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CONTENT

PEDAGOGICAL SCIENCES

Balyayeva S. EDUCATIONAL RESOURCES OF ON-LINE TRAINING OF SPECIALISTS FOR MARINE INDUSTRY.....	3
Kovalova K. DEVELOPMENT OF ECONOMIC COMPETENCIES IN THE EDUCATIONAL PROCESS OF THE FUTURE ECONOMISTS.....	5
Lyashenko A. BLENDED LEARNING MODELS: THE POTENTIAL PERSONAL ORIENTATION.....	9
Podanovska H. WAYS OF THE FORMATION OF COMMUNICATIVE COMPETENCE OF PRIMARY SCHOOL PUPILS AT THE LESSONS OF LITERARY READING AND WORK WITH CHILDREN'S BOOK	13
Ryznychuk M. ADVANTAGES OF DISTANCE LEARNING IN POSTGRADUATE TRAINING OF PEDIATRICIANS	17
Uvarov V. SPECIAL FEATURES OF TEACHING STUDENTS OF PSYCHOLOGICAL AREAS OF TRAINING (ON THE EXAMPLE OF CLASSES IN A FOREIGN LANGUAGE IN A NON-LINGUISTIC UNIVERSITY)	20

PHILOLOGICAL SCIENCES

Vlasyuk J. RESEARCH OF SOCIOLINGUISTIC ASPECTS IN TEACHING BUSINESS FOREIGN LANGUAGE FOR STUDENTS OF AGRARIAN BRANCH	25
Kireeva A., Zaytsev A. ENGLISH DENTAL TERMS ORIGIN	30
Lyamova B., Shkhalakhova R. THE RELATIONSHIP OF FATHERS AND CHILDREN (BASED ON THE WORKS OF THE ADYGHE WRITER KHAZRET ASHINOV).....	36
Mugu M., Bricheva M., Sasina S. PROBLEMS OF LANGUAGE LOCALIZATION OF COMPUTER GAMES	40
Panyushkina P. DESCRIPTION AND SPECIFIC FEATURES OF STUDY TEXTS FOR MEDICAL STUDENTS.....	43
Popkova V., Kurbanov I. THE PECULIARITIES OF TRANSLATING REALIA OF A LITERARY TEXT (BASED ON FICTION OF A KHANTY WRITER YEREMEI AIPIN).....	45
Smaglo N. LANGUAGE AND ETHNIC COMMUNITY: HISTORICAL ASPECT	48
Chervinchuk A. «UKRAINIAN FIGHTER» IN THE COLLECTIONS OF MILITARY DOCUMENTARY: THE POSITION OF THE AUTHOR-PARTICIPANT OF THE EVENTS	54

PHILOSOPHICAL SCIENCES

Kit M. CONCEPTUAL DIMENSIONS AND DIRECTIONS OF DECENTRALIZATION AND THEIR SIGNIFICANCE FOR UKRAINIAN EDUCATION.....	57
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SOCIAL SCIENCES

Kalinina D. THE TECHNOLOGY OF SOCIAL ASSISTANCE TO A FAMILY BASED ON A SOCIAL CONTRACT (THE EXPERIENCE OF SAMARA REGION)	62
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солдатами ходил спасать царскую семью сначала в Тобольск-город, потом в Катерины-Царицы-город» [2, с. 54] – «You see, Lipetsky used to recount how he and his soldiers went to save the Tsar's family, first to Tobolsk, then to Catherine-Tsarina City, as we called Yekaterinburg» [12, p.3]. В данном примере авторский комментарий «Катерины-Царицы-город – так ханты называли Екатеринбург» был использован переводчиком в качестве описательного перевода. Для передачи другого топонима «Тобольск-город» – «Tobolsk» – переводчик посчитала, что слово «city» достаточно использовать один раз в конце предложения.

В предложении «Жил Липецкий у моего троюродного брата Кирилла на соседнем притоке нашей **Большой реки**» [2, с. 57] – «Lipetsky lived at my second cousin Kirill's on a neighbouring tributary of our **Bolshaya River**» [12, p. 13]. Переводчик Таслик использовал транслитерацию (Bolshaya) и частичное калькирование (River), что является обычным способом передачи названий рек на английский язык.

