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**МОВА У ФОРМУВАННІ ЕТНІЧНОЇ ІДЕНТИЧНОСТІ
ОСОБИСТОСТІ.
ЯЗЫК В ФОРМИРОВАНИИ ЭТНИЧЕСКОЙ ИДЕНТИЧНОСТИ
ЛИЧНОСТИ.
LANGUAGE IN FORMATION OF A PERSONALITY ETHNIC
IDENTITY**

Анотація. У статті аналізується роль і значення мови у формуванні етнічної ідентичності особистості. Феномен мови розглядається через призму понять інформації: діахронної та синхронної, як універсальна сигніфікативна система.

Для аналізу використовується поняття мовної картини світу, яка на думку авторів має велике значення як у формуванні етнічної ідентичної особистості, так і у збереженні своєї самобутності кожним етносом.

Аннотация. В статье анализируется роль и значение языка в формировании этнической идентичности личности. Феномен языка рассматривается через призму понятий информации: диахронной и синхронной, как универсальная сигнификативная система.

В анализе используется понятие языковой картины мира, которая, по мнению авторов, имеет большое значение как для формирования этнической идентичности, так и для сохранения их идентичности каждой этнической группой.

Abstract. The article analyzes the role and the meaning of a language in the formation of the ethnic identity of the individual. The phenomenon of the language is considered through the prism of concepts of information: diachronic and synchronous, as a universal signficatory system.

The analysis uses the notion of a linguistic picture of the world, which in the opinion of the authors is of great importance both in the formation of an ethnic identical personality, and in preserving their identity by each ethnic group.

Ключові слова: культура, інформація, мова, етнос, мовна картина світу.

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Key words: culture, information, language, ethnos, linguistic picture of the world.

Introduction. National culture, which begins with folklore and reaches the highest standards of the national spirit, is an important element of the mechanism of the formation of a man, his national consciousness.

The objective characteristics of national being are "included" in the person mainly through the spiritual life, culture, and the psychology of the nation. Outside the culture, the corresponding settings and value orientations, the connection between the individual and the nation is impossible. By connecting a person with a nation, culture forms in a man a set of features that are the embodiment of its internal national identity.

As the attitudes that are formed between people - environmental, social, political, etc. – are expressed in the form of certain information, the mechanism of the existence of national communities, their spatial stability, temporal continuity is based on ties that can be described in terms of information. In this case, there are two interrelated streams of information: diachronic (between generations), which expresses the entire socio-cultural tradition of the people, passed from generation to generation, and ensures ethnic (national) continuity, that is, the existence of an ethnos in time and synchrony (within generations, within a certain territory), which expresses certain existing and spatially organized links of the national community, stabilizes ethnos in space. Both of these flows in unity provide stability, sustainability of the national community both in spatial and temporal terms.

According to S.Arutunov, the entire cultural tradition of the people, their creative heritage, which is transmitted from generation to generation in the verbal form (oral or written-literary) as well as in the material and figurative form, belongs to the diachronic information. The presence of these direct diachronic information relationships between generations of ethnic groups, which consistently change each other, is due to its continuity and stabilization in time, the transfer of ethnic tradition for centuries [1,21].

But the special ethnointegrable role played by culture in its semantic aspect, in our opinion, creates not only diachronous, but also synchronous ties with the nation. Each person, by virtue of its nationality, is the center of intersection of synchronous and diachronic social and cultural national ties, a living cluster of historically accumulated values and norms of national culture, as well as new national forms, symbols and traditions of culture.

Main text. As it is known, the universal signifying system is a language, although, of course, this is far from the only system that has informational ethnic significance. These are the architectural features of the dwelling, the nature and manner of dining, the dance-musical and all the festive and aesthetic sphere of the sociocultural life of the nation. Together, they carry ethnic information, directly manifested in the way of life. Language, in this case, is the most universal signifying system that is integrated into a conceptual system of speech, writing, etc. ethnic worldview in the universal form. In this regard, a language that is not the only representative of ethnicity can play the role of a universal sign, since in a

language form, national culture is represented in its general form, and not just in its specificity. For example, in our time of mass communications and other global processes that lead to the loss of originality of national and cultural traits in everyday life and at work, very often the function of national-cultural identification is performed precisely by the language. This is due to the specificity of the linguistic form - it is material and ideal, abstract and concrete, imaginative and rational simultaneously. According to this synthetic functionality, in our opinion, no other element of national culture can compete with the language.

Speaking about the communicative function of the language, the essence of which is that it is a means of communication, it should be noted that it is a means of communication for those who own it. "For them alone, it is a means of identification within a particular community. This identification is manifested both in time and in spatial dimensions. We feel our fellowship with those who lived long before us, and will live after us, and with those who live far from us, in other parts of the world "[4,57].

Each ethnos in the everyday consciousness historically formed its own set of ideas about the world, that was reflected in the language. In linguistics, such a phenomenon is reflected by the notion of a linguistic picture of the world. This picture is formed by different spheres of life and living conditions of people. The differences in the landscape, the flora and fauna have contributed to the fact that in the circle of vital interests of certain people objects of reality were included, which were not important for others, or they were completely unknown to them. It is clear, for example, that the land, its fertility are the most important values for the people of the sedentary, agricultural sphere, for the nomad - cattle, pastures. Any element of the reality, mastered in the process of human activity, becoming an element of a particular culture, becomes important for a particular social community, as well as an individual - a member of this community. These differences are reflected in the language. After all, the picture of the world is a system of symbols, inscribed in the context of the natural-historical element, where they were born as "sound series", if to use the definition of G. Gachev. Here's how he, working on the proof of the organic connection of the language as a cultural phenomenon with the natural-geographical space of the earth, sees this connection: "What is, actually, the meaning? This is a connection with it. What is the connection with the sounds of speech? And with the national nature that forms the space of natural acoustics, which in the mountains is different, than in the woods or in the steppe. And how the bodies of different races and peoples are adequate to the local nature, as an ethnos - in space - is it logical to admit that the sounds that form the flesh - the body of the language, resonate with the composition of the national nature? [2,353-354]. Thus, the scope of the ethnic function of the language is expanding - this is no longer just a means of communication, in which any artificial language can exist, it is something more that connects ethnic life with the natural-historical existence of the ethnic group.

