

engine, in interaction with which the individual loses the dominant role in relation to technology, becoming only an alienated user.

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LINGUISTIC-COGNITIVE APPROACH TO THE ANALYSIS OF INTERCULTURAL COMMUNICATION

The given work is devoted to research of intercultural communication in the world of linguistic-cognitive paradigm. Such approach makes possible realization of complex analysis of communication taking into account factors, which causing its course, and revealing of its national-specific components. The discourse is considered as multidimensional linguistic-cognitive communicative integrity. In conditions of intercultural communication analysis of discursive activity of people opens features of thinking and verbal behaviour of carriers of different language cultures.

Key words: intercultural communication, linguistic-cognitive paradigm, discourse.

Г.Ю. Середя

ЛІНГВО-КОГНІТИВНИЙ ПІДХІД ДО АНАЛІЗУ МІЖКУЛЬТУРНОЇ КОМУНІКАЦІЇ

Дана робота присвячена дослідженню міжкультурної комунікації в світі лінгво-когнітивної парадигми. Такий підхід дозволяє здійснювати комплексний аналіз комунікації з урахуванням факторів, що обумовлюють її протікання і виявляти її національно-специфічні складові. Дискурс при цьому розглядається як багатоаспектна лінгво-когнітивно-комунікативна цілісність. В умовах міжкультурної комунікації аналіз дискурсивної діяльності людей розкриває особливості мислення і вербальної поведінки носіїв різних мовних культур.

Ключові слова: міжкультурна комунікація, лінгво-когнітивна парадигма, дискурс

А.Ю. Середя

ЛИНГВО-КОГНИТИВНЫЙ ПОДХОД К АНАЛИЗУ МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ

Данная работа посвящена исследованию межкультурной коммуникации в свете лингво-когнитивной парадигмы. Такой подход позволяет осуществлять комплексный анализ коммуникации с учетом факторов, обуславливающих ее протекание и выявлять ее национально-специфические составляющие. Дискурс при этом рассматривается как

многоаспектная лингво-когнитивно-коммуникативная целостность. В условиях межкультурной коммуникации анализ дискурсивной деятельности людей раскрывает особенности мышления и вербального поведения носителей разных языковых культур.

Ключевые слова: межкультурная коммуникация, лингво-когнитивная парадигма, дискурс.

The process of globalization covered all spheres of human life today and gave rise to interest in the process of interaction and mutual influence of cultures, intercultural communications among representatives of different sciences. In the context of globalization, intercultural contacts occur more often. This makes actual the problem of successful intercultural communication. During analysis of intercultural communication, its cultural and anthropological aspect is no less important than the linguistic one. Currently, cognitive linguistics, cognitive psychology, sociolinguistics, psycholinguistics, ethnopsychology, ethnopsycholinguistics, linguistic culturology, etc. are studying problems of intercultural communication..

The modern world is changing rapidly, which means that people are changing too. This requires a new understanding of humanitarian problems, new scientific paradigms. All set of linguistic concepts can be conditionally reduced to three scientific paradigms, and appearance of the next paradigm does not lead to the disappearance of the previous paradigms. The comparative-historical paradigm was the first in linguistics and considered language in its origin and development. The next linguistic paradigm is the system-structural (taxonomic) paradigm which is based on the identification and grouping of language units, their taxonomy, classification, integration into the language system. The new paradigm in linguistics is anthropocentric (linguistic-cognitive, communicative, functional, communicative-pragmatic) puts the person, as the subject of communicative activity, at the forefront. The main factors are those that ensure the successful use of language for reaching goals by communicants. Human is the creator and user of the language. He becomes the central figure of communicative-pragmatic linguistics, which has received priority over the past forty years. The human intellect, like human himself, is inconceivable outside the language. Language invades all thought processes, it is capable of creating new mental spaces.

The main directions of modern linguistics within the frameworks of anthropocentric paradigm are cognitive linguistics and linguistic culturology. Key concepts of cognitive linguistics are information and its processing by human mind, structure of knowledge and their representation in human mind and language forms. Cognitive linguistics, together with cognitive psychology and cognitive sociology, form cognitology and try to answer the question of how the consciousness of human is organized, how does person learn the world, what information about the world becomes knowledge, how mental spaces are created. And linguistic culturology studies language as a phenomenon of culture, as a certain vision of the world through the prism of the national language, because the language acts as the spokesperson for a special national mentality.

