is a so-called “dead” language and does not have its own ethnicity as a speaker of the language at the moment of impact. Thus, the need for an in-depth study of the influence of the Latin language on the structure of the Ukrainian language remains an important issue and determines **the topical status** of our research.

Analysis of recent research and publications. There are many reasons for including the phenomenon of multilingualism in that narrow circle of phenomena

that, on the one hand, largely determine the face of human civilization or at least its humanitarian part, and on the other hand, participate in the formation of the main “route” of further movement and development of humanity, laying foundations of that new world humanitarian order, which will meet the goals of modernization.

Regarding the problem of multilingualism in European society and education M. Natsiuk claims that the shift in demographics towards multilingual communities made using two or more languages common and natural for many communities and individuals in most parts of the world. Nowadays, being a monolingual speaker may be recognized as an isolated incident. The language policy in the European Union aims to promote mutual understanding, foster a multilingual identity, and facilitate cultural enrichment by encouraging individuals to become proficient in two European languages besides their mother tongue. Thus, all member states focus on the promotion of linguistic diversity and language learning (Natsiuk M. [19, p. 4], Commission of the European Communities [13], Council of Europe [14], Chalhoub-Deville M. [16], Duarte J., Kirsch C. [17], Jessner U. [18], Skutnabb-Kangass T. [20]).

There is no single paradigm of vision and understanding of multilingualism, which could be clearly defined and universally recognized. Representatives of different scientific schools denote with this term different phenomena depending on contexts. It would hardly be correct to ignore this fact [11, c. 265].

According to M. Natsiuk, an older definition of multilingualism highlights the number of languages, namely more than two, that a person is learning. The most important European language policy document, the CEFR [14], and its updated policy document the CEFR/CV [15] make a distinction between multilingualism and plurilingualism, stating that multilingualism is about the coexistence of different languages. US-based scholars have a different reading of multilingualism as instances of a whole language repertoire [19, p. 5]. M. Chalhoub-Deville proposes a similar view on multilingualism denoting it as “flexible, dynamic, and complex systems that allow users to deploy resources as needed to take control of their language performance, enhance language learning, and access content” [16, p. 473].

As O. Yakovleva notes, from a sociolinguistic point of view, the phenomenon of multilingualism, combining the possession and use of several languages, other than the native one for a certain linguistic personality, is focused precisely on the

function of use, in this way, touching primarily on the functional side of language, individual and collective language practices, as well as speech [11, c. 266].

From a sociological, philosophical, and political point of view, multilingualism is a state of the linguistic environment in which not one, but two, three or more languages are in constant circulation with a correspondingly defined sphere of use and mostly formalized by the fixed status of each of them. In both cases, the goal of the multilingual regime is to ensure fuller and better communication both on the scale of the national language environment in general and at the level of an individual speaker within this environment.

The effectiveness of the communicative process depends not only on the coincidence of the cognitive style of the addresser and the addressee, but also on the degree of correlation of the real language capabilities of the process participants, on the communicative competence of each of them, on their ability to create effective speech activity. All this together must correspond to the norms of social contact and social interaction inherent in this or that particular society or ethnic group, and the readiness to use this skill in practical activities [11, c. 266].

From the ontological point of view, multilingualism appears as a complex, non-one-dimensional, internally contradictory construct, crucially dependent on the socio-cultural environment and largely dependent on the political situation and state policy. Within its framework, two fundamentally different principles are combined. The first of them is directly related to the factor of the native language and the need to preserve it as a fundamental basis of multilingualism. The second one is connected with the need to ensure full-fledged communication in conditions of the world, which is becoming globalized, internationalized, and therefore “polylingualized” with ever-increasing speed and intensity [11, c. 268].

The main idea of multilingualism is based on specific conceptions of the world and social life, as well as the possible directions of their evolution. At the most general level, the basis of this ideology is a complex of cornerstone principles and foundations, among which multiculturalism and linguistic-cultural and communicative pragmatism should be mentioned first of all.

The world practices of organizing the national language space on the basis of multilingualism – both historically established and new, dictated by the evolution of the national language situation, as well as changes in its regional and global context – provide extremely rich material for generalizations

important for the development of an optimal national multilingual model [12, c. 2].

