заголовок, підзаголовок, основна частина твору, поділ на глави, досліджується їхня роль у розкритті філософських ідей автора та висловленні його відношення до авторства твору.

Ключові слова: *Вольтер, архітектонічна структура, паратекстуальні елементи, філософська казка, заголовок, підзаголовок, основна частина тексту.*

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Особенности использования архитектонической структуры в авторском стиле Вольтера

В статье проанализированы особенности архитектонической структуры произведений Вольтера. В особенности рассматриваются такие паратекстуальные элементы как заголовок, подзаголовок, основная часть произведения, деление на главы, изучаются их роль в раскрытии философских идей автора и в высказывании его отношения к авторству произведению.

Ключевые слова: *Вольтер, архитектоническая структура, паратекстуальные элементы, философская сказка, заголовок, подзаголовок, основная часть текста.*

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PERSON'S DISHARMONIOUS IMAGE OF THE WORLD IN THE DISCOURSE OF ANTI-UTOPIA

The analysis of the contemporary approaches to the understanding of the phenomenon of image of the world and the explanation of this concept are carried out in the article. The peculiar representation of the mental picture of the world of the anti-utopian society members based on the novel "1984" by George Orwell is analyzed. The ways as for understanding of the image of the world development of a normal person and a citizen of anti-utopian society are compared. The author shows that the very essence of the discourse of anti-utopia is the manifestation of the image of the world which stands in the most categorical opposition to the normal one.

Key words: *image of the world, mental image of the world, objective reality, harmonious modality, disharmonious modality, childish image of the world, archaic image of the world.*

1. Introduction.

This article discloses the theoretical grounding and complex description of the *image of the world*. This notion is widely used and investigated in modern linguistic and lingvoculturological scientific researches [Апресян 1995; Арутюнова 1999; Бабушкин 1996; Денисова 2005, 9–14; Колшанский 1990; Сукаленко 1992; Попова 2002; Лисиченко 2004, 36–41; Уринсон 1998, 3–21]. The investigation is based on the material of George Orwell's novel "1984", it is considered to be the classical anti-utopian novel, and, therefore, it contains all the necessary and essential features of English anti-utopian literature.

2. The aim and the tasks of investigation.

The major *aim* of the article is to trace the main peculiarities of the image of the world realization on different levels of a literary text. Special attention is paid to the realization of the image of the world in such a contradictory context as the world of negative utopia.

To reach the aim we are to solve the following tasks: 1) To give the basis of theoretical studies of the term "the image of the world" in modern linguistics; 2) To examine the main peculiarities of George Orwell's image of the world; 3) To analyze the mental image of the anti-utopian world in "1984".

3. The methodological principles of investigation.

3.1. As a notion "the image of the world" has become an object of scientific study not so long ago. The majority of linguists [Кубрякова 1997, 22–23; Постовалова 1988, 8–9] consider that this term was singled out in physics at the end of the nineteenth – beginning of the twentieth century. It was applied to the study of the physical image of the world by G. Hertz [Андреева 2006, 27]. The famous scientist Max Planck understood the physical image of the world formed by physics and reflecting the real natural laws [Планк 1966].

As it may be seen, the image of the world as a scientific category has not yet received the steady and firmly fixed scientifically grounded status. The notion "the image of the world" is now widely used in such disciplines as philosophy [Вайсгербер 1993, 26–31], culturology [Маслова 2004; Степанов 1975, 44], semiotics [Лотман 1992; Хомский 1995, 133], linguistics [Лихачев 1993, 3–9;

Гумбольдт 2000; Яковлева 1990; Вежбицкая 2000, 33–38; Селиванова 2002].

While dealing with this notion, we shall use the ideas given by academician B. Serebrennikov in his book "The Role of the Human Factor in the Language" [Серебренников 1988]. He points out that one should be careful not to confuse three sides of the image of the world: a) The phenomenon which is called "the image of the world"; b) The very notion "the image of the world" which embodies a theoretical understanding of that phenomenon; c) "The image of the world" as a term of science.

Different approaches exist as to defining the place of the image of the world in the modern science: it is defined as a mental formation positioned somewhere between science and philology; according to the naturalistic approach, the image of the world represents a specific type of philosophical reflection; according to the scientific approach, the image of the world represents a specific type of scientific knowledge [Тер-Минасова 2000, 113].

In linguistics the reference to the image of the world allows to go deeper in the study of correlations between language and reality as well as in analyzing the main peculiarities of the conceptual and verbal interpretation of the world provided by a human being. Thus, the image of the world is an integral global world image which is represented as a result of the whole spiritual human activity, but not of just one of its aspects [Серебренников 1988, 40].

