

DOI: <https://doi.org/10.32589/2311-0821.1.2020.207216>

REVIEW OF THE MONOGRAPH

Mariia Shutova. (2016). **ETHNOCULTURAL STEREOTYPED PORTRAITS OF THE ENGLISH AND UKRAINIANS (COGNITIVE AND ONOMASIOLOGICAL RECONSTRUCTION OF PHRASEOLOGICAL FORMULAE)**. Kyiv: KNLU, 2016, 294 p.

Anthropocentrism today, as the dominant principle of linguistic science which underpins the interests of the individual as the basis of social evolution, has recently begun to demonstrate its limitations in the study of noosphere development, the basic idea of which is the collective mind of mankind. Shutova's monograph "Ethnocultural stereotyped portraits of the English and Ukrainians (cognitive and onomasiological reconstruction of phraseological formulae)" is the example of a successful synthesis of the anthropocentric principle with cultural determinism, which together allowed to analyze in detail the national values of European ethnic groups, the representatives of common Indo-European protoculture, fixed in their stereotypes of consciousness and stereotypes of behavior.

Modeling of ethnocultural stereotypical portraits of Englishmen and Ukrainians is carried out in the work based on cognitive-onomasiological reconstruction of phraseological units. In internal and external form of such idioms the figurative-associative representations of both nations about themselves (autostereotypes) are encoded, as well as about national characters as an important element of self-consciousness. Such portraying acquires special relevance in the context of multicultural trends in the scientific space of the 21st century.

In addition, as the author of the monograph notes, the reconstruction of ethnocultural stereotypes is necessary primarily to identify the deep mechanisms of formation of mental concepts in the minds of European speakers, which will bring modern macro-comparative studies to the answer and still debatable concept of Indo-European speech and protoculture. Therefore, a particularly promising in this regard is a comprehensive reconstruction of cultural signs that ensure the success of communication within both ethnic communities. Possible stresses and cognitive dissonance is also considered in the process of better understanding the signs of another discursive environment and, as a result, softening at least the tone of interlingual communication. Jerzy Bartminski, a well-known Polish ethnolinguist, notes:

Although in sociology stereotypes are accused of prejudice, manipulation of the mass consciousness, which become a barrier to intercultural communication, in linguistics they are considered cognitive and object-oriented category. Beliefs, habits, culture – all this can be read and learned through language (2005, p. 24).

Based on these positions of the scientist, the peer-reviewed monograph provides a productive comprehensive methodology for the study of ethno-cultural stereotypes, which ensures the study of this phenomenon in two languages in three dimensions: 1) as models of traditional culture; 2) as conceptual schemes of thinking of English and Ukrainian ethnic and cultural representatives; 3) as stable phrase formulas – products of the collective socio-cultural experience of English and Ukrainian native speakers.

A new polydisciplinary theoretical and methodological approach to the study of ethnocultural stereotypical phraseologies contribute to the researcher's penetration into the cultural-symbolic and linguistic content of stereotypes. The author hereby constructs phraseological ethnocultural onomasiological portraits of Englishmen and Ukrainians, which are enshrined in the collective consciousness and behavior of each nation.

The main theoretical achievement of the monographic is the introduction of the "cognitive and onomasiological reconstruction description" into the scientific terminology of cognitive linguistic and comparative studies. Thus, the procedure of restoring the archetypal-stereotypical scheme of nomination the surrounding objects and mechanisms of its reflection in consciousness and behavior of native speakers via verbalized language signs is suggested by Shutova.

The obtained scientific results of the research confirmed the author's hypothesis that the concept of ethno-cultural stereotype, on the one hand, is a mental entity that has a conceptual core, value and image-associative components formed in the minds of native speakers of English and Ukrainian. On the other, it represents universal standards of behavior in different situations of communication as artifacts of traditional European culture according to Baiburin (1993). The latter in the process of reconstruction made it possible to trace their idiomatic and ethnic character in accordance with the rituals (scenarios) of behavior established in each society, as well as taking into account the socio-cultural roles of speakers in verbalization (direct nominations and figurative: metaphorical, metonymic, phraseological, etc.). Cognitive and onomasiological reconstruction of stereotypical phraseological formulae and their components demonstrated the universality of mechanisms of stereotyping the English and Ukrainian ethnic groups about themselves as descendants of Indo-Europeans and proved the difference and uniqueness of each of the nation in the society.

Two chapters of the peer-reviewed monograph demonstrate theoretical and methodological approaches based on works of Bartminski, Baiburin, Berezovitch, Lakoff, Tyshchenko, Trubachev and others who considered language in connection with thinking, reflecting and interpreting the historical development of people, reflecting the extra-linguistic reality and a part of the learning process and the reconstruction of archaic culture instrument ethnicity, national spirit (Herder, 2007; Humboldt, 1985).

In the first chapter the ethno-cultural stereotypes are considered as multidisciplinary subject, where the theory of their study is developed in every science. In this chapter the internal form and scientific content of "stereotype" concept have been revealed. The important achievement of the monography is the justification for clarifying the concept of "ethno-cultural stereotype" (Shutova, p. 22). In this section, the author also paid considerable attention to her interpretation of the term "reconstruction" as a necessary methodological procedure for inner analysis of national traditions and behavior of Indo-European speakers. Such traditions and rituals go back to archetypes, transform into ethno-cultural stereotypes and have their taxonomy as linguistic signs. Such well-thought-out methodological steps provide the author of the monograph with the basis for the development of intensive-formal typology of ethno-cultural phraseological formulas.

The second chapter of the monography logically continues the author's theoretical search: it substantiates the need to develop a new methodology for the simultaneous study of ethno-cultural stereotypes as signs of material and spiritual culture and as idiomatic signs of language use. On this basis, it is proposed a complex methodological algorithm of cognitive and onomasiological reconstruction of ethno-cultural stereotypical phraseological phrases in English and Ukrainian languages. *Tertium comparationis* has also been identified for synchronous comparison of ethno-cultural stereotypical phrase formulas in English and Ukrainian and reconstruction of stereotypes. Following Bartminski, Berezovych, Tyshchenko, the researcher convinces that stereotypical representations of specific ethnic communities are best reflected in the phraseological systems of languages.

The third and fourth practical chapters are dedicated to the construction of stereotypical profiles of onomasiological portraits of the British and Ukrainians, which include such evaluative, moral, volitional and psychological characteristics as benevolence, courage, patriotism, etc. common and distinctive features of the national characters of the two European ethnic groups were revealed as well.

Cultural and semiotic reconstruction of ethno-cultural stereotypes of behavior has been carried out as signs of culture – the remnants of rituals associated with home as a family hearth, with a guest as a stranger, with labour as a guarantee of well-being, success, prosperous life.

The author of the monograph should involve into the further reconstruction of stereotypes texts of various genres, perhaps, the discursive practices of interaction between speakers and so on.

Finally, one can pinpoint that the reviewed monograph is a promising interdisciplinary study, which solves an important problem for modern humanities, the relationship of language and consciousness, language and culture, in particular in the plane that reflects the processes of stereotyping human language experience and is the essence of the mechanism of traditions without which no culture can exist.

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