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NARODOWO NACECHOWANE SŁOWNICTWO JAKO ŚRODEK ZACHOWANIA I PROMOWANIA TOŻSAMOŚCI NARODOWEJ

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Adnotacja. Artykuł poświęcono problemowi funkcjonowania i definiowania w języku nacechowanych narodowo jednostek leksykalnych oraz ich wpływu na zachowanie tożsamości narodowej. W szczególności rozważane są różne podejścia do interpretacji takich pojęć, jak „naród”, „kultura” i „słownictwo nacechowane narodowo”, przeprowadzana jest dokładna analiza i systematyzacja istniejących podejść do interpretacji tych pojęć, określana jest rola słownictwa nacechowanego narodowo w zachowaniu tożsamości narodowej rodzimych użytkowników języka. W szczególności tożsamość narodowa jest postrzegana jako złożone i wielowymiarowe zjawisko nieodłącznie związane z historycznie ukształtowaną społecznością, której członkowie pochodzą z jednej lub więcej grup etnicznych zjednoczonych wspólnym terytorium zamieszkania, gospodarką, systemem państwowym, językiem, kulturą i mentalnością. Słownictwo narodowe jest reprezentowane przez grupę słów, które odzwierciedlają narodowy i językowy obraz świata danego narodu.

Słowa kluczowe: naród, kultura, tożsamość narodowa, zachowanie tożsamości narodowej, słownictwo nacechowane narodowo, nacechowane narodowo jednostki leksykalne, rzeczywistość.

NATIONALLY MARKED VOCABULARY AS A MEANS OF NATIONAL IDENTITY PRESERVATION AND PROMOTION

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Abstract. The article is devoted to the problem of functioning and definition of nationally marked lexical units in the language and their influence on the preservation of national identity. In particular, the article considers various approaches to the interpretation of such concepts as «nation», «culture» and «nationally marked vocabulary», conducts a thorough analysis and systematisation of existing approaches to the interpretation of these concepts, and determines the role of nationally marked vocabulary in preserving the national identity of native speakers. In particular, national identity is seen as a complex and multidimensional phenomenon inherent in a historically formed community whose members come from one or more ethnic groups united by a common territory of residence, economy, state system, language, culture and mentality. And nationally marked vocabulary is represented by a group of words that reflect the national and linguistic picture of the world of a particular nation.

Key words nation, culture, national identity, national identity preservation, nationally marked vocabulary, nationally marked lexical units, realia.

НАЦІОНАЛЬНО-МАРКОВАНА ЛЕКСИКА ЯК ЗАСІБ ЗБЕРЕЖЕННЯ ТА ПРОСУВАННЯ НАЦІОНАЛЬНОЇ ІДЕНТИЧНОСТІ

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Анотація. Стаття присвячена проблемі функціонування та визначення національно маркованих лексичних одиниць у мові та їх впливу на збереження національної ідентичності. Зокрема, розглядаються різноманітні

підходи до тлумачення таких понять як «нація», «культура» та «національно-маркована лексика», проводиться ґрунтовний аналіз та систематизація вже існуючих підходів до інтерпретації цих понять, визначається роль національно-маркованої лексики у збереженні національної ідентичності носіїв мови. Зокрема, національна ідентичність розглядається як комплексний та багатовимірний феномен, що властивий історично сформованій спільноті, члени якої походять від однієї або декількох етнічних груп, що об'єднані спільною територією проживання, економікою, державним устроєм, мовою, культурою та ментальністю. А національно-маркована лексика представлена групою слів, які відображають національно-лінгвістичну картину світу певної нації.

Ключові слова нація, культура, національна ідентичність, збереження національної ідентичності, національно-маркована лексика, національно-марковані лексичні одиниці, реалія.

Introduction. The linguistic consciousness of nations who live in different territories under the conditions of a specific culture and history reflects the surrounding world in different ways, forms a lexical system in which both universal and nationally specific elements of the linguistic picture of the world are recorded.

The concept of a picture of the world, in particular a linguistic one, is based on a person's learned ideas about the world. Prominent German philosopher and linguist V. Humboldt, putting forward the theory of linguistic pictures of the world, laid out the main provisions of this concept and, in fact, introduced this term into scientific discussion, which became an important concept of modern linguistics. The researcher believed that each language, denoting separate objects, actually creates them: it forms a picture of the world for the people who are its bearers, therefore the peculiarity of the spirit and the structure of the language of any nation are so internally developed that one thing implies another. Language is an external manifestation of the nation spirit. Language is their spirit, and their spirit is their language. With the help of language, the inherent subjective image of the objective world is fixed in a person's consciousness. According to the scientist, language is not just a reflection of the surrounding world, but a powerful creative force that itself creates a picture of the world and, accordingly, shapes the thinking of the people and their worldview.

