

of verbal creativity. More and more native as well as foreign researchers study its various aspects.

Key words: *memoirs, retrospection, genre, metagenre, modification, memory literature*

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**INTERCULTURAL COMMUNICATION AND CULTURAL INTERACTION FROM
THE PERSPECTIVE OF MULTICULTURALISM (A STUDY OF THE NOVEL
MURDER ON THE ORIENT EXPRESS BY A. CHRISTIE)**

The article deals with the characteristics of a multicultural society. The phenomenon of multiculturalism has been analyzed from the perspective of the social sciences. The problem of interlocution in the multicultural world has been outlined. The notion of a subculture has been defined. The peculiarities of intercultural cooperation have been traced as exemplified by detective fiction.

Key words: *multiculturalism, interlocution, subculture, intercultural communication, the level of communication, a strategy.*

The modern world is constantly getting more and more globalized and multicultural. The phenomenon of globalization is marked by interaction of both individuals and civilizations. The latter are in special focus due to their intercultural interplay. Peoples' need for cultural understanding and their tendency to learn the inner world promote the intensification of communicative processes.

Intercultural interplay as a specific form of interaction presupposes the communication between at least two representatives belonging to different language groups or cultural patterns. Thus, linguistic or cultural comparison reveals not only general and universal features, but specific, national and authentic traits as well. Such authenticity is the result of the humanity's historic development. Intercultural communication deals with comprehension and sympathetic understanding.

Intercultural communication is usually treated as a social phenomenon, the matter of which assumes the choice between constructive or destructive interaction of different national / ethnic cultures or subcultures. This interplay takes place within the distinct time-and-space confines. Intercultural communication emphasizes an individual possessing universal human values and cultural peculiarities [2; 3]. Consequently, any individual acts and interacts in all the communicative contexts according to these universals. So, the topicality of the present research is determined by the multicultural and polyethnic essence of most present-day countries.

The **goal** of the research is to define a set of guidelines that can be used for further intercultural investigations from the perspective of current multiculturalism. The following **tasks** have been performed to achieve the goal: 1) to analyze the term «multiculturalism»; 2) to determine the importance of interlocution in intercultural interaction; 3) to reveal the essence of subcultures.

The up-to-date philosophical understanding of multiculturalism and its problems presupposes both explanation of the theoretical problems of social development, cultural matters and educational issues and working out some practical tips on reducing and escalating down the personal stress in the context of cultural variety.

Multiculturalism viewed either as a phenomenon or as ideology has been investigated by numerous scholars [1; 4; 5; 8; 10; 14; 16; 19]. One of the predominant concepts has been introduced by Ch. Taylor [9], though his concept does not involve existential and anthropological points, which we consider to be essential ones to apply in response to cultural conflicts and the results of educational globalization and integration.

The other views upon multiculturalism are represented by R. Sennett; he is an American social psychologist and sociologist, who highlights existential and anthropological aspects that are marked by educational and philosophical implications. R. Sennett studies the effects of urban living on individuals in a globalized metropolis that shows the signs of multiculturalism as a result of migration. In this case multiculturalism is not static but dynamic because both the establishment and outsiders of any globalized city are constantly changing.

Thus we may admit that following H. Arendt and D. Riesman, R. Sennett tries to analyze the development of public life in modern society. But unlike his predecessors, R. Sennett believes that anthropology in general, and social anthropology in particular must emphasize a person in the context of globalization when there exist no social patterns to reduce the pressure of globalization [7].

Taking into account the variety of any multicultural society we deal with cultural communities that constitute a bigger society. Ch. Taylor considers such a community to be public to communicate interculturally in order to realize its identity. The scholar explains that to reveal the identity means not to originally create it in isolation but to implement it via internal and external dialogues. So, Ch. Taylor proves that common values form the basis for national communities. It turns out that any society communicates interculturally on the level of separate communities [9]. This very idea reminds of a similar concept introduced into the German social science involving the existence of background culture and experience gained beyond the scopes of this culture [3].

