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Oukhvanova-Shmygova I. F.

# FOUR MODELS OF CURRENT CIVILISATION DEVELOPMENT IN THEIR FOLK-TALE REPRESENTATION

The given article presents the analysis of a folk-tale type of a discourse projecting its results to four models of current civilization development. The models accepted as complex and provoking get certain simplifications with a transparency of folk-tale content treating complexity with simplicity but not simplification. The causal-genetic approach (CGA) with its extended semiosis of discourse is applied to reconstruct the content of precedent cultural texts within integration of mental (prototypic) structures and variational (speech behavioral) patterns. The database collected and analyzed brings various possibilities for further research processing.

*Keywords: folk-tale discourse, CGA content modeling, discourse pictures of reality and communicative behavior, content representation and reconstruction, four types of civilization development.*

**Ухванова-Шмигова І. Ф. Чотири моделі цивілізаційного розвитку в їх репрезентації в казках народів світу.** У статті на прикладі казок п'яти народів світу продемонстровані можливості вивчення дискурсу народної казки в проекції на вивчення функціональних моделей сучасного цивілізаційного розвитку. В цьому контексті моделі,

які передбачають складний і далеко не однозначний характер сучасного світового розвитку національних співтовариств, представлені в простих, проте не спрощених мовних формулах. Завдяки використанню метода казуально-генетичного моделювання змісту прозорість мови казки доповнюється прозорістю її ментальних і мовленнєво-поведінкових структур. Розгорнута база даних про мікрорівневу репрезентацію моделей розвитку, яка збирається з цих позицій, відкриває нові можливості для інтердисциплінарних дослідницьких проектів.

*Ключові слова*: *дискурс народної казки, прецедентність, казуально-генетичне моделювання змісту, дискурс-картини світу і кортежної взаємодії, моделі сучасного цивілізаційного розвитку.*

**Ухванова-Шмыгова И. Ф. Четыре модели цивилизационного развития в их репрезентации в сказках народов мира.** В статье на примере сказок пяти народов мира продемонстрированы возможности изучения дискурса народной сказки в проекции на изучение функциональных моделей современного цивилизационного развития. В этом контексте модели, предлагающие сложный и далеко не однозначный характер современного мирового развития национальных сообществ, представлены в простых, однако не упрощенных речевых формулах. Благодаря использованию метода казуально-генетического моделирования содержания прозрачность языка сказки дополняется прозрачностью ее ментальных и речеповеденческих структур. Собираемая с этих позиций развернутая база данных о микроуровневой репрезентации моделей развития открывает новые возможности для интердисциплинарных исследовательских проектов.

*Ключевые слова:* *дискурс народной сказки, прецедентность, казуально-генетическое моделирование содержания, дискурс-картины мира и кортежного взаимодействия, модели современного цивилизационного развития.*

### 1. Introductory note

Nation is a macrosign in functioning and as every sign it has its composition (inner structure) and functional potential (outer structure), which opens its relations within other signs (other nations). This fact doesnot contradict its holistic nature and thus its actual and potential meaning.

National development is a key value for each country but the actual path of development can vary and depends on both inner and outer structural elements in functioning. The dependence of the outer character reveals itself in classification types of development reflected in current civilization models of development reconstructed and studies. Due to them, the variation patterns of the nations in interaction are reduced to four types of development, some of them being more popular within the world discussion, while the others less.

These modelsrepresent the world we live in as completely different. For some our world develops within the model of*centrism*, for others – within the model of a *dialogue*. Some see the key tendency of its development in a *parallel* existence, while the others – in *clashes* that give a real push to development as such. If to develop the ideas further, we can see that:

–  *the model of the clash* of civilizations [1] includes Western and Islamic, Latin American and African civilizations. Here non-Western civilizations play an active role in general development, and conflictbetween civilizations substitutes consent. The model sets a ***structural*** type of ontology (as one structure should substitute the other when the clash takes place);

−  in accord with *the model of parallel existence*, the world splits and exists within two centers as such (the idea of a principle dualism): the West and the East with their introvert and extrovert cultures and technological and traditional patterns of thinking and acting. The model inscribes two historical agents (which will not intersect in future) will remain and they will keep balance of the world system [2; 3]. The model sets a **syntagmatic** or **linear** type of ontology;

−  *the model of the dialogue* or *eco-civilization model* [4] accepts that the world is a self-developing and self-acting system (neither concentrationnor balancing). It has a multi-vector development with many agents (big and small, different in their characteristics). The culture is viewed as the counter-agent in correlation to environment, human aggression and modernization. The discourse is polilogue-bias (the diversity of voices). It sets a net or a **systemic** type ofontology**.** It accepts the idea of reciprocity of any influences and the idea of the united world as a co-evolution of historic forces;

−  within *the centrism model*the nations are as if doomed to join the pattern of (cultural) development, which is stronger and assimilates the most important (cultural) achievements (initially the West was treated as such; see: [5; 6]. The model sets a **hierarchical** ontology.