Main part. The main aim of the study is to systematically analyse approaches to the definition of nationally marked vocabulary and its role in preserving national identity.

The realisation of this aim involves solving the following tasks:

1. to systematise the theoretical provisions on the definition of the concepts of «nation», «culture», «national identity» and «nationally marked vocabulary»;

2. to identify and characterise the main characteristics and features of nationally marked units;

3. to determine the role of nationally marked units in the preservation of national identity.

The tasks of scientific research determine the integrated use of the following research **methods**:

– the method of analytical and synthetic processing of sources, which consists in the study of scientific literature;

– method of comparative and contrastive analysis and descriptive method;

– structural method – to systematise the collected material.

Results and discussion. Nowadays in modern philosophical, sociological, and ethnological literature there is no single view on the definition of «nation». Historically, the first nations to emerge in medieval Europe were formed based on fellowship, and their very concept defined this phenomenon. By the nineteenth century, it had acquired a meaning close to modern one. The nation began to be interpreted as an alternative to feudal-dynastic and tribal disunity. Since then, cultural, legal, and economic community have become the most important criteria of national unity.

Given the diversity and variety of functions associated with this phenomenon, it is difficult to give a clear and balanced definition of «nation». In modern philosophy and social sciences, there are two approaches to defining a nation – primordialistic and subjectivistic ones (Kozlovets, 2009: 80-81).

According to the primordialistic approach, the nation is the primary form of society. Thus, Ukrainian scientist M. Shulha, pointing out that the nation should be considered as a group of people who show solidarity on a common platform (Kozlovets, 2009: 81-82). From the standpoint of this approach, it becomes clear that the nation does not depend on the views of the subjects, but rather relies on objective factors such as territory, economy, language, and national culture.

The subjectivistic approach emphasizes the «artificiality» of the nation, draws attention to the subjective factors of its emergence. Thus, the nation is seen as a social construction that was based on the consent of all its members. E. Gelner considers the nation as a construct of industrial culture, and the formation of the national picture of the world because of the transition from «low» culture of agricultural society to «high» culture of industrial society, characterized by general education and high literacy and civic consciousness of the vast majority (Gelner, 2003: 101).

According to the scientist B. Anderson, nationality is rather the result of education in a separate society, where a person is inspired by the myth of common origin and close family, cultural and historical bounds of all society members to which he belongs (Anderson, 2006: 204). The nation is considered by the researcher as an «imaginary community» (Anderson, 2006: 84), because every representative of the nation will never be able to know all its members, although it will continue to identify with them.

American researcher O. Kelgon emphasizes that nations cannot be defined only by empirical parameters, such as the ability to achieve sovereignty, maintain internal unity, and defend their borders. «Nations, rather, are formed through a certain way of self-affirmation, a way of speaking, thinking and acting ... that allows them to create a collective identity, mobilize people to carry out collective plans, distinguish between peoples and lifestyles» This thesis is very consistent with the definition of E. Renan: «The nation is a great solidarity formed by the feelings of the sacrifices that have already been made and that are intended to be made in the future. The nation demands

the past, but in the present, it is summed up by a very specific factor: it is a clearly expressed desire to continue living together» (Renan, 2006: 164).

Thus, a nation consists of a conscious relationship of real subjects with it, as a result of which national affiliation is manifested. In turn, national affiliation is characterized by the following parameters: national-state, cultural attributes; by objective symbolism, which determines a certain integrity (cultural, territorial, economic); by conscious identification of subjects, by their subjective attitude, value orientations. Therefore, in our opinion, a nation can be defined as a historical community, whose members may come from one or more ethnic groups united by a common territory, economy, language, government, lifestyle and mentality, etc.

During the life process the nation produces its own cultural codes, which determine its own existence. Thus, national culture emerges as a symbolic world in which the needs, values, ideals, and way of life of the community are combined. All important historical events that have influenced the development of the nation, contributed to the unification, are reflected in the culture.

However, it should be emphasized that culture as a constantly evolving phenomenon does not have a clear interpretation. Western culturology can be indicative in this respect. As the scientist V. Andrushchenko aptly testifies: «According to M. Weber, culture is a set of spiritual symbols that are not subject to any utilitarian goals. E. Cassirer presents it as a form of mental activity aimed at creating and understanding symbolic forms. According to J. Mariten, the basis of everything valuable in culture is religion. K. Levi-Strauss considers the main manifestation of culture language, sign system, communication, which can be translated and understood. A. Mole defines culture as an intellectual aspect of the artificial environment created by man in the process of his life» (Andrushchenko, 2014: 5).

