The treatment of stereotypes in intercultural education is problematic. Scholars of intercultural communication have developed a great number of variables that enable the comparison of different cultures. Among these are concepts such as collectivism/individualism, high context/ low context, femininity/masculinity and so on. The generalization made by a scholar that people in one culture are more collectivistic than in another, and so on, is, naturally, a stereotypical statement too. Osland and Bird (1998) call stereotyping done by scholars 'sophisticated stereotyping'. It is 'sophisticated' because it is based on the empirical work of language and communication scholars, and because it is supposed to be based upon theoretical concepts. It has been developed in order to help in reducing the complexity of a culture, yet it is still a stereotype which may constrain an understanding of the behaviour of the others as much as it may facilitate real cultural understanding [7].

When people have established the prerequisites for understanding intercultural communication issues, they then seek to remove those barriers from the way of effecting interactions. The major tactics that might fall under two categories:

– Removing language which appears to stereotype participants

– Reducing violations of cultural rules during discussions and conversations.

When people from diverse cultural backgrounds come together in one place, the possibility of someone saying or doing something that could offend another, increases significantly. However, there are some things you can do to greatly minimise this possibility.

1. Don't talk to people in a patronising fashion (e.g., don't «talk down» to people).

2. Don't make assumptions about people, particularly those who are culturally different from you (e.g., don't assume certain people have certain values or like to do certain things).

3. Don't assume a culturally different person is an «expert» about his or her cultural group. (e.g., don't ask someone, «what do your people think about this?»).

4. Don't assume a culturally different person is representative of all the members of his or her cultural group (e.g., because one member does something does not mean all members think or act like that).

5. Don't ask inappropriate questions or engage in inappropriate behaviours, especially of a personal nature (e.g., don't ask if you can touch someone's hair; don't ask about a person's grooming habits).

6. Don't try to speak or act like a culturally different person if it is not YOU (e.g., don't pretend you like certain foods or music if you really do not, just to build a relationship).

7. Do talk to others as equals (e.g., treat people respectfully, even if they are lower on the organisational chart).

8. Do recognise that cultural differences exist but confirm these differences before you act on them (e.g., get to know a person rather than act on your assumptions).

9. Do stick to the tasks at hand until you have established an effective relationship (e.g., avoid a great deal of personal conversation until you get to know someone).

10. Do treat every person you come into contact with as an individual (e.g., avoid stereotyping based on group membership) [6, p. 427].

Thus, to the degree that our stereotypes are accurate, we can make accurate cultural-level predictions about strangers' behavior. If our stereotypes are inaccurate, we cannot make correct attributions about strangers' behavior. Being different is what makes each of us a unique individual but, when we cloud our perceptions by stereotyping individuals as members of a particular group, then we adversely affect our communication and interactions with those same individuals. Understanding culture in general and specific individual cultures in particular can make the difference between success and failure in intercultural communication. Therefore, associating this idea with accurate identification of cultural differences and behavioral stereotypes can provide the adequate conditions for the success and effectiveness of communication as the successful intercultural understanding is based on recognizing the ways in which two cultures resemble one another as well as the ways in which they differ.

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COGNITIVE AND LINGUISTIC ASPECT OF NARRATIVE

У загальних рисах порушено проблеми сучасної теорії наративних досліджень, запропоновано матеріал для практичного аналізу наративу з позицій і методів наративних досліджень. Визначено ознаки наратива Наведено зразки аналізу наративу.

Ключові слова: *когніція, наратив, наративні дослідження, теорія наративу, одиниця наративного дискурсу, модальність.*

В общих чертах затронуты проблемы современной теории нарративных исследований, предложен материал для практического анализа нарратива с позиций и методов нарративных исследований. Выделены признаки нарратива. Приведены примеры анализа нарратива.