Each nation being a carrier of a certain language has its own linguistic picture of the world - produced by centuries, in the process of practical development of reality, the idea of a person about the world, its experience, fixed

in contrast to the theoretical knowledge, not in any systematically outlined and ordered sources, and directly in the living language of the ethnic group, in the form of established verbal formulas, idioms, reversals, images of folklore, symbols, etc. Language pictures of the world of different nations differ due to differences in the hierarchy of values that are reflected in them. It is known that in the language of the Eskimos, there are several different concepts of snow, and in the language of some African people who did not deal with the metal, there is only one word for the definition of any metal object. In the Ukrainian picture of the world, the earth is identified with the image of the mother-nurse: "mother is a raw earth."

"Language is a kind of general theory that describes and explains the surrounding reality. With it, a person is given an initial classification and understanding of the phenomena of nature and society, all this is carried out to a large extent without subjective-personal advantages and is conditioned by the general condition for it with other people to be the bearer of a certain language "[6,215]. Language is assimilated by a person in childhood, acquires a unique meaning for a person, it is called native.

Acquisition of vocabulary takes place in an associative and situational way. Each item of reality for a child gets a name (a nominative function of the language). But the language picture of the world is not a frozen nomenclature. The connection of words with a non-linguistic reality occurs both at the expense of the correlation of some linguistic units with objects of real reality, and due to the connections of words within the language as a holistic system. Children in the process of mastering the language learn not only the names of objects, actions, but also their ethnic and social significance. This is due to the imposition of a linguistic picture of the world of certain people on the reality and the association of semantic units with external objects. By expanding the world of the people before the child, adult methods of tabooing and promoting and encouraging certain actions develop a particular attitude to objects of the real world in a child [3,101]. The acquaintance of a child with lexical material takes place as the assimilation of value-ideological coordinates. At this stage, the interpretation of the world is alogically based on the type of mythical-figurative way of thinking, with the use of binary positions such as "true-wrong," "good-bad," and so on.

Later, a person learns a conceptual-logical way. Those peculiarities that predetermined in one or another hierarchy of values in the language picture of the world of certain people, were transformed into certain links between words, in a certain value color of the concepts of living, ordinary language. The assimilation of their personal contributes, along with other nonverbal forms, such as ritual, etc., leads to the formation of a specific stereotype of behavior, which is characterized by a representative of a certain ethnic group. Yevhen Malanyuk, for example, writes: "Other modern peoples use, for example, the word "harnyy" not only meaning "krasnyy", but in the sense of internal quality, kindness, value ("harna lyudyna", "harnyy vrozhay", "harna pshenytsya")?... "Neharnyy vchynok", or "neharne postupovannya" – these expressions indicate that aesthetics here is like a criterion of ethics" [5,18]. In everyday activities, people's experience of practical knowledge phenomena is useful, it became important what is harmful even

dangerous what is not, that has been fixed in the language picture of the world. This is the result of numerous elementary inductions that have been carried out over centuries of ethnic history.

Summary and conclusions. Consequently, language is the means of identification for those who own it, and hence the system of symbols, values around which the human community is consolidated, with clearly distinct, unique features that are unique to it. Through language, every human being learns the culture of people and passes the spiritual values from generation to generation. Knowing the language of the people, people are attached to the sources of unique spirituality of the nation, eventually becoming its carrier and even the creator.

But it is difficult to agree with the categorical assertion that language knowledge is "a reliable indicator of real, and not just declared patriotism" [4,62]. Language is not only an element of culture through which a person acquires the values of its nation, language itself is a value, a structural element of the national consciousness. Precisely because of its very value, it can be a means of entering the world the values of national culture. But for this, language, as well as culture in general, must meet the requirements of time, the real conditions of life of the people and the level of spiritual requests of people. Existing in the context of the relevant society, the ethno-cultural tradition is intended to provide its adherents with the choice of optimal "responses" to "challenges" of changing circumstances and adequate to internal inquiries of forms of individuals creative self-realization. When these conditions are not met, there is a crisis of national culture, which can be exacerbated by a variety of external circumstances. But the main reason for the crisis of a certain national-cultural tradition lies in the fact that the value orientations that make up its background and direct creative search do not correspond to the personal spiritual aspirations of people, their creative intentions, which, of course, are correlated with the real conditions of social and historical life.

As for the language, its nominative function has already been mentioned, when speaking about reality that is covered with nominative units (words and constant phrases), like the mosaic. The presence of large gaps, blank areas in the language, for one reason or another, makes the person, people look at the world with strange eyes, violates the national integrity of the spiritual culture. This often happens with "inappropriate" languages that have not been able to lingualise certain areas of cognition and human activity, linguistically lingualised by "prestigious" languages. It concerns primarily the sphere of science, technology, production, socio-economic relations, etc.

Today, first of all, in conditions of national independence, the creative intelligentsia faces the task of raising the status of the language to the level of languages serving the most advanced science, culture, and production.