The phenomenon of «culture», correlating «one's own» and «others», appeals to one's own uniqueness, and the actual cultural identity of the subject arises when an individual identifies with certain cultural models and values established in a particular community.

The concepts of cultural and national identity are not identical because cultural identity arises when an individual identifies with certain cultural models of the community, and national identity is formed by relating oneself to a particular nation and understanding one's belonging to it.

According to the scientist O. Tytar, national identity is associated with the formation of national culture in a particular state formation, when the desire to establish a national culture is actualized with the perception of the state (Tytar, 2016: 173). In other words, national identity, as opposed to cultural one, is more or less related to the discourse of power. It is a more unified and unambiguous phenomenon when cultural identity is more ambivalent.

In the most general form, national identity is understood as a feeling of collective belonging to a particular national community, its culture. Thus, according to the American researcher L. Greenfeld, «national identity in its purely modern sense is an identity that consists of belonging to the «people», the most important feature of which is that it is recognized as a «nation». The researcher names the five most important aspects of the national identity:

1) human beliefs: a nation exists as long as its members recognize each other as compatriots and seek to continue coexistence;

2) common historical past, common responsibilities and ideas about a common future;

3) joint actions, i.e. active identity;

4) permanent residence in one country;

5) common characteristics, which are united by the concept of «national character» and which form the national culture (Kozlovets, 2009: 147).

Although national identity is characterized by most researchers as a conscious loyalty to the state, in our opinion, for its full formation requires not only legal or political unity, but also cultural. Culture unites the nation from within, indicates the commonality of life of different social or ethnic groups on the mental, domestic ceremonial and other levels. Moreover, the formation of cultural identity is the first stage and basis for the formation of national one, because it is cultural self-determination that contributes to the identification of oneself with a particular cultural community, and later with the nation.

National and cultural identity is acquired during the gradual involvement of man in the world of culture, traditions of his people, and manifests itself as a common «picture of the world», a sense of belonging to a single cultural and historical basis. This opinion can be confirmed by the fact that in the process of socialization, the individual forms its own national and cultural identity by mastering the accepted elements of consciousness, tastes, habits, norms, values prevailing in this society.

The main indicator of the formation of national identity in its turn is the presence of a sense of patriotism, which is manifested in love, respect for the motherland, its culture and traditions, language. Thus, national identity is a more stable formation, and is a complex and multidimensional phenomenon.

As any community has its own nationally specific environment, which includes everyday life, customs, self-consciousness of the people, national way of thinking, this influences the language, and the language forms the mentality of the linguistic-cultural community. Language is not the decisive factor forming the national and cultural specificity but serves as a means of its fixation and detection.

In scientific literature there is a large number of terms to designate this layer of the language lexicon, which is more or less nationally marked. The same word is often labelled by different terms, which leads to ambiguity in their use. Thus, at the present stage of development of linguistic science, nationally marked vocabulary is considered from different points of view, taking into account the laws of linguistic behavior of speakers, features of cultural phenomena in language, the influence of cultural components on the meaning of lexical units, etc. Publications

on the issue under study use, for example, the following terms: exotic lexicon, exotisms, barbarisms, localisms, ethnographicisms, ethnolexemes, ethnocultural lexicon, non-equivalent lexicon, culturally connotative lexicon, country-specific lexicon, alienisms, background words, connotative words, gaps, words with cultural component, lacunas, words with zero equivalent, realia, ethnorealism, means of national-cultural nomination, nationally marked lexicon, lexicon with national-cultural component of meaning, etc.

Taking all of this into account, the problem of adequate description of lexical units that contain a national component deserves the great attention.

It is worth noting that nationally marked vocabulary was studied by such prominent linguists as M. Bondar, J. Boyko, L. Diachenko, S. Florin, T. Tupitsa, S. Vlahov, N. Yasynenko, R. Zorivchak, and other scientists. Despite active study, there is still no unanimity in defining and understanding the very concept of «nationally marked vocabulary». Moreover, the problem of adequate description of nationally marked units in dictionaries remains out of the attention of domestic and foreign linguists, and is only partially addressed (Y. Moselle, H. Vemer, and others).

In his research, the scientist L. Diachenko pays special attention to the diversity of concepts and at the same time emphasizes their common features: «These words are nothing but a source of knowledge about a particular ethnic group: mentality, customs, traditions, life, heritage of the spiritual culture of the people. On the one hand, they serve to denote objects or concepts not related to them in other national cultures, on the other hand, they call denotations that were or are typical, characteristic, that are an integral attribute of spiritual or material culture of a nation» (Diachenko, 1997: 9).