Another global city model has been suggested by R. Sennett, and we recognize the key differences in these patterns as constitutive features and functional value. It is necessary to point out that R. Sennett primarily investigates the changes of the background knowledge of a modern person. The researcher portrays a public sphere and a private one as the integrity while their separation is equated with synchronous destructions of both spheres. At the same time R. Sennett proves that globalization is concentrated in the public sphere though it influences greatly the private one and thus he represents his model of globalization as the synthesis with hardly predictable outcomes [7].

Comparing the models analyzed above, it is possible to conclude that they have their own advantages. Still, R. Sennett's model proves its priority because it comprises not only the phenomenon of multiculturalism but it also analyzes all the circumstances that make a person choose between integration / assimilation and isolation. The scholar's methodology promotes further investigations and can be used to analyze the space of any metropolis, the evolution of background knowledge and to work out educational strategies.

The works in the sphere of social anthropology have promoted new perspectives concerning an information / knowledge society based on the discrepancy which aims at gaining knowledge for the sake of knowledge itself denying wisdom, self-cognition and spiritual perception [10; 20]. We admit that recent years have witnessed the impossibility of societies or communities to successfully adapt to the conditions of globalization, though they

easily reflect culture-specific concepts and realities. It leads in its turn to closed privacy of institutions at all social levels, including educational institutions, government establishments, mass media and a society as a whole.

Dealing with the communicative problems of the modern world requires analytical treatment of the multiculturalism as a notion. The Collins English Dictionary suggests such a definition: «*Multiculturalism is a situation in which all the different cultural or racial groups in a society have equal rights and opportunities, and none is ignored or regarded as unimportant*» [13], whereas the Macmillan Dictionary explains it as follows: «*Multiculturalism is the belief and practice of giving equal importance to each of the different cultures in a society*» [17].

Though there is a notable difference in the definitions, because the first one describes a more or less concrete situation whereas the second one characterizes some abstraction, still we may derive some issues in common. Talking about multiculturalism we come across co-existence of some cultural formations that involve such kinds of interplay as opposition, communication and interchange.

The scholars acknowledge the distinctness of multiculturalism comprising such factors as assistance in stress escalation and disintegration [1]. In case multiculturalism is treated inadequately, the phenomenon can turn from the reason into consequence. It happens when multiculturalism is equaled to denying cultural diversity and culture genesis as a whole accumulating global distress and discrepancy [19; 20].

Taking into account the human impossibility to hold the sustainable balance under the influence of wars, world repartition, perceptual and cultural expansion, the only way out is cultural interaction. Modern science treats cultural interaction as communicative cooperation in order to solve the common problems in accordance with tolerance and preservation of cultural diversity [8; 10]. Drawing the conclusion, we admit that the creation of new sociocultural patterns is a longtime process because cultural interaction must correspond to time challenges and match the multicultural system of human relations in perspective.

S. G. Ter-Minasova suggests that the interaction of cultures and civilizations is cognate. Still, the confrontation of cultures and civilizations is solved at different levels. The conflict of civilizations involves the external level of sociocultural system whereas cultural deformation affects the basis that serves human alliance. Providing that this base becomes unsteady, the discordance of cultural, evaluative and normative principles is revealed [10].

The researchers suggest that the urgent need to solve the problems of cultural interaction is caused by perceptual and cultural challenges. The other reason is crisis in philosophy. M. Mykhalchenko and V. Skotnyi prove that philosophy as a science lacks both range of objects to analyze and the methodology to apply [5]. The other scientists also refer environmental problems and economic crisis to the range of destructive factors [6; 8].