Ключевые слова: *когниция, нарратив, нарративные исследования, теория нарратива, единица нарративного дискурса, модальность.*

The paper develops and further discusses problems affected by the modern theory of narrative studies withing the framework of cognition. We suggested linguistic material for practical analysis of the narrative from the perspective of narrative techniques and linguistic research. Traits of narrative have been featured. The analysis of English-language narrative has been made in the framework of linguistic paradigm.Narrative is considered to be communicatively successful rhetorical linguistic unit. It presupposes rheme-theme relations, novelty, emotional saturation, «A-expression» units, psycholinguistic factors. Narrative demonstrate semotional intelligence i. e. ability to recognize emotions, reach and generate them in a way to facilitate thinking, understanding emotions and what they mean, cope with them. Thus, in the narrative in the linguistic aspect of his analysis, the rheme-theme relationship, novelty, emotional intensity, the presence of units of A-expression, high psycholinguistic factors, supposing demonstrating emotional intelligence of a personality and traits of linguistic behavior. Ability to recognize emotions they generate to promote thinking in narrative language is phronesis. The latter, originally defined as a judgment that promote action on the values and essence of things, a kind of «ecstasy of the story», a modern narrative in our explication acquires the characteristics of effective statements in which the units modalities demonstrate in this context, of particular importance to maintain the interest of the listener in the process of learning through «narrative turn» in science, turn in relation to reality, a new look towards reality through the vision of oneself in reality. Perspective of the research is the analysis of linguistic means narrative is built with, as well as clarification of the components of the term and definition of narrative, its correlation with emotional intelligence and phronesis.

Key words: *cognition, narrative, narrative research, the theory of narrative, a unit of narrative discourse modality.*

The article raise general issues of narrative, its definition, its performance in paradigm of modern theory of narrative research disclosing certain linguistic aspect of narrative analysis. For practical analysis from the perspective of narrative research methods we have selected the material of narrative rhetorical texts of politicians, in particular, pre-election speech by B. Obama. The aim of this article is to distinguish the characteristics of the narrative in the process of linguistic analysis. Objectives to achieve this goal are to clarify the term and definition of narrative in the paradigm of modern research.

Scientific hunger of modern thought determines certain approaches in investigations as well as the constant search for the meaning of what we do in science. I happened to read thearticle «The Crisis of Personhood: Why We Need to Broaden Our View» by Dirk Solis where he confirmed the need to work for a future good. The idea is not new, but the feature distinguishing scientific school in our country from one of the west (in my humble opinion) is the simplicity of presenting thoughts, and recognition of the inevitability of failure to reach goals, instead he focused the importance of search for ideas, awareness of their value to science and society as a whole [8].

Perhaps the latest «narrative turn» in science changes, results in and from different attitude to reality, its perceiving, recognizing oneself in reality. Perhaps the latest «narrative turn» in science changes, results in and from different attitude to reality, its perceiving, recognizing oneself in reality. The beginnings of narrative analysis can be traced back to Aristotle who outlined the structure of plots in narratives. More contemporary analyses have been made further [3-10] focusing on the basic «inpersonal» unit of narratives and «the order of clauses» representing the sequence of events really happened. Narrative main functions, namely, – abstract, orientation, complication, resolution, evaluation were enumerated to analyse personal narratives. Structural analysis of narratives formal elements has become basic method to examine narratives as certain records of past experience.While this type of analysis has made invaluable contributions to various fields (e.g. linguistics, discourse studies and genre studies) and has been reasonable analysis of individual narratives, it may not be sufficient to establish connections between personal narratives and the social issues they evoke. In this respect, analysing narratives in isolation has largely overlooked the discursive connections that can be made between groups of narratives or discourses produced in the same sociolinguistic context and the social patterns [5].

Narrative is often used inter-changeably with 'story', 'life story', 'account', 'discourse', 'narration' and 'tale'with little or no difference in meaning. The term 'narrative' itself also refers to various things: 'the telling of something', 'a story' or 'stories' and a method of analysis as in 'narrative inquiry' [5]. Narrative is considered to be topical autobiographical account [1, p. 132] and could be defined as the unit of emotional intelligence, as well as the unit of phronesis.