Considering the term «realia», S. Vlahov and S. Florin in their work «Untranslatable in translation» give the following definition of this concept: socio-historical features of the people, nation, country, tribe, and which, thus, are carriers of national, local or historical background; such words do not have exact correspondences in other languages, and therefore cannot be translated «on a general basis» because they require a special approach» (Bondar, 2015: 32).

K. Markstein describes realias as elements of people's lives that are not similar to other nations, and which act as carriers of identity: «Realias are carriers of identity of national / ethnic formation, national / ethnic culture – in a broad sense – and assigned to the country, region, continent». Even toponyms can become realias, such as Auschwitz, Hiroshima (Markstein, 1998: 288).

In his turn, W. Koller [14, p. 167] calls the realities of «regional conditional elements», i.e. emphasizes the specific (political, social, geographical) types of facts, indicates a country, a clearly defined territory with certain conventions (Koller, 2001: 167). The scientist understands realias as generally accepted, culture-specific elements in a broad sense and calls them «real gaps» in terms of linguistic expression, putting them on a par with other lexical items. These gaps are temporary, which the linguist must address, i.e. the language has sufficient resources to create correspondences and explanations.

K. Reiss also describes realias as objects and structures, customs and traditions known only in the country of the source language. It is based on the definition of Kade, who considers realias as cultural and socio-economic phenomena and institutions of a certain socio-economic order or a certain culture (Reiss, 1971: 78).

B. Bödeker and K. Freze complement the definition, calling realias prototype units of culture, «cultural objects» (objects, concepts and institutions) that exist in a certain geographical area with «natural objects», thus, onomastic specificity is added to the realias if their objects are available or known outside a particular culture (Bödeker, Freze, 1987: 138).

N. Nord considers realias as a form of «cultural references» and believes that the very definition of «realia» is incorrect, because «it ignores the difference between object and metalanguage», which is why the term «designation of realias» should be used (Bolten, 2012).

R. Zorivchak considers realias as «mono- and polylexem units, the main lexical meaning of which contains the traditionally assigned complex of ethnocultural information, foreign to the objective reality of the host language» (Zorivchak, 1989: 58).

Linguist O. Tupytsia includes background vocabulary, connotative words, exoticisms, barbarisms in the composition of nationally marked vocabulary, defining them as non-equivalent vocabulary (Boiko, 2015: 8).

Most linguists in their research use the term «culturally marked vocabulary» (although this approach involves a direct connection with national culture and worldview). According to V. Kononenko, «fixation of culture in the common text, discourse is usually associated with the study of national culture of the world...» (Kononenko, 2008: 31).

After analyzing the views of many researchers, we concluded that despite the existing distinction and variability of concepts, all scholars consider the same phenomenon, which we consider appropriate to call «nationally marked vocabulary». Thus, we agree with the scientist M. Bondar, and define nationally marked units as groups of words that reflect the national and linguistic picture of the world of a nation, as well as features of economy, geography, social order, folklore, literature, all arts, science, life, customs of native speakers (Bondar, 2015: 31).

Given the specificity and nature of the data that each nationally marked lexical unit carries and the fact that this information is not understandable to non-native speakers, but resonates in the minds of each speaker, contributing to the formation of each speaker's awareness of himself as part of the nation, it becomes obvious that nationally marked lexical units are the bearers of national history, culture, way of life, etc., and one of the main linguistic factors that contribute to the formation of national identity and its preservation from generation to generation. Along with the language, each new generation receives information about the past, present and future, main bounds

that unite society and keep the nation together, encoded in the national language code. Thus, to summarise, it is nationally marked vocabulary that is one of the means of both forming national identity and preserving it.

Conclusion. To sum it all up all the stated above, it is worth noting that in a broader sense, nationally marked vocabulary should be seen as specific entities (things, types, situations) inherent in national culture, a kind of national historical heritage that occupies a certain place in the national consciousness of an individual and contributes to the preservation of his or her national identity.

Nationally marked units, acting as national codes, are transmitted through the cognitive experience of members of a given language community to other generations (and possibly to other cultures), both through direct contact with the object and through the designation of the object.

In the course of communication, unfamiliar language expressions, possible differences or shortcomings in concepts are revealed, which are related to their direct understanding and (possibly) non-acceptance. Thus, differences from other cultures, the uniqueness of national identity becomes visible. Thus, nationally marked vocabulary acts not only as a carrier of the national code, which helps to preserve national identity, but also plays an active role in shaping the national spirit itself.

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