3.2. The image of the world as a global world image appears during all man's contacts with the world. Different everyday contacts with the world as well as philosophical observations of the objective reality are included in this range of activities. It is quite obvious that while creating the picture of the world a person uses all psychic processes, such as sensing, perception, thinking, self-conscience. And it follows that there is no leading processes, responsible for creating the image of the world. This statement establishes the main methodological principle of studying the image of the world, which is to take into account all the ways of comprehending the objective reality [Дьяконов 1977, 32–33].

When discussing the question of creating and transmitting an image of the world by a certain author, it is essential that we touch upon the detailed examination of the process of creating the picture, which comprises some essential elements:

1) The existence of the subject of the image of the world, because it interprets the objective reality in order to get his individual world image;

2) The object of the image of the world – the material being interpreted by the subject;

3) The image of the world itself. Here it can be viewed as the result of interpreting the objective reality by the subject.

Hence, this process can be expressed in the following way: the subject – the object – the result. It should be emphasized in this connection that it is the object which is practically boundless. The subject is merely an independent point of view, just like the result – the picture of the world – is an independent variant of interpretation of the object.

3.3. The author's image of the world is expressed in his works, and the reader is conditioned to perceive the text as a separate "world" (the object). Consequently, each literary text receives an individual interpretation given by the reader, and as a result, the reader simplifies the text to the subjective picture of that very literary world. As it can be seen, a literary text stands for an individual variation of the author's image of the world or a minor result of the author's interpretation of the objective reality. That is why it becomes necessary to analyze the author's outlook almost as much as his work. Such analysis helps comprehend the essence of the text to a great extent.

3.4. It is a common knowledge that the variety of the images of the world is practically infinite, and their diversity can be explained by the absolutely individual way of interpreting the objective reality which this or that subject provides. As far as George Orwell's work is under consideration, let us analyze his vision of life.

According to the modality, the subjects of the image of the world differ by the way they feel the world around. There are two contrary types of such a modality: the *harmonious and disharmonious.*

As far as the first type is concerned, authors possess the inborn feeling of the lawfulness of the world principles, their conscience is

in the harmony with the laws of Nature, and consequently, with the objective reality.

The authors of disharmonious type are characterized by the feeling of inborn disharmony. They place themselves in the sharp opposition to the objective reality, and their conscience stands in a permanent conflict with the world around. George Orwell is one of the orthodox representatives of such type of outlook.

4. The results of investigation.

4.1. George Orwell's disharmonious image of the disharmonious world was transferred in the form that simultaneously magnified the warning and concentrated the prominent thought. The author created the world so immensely frightening and shocking that whatever the interpretation would be, it would be painful. Such is the image of the world in "1984". It depicts the completely bureaucratized society, in which the man is number and loses all sense of individuality. This is brought about by a mixture of unlimited terror combined with ideological and psychological manipulation.

4.2. The main goal of the government of anti-utopian society is to prevent their citizens from thinking, because independent thinking free from the official Party line is considered to be the worst enemy of the state. For this purpose a number of preventive methods have been created:

a) History as the collective memory of the past and of society is destroyed. The Party controls every source of information, managing and rewriting the content of all newspapers and histories for its own ends. The Party does not allow individuals to keep records of their past, such as photographs or documents. As a result, memories become fuzzy and unreliable, and citizens become perfectly willing to believe whatever the Party tells them. By controlling the present, the Party is able to manipulate the past. And in controlling the past, the Party can justify all of its actions in the present. For example (see the examples 1; 2):

(1) *Day by day and almost minute by minute the past was brought up to date. In this way every prediction made by the Party could be shown by documentary evidence to have been correct; nor was any item of news, or any expression of opinion, which conflicted with the*

needs of the moment, ever allowed to remain on record. All history was a palimpsest, scraped clean and reinscribed exactly as often as was necessary [G. Orwell "1984", 22].

(2) *If the Party could thrust its hand into the past and say this or that even, it never happened – that, surely, was more terrifying than mere torture and death…* [G. Orwell "1984", 19].

b) The Inner party controls and destroys the inner person in every possible citizen which leads to the only objective reality outside the human mind that is dictated by the Party. By conditioning the minds of their victims with physical torture, the Party is able to control reality. Thus, the Party is the only objective reality. For example (see the examples 3; 4):

(3) *And if all others accepted the lie which the Party imposed – if all records told the same tale – then the lie passed into history and became truth. "Who controls the past" ran the Party slogan, "controls the future: who controls the present controls the past* [G. Orwell "1984", 19].