The debate on each model within the issues of how different the vision of each world is and how to set the values in coordination continues.  The issues are studied on macro and micro levels just as on the levels of reality and virtual reality, e.g. the level of being and the level of representing.

Our case study is characterized as qualitative and micro-leveled, just as representational. The latest characteristics comes with a special focus on the texts of a precedent nature. We view folk-tales as precedent texts, which as if test the way discourse structures and patterns (frames and scenarios, just as heroes and actions within them) solve certain problems to «open the door» for further development of the communities and heroes themselves. Our study is based on the hypothesis (claim) that the transformational model, that is the one that trans-pass different types of existing ontologies (hierarchy, structure, system and parallel coexistence) can and should be considered as possible within the idea of civilization development, which might be in the center of the society development.

The corpus of texts used in this article for the purpose of illustrating different models' representation with a search for the elements of their purity but also trans-passing is composed of  five texts. They are: Belarusian tale «*The Bee and the Bumblebee*», Brazilian tale «*Kibungo and the dog»*, Italian tale «*A New skirt»*, Nantes' tale «*On the stone clif»* and Scottish tale «*The Fox and the Kestrel»*.

What should be also mentioned in our introductory word is that the idea of correlating discourse studies and civilization studies with a focus on representation theory and the CGA has been discussed in a number of conference presentations (in Belarus, Poland and the USA) just as in publications both in English and Russian [7; 8].

**2. Method**

The CGA applied by us in our current research was introduced 25 years ago (in 1993) in two issues (Ukrainian and Russian) of the scientific Journal of

*Philosophical and Sociological Thought* under the column *Methodology of science* [9; 10]. The approach came together with introducing a new dichotomy-structured research category «cortege – sign-cortege content» on the analogy with «referential – sign-referential content» where sign refers to verbally represented content be it the one that represents the reality content plane or the communicators-in-interaction content plane. These four content planes are of a phenomenological nature [11; 12].

The extension of *the communication sign semiosis* (in comparison with *the language sign semiosis*), which tends to include both information and interaction planes of the content of texts in social functioning, brings within the CGA *an extended 8D semiosis* of discourse. It comes due to the fact thateach phenomenological content plane is enriched with its ideational parameters both structural and functional realizing the unity of meaning and meaningfulness on each content plane as such:

1) there are no referents as they are in discourses (as functional units of communication bringing social, textual, cognitive and language bearing messages) but the ones individually structured and socially evaluated (referential meaning and meaningful extensions);

2) there are no sign referents in discourses as such but the ones individually processed in textual representation and socially-bias paradigmatic systems of the language (referential meaning and meaningful extensions in functioning);

3) there are no communicative corteges in discourses as such (which corresponds with but not equal discourse communities) but the ones processed while the individuals socialized and the communities textualized;

4) there are no sign-corteges in discourses as such but the ones processed within socially meaningful formats and individually chosen genres of communication deeply rooted in people's communicative experience.

In other words, discourse represents itself within the CGA as *a phenomenon*, *an idea*and, while uniting both phenomenological and ideational realization, *an action* and/or *an event*.

The latest explains three sets of dichotomistrealizations of discourse contents being: knowledge and attitude functional contents, social / individual-bias functional contents, and the object-/subject-bias functional contents. The latest can be presented with other terms, which are whether thereferential & interactive discourse pictures or, otherwise, the discourse pictures of reality representation & the communicative cortege representation (their reflection and construction).

The CGA being a perspective and a theory at this point of theoretical modelling of discourses comes to be of a methodology-of-research value. The method of reconstructing discourse pictures rely on coding textual and social, cognitive and language realities of discourse within both *open coding* enriched further with *axis coding*. Both lead to the depth of content studies of the units of communication in functioning (see on the procedure of discourse pictures reconstruction in: [7]. In our case study by applying the methods of reconstructing discourse pictures of two types, we go into the depth of folk-tale discourse within their variational and prototypic theoretical modeling. Our examples of collecting, organizing and analyzing the

database for the further projection of the results of this research into the current civilization development modeling is proposed further on.