Task statement. The historical experience of the language space formation of European countries includes the process of deep assimilation and wide use of knowledge of Classical languages (Latin and Ancient Greek) in various spheres of social and political life. Ukraine is fully included in this pan-European process, which resulted in the creation of a unique phenomenon of multilingualism in various European countries with a common basis of Classical languages. The fact of widespread use and high status of Classical languages over the centuries has already become a commonplace in scientific works. At the same time, the question of the role of Classical languages in the formation of linguistic personality in a certain society at a certain stage of its historical development remains quite relevant.

Thus, it seems important to ask the question whether it is possible to find a place for Classical languages in the modern multilingual colorful picture of Ukrainian society and try to use them in the formation of a new type of linguistic and cultural personality that would meet challenges of modern times, when mastering several languages becomes a necessary prerequisite for free functioning of an individual as a unit of society. At the same time, it is obvious that the successful acquisition of different languages presupposes the presence of a certain basis and understanding of the community of language processes. In our opinion, Classical languages could be such a basis again.

Thus, the **purpose of the study** is to determine the place and role of Classical languages (Latin and Ancient Greek) in the historical context of the formation of multilingualism in Ukrainian society.

Achieving the goal requires the completion of certain **tasks**: to characterize the national language space in the context of historical and social transformations; to highlight philosophical foundations of multilingualism as an important sign of the “modernity” of society and as one of imperatives of the modern age; to determine origins of multilingualism in the Ukrainian language space, to characterize its specificity; to determine the role of Classical languages, especially Latin, in the formation of the language space of Ukrainian society; to characterize the significance of multilingualism as a factor in the regulation of the language situation and the modernization of society and the state; to determine peculiarities of the modern language situation in Ukraine in the context of its historical development and the current state of language practices of Ukrainians;

to determine the possible place of Classical languages in the modern multilingual space of Ukraine.

The object of the research is the language situation in Ukrainian society in the context of the world experience of the development of the national language space. The subject of the study is Classical languages in the context of multilingualism in Ukrainian society.

The methodological basis of the research is a systematic approach to the study of linguistic phenomena as an integral component of social life in its development. The system approach created an opportunity to recreate theoretically the national language space as a system. In view of the purpose and content of the tasks provided by the topic and problems, general scientific methods were applied (dialectical, the method of analysis and synthesis, the method of induction and deduction) as well as interdisciplinary research methods (comparative, historical, normative and value).

Outline of the main material of the study. The history of the formation and development of Ukraine as a state, peculiarities of its geographical location at the intersection of the linguistic and cultural traditions of Europe and Asia caused the diversity of the language map of the country and the complexity of the language policy that was carried out on the territory of the Ukrainian state at different times.

Due to the geographical position of Ukraine, the openness of borders and their variability influenced the specifics of the national and cultural development of Ukrainians. On the condition that, in fact, each nation develops under the influence of several forms of world culture, in Ukraine we have a rare situation of superimposition of quite different civilizations: Antiquity and Byzantine, Eastern Turkic and Middle Eastern, Western European and Eastern Slavic.

It is important to take into account peculiarities of multilingualism in Ukraine at different functional levels of language – spoken and literary. While at the spoken level, the language map of the country was formed depending on the distribution and settlement of various tribes and peoples in the Right-Bank and Left-Bank Ukraine, in Southern and Northern regions, the literary language was strongly influenced by geopolitical, religious factors, and peculiarities of the organization of the state administrative apparatus.

For example, in the XVI century after the accession of several Western Ukrainian regions to the Kingdom of Poland, the process of penetration of the Latin and Polish languages into the administrative and judicial apparatus intensified. Eastern regions of Ukraine, which were in the zone of strategic interests of the Moscow principality, were influenced and spread

with the Russian language. A notable feature of the language situation in Ukraine was also the following the European tradition of use Classical languages, primarily Latin, in the sphere of state administration, judiciary, religion and education [5; 10].

The influence of the Latin language on Ukrainian varied depending on the era, just as the role of this language in the sociolinguistic being of Ukrainians was different in different periods. For a long time, the Latin language was a means of intellectual and cultural integration of European peoples – “having disappeared from the map of Europe, the Greco-Roman world came to life in its culture” [4, c. 444]. Therefore, today it is important to show to what extent Latin components are represented in the form and content of European languages and how they contribute to mutual cultural understanding.