(4) *"People simply disappeared, always during the night. Your name was removed from the registers, every record of everything you had ever done was wiped out, your one – time existence was denied and then forgotten. You were abolished, annihilated: vaporized was the usual word"* [G. Orwell "1984", 10].

c) The official language "Newspeak" (designed to eliminate words and even concepts) is gradually replacing English. The Party is constantly refining and perfecting Newspeak, with the ultimate goal that no one will be capable of conceptualizing anything that might question the Party's absolute power. For example (see the examples 5; 6):

(5) *"Don't you see that the whole aim of Newspeak is to narrow the range of thought? Has it ever occurred to your, Winston, that by the year 2050, at the very latest, not a single human being will be alive who could understand such a conversation as we are having now?... The whole climate of thought will be different. In fact, there will be no thought, as we understand it now. Orthodoxy means not thinking – not needing to think. Orthodoxy is unconsciousness"* [G. Orwell "1984", 30].

(6) *"In Oceania at the present day, Science, in the old sense, has almost ceased to exist. In Newspeak there is no word for "Science". "The empirical method of thought, on which all the scientific achievements of the past were founded, is opposed to the most fundamental principles of Ingsoc"* [G. Orwell "1984", 113].

d) To destroy critical thinking a special thinking method "Doublethink" is worked out – the ability to hold to contradictory views as being true and selectively employ one or the other as needed by the Party. It is a successful manipulation of the mind – the person is no longer saying the opposite of what he thinks, but he thinks the opposite of what is true. Thus, for instance, if he has surrendered his independence and his integrity completely, if he experiences himself as a thing which belongs either to the state, the party or the corporation, then two plus two is five, or "Slavery is freedom", and he feels free because there is no longer any awareness of the discrepancy between truth and falsehood (see the examples 7; 8):

(7) *It was terribly dangerous to let your thoughts wander when you were in any public place or within range of a telescreen. The smallest thing could give you away. A nervous tic, an unconscious look of anxiety, a habit of muttering to yourself – anything that carried with it the suggestion of abnormality, of having something to hide. In any case, to wear an improper expression on your face...; was itself a punishable offense. There was even a word for it in Newspeak: facecrime…*[G. Orwell "1984", 34].

(8) *The thought police would get him just the same. He had committed – would have committed, even if he had never set pen to paper – the essential crime that contained all others in itself. Thoughtcrime, they called it. Thoughtcrime was not a thing that could be concealed forever. You might dodge successfully for a while, even for years, but sooner or later they were bound to get you* [G. Orwell "1984", 10].

e) To suppress person's sexual desires, the Party treats sex as merely a procreative duty whose end is the creation of new Party members. The Party then channels people's pent-up frustration and emotion into intense, ferocious displays of hatred against the Party's

political enemies. Many of these enemies have been invented by the Party expressly for this purpose. For example (9):

(9) *The aim of the Party was not merely to prevent men and women from forming loyalties which it might not be able to control. Its real, undeclared purpose was to remove all pleasure from the sexual act. Not love so much as eroticism was the enemy, inside marriage as well as outside it. All marriages between Party members had to be approved…. The only recognized purpose of marriage was to beget children for the service of the Party. Sexual intercourse was to be looked on as a slightly disgusting minor operation, like having an enema … The Party was trying to kill the sex instinct, or, if it could not be killed, then to distort it and dirty it* [G. Orwell "1984", 37].

All these factors are intentionally used by the Party to lessen the diversity of opinions to the theoretically possible minimum. Such a situation makes the people's communication primitive to a great extent. People do have common views, but while having a talk they simply repeat what they have just said. Such conversation will not lead to any Truth, it is purposeless. It is the very idea that the Party has been constantly imposing on the citizens. As a result of such communicative vacuum, people are doomed to possess nearly identical pictures of the world, because the methods of influence reduce the diversity of opinions to the one corresponding to the Party's interests. For example (10):

(10) *It was curious to think that the sky was the same for everybody, in Eurasia or Eastasia as well as here. And* ***the people*** *under the sky* ***were*** *also* ***very much the same*** *– everywhere, all over the world,* ***hundreds or thousands of millions of people*** *just like this,* ***people ignorant of one another's existence, held apart by walls of hatred and lies****, and yet almost exactly the same –* ***people who had never learned to think*** *...* [G. Orwell "1984", 128].