Анализ примеров показал, что переводчики прибегают к самым одним и тем же способам работы с реалиями: транслитерация, калькирование и переводческий комментарий.

Необходимо также отметить, что переводческий комментарий является самым информативным. При его использовании, читатель получает наиболее достоверную информацию о предмете, событии или явлении из культуры другого народа на языке своего. Также, использование дополнительных сносок, ссылок на словари и иная добавочная справочная информация, упрощают диалог между автором текста и читателем.

Проведенное исследование показало, что использования одних переводческих трансформаций недостаточно для передачи реалий. Необходимо применение нескольких трансформаций сразу, а также переводчик должен обладать фоновыми знаниями о стране переводимого языка и мировой культуры в целом; пользоваться дополнительными

источниками, такими как: этимологические словари, толковые словари, словари синонимов, словари антонимов, как на языке оригинала, так и на языке перевода.

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LANGUAGE AND ETHNIC COMMUNITY: HISTORICAL ASPECT

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Abstract

Each era has its own needs, raises its own problems, sets its own requirements, adequate to the political atmosphere, the goal that society currently defines for itself. Suffice it to say: language is a means of human communication, and even a form of existence, even the very existence of an ethnos (nation). And if the peculiarity of the Ukrainian ethnos is its universality, then this universality is fully embodied and expressed only by language. That is, there is a language - there is a people. For many centuries, the Ukrainian people have been creating their own spiritual environment, filling it with their own unique images. In fact, the inner world of Ukrainians was formed, the whole surrounding space was comprehended, worldview principles were laid down.

The phenomenon of ethnic communities as specific social groups that determine the direction of development of society, form its cultural diversity and promote human self-determination in the system of social relations. It is stated that the formation of such communities is the result of the common language, common history, special

features of the ethnos. It is noted that sociology is actively exploring the mechanisms of functioning of ethnic communities, as the future of the whole nation depends on their further interaction.

Keywords: ethnic communities, self-consciousness, nationality, self-organization, culture, internationalism, assimilation, gender, tribe, ethnogenesis, social interaction, ethnic conflict.

Formulation of the problem. In the terminological names, the ethnic (type, consciousness, etc.) component ethno-carries in its content information about "a community that unites people belonging to one space-time dimension, people of one origin, one language of communication, material and spiritual culture. The transfer of the model of social formations to culture, the constant search in the national culture of two cultures of different social and class orientations, led to a superficial, limited understanding of the phenomenon of "ethnic culture" and to the removal of the problem of language and ethnicity. Against the background of the expression "language and people", the previous statement is marked by the desired objectivity, allows to cover this problem outside of ideological passions. Comparing the expressions "language and ethnic community" and "language and nation", we should feel in the first emphasis on the problem of origin, origin of language and ethnicity, while in the second comes the idea of self-affirmation, the desire to reveal the fullness, integrity, diversity cultural and educational living conditions of the ethnic community, especially in times of historical changes. Such historical times were 1918-1919, when the scientist Ivan Ogiienko proclaimed: "Language is a form of our life, cultural and national life. In language - our old and new culture, a sign of our national recognition.

Concepts such as "self-consciousness" and "originality of language" are interdependent, because consciousness is formed, manifested in language, and language appears as a universal feature of the ethnos, ie we can talk about the Ukrainian language self-consciousness, which provides:

- 1) awareness of their language as a means of ethnic self-identification;
- 2) vision of the spatial and temporal field of the Ukrainian language as a phenomenon of unity, integrity of the Ukrainian ethnos (nation);
- 3) reflection of linguistic self-consciousness in the self-names of Ukrainians and their language.

Periods of historical stability, which attest to the existence of certain ethnic communities with their languages, are replaced by periods of social dynamics, when there are significant ethnic and linguistic reorganizations. [3].

