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LANGUAGE PROCESS AS A CRUCIAL PHENOMENON OF CULTURAL CONTINUITY

The term «cultural decline» is a description by Kirmeier as «culture is potentially sustainable, but it is interconnected without interruption through the processes of historical transformation with the identification of the past» [1]. The cultural decline is the essence of taking care of the historical traditions of culture and promoting it at the same time with the whole culture in future and it is closely related to the concept of cultural identity. As an alternative to the old-fashioned understandings of culture and culture, based on the strengths, the cultural decline describes the integration of people in their culture and methods, for which I save myself some traditions of knowledge. Cultural identity is a great infusion into our singularity and a sense of great glory. People understand their life in over individual contexts and situations, in some kind of information and characteristics – language, history, tradition. Cultural continuity is the transmission of culture, its heritage, traditions, discoveries, and features to new generations. The new generation does not create a radically new culture but joins the existing one, somehow transforms it under itself and under the trends of its time, develops, changes, and passes it on to the next generation for further development.

Cultural succession is important because its absence leads to culture decline or even its death. Observing the history of conquests we can see how the culture had been suffered from barbarian invasions which contributed to the backwardness of the country and culture because subsequent generations could develop existing, but not begin creating something new instead. And the issue is not only about material objects, but about crafts, knowledge as well.

The linguistic culture of society solves practical task, its purpose is the improvement of public, industrial and domestic life. Culture presupposes the preservation of everything valuable in the moral, educational, aesthetic aspects of our existence. The linguistic culture is conditioned by language, the culture of society, the nature of the progressive language development of the individual. At the same time, the realization of the freedoms and responsibilities of the individual is insignificant dependence on its language activity, which determines a certain level of language culture [2].

The linguistic culture of a person is manifested in a set of ideas, views,

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

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

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

1. Oster, R.T., Grier Lightning, R. et al. Cultural continuity, traditional Indigenous language, and diabetes in Alberta First Nations: a mixed methods study. *Int J Equity Health* 13, 92 (2014). URL: <https://doi.org/10.1186/s12939-014-0092-4>.

2. Annushkin V. I. *Russian Rhetoric. Historical Aspect*. M.: Vysshaya Shkola, 2003.

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LANGUAGE AND NATIONAL IDENTITY

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

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

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

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