4.3. Academician B.A. Serebrennikov singles out three dimensions in which the image of the world is developed:

a) *The Age Dimension*. The extreme points of this dimension correspond to the adult image of the world and to the image of the world of a child.

b) *Psychological Dimension*. The extreme points of this dimension correspond to the image of the world of a mentally normal person and to that of a mentally ill person.

c) *The Cultural Dimension*. The extreme points of this dimension correspond to the civilized image of the world and to the archaic image of the world.

In the case of normal development the vectors in each dimension are directed to the progress, i. e. a person's image of the world develops from a child's to an adult's one; from an abnormal to a mentally normal; from an archaic to a civilized image of the world. As a result, the person gains a total enlargement of his scope in each of the dimensions, which upgrades him to a higher level of being an individual.

4.4. In the imaginary world of "1984" the development is realized in quite a perverted way. This development is practiced according to the regressive views of the Party. In fact, the image of the world of nearly every citizen in "1984" is:

1) Childish, because of absolutely low degree of independence. Just like a child depends upon an adult beside him, a citizen of "1984"'s world depends upon Big Brother;

2) It is also mentally diseased because of the absence of self-control (e.g. the crowd's behaviour during the Two Minutes Hate), lack of the critical attitude towards this or that event or phenomenon. Just like a madman, a citizen of "1984"'s world is unable of controlling himself and analyzing the objective reality;

3) Finally, it is archaic, because a citizen's eagerness to develop himself culturally is reduced to none. Therefore, instead of progress the citizen develops in a regressive direction. The Party presents such image of the world as a desirable, preferable one, the one to bring happiness. The Party shows this state of mind as the ideal one, and generally they have reached their goal – the bigger part of the citizens considered this imposed ideal as their own. Human personality becomes a function of a progress; he is never allowed to understand or to control. Therefore, the subjective ideas seem to be practiced in everyday life for those people, notwithstanding the fact that objectively it simply does not exist. This mental contradiction makes the very foundation, the very essence of the discourse of anti-utopia.

There yet remains the question: to what extend can a terrorist regime suppress or radically alter the fundamental impulses of man? Is there a constant in human nature which no amount of terror or propaganda can destroy? Can human nature be changed in such a way that man will forget his longing for freedom, for dignity, for integrity, for love – that is to say can man forget that he is human? Or does human nature have a dynamism which will react to the violation of these basic human needs by attempting to change an inhuman society into a human one?

Conclusions. Having made the analysis of everything mentioned above, it is clear that Orwell's disharmonious image of the world was transferred into the world of "1984" which is disharmonious to even a greater extent. As a conclusion, it should be pointed out that the conceptual interdependence between the images of the world of Orwell, and the type of a man he has created lies in the common for both of them contradiction. This contradiction may be formulated in this way: "The presence of a subjective reality ideal influenced by its objective absence bears the sharpest disharmony within its owner." This characteristic feature of his George Orwell put into the world he created – into each human being who lived in that anti-utopian society.

Multiple examining and comparison between the image of the world of a normal man and that of a citizen of anti-utopia novel let us make a conclusion that George Orwell displayed the image of the world which stands in the most categorical opposition to the normal one. In this the very essence of discourse of anti-utopia is stated.

Though the topic has been described fully enough, it needs a series of further investigation being held in order to contribute to the development of theoretical and practical value of the notion under consideration which is "the image of the world".

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Дисгармонійна картина світу людини в дискурсі антиутопії

У запропонованій розвідці здійснюється аналіз сучасних поглядів на питання картини світу і пояснення цього поняття. Аналізуються особливості репрезентації ментальної картини світу представників антиутопічного суспільства на матеріалі роману Джорджа Оруела "1984". Порівнюються шляхи розуміння розвитку картини світу нормальної людини та громадянина антиутопічного суспільства.

Автор доводить, що головна сутність визначеного типу дискурсу полягає у відображенні спотвореної картини світу.

Ключові слова: *картина світу, ментальна картина світу, об'єктивна реальність, модальність гармонії, модальність дисгармонії, дитяча картина світу, архаїчна картина світу.*

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Дисгармоничная картина мира человека в дискурсе антиутопии

В предложенной статье анализируются современные взгляды на вопрос картины мира и объяснение этого понятия. Анализируются особенности репрезентации ментальной картины мира представителей антиутопического общества на материале романа Джорджа Оруэлла "1984". Сравниваются пути развития картины мира нормального человека и гражданина антиутопического общества.

Автор приходит к выводу, что основная сущность исследуемого дискурса заключается в отображении искаженной картины мира.

Ключевые слова: *картина мира, ментальная картина мира, объективная реальность, модальность гармонии, модальность дисгармонии, детская картина мира, архаичная картина мира.*