Nevertheless, culture requires further analysis, and this need has caused the implementation of the term «subculture». This term is widely used in cultural anthropology, sociology, social psychology and ethnography. The phenomenon is defined by the Oxford dictionary as «*a cultural group within a larger culture, often having beliefs or interests at variance with those of the larger culture*» [18]. The American Heritage Dictionary of the English language applies a wider range of criteria for differentiation: «*a cultural subgroup differentiated by status, ethnic background, residence, religion, or other factors that functionally unify the group and act collectively on each member*» [21].

Any community is a representative of a certain subculture. A member in a community is formed as a controversial entity combining social and individual traits taking into account social hierarchy. All the traditions, customs, patterns of behaviour, norms and beliefs characterize a member and reflect their perception and consciousness [15].

The phenomenon of subcultures is of great importance in any society in respect of the multicultural aspect. It brings the internal cultural differentiation into focus and consequently reflects the necessity to self-identify. A subculture as a category enables the scholars to distinguish between socially appropriate (ethnic minorities, professional / scientific / religious subcultures) and anti-social types (terror groups and criminal gangs) [1; 2].

A subculture as a constituent of a larger culture is defined with the help of its content, i.e. subjects, objects, the sphere of interests, and the ways to regulate inner relations and adapt to adjacent subcultures [4; 10]. It is essential that a subculture is evaluated by both its members and representatives of other subcultures. These evaluations determine the perspectives of the culture and its evolution. The process of estimation makes the subcultures unequal. The dynamic cultural and social level results in a great variety of subcultures and forms of their manifestation.

So, cultures and subcultures are characterized by genus-species relations, where the subcultures are derivatives of cultures with their special traits. Cultures proper are treated as entities containing a number of subcultures and characterized by antagonistic inner relations [2]. The cultural interaction as the criterion for integration / disintegration is urgent for multicultural societies and thus is challenging for most of modern countries, societies, cultures, subcultures and individuals.

It is necessary to keep in mind that intercultural relations involve not only nations, ethnic minorities, cultures and subcultures but individuals as well and consequently are realized on the personal level. The issue of intercultural communication has become the focus of investigations in recent years, predominantly in the 21st century, though the challenge is not new and is reflected even in fiction.

One of the bookish examples that perfectly illustrates intercultural relations comprising a set of their manifestations (prejudice, stereotyping, culture shock and intercultural conflict) dates back to 1934: *«If I had but the pen of a Balzac! I would depict this scene /.../ It has not been done, I think? And yet – it lends itself to romance, my friend. All around us are people, of all classes, of all nationalities, of all ages. For three days these people, these strangers to one another, are brought together. They sleep and eat under one roof, they cannot get away from each other. At the end of three days they part, they go their several ways, never perhaps to see each other again»* [12].

This illustration is an extract of Agatha Christie's book [12]. We define this interaction as one taking place on the microlevel of communication, because it is represented as the confrontation of thirteen people in a closed space (the action takes place on a train): *«There were thirteen people seated there and, as M. Bouc had said, of all classes and nationalities. He began to study them. At the table opposite them were three men. They were, he guessed, single travellers graded and placed there by the unerring judgment of the restaurant attendants. A big swarthy Italian was picking his teeth with gusto. Opposite him a spare neat Englishman had the expressionless disapproving face of the well-trained servant. Next to the Englishman was a big American in a loud suit-possibly a commercial traveller»*.

Though some people are de jure from one country, still originally they come from different environments either geographically or socially: *«There were a couple leaning forward and talking animatedly together. The man wore English clothes of loose tweed, but he was not English. Though only the back of his head was visible to Poirot, the shape of it and the set of the shoulders betrayed him /.../ The woman opposite him was a mere girl – twenty at a guess. She had a beautiful foreign-looking face, dead white skin, large brown eyes, jet black hair /.../ «Elle est jolie-et chic,» murmured Poirot. «Husband and wife-eh?» M. Bouc nodded. «Hungarian Embassy, I believe,» he said»* [12].