Anthropocentric approach helps to answer the questions: how do we use the language, how do we operate our knowledge in the process of communication, how does the person generate and perceive the speech, why do people sometimes understand each other with a half-word, and sometimes they can not reach an understanding, in spite of any explanations? The search for answers to these questions led to the development of the theory of communication and speech interaction, which led to the occurrence of new directions in linguistics (theory of speech acts, text theory, propositional theory, discourse theory).

The main role in human communication belongs to verbal and written communications. Communication is carried out in the form of individual communicative acts,

taking place in the context of a certain communicative and pragmatic space, or context. Today connective, holistic sequence of communicative acts is called as discourse. Within the framework of the new scientific paradigm, a linguistic-cognitive approach to the analysis of discourse and communication was formed. In linguistics, discourse is understood as "verbalized speech-activity, understood as a set of process and result and possessing both linguistic and extralinguistic plans" [1, p. 84]. Meanings in discourse are designed jointly by both communicants in the course of social interaction, taking into account sociocultural properties of the situation of communication and their cognitive aspects. These meanings are the results of sequence of mutual changes in the competence of communicants, taking into account situation and context.

Intercultural communication is a different forms of interaction between individuals and groups belonging to different cultures, speaking different languages. To increase the effectiveness of communication processes, there is not enough knowledge about the language, it is necessary to take into account such factors as time and place of communicative act, age and social status of its participants, intentions and motives of linguistic actions, features of mental processes and national mentality. Language communication is subject to those conventions that are accepted in a given ethnic culture or in a given social group in a given historical epoch.

For successful communication it is important to understand cultural differences and take them into account in the communication process. The purpose and meaning of any communication process is to be understood by the partner, to bring information, knowledge and experience to the interlocutor as completely and accurately as possible. To achieve mutual understanding, a certain set of knowledge, skills and abilities common to all participants in the process are needed.

Communication is largely conditioned by so-called mental-lingual complex, which is composed of thinking, consciousness and language. Thinking can be verbal (speech) and non-verbal (images). The image can be represented as text, but it is not always possible to put an equal sign between the image and the text.

A person is the owner of a special cognitive system that processes and stores information, and so on. Information processing is carried out in acts of thought. Knowledge as result of work of thinking is made by consciousness, organized into cognitive structures. Consciousness operates not only with knowledge, but also with opinions, estimations, beliefs. It forms picture of the world, which largely determines human behavior. It is an important part of the mentality of the people or society. Such picture of the world is often called as conceptual.

Cognitive structures processed by language and separate elements of experience (so-called concepts) together constitute a linguistic picture of the world. Proceeding from this, language can be considered as a system of verbalized knowledge of the world. At the same time, completely different pictures of the world can stand outside the similarity of the formal structure of the linguistic consciousness of representatives of different cultures.

At intercultural communication, the question of correspondence of conceptual and linguistic picture of the world is especially relevant. For successful communication in a foreign language, knowledge of its vocabulary and grammar rules is not enough. It is necessary to understand the ethno-cultural and social context in which this language functions, that is, to have an idea about the language picture of the world, which consists of many separate elements of experience (concepts) and schemes of typical situations (cognitive structures).

When processing text by thinking, the understanding is based on the use of cognitive models, that is, already known to the person typical schemes and scenarios, under which new situations can be summed up. To denote such schemes, the term frame is used. Referring to

frames helps communicants when interpreting statements. Frame concepts allow you to model understanding. They are used even at creating artificial intelligence.

Language plays an essential role in the organization of cognitive structures and makes it possible to transmit them in acts of communication.

The linguistic-cognitive approach to communication makes possible to isolate, analyze and structure its two components: general linguistic and culturally deterministic. The general linguistic component allows us to investigate the universal in communication and to carry out a complex analysis of factors affecting its process. The cultural-deterministic component determines the national-cultural specificity of the discourse, allows one to explore the main features of the national mental-lingual complex.