**3. Discourse referential and interactive pictures: reconstruction and description (case study)**

As a result of conducting open coding to reconstruct the discourse pictures out of the folk-tales chosen, we are setting the axis coding categories, which are: **theme** and **role** and their developers (working or operational categories): *persona/hero, space, time, attribution, activity, communicative cortege, frame, narrative.* The categories form certain directions for reconstructing intercategories of discourse and specifically the category of *intertextuality*. The particular meanings brought with the verbal markers of these content categories have been verified and described (argumentation and description stage). The narration with its exclusive traits based on the general (the sets of categories) starts to carry tendencies, the presentation of which leads to the first concluding stage, while the second one comes with projecting the results into its interdisciplinary stage finding interconnections of the tendencies with the civilization development modeling matrixes.

**3.1 Belarusian case: The Bee and the Bumblebee [**13, c. 4**]**

*Spring comes. Fragrant flowers are in forests. A cherry tree is blossoming in grove. It is warm and cheerful. Mosquitoes started buzzing. Butterflies flitted in the air. The Bee left her hive and flies to gather honey. She hears the Bumblebee droning and approaching: «Dear Bee, be my wife». «Wait, dear Bumblebee. Let`s store honey up and get married in autumn», – and the Bee flies to the meadows to gather honey. She worked all the summer. And the Bumblebee stays the whole night in a rotten asp and when the day comes, he creeps out, basks in the sun, and enjoys himself.*

*The autumn comes. It is cold. The flowers wilt. The Bee stores the honey and flies to the Bumblebee who sits near the hole on the asp. «So what, dear Bumblebee, shall we get married?» and the Bumblebee only squeaks in return: «Go away or a widow stay».*

The discourse-picture of reality of the Belarusian fairy-tale seems at first to be inhabited by **two personas** (heroes): the Bee and the Bumblebee. Each of them has its own **space, activity, interaction, time.** The leading categories are **space and time:** space for activity and time (or rather **season**) for interaction. Time also regulates activity change. Heroes' interaction **theme** is a family creation.

Other **thematically** manifested categories are: **Spring:** it is both time and space but also it is a *key hero* of the tale (maybe even the most important as it is highly developed in ideas (conceptually) and in vocabulary (concept verbalization). It is introduced at the very beginning and is maximum descriptive (with lots of attributions and inhabitants). **Autumn** is less descriptive and less inhabited than Spring but both help the reader to be focused on **two** personas (Bee and Bumblebee) at once (so the function of Spring and Autumn is also to build the **frame** of the tale, to form a certain link between the **cause and consequence** of what is gained and what is lost, to create the narrative. It shows that both heroes (as a potential family) are not winners.

The discourse picture of interlocutors' interaction is represented with the categoriesrole being supported by the categories *narrator* and *narrative.* The role of thenarrator is obvious: s/he doesnot give direct evaluation who is good and who is bad and what it is to be good or bad. ***The addressee*** is to get it (and the narratoris just a witnessing and testifying hero). Thus the narrative is open: one decides for oneself, though all is as if on the surface. The narrative itself leads the reader to three concluding ideas:

1) one meets autumn with certain results, positive or negative;

2) the heroes as a group do not win (they failed to build a family or any other relationship);

3) interaction between heroes (personas) can exist only in case if their time, activity and space are correlating, otherwise, if they are also 'interactive'.

Thus, we collected a certain number of content categories, which map the tale's understanding and provide us with basis for its interpretation. We have reconstructed its thematic net and interactive patterns. We see that the content may lead us either to the phenomenon – or idea-bias direction. Finally we see that the tale may represent not one but several models of civilization development: that of a parallel existence (the way the heroes live), that of a dialogue or eco-civilization (the fact that everybody and everything is open for interaction) and to some extent, perhaps potentially, even the Europe-centrism model (if we consider possible indirect moralization). We may also think of finding a certain confrontation element but it does not get itsdevelopment.

Now that our research procedure is presented in a detailed way on the example of a Belarusian folk-tale, we may skip to have a quick look at other folk-tales' analysis and their projections to the models mentioned above.

**3.2 Brazilian case: Kibungo and the Dog** [14, c. 298]

*Once upon a time, there lived Dog and, each time she had pups, Kibungo ate them up. When Dog had pups again, she decided to save them from Kibungo by all means. She dug a burrow and hid her pups there, put on a skirt and a necklace and sat beside the burrow. Kibungo came and got scared not recognizing one. He then asked Turtle and after a while Butterfly where Dog was and got no answer. But it was Rabbit who explained him Dog's trick.*

*Kibungo chased Dog and Dog chased Rabbit until they ran into the town. There people killed Kibungo and Dog caught Rabbit. It was a tale but now it ends, another may come to spin us yarns.*

The analysis of the text of a Brazilian tale brings with itself the reconstruction of different discourse pictures of reality and interaction. Here we see an active ***hero*** who solves her own ***problem***. Her ***activity***is revealed in her local ***community*** the members of which act in a different way (for or against her). She solves the problem by acting and in particular by changing her appearance and space, running away but chasing others. Finally, she is helped and that is a happy end for her and so for the addressee. Many events passed and attitudes revealed, relationships built, involvements and interactions realized.