This communication is treated as intercultural one not only because the participants come from different countries, but because they express their attitude to nationalities and ethnicities, not to individuals: «*The Colonel sat down. «Boy,» he called in peremptory fashion. He gave an order for eggs and coffee. His eyes rested for a moment on Hercule Poirot, but they passed on indifferently. Poirot, reading the English mind correctly, knew that he had said to himself. «Only some damned foreigner»* [12].

The author as a master of psychology demonstrates all the strategies possible to apply when communicating intercultural. The strategy of isolation is used by the Englishmen: «*True to their nationality, the two English people were not chatty. They exchanged a few brief remarks and presently the girl rose and went back to her compartment»* [12]. To avoid both any interaction and possible conflicts the Englishmen keep aloof from the rest of the people. This type of relations is also called ghettoization. According to the Cambridge Dictionary, the noun *ghettoization* is derived from the verb *ghettoize* which means «*to treat a particular group in society as if they are different from the other parts of society and as if their activities and interests are not important to other people»* [11]. Ghettoization occurs when the stronger culture neglects the contacts with weaker cultures: «*At lunch time the other two again shared a table and again they both completely ignored the third passenger»* [12].

The strategy of indirect discrimination is used by an American lady who speaks depreciatingly of the aboriginals: «*It's natural to the folks here to be indolent», she said. «They just haven't got any hustle in them –» But all the same you'd be surprised to know what our college there is doing. They've got a fine staff of teachers. I guess there's nothing like education. We've got to apply our Western ideals and teach the East to recognise them»* [12]. We observe an attempt to limit the rights and possibilities of other peoples and ethnicities to the benefit of the American traditions and patterns. Consequently, this kind of relations illustrates cultural colonization, while an American representative intends to alter beliefs and values of other cultures.

The strategy of discrimination is somehow opposite to the strategy of integration. The latter one means readiness to apprehend new phenomena preserving equality of two cultures. Such a strategy shows equal and effective interplay without negative stereotyping: «*A Swedish lady took the paper and pencil he gave her and wrote down the name and address as requested. «Have you ever been in America, Mademoiselle?» «No. I very nearly went once. I was to go with an invalid lady, but the plan was cancelled at the last moment. I much regretted this. They are very good, the Americans. They give much money to found schools and hospitals. And they are very practical»* [12]. This type of relations can be explained as partial assimilation when the original cultural pattern is not altered but some positive traits may be borrowed from the strange culture.

Analyzing the novel we have come to the conclusion that people are likely to behave due to their authentic patterns until the external factors are involved, namely in this case it is murder. Under the influence of outer circumstances, the strategies and types of relations are changed: «*Any barriers there might have been between the passengers had now quite broken down. All were united by a common misfortune. Mrs. Hubbard was loudest in her lamentations»* [12].

Thus intercultural communication takes into account numerous objective and subjective factors. Still, they need further investigation for better understanding and conceptual foresight. They must result in cultural exchange which is considered to be preferable but it seldom occurs.

To conclude, we admit that social psychology promotes further investigations of culture-specific elements in a multicultural society. A social institution of any level can survive in case it is prone to intercultural interlocution. The priorities of this research

comprise comparative investigations of scientific perspectives. The undermining of globalization is represented by two trends, namely the increase of discrepancy between at least two cultural constituents and global human challenges. The only way to solve the problem is to enter into negotiations involving as many cultures as possible.

As a result, modern science recognizes the necessity of ethnic minorities to cooperate, because ethnicities define the conflict / integration management. Both developed and developing countries lack the researches concerning intercultural intercommunication. In order to integrate the creation of a common sociocultural field is not enough; it demands to activate a set of factors for further functioning of a common sociocultural field.

Though the theories of multiculturalism have been introduced into modern science recently, they are not completely new and are reflected in both academic sources and fiction. The examples show that the process of information exchange involving multicultural representatives enables us to get new data and adjust the strategies of interplay. Thus, the nature of intercommunication depends upon the basic circumstances, for example anger, fear, common interests, etc, and causes either integration or disintegration. The latter one is usually predetermined by ambition to self-identify. Consequently, self-identification in general and I-concept in particular serve the basis for social functioning.