According to Ingrid Piller, who is editor-in-chief of the international sociolinguistics journal *Multilingua*, «question of Intercultural Communication must shift from reified and inescapable notions of cultural difference to a focus on discourses where 'culture' is actually made relevant and used as a communicative resource» [1].

Usually, when we talk about intercultural communication, we have in mind the scheme of communication "own" - "alien", i.e, when for one of the two participants of communication the language of communication is "own", and for another - "alien". But there are also more complex schemes of communication, when both communicants communicate in a language that is not native to both, i.e. according to the scheme "own 1" - "alien" - "own 2". A practical example of such communication is training of foreign students in English is now conducted in many universities in Ukraine. At the same time, the effectiveness of communication is very important, because it is about the professional preparation of students. Strategies for constructing of such discourse are complicated by the fact that it is necessary to take into account the national-cultural specifics of the "image of the world" twice.

At intercultural communication, it is very important to take into account the principal strategy of generating statements, connected with features of the language. For example, English is known for its strict order of words, which can be broken only in a special discourse in a special situation. In Russian and Ukrainian, the word order is free. It can reflect the actual division of the statement, its subject-rhematic structure (theme is the subject of message, rheme is communicative center, the main content of the message).

This feature of the construction of the statement makes it difficult to understand Russian or Ukrainian for foreign students. Necessity of agreement of pronouns, adjectives, ordinal numbers in the gender, number and case with the nouns that they define, further worsen the understanding situation. From this point of view, teaching students in non-native English for them creates less problems with successful communication and understanding. On the other hand, in English there is a difficult system of tenses, which includes simple tense (present, past and future), complete or continued with all sorts of combinations (for example, Past Perfect Continuos).

Problems in intercultural communication can arise even when the formal equivalence of verbal units turns into a quasi-equivalence on the content level [2, p. 319]. These are problems of interrelation between language and culture, which are studied by linguistic culturology and ethnopsychology.

The strategy of construction and discourse in intercultural communication is impossible without taking into account the connection of speech action with non-speech communication. It should be taken into account that the "personal zone" in different cultures can vary from half a meter to one and a half meters. Gestures can supplement the meaning of the statement. But it should be remembered that the same gesture can have different meanings (up to offensive ones) and can be evaluated in different ways in different cultures. Nods are important for communication (especially in the learning process), meaning "yes" and "no." In most cultures, moving from top to bottom means agreeing, and rocking is a disagreement. But in some national cultures (among Bulgarians, Indians, Turks, Greeks) these

gestures are interpreted on the contrary. In addition, for normal communication, visual contacts are important. Here there are also some own characteristics. So, when communicating with representatives of eastern cultures, there are should not be to much visual contact "eye to eye", because this can be perceived as a challenge and aggression. In Western cultures, the interlocutor avoiding visual contact will be considered as insincere.

So the linguistic-cognitive paradigm that makes possible to carry out a complex analysis of communication taking into account various factors of its course and to reveal its national-specific components. Such integrated approach recognizes the active roles of the speaker listening in the formation of discourse and the construction of its meanings. Discourse is considered as a multidimensional linguistic-cognitive-communicative integrity. For successful intercultural communication, the discourse activity of people should be built taking into account the peculiarities of thinking, verbal behavior, culture, conceptual and linguistic picture of the world of carriers of different cultures. Social and cultural conditionality of communication presupposes the consideration of discursive activity as a reflection of the forms of the language of the national picture of the world.

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ПАРАДИГМА ПОЗИТИВНОЙ НАУКИ vs ИДЕОЛОГИЯ

В статье рассматривается трансформация классической рациональности в направлении диверсификации позитивной науки и иных форм освоения мира, таких как идеология и метафизика. Особое внимание уделяется исследованию противостояния позитивной науки и идеологии. Идеология рассматривается как духовно-практический феномен, не укладывающийся в каноны классической рациональности. Новый этап в развитии позитивной науке наступает с появлением учения о ценностях. Модель ценностно-рационального действия дает возможность позитивной науке исследовать массовые политические акции, не обращаясь к категории «идеология».

Ключевые слова: рациональность, метафизика, идеология, ценности, эрзац-религия.