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КАФЕДРА ГЕРМАНСЬКИХ ТА РОМАНСЬКИХ МОВ
КАФЕДРА ІНОЗЕМНИХ МОВ
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ДРОГОБИЦЬКИЙ ДЕРЖАВНИЙ
ПЕДАГОГІЧНИЙ УНІВЕРСИТЕТ ІМЕНІ ІВАНА ФРАНКА
КАФЕДРА ГЕРМАНСЬКИХ МОВ І ПЕРЕКЛАДОЗНАВСТВА
КАФЕДРА ПРАКТИКИ АНГЛІЙСЬКОЇ МОВИ
АВСТРІЙСЬКИЙ КУЛЬТУРНИЙ ЦЕНТР



АНГЛІЙСЬКА МОВА У ХХІ СТОЛІТТІ: СПОСІБ МИСЛЕННЯ, ПРОФЕСІЙНОЇ КОМУНІКАЦІЇ ТА ДІАЛОГУ КУЛЬТУР



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BEYOND THE LANGUAGE: MYTH, MIND AND CULTURE

Present-day linguistic studies that are regarded to be interdisciplinary are yet incapable of suggesting solutions to fundamental issues concerning the origin of language, the nature of irrational mode of cognition, the myth's crossing over into various domains of the "rational" post-modern world. We address the said issues from the standpoint of the myth-oriented semiosis theory, classical semiotics, linguo-cultural and linguo-cognitive studies accentuating their correlation with phenomena pertaining to the worlds of different degrees of "reality" and created via codes other than lingual. The basic assumptions that lead to the further search for universal patterns of energy-information exchange between the systems of diverse nature correlate with fundamental laws of open systems' development. These are the neo-anthropocentric approach that focuses on man's relative and dynamic rather than focal and dominating status within the network of life as well as in research procedures; causative-systemic worldview and combination of rational and irrational (sensory, intuitive, "pre-learned") cognitive procedures. We also consider the principle of "gnoseological relativity" that allows multiple interpretations of the obtained data as well as integrating seemingly contradictory theories and approaches towards analysis thus aiming at creating a multidimensional model of open systems' interactions.

The above mentioned patterns of systems' development are identified as the law of polarity, the law of reiteration, the law of conservation, the law of cyclic development, the law of alternative choices, the law of hierarchic and synergetic development, the law of conditionality. These regularities are applied to the analysis of language units, texts, myth and cultural patterns as well as secondary construals appealing to the realm of subconscious and collective knowledge yet targeting at modifying the "primary real" world.

The poly-semantic nature and multi-functional character of lingual codes determine their use as a tool of designating various states of affairs pertaining to the worlds of diverse nature and degree of reality. We speak of mythic space as both the nucleus of ethnic world-views and a container of basic irrational axioms implemented in categorizing the world or generating allegedly rational models of social behaviour and discourse activities. "Space" here is viewed as a mode of contextual structuring of information (data) / language signs etc. marked by instantaneous equipollent status within corresponding quanta. The components of the mythic space are regarded as "fuzzy entities" while their dynamic parameters are associated with variable parameters of verbally construed alternative worlds. The said phenomena are tackled within the framework of previously mentioned theory of myth-oriented semiosis which highlights the synthesis of

initial irrational assumptions (mostly reflected in myth) and secondary models of rationalizing the reality or construing alternative ones.

We speak of dynamic patterns of lingual codes' adaptation and modifications responsible for transformations within the semantic fields of national cultures. Hence we focus on language units representing mythic concepts in various languages both at the level of etymology, diachronic textual representation and linguo-cognitive plane. Complementing the multi-focal analysis of language and speech units responsible for representing mythic phenomena we identify cognitive models of information processing involved in merging myth and reality. We speak of conceptual oxymoron, allusion, metaphor, metonymy and a number of mixed-type patterns. Furthermore we single out the mechanism of inversion as both a cognitive pattern and a mode of culture's / worldview's dynamics. Inversion is primarily regarded as a transformation involving open systems' dynamic restructuring or "tuning". It reflects various modes of semiosphere, the latter being identified as textually encoded energy-informational field. Mythic space's cyclic migrations within the framework of conceptual worldviews are approached as the basic type of inversions. Verbalized "contrary" and "reprofiling" inversions are tackled via the systemic-hierarchical universalia model while semantic and functional criteria are also employed in the analysis.

Thus, we register certain analogies between systemic developments occurring in languages, at the cognitive level of human activities, in the informational fields of national cultures that shape the patterns of social and communicative activities etc.

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