Working with life stories sociolinguistic definition of narrative has been proposed. Narrative as «a life story» consisting of 'all the stories and associated discourse units <...> explanations and chronicles, and the connections between them, told by an individual during the course of his/her lifetime' (see [5]). It was mentioned that «life stories make a point about the speaker, not about the world» and they are told and retold over a long time. Life histories were considered narrations which people represent their 'selves' in as well as physical and emotional correlations which they 'come to know themselves through (see [5]). It was defined that narratives are stories usually centered around major life events allowing a wide periphery for the freedom of individuality emphasizing interpretation of these remembered facts'. Along similar lines, in their recent work on narrative as a research method it was stated that 'narrative records human experience through the construction and reconstruction of personal stories'. They add that because narrative presents complex issues, its analysis should move beyond the structural elements that make up a story into 'the underlying insights and assumptions that the story illustrates'. The terms and definitions mentioned reflect both the immense surge in the interest in narrative and how the study of narrative has evolved overtime. Since Aristotle's definition of the structure of narratives, through analysis of formal elements to sociolinguistics narratives have been analyzed mainly following either a componental or a functional analytical approach (see more about it [5]).

Narrative and narrative flow preceding theories were developing at different times by different schools [1–9]. M. Kreysmort's article «Trusting the Tale: Narrativist Turn in the Human Sciences», argues that «the narrative – is the area of cross-disciplinary interaction and mediation», and brings together everything that has to do with the narrative in a variety of sciences (philology, historiography, psychoanalysis, philosophy, economics, etc), sees it as both the subject (written or oral form of discourse) and as a tool of learning (eg, narrative is treading of some philosophical theories), describes the complex configuration of the narrative turn, comprising a plurality of «variety paths» [2]. Modern scholars dispute about basics of narrative medicine and psychoanalysis, however, agree in the point that both reflect increased interest to the personality, their thoughts about themselves, conclusions about themselves, about the right things(what they think to be right or wrong) to do. Thus, it's a certain reverse of Aristotle's *phronesis* represented differently.

B. Fischer proposed the term «narrative paradigm». He explained that he meant not disciplinary paradigm, for example, sociological, as it were, «metaparadigm» as a border area in which there are various humanities [3]. Thus, he does not seek to deny «the

existence or the desirability of the existence of particular genres of discourse... The narrative paradigm does not deny the usefulness of understanding the differences between macro-discourse – philosophy, rhetoric, poetics [7]. Some characteristics of narrative are added to the numerous discussions on the criteria of narrative by representatives of classical narratology [2].

Epistemological foundation of narrative sciences is the study of the area of communicative material, the field of practical theory of communication, communicative ethics, anthropological implication of phronesis.

In medicine, sociology and historiography personal story (a story about oneself), as well as recognition of the meaning of the narrative as a story about yourself – it's not just a living history, it is not only human way to public history, for example, it is also a special ethics, the experience of listening to a person [3].

We took a language material and made a linguistic analysis of its narrative elements, i. e. modality units.

According to our assumptions, narrative is communicatively successful rhetorical language unit. It presuppose rheme-theme relations, novelty, emotional saturation, so called «A-expression» units, as well as high levels of psycholinguistic factors. Narrative is supposed to demonstrate emotional intelligence («an ability to recognize emotions, reach and generate them in the way to facilitate thinking, understand emotions and their meaning, cope with them» (see more about it [6]).

For the analysis, we took an extraction of the B. Obbama's speech (2004, Democratic National Convention).

My parents shared not only an improbable love; they shared an abiding faith in the possibilities of this nation. They would give me an African name, Barack, or «blessed,» believing that in a tolerant America your name is no barrier to success. They imagined me going to the best schools in the land, even though they were not rich, because in a generous America you do not have to be rich to achieve your potential. They are both passed away now. Yet, I know that, on this night, they look down on me with pride.

My parents are not only extremely fond of each other; they firmly believed in the potential of this country. They gave me an African name, Barack, or «blessed,» believing that in a tolerant America, the name is no barrier to success. Not being rich they wanted me to study in one of the best schools in the country, because they believed in the fact that in a generous America does not need to be rich to realize them selves. They are no longer alive, however, I know that on this night, they look at me with pride.

Four linguistic features are supposed to characterize the narrative having been chosen here.

1. Event fullness expressed by verbal forms of the simple past (*shared, imagined, were not rich)*, and *would* form with the infinitive implying the meaning of past actions «*would give me an African name»*, we note that this form is modality intensifying the value of what has been said, realizing semantic potential of the verb *will-would*. The latter reveals greater spectrum of «will», such as «desire», «power», «passion» implemented in the modal having been used.