For the first time, Ukrainians got acquainted with Latin during the times of Kyivan Rus, as evidenced by numerous borrowings preserved to this day in written records. From the end of the XIV century a significant part of linguistic monuments of Galician Rus is written in Latin. The ways of its introduction were complex and can be seen in the economic, diplomatic, family-dynastic ties of the princely courts of the Galicia-Volhynia principality with their Western neighbors – the Poles, Hungarians and Czechs. Latin was the most widely used in those regions of Ukraine that were significantly influenced by Western European culture.

From the beginning of the XV century Latin becomes the language of chancelleries in Galicia and Western Podillya. From the end of the XV century Latin plays a significant role among the literary languages of the Grand Duchy of Lithuania due to certain factors of the political and cultural life of the state. To this day, seven thousand volumes of handwritten judicial and administrative books have been preserved, chronologically covering the beginning of the XV–XVIII centuries.

The Latin language became widely used in Ukraine in the XVI–XVII centuries in the era of active cultural and educational movement and development of science and literature. At this time Ancient culture influenced the Ukrainian one through Europe, especially Poland. It was determined by contemporary conditions of the socio-political development of the Polish-Lithuanian Commonwealth, which included Ukrainian lands. Knowledge of the Latin language becomes not only a norm of life, but also a sign of belonging to the higher strata of society. The specifics of getting an education also influenced the establishment of a high status of Latin, as well as Ancient Greek. In the XV–XVI centuries, when there were no universities in

Ukraine yet, those seeking education went to Europe for knowledge and mastered Classical languages as universal languages of intellectuals.

At that time, different language systems intersected and interacted the minds of the educated part of Ukrainian society, since five languages with varying degrees of value functioned in Ukraine, satisfying the communicative, religious, cultural and educational needs of society: Greek, Latin, Church Slavonic, Polish and Old Ukrainian. Knowledge of Latin as the language of science, jurisprudence and international communication was the measure of the education level [4, c. 8–14].

Scientific studies of monuments of Old Ukrainian grammatical thought of the XVI–XVII centuries inevitably lead to the conclusion that elements of different linguistic systems interacted in the linguistic consciousness of the authors. This fact reflects the specificity of the linguistic consciousness of educated people of that time: “The considered facts allow us to conclude that ancient Greco-Roman classics, Greek and Latin languages, rhetoric, grammar, philosophy were an organic link of the general element of ancient Ukrainian literature and were of great importance for its development” [6, c. 197].

The consequence of the spread of the Latin language is Ukrainian-Latin bilingualism, the existence of which can be observed in its productive form from the second half of the XV century to the first half of the XIX century.

Ukrainian-Latin bilingualism of the outlined period is notable for the fact that languages entered into a relationship of mutual influence, though the difference between them was quite significant: starting with belonging to different language groups and ending with the use of different alphabets. On the one hand, we can observe the Old Ukrainian literary language as a complex system that united genetically different, but often functionally identical units. On the other hand, there are Classical (Latin, Ancient Greek, Ancient Hebrew) and new European languages (mainly Polish and German). In the XVII century the Latin language in Ukraine was not only a written, but also a spoken language in conditions of bilingualism [9, c. 162].

In the XV–XVIII centuries a small part of intellectuals were only bilingual. Usually, university graduates were true polyglots. In the situation of mastering any number of languages one of them is always dominant. Thus, when the speaker turned to a certain language, a kind of code switching took place. Such constant exercises were really useful for the mind. It was from the experience of polyglots

that the famous statement arose: the more languages you know, the more you are a person [9, c. 162, 163]. Multilingualism was a necessary condition for a high culture of thinking, a component of linguistic competence, which was instilled in students, in particular, at the Kyiv-Mohyla Academy, the largest and most influential educational institution in Ukraine at the time.

A vivid example here is the mutual influence of languages in the texts of the great Ukrainian-Latin bilingual Hryhoriy Skovoroda. According to the words of D. Chizhevsky, a paradoxical situation arose. The Cyrillic part of Skovoroda's works, written as an "extremely bold, but not very attractive synthesis of Church Slavonic, Russian and Ukrainian vocabulary, was awarded numerous studies by talented scientists. But his poems and letters, written in Classical Latin and not devoid of an individual style, works that can be used to illustrate the course of the normative grammar of the Latin language, still remain without attention" [21, p. 317].