The phenomenon of Ukrainians, as well as other ethnic groups, is determined by territory, geographical environment, but not limited by them. He is a global phenomenon. And this determines his character, and destiny, and historical mission. The Ukrainian ethnos has an extremely mixed anthropological character. Due to certain conditions, there are peoples more or less developed in the spheres of material and technical production, but this does not necessarily indicate a lower level of their moral, ethical and aesthetic development. The principle of gradual progress is inherent in nature, and nations can be ruined after a powerful rise (numerous

examples of why Ukrainian history gives), but later rises again to the heights of spirituality and statehood.

One ethnic group as a result of development becomes state-building, others disintegrate, perish. It depends on the natural and individual qualities of people, on their mentality formed during ethnogenesis, and on the important influence of various external factors, especially on contacts with other peoples. The Ukrainian people have never remained within their internal borders, but have always tried to communicate with all their neighbors.

Since the time of the Trypillia culture, our ancestors had the closest ties with the peoples of the southern states. This affected both civilization and the culture of Ukrainians. Those civilizations and cultures became the core of Ukrainians' spirituality, conditioned their attachment to land and territory, their willingness to build villages and cities, and their tendency to express the brightness of their worldview in art, combining observation with heightened emotionality. [4].

Subsequent civilizations and cultures contributed to an even more intensive development of both international contacts and features of spirituality and mentality. Cultures and civilizations in the proto-Ukrainian lands gradually replaced each other, but the spiritual connection between them is not lost. There is no doubt that the disclosure of the issue of Ukrainian ethnogenesis is a way for everyone to know their organic connection with the native people, its nature, history, language, culture and at the same time with the earth, humanity, space, because the Ukrainian ethnos is a consequence of its individual development, and the diverse influences of the ethnic groups of Europe and Asia, and hence - their social, spiritual life and culture. During the interbreeding of people and races took place at the level of both physical and social and cultural-religious structures, there was a struggle of qualities and traits formed over millennia, which resulted in the victory of some ethnic groups and the assimilation of others. [7].

The interaction of the proto-Ukrainian ethnos with the ethnoses of Asia and Europe affected not only the external features of people, but also their character, attitude to nature, to other people and peoples, to the traditions, cultures and beliefs of these peoples. Since certain ethnic groups often had huge differences in mentality, it is very important to understand what was learned and what was rejected by Ukrainians, so it was done and it had consequences (especially in shaping the type of person, social orientation, culture).

Therefore, it is necessary to pay attention to such phenomena of language interaction as substrates, superstrata (language crossings). In the context of such views, additional, new proofs of identity, features of language, features of historical interaction of ethnic groups and cultures can be revealed. For example, Iranian-Slavic, Balto-Slavic language and connections could not but affect the nature, the internal structure of

the Ukrainian language, could not but leave noticeable traces in its lexical, phonetic, to a lesser extent - in grammatical structure. [6].

Hypotheses about the most ancient periods of existence of the Ukrainian language are especially intensified due to the fact that in the territory of modern Ukraine the ancestral homeland of Indo-Europeans is determined, the ways of their settlement are revealed. Modern methods make it possible to know the existence of agricultural civilizations on our land, which number more than one millennium. Unfortunately, these methods can say nothing about the language in which the representatives of these civilizations spoke, how they passed their knowledge, experience to future generations.

Perhaps, thanks to modern integrated approaches to languages and cultures, new reconstructions of linguistic and cultural communities are emerging, which will trace the history of the Ukrainian ethnos and its language.

Language, like ethnicity, is a living organism. It is not something external, introduced, and when it is proclaimed only as an instrument of communication, a kind of mechanical means in the field of superficial pragmatics, it is distorted. Going back to history, we must once again realize how hard and long the Ukrainian language was before it became an appeal to the Ukrainian people in its own language. Language is an essential component of national consciousness. When comparing, comparing Ukrainian with other Slavic languages, first of all pay attention to such characteristic features of it as melodiousness, fullness, which depends on the completeness of vowel sounds, clear pronunciation of sonorous consonants, moving, changing accent in words, rhythmic melodic organization of the phrase, which in some territorial varieties of the national language appears as a special "singing" type of speech. Academician A. Bulakhovsky emphasized that the Ukrainian syntax is most pronounced in the written monuments of the ancient princely era. And although those memorabilia belonged to written and book texts, they could not help but reflect the peculiarities of living spoken language. [2].