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**МІЖКУЛЬТУРНА КОМУНІКАЦІЯ І ДІАЛОГ КУЛЬТУР У КОНТЕКСТІ
МУЛЬТИКУЛЬТУРАЛІЗМУ (НА МАТЕРІАЛІ РОМАНУ А. КРІСТІ
«ВБИВСТВО У СХІДНОМУ ЕКСПРЕСІ»)**

Статтю присвячено аналізу соціального феномену міжкультурної комунікації як особливого різновиду спілкування. Установлено домінуючу роль праць Ч. Тейлора в галузі досліджень мультикультуралізму. Окреслено роль глобалізації в формуванні мультикультурного суспільства шляхом зіставного аналізу праць Ч. Тейлора та

Р. Сенета. Досліджено та порівняно дефініції мультикультуралізму як співіснування в інтегральному просторі різноманітних культурних формацій, що взаємодіють на тлі протистояння, комунікації чи взаємообміну. У розвідці йдеться про мультикультурність як фактор ескалації напруження в сучасному світі. Доведено, що мультикультурність є чинником як інтеграції, так і дезінтеграції. Визначено, що міжкультурний діалог є конструктивною формою культурної взаємодії, що ґрунтується на засадах толерантності й облігаторності збереження існуючого культурного різноманіття світу. Міжкультурний діалог визнано визначальним чинником мультикультуралізму задля кооперації в умовах мультикультуралізму. Визначено спільне й відмінне між діалогом культур і цивілізацій. Наведено дефініції поняття субкультури як конституента культури, а відтак вказано на складну організацію та диференційованість будь-якої культури. Розмежовано поняття субкультури та соціальної групи. Виявлено взаємозв'язок культури та її субкультур за формулою «вид – рід».

Вивчено проблематику міжкультурних відносин як вагової складової етносоціологічних та міжкультурних досліджень. Визнано можливість реалізації міжкультурної взаємодії не лише на макро- й мезорівні, тобто на рівні націй, етнічних груп, культур і субкультур, а й на мікрорівні, що детерміновано безпосередніми міжособистісними контактами. Обумовлено, що комунікація є міжкультурною не стільки за критерієм приналежності учасників до різних культур, скільки за ставленням до комунікантів не як до конкретних індивідів з особистими негативними / позитивними якостями, а як, передусім, до представників, що уособлюють певну етнічність чи культуру. Проаналізовано художній твір задля унаочнення міжкультурного спілкування й пошуку відповідних стратегій. Проілюстровано стратегії ізоляції, дискримінації, інтеграції, що де факто реалізовані поведінкою геттоїзації, культурної колонізації та часткової асиміляції. Ідентифіковано, що форма культурного обміну не представлена в фактичному матеріалі, що зумовлено її лише нечастими, поодинокими проявами.

Ключові слова: мультикультуралізм, діалог, субкультура, міжкультурна комунікація, рівень комунікації, стратегія.

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M. O. Marchenko

**ALLUSION ALS IMPLIKATIONSMITTEL DES INHALTS
IN DEN POSTMODERNEN LYRISCHEN WERKEN
VON H. M. ENZENSBERGER**

In diesem Artikel werden die Allusion, ihre Erscheinungsformen, ihre Struktur und ihre Thematik in der postmodernen poetischen Rede erforscht. Die Postmoderne ist inhaltlich durch intensive Implikation charakteristisch, denn die Kunst der Postmoderne ist als ein Kode zu verstandigen. Der Kode lasst sich als implizite Information deuten, die in sprachliche Form gebracht wird. In diesem Zusammenhang gilt Allusion als eines der Implikationsmittel in den postmodernen poetischen Texten. Im Grunde dieser Untersuchung liegen die lyrischen Werke vom deutschen, hervorragenden und politisch engagierten Schriftsteller der