2. Completion/temporality manifested in its autobiographical segment i. e. childhood memories.

3. Chronological history, a consecutive connection between events.

My parents are extremely fond of each other; they firmly believed in the potential of this country... gave me an African name, Barack, or «blessed». Not being rich they wanted me to study in one of the best schools in the country, because they believed.

4. Implementation of the function of establishing a causal relationship, communicative «bridge», «result» of the foregoing.

They are no longer alive, however, I know that on this night, they look at me with pride.

The era of mass production of visual images, the absolute democratization of production and consumption, their impact on the various spheres of individual life is like an incredible democratization narratives, filling everyday cultural content, especially the media, individual narratives, including countless self-narratives [2]. Narrative intelligence was mentioned by Ortega y Gasset in his «History of the system» back in the year of 1955 as «volatile and free» human existence in contemporaneity. He also mentioned the collapse of big narratives turned into a dimensionless mass and uncontrolled micro-narratives as well as correlation between technical means and narrative development. Jean Baudrillard functionally defines the term «ecstasy story» equal to «Narraro, ergo sum, I narrate, hence I live» and the components of narrative. He focuses on narrative intensity you do want to listen to [3].

Thus, in the narrative in the linguistic aspect of his analysis, the rheme-theme relationship, novelty, emotional intensity, the presence of units of A-expression, high psycholinguistic factors, supposing demonstrating emotional intelligence of a personality and traits of linguistic behavior. Ability to recognize emotions they generate to promote thinking in narrative language is phronesis. The latter, originally defined as a judgment that promote action on the values and essence of things, a kind of «ecstasy of the story», a modern narrative in our explication acquires the characteristics of effective statements in which the units modalities demonstrate in this context, of particular importance to maintain the interest of the listener in the process of learning through «narrative turn» in science, turn in relation to reality, a new look towards reality through the vision of oneself in reality.

Perspective of the research is the analysis of linguistic means narrative is built with, as well as clarification of the components of the term and definition of narrative, its correlation with emotional intelligence and *phronesis*. As narrators, we have been socialized to perform in a given way, and it is thus essential to examine the link between the narrator's local performances and the social patterns such performances represent. To do this, we need a wider network of texts. We need to expand the analytical possibilities offered by local narratives by networking them with the local as well as global social contexts where they are produced and consumed. As an analytical framework, narrative networks can help us achieve this. A critical approach to the analysis of narratives is needed to be done profoundly. We need an approach that focuses not only on the text itself but also on the mechanisms, actors and resources involved in its production and consumption. As researchers, we also need a deeper awareness of our influence on search processes, which starts at the selection rather than the data analysis stage. The act of deciding what issues or problems to research is in itself an act of exercising our power to choose and decide. Distancing ourselves as researchers from the data does not in itself entail a critical analysis of the data, and procedures like participant validation can take us a step closer to more balanced interpretations [5].

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THE ETHNOLINGUITIC ASPECT OF THE CONCEPTUAL SYSTEM

У фокусі дослідження – концептосфера 'lawyer', як складова загальної концептосфери 'юриспруденція' в англомовній картині світу. Виокремлено як ядерні, так змінні конституенти концептосфери, що залежить від співвідношення: стандарт – варіант.

Ключові слова: *концепт, концептосфера, етнографічний аспект, когнітивна семантика, картина світу, національний варіант, глобальна англійська мова.*

В фокусе исследования – концептосферы 'lawyer', как составляющая общей концептосферы 'юриспруденция' в англоязычной картине мира. Выделены как ядерные, так переменные конституенты концептосферы, зависит от соотношения стандарт – вариант.

Ключевые слова: *концепт, концептосфера, этнографический аспект, когнитивная семантика, картина мира, национальный вариант, глобальная английский язык.*

The present research is focused on the conceptual system 'lawyer' in the structure of the 'jurisprudence' system. The nucleus and variable constituents are revealed. Their correlation is conditioned by the 'standard – variant' feature of discourse.