Synonymous use of the terms "ethnicity" and "ethnic identity" is quite common in both domestic and foreign literature. Here is an example of such operation with these terms: "... ethnicity (ethnic identity) is a moving concept, the essence of which is a complex intertwining of innate and acquired traits, mythologized ideas and real interests" [4,]. In this regard, speaking about the difficulty of adequately defining the phenomenon of ethnicity, domestic researcher L. Aza notes: "This, incidentally, explains the fact that sometimes it.

Considered as an ethnic identity, not considering that the latter identical to ethnic identification as a simple identification of an individual with a particular ethnic group, because it simultaneously reflects the depth of human desire for such identification and the degree of influence of identification on its behavior "[10, p. 201]. As we can see, this approach considers ethnicity in relation to ethnic identity as a broader concept that reflects the impact of ethnic self-identification on the

individual. We are in solidarity with the reasoned opinion of L. Aza. However, it should be noted that in a narrower context, when it comes only to the very fact of ethnic identification of the individual, the terms "ethnic identity" and "ethnicity" can be used as synonyms. [5].

It is easy to notice that ethnicity acquires different shades depending on the disciplinary perspective of the study (ethnopsychological, ethnosociological, ethnopolitical, ethnocultural, etc.). From the point of view of Ukrainian studies, ethnicity is considered in a broad sense - as a multidimensional and multifaceted social phenomenon, which has both irrational and rational basis, both objective and subjective characteristics. Characteristic properties of ethnicity are attributiveness, stability and intensity. Any ethnicity, as a relatively integral system, is represented in Ukrainian, Polish, German, Russian, has different levels of development and different modifications in spatial and temporal coordinates, but within one ethnic community remains essentially the same phenomenon (initially - more simple and less structured, later - more complex, enriched and more structured), various modifications and configurations of which retain common (deep and meaningful) foundations. In the process of collective and individual development, ethnicity goes through successive stages of complication, differentiation, and transformation of its structure. Ethnicity can manifest itself in the sphere of cultural, artistic, religious, spiritual, economic and political life of society [11].

I propose to approach the definition of "ethnic identity" as a holistic concept by clarifying its characteristics, which are the basis of the mechanisms of ethnic preservation. E. Smith proposes six attributes of an ethnic community, the combination of which allows us to state the existence of a community with a "historical culture and a sense of common identity": - group proper name;

- the myth of common ancestors;
- common historical memory;
- one or more differential elements of common culture;
- connection with a specific "native land";
- a sense of solidarity among a large part of the population [9, p. 30].

The Soviet scholar J. Bromley also emphasized the important role of the ethnonym (or group proper name after E. Smith): connects inside and distinguishes outside "[1, 180 p.]. Thus, the ethnonym is one of the integral identities of the ethnic group. The idea of common origin (in E. Smith's myth of common ancestors) is based not only on the ethnos' awareness of blood kinship, but also on the idea of the commonality of their historical past (or common historical memory). Often, researchers determine blood kinship in the first place in determining ethnic identity. Note that in ethnic identification, the decisive role is played not by the fact of common origin, but by the idea of it. Thus, E. Smith notes: "... in ethnic identification weighs fictional origin and fictional ancestors" [9].

This opinion is shared by domestic researcher L. Nagorna: "The concept of ethnic identity is embedded

primarily in common ideas that arise from the awareness of members of a particular ethnic group of common origin, culture, language, traditions, territory, history, etc." [4, p. 35]. Moreover, the scholar determines the "consciousness of common origin" as the main identity of ethnic identity. Related to the awareness of the common origin is the idea of a common socio-historical memory. [6].