As a faithful student of the Kyiv-Mohyla Academy, Hryhoriy Skovoroda had a perfect command of Latin and Ancient Greek. According to his own words he preferred the second one as the closest to his heart, however, in view of greater functional expediency, he wrote numerous works in Latin. He mastered the Latin and Neo-Latin languages by reading and translating Classical and Neo-Latin humanist literature of the XVI–XVII centuries. Among the Roman poets, he especially respected Horace, Virgil, and Ovid. Skillful translations of the works of these poets are part of Skovoroda's poetic heritage.

The use of the Latin language for H. Skovoroda was not limited to professional activities and a certain lexical-semantic field. He expresses his own thoughts and feelings in Latin, translates life realities. In his correspondence with M. Kovalinsky, his choice of language is quite voluntary. Throughout his life, the thinker improved his Latin, not only by reading works of ancient authors, but also indirectly by mastering other languages.

The language of H. Skovoroda's works contains features of "Ukrainian" Latin of the XVII century, but at the same time some errors typical for his predecessors are not found in works of the philosopher at all. This fact confirms the gradual departure of Latin from colloquial use and the return to the classical canon, since Ukrainian intellectuals of the XVIII century studied the Latin language only at school but not in the natural language community, so the need for linguistic imitation of models was quite significant.

The influence of Latin on the language of H. Skovoroda's works still remains an issue to study in the future as well as Greek elements in his texts. Complaining about the insufficient study of the problem of H. Skovoroda's multilingualism, Yu. Shevelyov notes: "Meanwhile, the Latin and Greek languages, in which most of his letters that have come down to us were written, appear again and again in his Slavic-language texts in the form of quotations and individual words and expressions, but commentators do not see them" [8, c. 180]. The relevance of such a study confirms the open question about the Greek elements in H. Skovoroda's prose Latin texts though the Latin language did not lack vocabulary and Greek interspersions have a concrete but not an abstract meaning.

Elucidating the specifics of the language diversity of that time also requires taking into account the cognitive aspect. The thinkers of the Old Ukrainian period believed that causes of things can be known by means of perfect language. Such views are obviously an echo of mythological ideas that once you learn a name, you acquire an object. From the point of view of H. Skovoroda's linguistic consciousness, which largely reflects the linguistic consciousness of the Old Ukrainian elite, the language of his works is not chaos, but a complete socio-cultural phenomenon [2, c. 9]. Nevertheless even today we do not observe high scientific interest in Latin-language works of H. Skovoroda despite the recognition that Latin became "an organic part not only of his work, but also of the entire worldview, probably even life and destiny" [1, c. 23].

A modern scientific analysis of lexical borrowings from the Latin language in Ukrainian is presented by S. Hrytsenko. The researcher proposes to consider such lexical facts according to ideographic schemes within macrospheres: the universe (outside man), man (outside the universe) and man and the universe in their interaction, for example: *комета* < *cometa*, *планета* < *planeta*, *град* < *grando*, *територія* < *territorium*, *комплексія*, *статура* < *complexio*, *персона* < *persona*, *матрона* < *matrona*, *професор* < *professor*, *студент* < *studens*, *фамілія* < *familia*, *процес* < *processus*, *дефект* < *defectus*, *термін* < *terminus* etc. [4, c. 448–449].

S. Hrytsenko records Latin borrowings in Ukrainian monuments of the XVI–XVII centuries and notes the unsufficient filling of different ideographic groups with vocabulary. For example, there are few groups of borrowed vocabulary that characterize nature: "The penetration of these borrowings into the dictionary of the Ukrainian language in XVI–XVII centuries was

determined by the practical need to develop a lexical system for the nomination of meteorological and space phenomena, for the designation of concepts that characterize the terrain and minerals, for the naming of representatives of animal and plant worlds (especially exotic), which at that time did not have Ukrainian counterparts, or the existing specific vocabulary did not meet the requirements of a certain functional style of the attraction”: *дельфін* < *delphinus*, *балея* «*кут*» < *balaena*, *кардамон* < *cardamomum*, *лілія* < *lilium*, *рожа* < *rosa*, *камфора* < *camphora*, *імбир* < *zingiber*, *лавр* < *laurus*, *магніт* < *magniticus*, *мармур* < *marmor*, *гранат* < *granatum*, *карбункул* < *carbunculus* etc. [4, с. 450].