The addresser reveals her/himself by narrating and finally commenting. It is interesting that the comment is leading to the future rather than to the story itself.

Thus, the folk-tale discourse being closed by itself (the **genre** of an action) is opento other tales and events (the genre of a serial). It may lead to concluding that the world is *wider* than the story itself and *dynamic, changeable, open* to different **relations** than that one presented. The **collision** is given as positive, as it helps to get what one is worthy of.

Definitely there is no parallel movement here but a kind of a collision (clash) through which the hero realizes herself by finding the way out being involved. The projection is vivid in its manifestation, but is not limited potentially to a single answer.

### 3.3 Italian case: A New Skirt [15, c. 291]

*Once there lived Husband and Wife who were not rich but just poor:  Wife's only skirt was torn and threadbare. So she did nothing but patching.*

*There came home Husband and Wife was crying: «There is nothing to patch my skirt with». The next day Husband took all his money he received that day and bought his wife a new skirt saying: «No supper today but you have a new skirt». After Husband went to bed, happy Wife sat to work: cutting the new skirt into pieces and patching the old one with them.*

*In the morning she expressed her satisfaction with the fact that there was enough material for patching her old skirt the year ahead.*

The analysis of the text of the Italian tale permits us to state the following. Here there are two **heroes** in a family **relationship** with their own **activities** and **problem** (being poor). One of the heroes tries to overcome the problem revealed by the other (dialogue), but the response is unexpected. The same manifested categories as in the Belarusian tale above: **heroes, space, parallel activities, and interaction** (relationship). The latter doesnot help to solve the problem,but brings **satisfaction** to a family member (and maybe in some sense to both of them). Thus, the model of parallel existence manifested here is enriched by the dialogue model. The result of such a dialogue, though, maybe treated differently as no comments are given.

### 3.4 Nantes case: On the Stone Cliff [16, c. 432]

*There lived an old man and wife. On the top of a high cliff they put up a tent, a deer skin tent, a Nantes' tent.No one knew how much time passed. Once they hear at night somebody approaching them. The Nantes' army came fighting and struggling. Then it rolled down, all of them fell down from the cliff.*

*The old man and his wife got up in the morning and saw: all of them fell down from the stone cliff into the snow, they all died. The old man and wife took away the tent and moved to another place. And they still live there.*

The text of the Nantes tale says that **time** is irrelevant, **place** is irrelevant, **others** are irrelevant. ***The family*** and its house *(tent)* *built* by themselves to *live* as if foreverin its *own way* are relevant. Thus, the model of parallel existence vividly reveals itself here.

### 3.5 Scottish case: The Fox and the Kestrel [17, c. 18-19]

*The Kestrel sits on a warm rock not noticing the red Fox sneaked up to her. Hop and in one leap the Fox caught it. «Don't eat me, Fox, let me go and lay you an egg larger than your head!»*

*The Fox wanted so desperately to get such an egg that it let the bird go. The Kestrel flew to the tree and, feeling safe, began to mock stupid Fox: «I can't lay such an egg! But I can give you an advice as you need it: first, don't believe tall tales, second, one will never make a mountain out of a molehill, and third, if you've caught something, hold it tight!»*

Finally, the analysis of the text of a Scottish tale (see Appendix) adds other variants of discourse reality and interactive reality. Here we witness two **heroes** and persuasive **rhetoric** as a kind of a third hero. Everything is pronounced, nothing is to be reconstructed. Problem is not a problem for those who have brain. The others may also learn how to be smart. The **values** are given and **are to be followed**. Thus, hierarchy is built and so the centrist model is at hand.

### 4. Conclusions

The method of discourse pictures reconstruction developed in the CGA is enriched with a number of analytical practices, namely thematic analysis and interactive analysis. With the help of thematic analysis we have learnt that folk-tale discourse may present groups or individuals (heroes) engaged in certain activities involving (or not involving) others («ours» or «aliens») and hence expecting them (or not expecting) to interfere into their life. While acting, the heroes exhibit certain qualities, attitudes, intentions, and behave according to certain rules. The way they view the world and behave gives the reader (or listener) certain experience in learning the world (what the world is like) and acting in the world (how to behave in one's world) in both everyday (routine) type of a situation and when some problem or initiative occurs.