Numerous special investigations are devoted to the study of this phenomenon. Referring to the authoritative French scientist M. Halbwax [12], from the angle of our own research we will define its main features. It is significant that the scientist considers historical memory as an instrument of social consciousness. That is, historical memory is inherent not only in individuals but also in groups (in the context of our intelligence, ethnic groups). Memory, according to M. Halbwax, is a constructed, historical, variable phenomenon. Undoubtedly, such its properties affect, in general, ethnic identification at different periods of time. However, the most important for us is the definition of historical memory as a manifestation of ancestral consciousness. Therefore, the attribution of this element to a number of attributes of ethnic identity is quite justified. Socio-historical memory is an important element of culture. It acts as a translator of the value-semantic characteristics of culture from one generation to another, determines the multidimensionality and multilevel phenomena of culture. The fundamental importance of socio-historical memory is that it lays the foundation of cultural polymorphism. As a key element of various social ties, socio-historical memory has a huge impact on the development of man and team. [8].

Forming the typology of individuals and social groups through their interaction, it determines the various social phenomena of the collective - family, ethnic group, nation and so on. As we can see, the awareness of the common origin and common past plays an important role in the process of ethnic identification. A population becomes a people (and in its progress a nation) if it has a common history and common ancestors. Actually, that is why at the present stage this topic is extremely relevant for Ukrainians. Numerous opportunistic attempts to rewrite history, uncertainty with the ethnic origin of Ukrainians and the chronology of existence lead to difficulties in the process of ethno-national identification. Postulating the idea of prioritizing economic development and political reform over the values that shape the nation and lay the foundation of spirituality obviously requires revision. The next attribute of an ethnic community, singled out by E. Smith, is one or more differential elements of a common culture. To such "objective cultural features" the scientist includes language, religion, customs and pigmentation. [7]. E. Smith emphasizes: "C as the growing political weight of language and skin color over the last two or three centuries shows, the importance given to skin color or religion by a large number of individuals (and organizations) is more important than ethnic and the independent existence of these very signs" [9, p. 32]. That is, the emphasis is on the subjective perception of these cultural attributes: "Strengthening or weakening the

subjective value of each of these attributes for community members is directly related to the degree of unity and self-awareness of community members" [9]. Thus, we can conclude that the level of sense of ethnic identity depends on the subjective perception of the role of certain common cultural characteristics. An integral part of the culture of almost every nation is its language. The national language is considered by modern science as an ethnocultural phenomenon, because it reflects the worldview of the people.

At the same time, it is a means of knowing, creating and preserving spiritual values. Domestic ethnology defines the following ethnospecific functions of language:

- language has an ethnic function as a natural system of sound symbols designed to communicate their ethnic group;

- language has an aesthetic function: education, communication of the artist with the viewer, reader, listener; perfect organization of language material in the process of communication between the artist and the people;

- language also has a cultural function: the culture of each nation is fixed in its language; by promoting our culture in the world, we also promote our language; through language there is both the assimilation of native culture and the transmission of ancestral customs to descendants;

- language also has a magical function: the belief that the word can evoke ideas, images of objects, beings that do not exist at all; the idea that the word is the cause of the phenomenon, which he called, and hence - the idea that the word has the ability to become a deed [3].

A person learns his native language as a given. Experimental studies by Soviet scientists Z. Japaridze and Y. Strelnikov proved that the language features of a newborn child are hereditary, ie a genetic trait [2]. It is through language that the learned spiritual heritage is passed from generation to generation. As an objective phenomenon, a certain ethnic attribute, language appears only in opposition to other languages, realizing the ethnodifferential archetype "we" - "they". Thus, language is also a sign of a person's social orientation, which is actualized in the conditions of ethnocultural polymorphism. Domestic scholar L. Aza emphasizes: "The need to bring the above in line with the laws of language processes in a multicultural society, which is Ukraine, requires detailed consideration of the language as an important factor in the process of ethnic identification of communities" [10]. Analyzing ethnolinguistic processes in the Ukrainian space, V. Sklyar notes: "Ethnolinguistic self-identification of the population of modern Ukraine was directly affected by gaining independence, but on the other hand, the inertial nature of ethnolinguistic processes of the Soviet era and the lack of effective ethnolinguistic policy of power structures. the former nomenclature contributes to the preservation of the identity of the era of statelessness, especially in the urban environment of the southern and eastern regions" [7].