At the same time, borrowings from the Latin language demonstrate considerable structural versatility. It is a well-known fact that the recipient language can adopt not only individual lexemes, but also combinations of words, phraseological units, parts or whole sentences, fragments of text. Ukrainian sights provide many examples of such diversity, for example: *пер модум* «*у такий спосіб*», *де анно* «*року*», *ексь антикво* «*здавна*», *инь тото* «*в цілому*», *кво юре* «*за правом*», *привата авторитате* «*за власною ініціативою*», *парс адверса* «*протилежна сторона*», *инь фаворем партис* «*на бажання сторони*», *ин рерум натура* «*у природі речей*», *ин постерум* «*на майбутнє*», *конспирационе суа* «*за своєю змовою*», *нонь казуалитер* «*не випадково*», *презенте ме* «*у мойй присутності*», *рем партис адверсе* «*справу протилежної сторони зміцнити*» etc.

Written borrowings were transmitted both in Cyrillic and in non-transliterated form according to the requirements of Latin grammar, for example: *in sensero pectore* – *від щирого серця*, *ad suos* – *для своїх*, *et cetera* – *і так далі*, *tu animus animae tuae* – *ти дух душі моєї*, *мендацем опортет ессе меморем* – *брехун має пам'ятати про сказане*, *супер коньтroversиас облятас еть пробаціонис иньдуктис* – *нехтуючи проведеними суперечками і пред'явленими доказами, сине консенсу партис акторее ин рем ет аффектаціонемь партис цитатем* – *без згоди сторони позивача на вимогу і потребу сторони відповідача* etc. [4, с. 467–472].

The given statements and examples demonstrate how deep the Latin language influenced on the Ukrainian one, how gradually a new tissue of the Ukrainian language was formed, enriching itself with new forms and contents under the influence of Latin [4, с. 476].

Each Latinism has its own individual history of entry into the recipient language, and this history is

not limited only to indicating the time of adoption. It is extremely important to establish the ways of borrowing Latinisms, since the latter could enter the Ukrainian language directly from Latin or through other languages.

Another important issue is the further adaptation of the borrowed lexeme to the lexical-semantic system of the recipient language, as the process is influenced not only by intra-linguistic but also extra-linguistic factors (social or political trends, the struggle of social forces or movements, which often find expression in polemics surrounding language issues) [4, с. 488–489].

Establishing the time and ways of borrowing is extremely important for understanding stages and cognitive foundations of the multilingualism formation in ancient times with the projection of such a process on modern times.

Thus, multilingualism in Ukraine has long historical traditions and is an obvious fact of today. Nowadays we can state the formation of new multilingualism in Ukraine. In new geographical borders, in new geopolitical, socio-historical and cultural realities.

Today, the Law on the Functioning of the Ukrainian Language as State Language provides for its wide and exclusive use in all spheres of the country's socio-political, cultural and educational life. In the conditions of military aggression against Ukraine, the compliance with this law became not only a sign of law-abiding citizens, but also a manifestation of unity around the Ukrainian language as one of the main foundations of Ukrainian statehood and the Ukrainian mentality.

In accordance with the Law of Ukraine On the Ratification of the European Charter of Regional or Minority Languages (2003) different national languages acquired legal status (Belarusian, Bulgarian, Crimean Tatar, Greek, Moldovan, Gagauz, German, Polish, Russian, Romanian, Slovak, Hungarian) [3, с. 98].

In 2024, the status of the English language as one of the languages of international communication was fixed at the legislative level, which provides a number of requirements for the level of knowledge of this language and its use in various spheres of social life.

Solving the problem of multilingualism can be seen in the active humanitarian (and not least philological) activities and consolidation of the Ukrainian national elite: linguists, writers, translators, as well as art critics, historians, cultural and artistic figures.

Is it possible to find a place for Classical ancient languages in new linguistic diversity of Ukraine? Here

it is appropriate to return to the modern understanding of multilingualism as plurilingualism.

As M. Natsiuk claims regarding the language policy document the CEFR/ CV [15] “plurilingualism refers to the dynamic and evolving linguistic repertoire of an individual learner or user, who is seen as a social agent, using their language repertoire in order to accomplish a task” [19, p. 5]. In the process of a task accomplishment a language user “does not keep these languages and cultures in strictly separated mental compartments, but rather builds up a communicative competence to which all knowledge and experience of language contributes and in which languages interrelate and interact” [14, p. 4].