With the help of interactive analysis we have learnt that folk-tale discourse presents the way people (heroes) live in the world of nature or/and society solving their problems (serious or not very). They may: (1) live in harmony with one's own worlds, though communicating with others and even planning certain collaborative activities; (2) change the world around for pragmatic purposes; (3) live by themselves but keeping a dialogue with the others (though not the aliens); (4) live in harmony with «ours» and not crossing with «aliens»; (5) live in harmony with themselves and the world around: acting and teaching.

Such an interpretation of the folk-tale content gives us an opportunity to see how the values reconstructed out of folk-tales of different nations and cultures correspond to the values, which form models of contemporary civilization development. Here we have found that we cannot say for sure whether one or more models of civilization development will reveal themselves in a folk tale. Moreover, coexistence of two models may reveal itself in different ways. A vivid example of such a case is the coexistence of eco-civilization model and the model of parallel existence. We found this pattern in two tales – Belarusian and Italian. The difference is that in the Belarusian tale *a dialogue* with the surrounding world is an important value but it is presented as contrastive to a *parallel* life of the key heroes if the narration, while in the Italian tale the two models coexist quite peacefully.

The Nantes' and Scottish tales give us an example of 'one tale – one model' structure. The Brazilian tale being centered onjust one value (and this is the value

of a clash that permits to start solving the problem and, in fact, to solve it) potentially presupposes the existence of all others. The narrator opens this possibility by commenting that there are many more tales to follow (which may mean that there may be all other model present). All this opens our research to the phase of philosophizing on the complex nature of the roots and so on a strong possibility of models' integrations in the end.

The research techniques chosen proved to be adequate to the tasks they serve and that thanks to them we managed to see both the specificity of folk-tale discourse and the scope of possibilities of the techniques. Otherwise, we have at our disposal a certain background for a larger scale research project on folk-tale discourse.

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<div align="right">**Перга Т. Ю.**</div>

# ЕКОЛОГІЯ І ЦИВІЛІЗАЦІЯ: ПОШУК ПАРАДИГМИ СПІВІСНУВАННЯ

Розкрито екологічний аспект сучасної цивілізаційної кризи. Доведено, що загострення екологічних проблем зумовлено моделлю розвитку людства на основі парадигми винятковості, яка базується на антропоцентричному підході до довкілля. Проаналізовано головні положення теорії енвайронменталізму. Обгрунтовано актуальність формування нової екологічної парадигми розвитку людства у третьому тисячолітті.

*Ключові слова:* цивілізація, енвайронменталізм, нова парадигма розвитку.

**Перга Т. Ю. Экология и цивилизация: поиск парадигмы сосуществования.** Раскрыт экологический аспект современного цивилизационного кризиса. Доказано, что обострение экологических проблем обусловлено моделью развития человечества на основе парадигмы исключительности, которая базируется на антропоцентрическом подходе к окружающей среде. Проанализированы основные положения теории энвайронментализма. Обоснована актуальность формирования новой экологической парадигмы развития человечества в третьем тысячелетии.

*Ключевые слова:* цивилизация, энвайронментализм, новая парадигма развития.

**Tetyana Perga. Ecology and civilization: the search for a paradigm of coexistence.** The ecological aspect of the modern civilization crisis has revealed. It has proved that the exacerbation of environmental problems caused by the model of human development based on the paradigm of exclusivity. It has been founded on the anthropocentric approach to the environment. The main issues of the theory of environmentalism have been analyzed. The urgency of developing of a new ecological paradigm of human development in the third millennium has been substantiated.

*Keywords:* civilization, environmentalism, new paradigm of development.

Сучасний стан розвитку суспільства характеризується багатьма дослідниками (І. Беллоцем, Е. Дж. Терезі, С. С. Маліком, Ц. Мустаном, Г. Ортолано, Д. Сааді, Л. Штраусом та ін.) як цивілізаційна криза. Екологічний аспект цієї кризи проявляється у порушенні рівноваги відносин «людина – природа», що уаночнено в загостренні екологічних проблем, які набувають глобального характеру; збільшенні антропогенного навантаження на біосферу; виснаженні багатьох невідновлюваних і відновлюваних природних ресурсів. Вона спричинена моделлю розвитку людства на основі парадигми винятковості, яка, за твердженням В. Каттона та Р. Данлепа, базується на антропоцентричному підході до довкілля. В її основі лежать такі тези: домінування людини над природою; надання переваги економічному зростанню, соціальному та технологічному прогресу; нескінченість