One cannot ignore such a differential element of the culture of an ethnic community as religion. In addition to the spiritual, it also plays a social role. E. Smith

argues that organized religion is not enough for ethnic self-preservation. The researcher identifies four mechanisms of ethnic self-renewal, among which the leading role is still played by religious reform. According to E. Smith, religious reform movements stimulate ethnic self-renewal. As an example to illustrate this thesis, he cites the history of the genesis of Judaism, beginning with the movements of VIII-VII centuries. [14]. B.C. and ending with unorthodox movements of the eighteenth and nineteenth centuries. "In each case, - says the expert, - religious reform was intertwined with ethnic self-renewal; the method of renewal, which resorted to the community, has a religious source of inspiration" [9, p. 44]. Among other mechanisms of ethnic self-renewal, E. Smith names cultural borrowings, the participation of the masses, the myth of ethnic choice. The well-known Norwegian anthropologist F. Bart singles out an ethnic group precisely because of its corresponding culture: "Since culture is nothing but a way of describing human behavior, it follows that different cults correspond to separate groups of people, ie ethnic units that correspond to these cultures "[14].

Analyzing the cultural content of ethnic dichotomies, the researcher identifies the following orders:

1) perceived signals and signs - differential signs that people find in others and find themselves to demonstrate identity (often these are signs such as clothing, language, housing or lifestyle in general);

2) fundamental value orientations: norms of morality and standards of behavior. "Since belonging to an ethnic category implies mastering this basic identity, it also implies the desire to evaluate and be evaluated according to the standards relevant to this identity," - says F. Bart [14]. A valid remark about the selected types of cultural "content" is the thesis that none of them follows directly from the descriptive list of cultural features or cultural differences. Guided only by the basic principles, no one will be able to predict exactly what features will be identified by the actors as organizationally relevant.

Thus, according to the scientist, ethnic categories provide "an organizational shell, the content of which in different socio-cultural systems can fill different volumes and forms" [14]. Theses of the Norwegian anthropologist F. Bart are developed by the domestic sociologist L. Aza from his own point of view. It states the existence of certain differences between internal and external manifestations of ethnic culture. This, in turn, complicates the elucidation of the dynamic interaction of the three components of ethnic identity: "self-image", "self-image" and "image for others" [10]. As the scientist explains, "self-image" is usually perceived by society, combining the desired characteristics. While the communication connection in the middle of the ethnic group is realized due to its own symbolism and mythology, which can be manifested externally in fragments. L. Aza refers to "self-image" as an unconscious component of ethnic identity, although it contributes to the coherence of ethnic groups. "Image for others" is a set of definitions attributed to oneself, translated into the language of other cultures in order to establish connections with the outside world. The researcher emphasizes that "awareness of the differences between" image

for oneself "and" image for others "can vary depending on the conditions of existence of the ethnos, causing changes in both internal and external symbolism and mythology" [10.]. The commonality of culture in all its forms, as we see, is a necessary sign of ethnic identity. Speaking about the connection of an ethnic community with a specific "homeland", E. Smith draws attention to the mythical and subjective nature of this connection: "For ethnic identification is more important attachment and association than life on a particular land or possession of it "[9]. Each nation in one way or another connects its history with a certain territory - "native land", "ancestral land", "sacred land" or "homeland". This connection is especially noticeable for representatives of diaspora communities. All the above attributes of ethnic identity together form the last (according to E. Smith) factor of ethnic preservation - a sense of solidarity among a large part of the population.

On the basis of common ideas, myths, language, creativity, the ethnic self-consciousness of the individual and the collective ethnic consciousness are formed. An integral person - the people appears as a single psycho-information system (M. Berdyaev, J. Herder). Thus, if we consider culture in a broad sense as a universe of common meanings, values, symbols and meanings, then ethnic identity can be defined as the identification (self-identification or identification by others) of a person (circle of persons) with a particular ethnic group based on cultural community. The proposed definition, based on the cultural conditionality of ethnic identity, is consistent or at least not inconsistent with the views of the scientific community on this issue. [11].