An important conclusion follows from this: “a plurilingual speaker demonstrates the capacity to learn (under formal instruction and independently) and to use languages; manifests skills to utilize partial knowledge of various languages and cultures, and the attitude of tolerance towards diversity. Thus, multilingualism refers to the presence of diverse language communities coexisting within a specific geographic location, while plurilingualism attributes to a person’s ability to use several languages” [19, p. 6].

Considering the processes of globalization and multicultural communication at the XXI century, European language education involves not only mastering the state language (which may or may not coincide with the mother tongue), languages of international communication, but also languages of national minorities, regional languages, and languages of migrants. Therefore, multilingualism in the European educational space aims at the formation of individual multilingualism as a complex ability to use several languages.

Investigating the problem of multilingualism in the European education system, O. Fidkevich notes: “Today, multilingual education in European countries

is a complex field that is actively developing. It is based on the theory that a person’s multilingualism arises in the process of expanding a person’s linguistic experience, starting from the native language, which is used mostly in the family, to mastering languages of other nations, studied at school or directly in the linguistic environment. A person does not fix these languages separately from each other, but forms multilingual communicative competence on the basis of knowledge and all linguistic experience in which languages are interconnected and interact” [7, c. 508–509].

The education system of Ukraine faces the task of adapting to European realities and creating conditions for the balanced use of different languages with the aim of forming a Ukrainian citizen capable of the intercultural communication and use of different languages. It is multilingualism that will provide more opportunities for high-quality teaching of the state language, languages of neighbors and foreign languages for full-fledged intercultural communication, preservation of the ethno-cultural identity of representatives of national minorities, ensuring the success and competitiveness of Ukrainian citizens.

Conclusions. In our opinion, one of the ways of forming a new linguistic communicative culture that would meet the requirements and opportunities of the modern age could be a return to the experience of studying Classical languages (Latin and Ancient Greek). The depth of knowledge and breadth of understanding of many phenomena of different European languages and literatures, which are the result of studying Classical languages, has been proven by time. Not being politically marked, being considered as a phenomenon of common European culture, Classical languages can become an important element in the formation of a new linguistic personality and receive a new vector of its functioning, directed not to the past, but to the future.

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Чекарева Є. С. КЛАСИЧНІ МОВИ В КОНТЕКСТІ БАГАТОМОВНОСТІ В УКРАЇНІ

Багатомовність стала відмінною рисою сучасного суспільства в результаті демографічних змін у бік багатомовних спільнот. Як свідчить світовий досвід, стан мовної ситуації, який найбільшою мірою відповідає потребам держави й суспільства, вдається досягти за умови уважного ставлення до мовних традицій, які склалися протягом усього попереднього історичного розвитку. Історія становлення і розвитку України як держави, особливості її географічного розташування на перетині мовних і культурних традицій Європи і Азії зумовили розмаїття мовної мапи країни і складність мовної політики, яка провадилася на теренах української держави в різні часи. Примітною рисою XV–XVIII століть було використання класичних мов, насамперед латинської, у сфері державного управління, судочинства, релігії, освіти тощо.

Метою дослідження є визначення місця і ролі класичних мов (латинської та давньогрецької) в історичному контексті формування багатомовності в українському суспільстві. Для досягнення поставленої мети необхідним є вирішення таких завдань: охарактеризувати мовний простір в Україні на тлі історичних та соціальних трансформацій; визначити філософські засади багатомовності як важливої ознаки сучасного суспільства; встановити джерела багатомовності в українському суспільстві; визначити роль та місце класичних мов у формуванні мовного простору українського суспільства; встановити можливість впливу класичних мов на формування мовної особистості у багатомовному просторі сучасної України.

У ході дослідження встановлюється, що багатомовність в Україні має давні історичні традиції і є очевидним фактом сьогодення. Одним із шляхів формування нової мовної комунікативної культури, яка б відповідала вимогам та можливостям модерної доби, може бути повернення до практики і досвіду вивчення класичних мов (латинської й давньогрецької) в системі освіти.

Ключові слова: багатомовність, класичні мови, комунікація, комунікативна культура, мовна особистість, мовний простір.