Key words: *concept, conceptual system, ethnographic aspect, cognitive semantics, worldview, national variant, Global English.*

INTRODUCTION. Ethnolinguistics is the study of language as an aspect or part of culture, especially the study of the influence of language on culture and of culture on language. It's a part of anthropological linguistics concerned with the study of the interrelation between a language and the cultural behaviour of those who speak it [12].The notion that the structure of a language conditions the way in which a speaker of that language thinks is known as the Whorfian hypothesis, and there is much controversy over its validity. Ethnolinguists study the way perception and conceptualization influences language, and show how this is linked to different cultures and societies [9]. The principle of linguistic relativity holds that the structure of a language affects the ways in which its respective speakers conceptualize their world, i.e. their worldview, or otherwise influences their cognitive processes. Popularly known as the Sapir–Whorf hypothesis the principle is often defined to include two versions: Strong version: that language determines thought and that linguistic categories limit and determine cognitive categories. Weak version: that linguistic categories and usage influence thought and certain kinds of non-linguistic behaviour. The relationship between language and culture has been debated by philosophers, linguists and social scientists alike. Western philosophy has been addressing this question at least since the Ancient Greek debate between those who thought that the relationship is natural and those who considered it to be subjective and conventional.

The conceptual system is a set of all concepts entering into mental fund of language, the relations which were in different types among themselves [10, p. 1–25]. Vyvyan Evans treats the conceptual system as a structured and organized repository of concepts available to a human being.that facilitates categorization and conceptualization [5, p. 38]. Then the concept ia a fundamental unit of knowledge central to categorization and conceptualization [5, p. 31].The concepts are realized in the form of 'representant' via language. It is possible to call conceptual system a mental framework of a language picture of the world. Human beings are motivated from within to find answers to the «why, whence, and whither» questions of life. Worldviews are generated by the mind's quest for a framework to orient people to the world around them and to the ultimate issues of life. Immanuel Kant first used the word weltanschauung from which we derive 'worldview' in English. Worldviews are shaped by linguistic patterns and are built by individuals.

In the Conceptual System of Jurisprudence (Law science) we will focus on the «Legal profession Concept» in our case this is «lawyer» wich can be called a lexical concept: *attorney, solicitor, barrister, juris consult, barrister at law, legal adviser, King's or Queen's counsel (K.C.), advocate* (noun. person who recommends, teaches, or otherwise helps), *authority, buttinski, clubhouse lawyer, judge, advocate* (person supporting an idea or cause publicly) *pleader, consul (representative), jurist (jurisprudent), defender, justice, legal adviser, legal expert, legal scholar. representative* (a person who acts in the stead of another), *council person, Dutch uncle, adviser, authority, pettifogger, confidant, consultant, counselor, expert, judge, shyster, counsel, solicitor* [4; 8].

DISCUSSION. All these units constitute the conceptual system of «Lawyer» structured and organized inventory facilitating categorization and conceptualization, in semantics it is represented by the Lexical Semantic field of «Lawyer» sharing a common component in their lexical meaning: «a person whose profession is to represent clients in a court of law or to advise or act for clients in other legal matters.» We link two types of analysis – lexical and semantic: the lexical field studies the morphology of words, or their shape, form, and construction; the semantic field is the study of the meanings of words. Consequently we limit the constituent of the field by belonging to one part of speech, namely, noun, and by the common semantic component in its lexical meaning. A lexical semantic field is more specifically defined as «a set of lexemes which cover a certain conceptual domain (field) and which bear certain specifiable relations to one another (Adrienne Lehrer, 1985). A lexical field is a set of lexemes that are used to talk about a defined area of experience (Adrienne Lehrer, 1974). A lexical field analysis will attempt to establish the lexemes that are available in the vocabulary for talking about the area under investigation and then propose how they differ from each other in meaning and use. Such an analysis begins to show how the vocabulary as a whole is structured, and more so when individual lexical fields are brought into relationship with each other. «When analyzing a set of lexical items, Anna Wierzbicka (2006) does not just examine semantic information. She also pays attention to the syntactic patterns displayed by the linguistic items, and furthermore orders the semantic information in more encompassing scripts or frames, which may in turn be linked to more general cultural