Thus, the domestic expert on this issue M. Shulga defines ethnic identity as an inseparable link between a person and the community, a person's identification with a certain social group, rooted in the spiritual world of the person system of values, ideals, norms of the community, which is a stable core [13]. Ukrainian researcher T. Sanina shares this opinion, claiming that ethnic identity is a state of the process of identification of a person (at a certain point in time) who, in addition to his own individual uniqueness, realizes his belonging to a certain cultural community and is associated with a sense of solidarity. values and views [6]. L. Nagorna in the concept of ethnic identity invests primarily common ideas that arise from the awareness of members of a particular ethnic group of common origin, culture, language, traditions, territory, history, etc. [4]. G. Lozko postulates the idea that there is no national culture [3]. It is worth noting that the preservation of the spiritual unity of the ethnic community is facilitated by the presence of communication links and leaders who stimulate interaction within and outside their environment. At the present stage in polyethnic socio-cultural systems, the information field and space for active ethno-conservation activities are formed around public organizations of national minorities. Disclosure of the content and role of the main identities of ethnicity allows to comprehend this phenomenon at a qualitatively new level, to deepen knowledge about ethnic identity and identification, to develop practical measures aimed

at consolidating the Ukrainian political nation taking into account ethnic features. [8].

The beginnings of the formation of the Ukrainian ethnos, which was later able to pass to the nation by creating its own state, can be found in the Slavic period. Those East Slavic writings listed in the chronicles of the Kievan Rus' state, having passed from family to tribe, gradually, as a result of the ethnogenetic process, lose their tribal identity and form the Ukrainian ethnos.

Emergence of separate East Slavic nationalities in the XII-XIII centuries. It is caused not by the division of the ancient Russian people into parts, but by the consolidation of several adjacent and closely related groups of Slavic tribal associations into compact cultural and ethnographic arrays. [9].

In the fourteenth and fifteenth centuries, formed the main features of the Ukrainian nation. Peoples who lived on Ukrainian lands for a long time took part in the ethnogenesis of Ukrainians. Thus, the main ethnogenetic processes on the territory of modern Ukraine lasted during the VI-XV centuries, ie from the early Middle Ages to the formation of the Ukrainian nation in the context of ethnogenetic processes of major European nations.

When evaluating traditional and modern approaches to identifying ancient links in the history of the Ukrainian language, it is worth remembering that a language is not born from one language and does not give birth to another language. As a social phenomenon, language is formed in a certain space within a long historical period, when integration processes take place between certain territorial differences or territorial dialects. [5].

Conclusions from the study. During the historical development, along with territorial dialects, a national type of Ukrainian word was formed as a standard and a model of linguistic and national unity. Every nation is based on innate spontaneous nationalism, only in its language, in which it originated, the nation reveals itself most fully. Each nation has its own linguistic picture of the world, that is, the language manifests a mentality, and at the same time the language forms, provides an original, unique view of the world of different nationalities. The general laws of human thinking do not deny, but on the contrary, confirm the existence of specific ethnic linguistic pictures of the world, the specifics of each people's perception of the world around them and the reflection of this perception in certain sets of concepts. [3].

O. Potebny's thoughts on the connection between language and thought, language and the world of the people's associative ideas, between the language and culture of the people are extremely relevant today. The scholar substantiated the position that there is no language and dialect that would not be able to become an

instrument of infinitely diverse and profound thought. If the unification of mankind by language and by nation in general were possible, it would be as detrimental to universal thought as the replacement of many feelings by one. Other people are needed for human existence, other nationalities are needed for nationality. Gradually in society the consciousness that not only the person owns language, but also language owns the person is confirmed. Of course, it is not language in the form of sound combinations, grammatical models, syntactic inversions, but language as a complex of ideas and cultural ideas recorded in texts that form the Ukrainian linguistic personality.

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