Ярослав ЯРЕМКО,
доктор філологічних наук, професор кафедри української мови,
Дрогобицький державний педагогічний університет імені Івана
Франка (Україна, Дрогобич) yaremkojar@ukr.net
orcid.org/0000-0002-8202-4107

Наталія ЛУЖЕЦЬКА,
аспірант кафедри філологічних дисциплін та методики їх
викладання у початковій школі, Дрогобицький державний педагогічний
університет імені Івана Франка (Україна, Дрогобич)
natalialuzhetska@gmail.com orcid.org/0000-0003-2414-6285

ФРАНКОВА ТЕОРІЯ *СУГЕСТІЇ*: КОМУНІКАТИВНО-ПРАГМАТИЧНИЙ АСПЕКТ

Сьогодні, коли новітня термінознавча думка розширює дослідницькі координати – від структуралістської (логікоцентричної) парадигми до когнітивної, що розглядає мовні факти невідривно від людини, – Франкові антропоцентричні акценти термінознавця і термінотворця якраз на часі. Дослідницька оптика передбачає звертати увагу не тільки на очевидне, а й на приховане, імпліцитне. Воно може проступити лише із контексту, із його глибини, що дозволяє збагнути смислову самореалізацію слова. Це приховане спонукає не просто читати текст, а прочитувати, відчитувати у сказаному ті смисли, які приховані під поверхнею тексту. Як складна лінгвосеміотична структура, особливої уваги та актуалізації культурних, соціальних, історичних, логічних, психологічних, власне лінгвістичних та ін. чинників, активізації набутих (енциклопедичних) знань читача потребує Франків текст. Власне він є джерелом сугестії. Розвиваючи думку про «наукову сугестію», про «побічні образи», які «забирають значну часть вашої духової енергії», Франко утверджує ще одну тезу антропологічного термінознавства як новітнього напряму лінгвістичних досліджень – про закономірність комунікативної асиметрії в науковому мовленні.

Термінологічні проблеми у працях І. Франка часто привертають увагу мовознавців. Вони були, зокрема, в полі зору І. Свєнціцького, І. Ковалика, Л. Полюги, В. Ґрещука, О. Сербенської, І. Ощипко, Т. Панько, І. Кочан, Є. Регушевського, М. Леонової та ін., чиї дослідження мовознавчих поглядів Франка, значення вченого в історії української наукової мови, у розбудові національної терміносфери тощо сприяли активізації лінгвістичного франкознавства.

*****Мета*** *нашої розвідки – бодай контурно окреслити історичну значущість новаторської діяльності Івана Франка у становленні української наукової термінології як першооснови модерної літературної мови, а в цьому контексті висвітлити його погляди на природу наукової сугестії.*

*****Ключові слова****: сугестія; концепт; дискурс; парадигма; Іван Франко.*
*****Літ****. 15.*

Ярослав ЯРЕМКО,
доктор филологических наук, профессор кафедры украинского языка, Дрогобычский государственный педагогический университет имени Ивана Франко (Украина, Дрогобыч) yaremkojar@ukr.net
Наталия ЛУЖЕЦКАЯ,
аспирант кафедры филологических дисциплин и методики их преподавания, Дрогобычский государственный педагогический университет имени Ивана Франко, (Украина, Дрогобыч) natalialuzhetska@gmail.com

ТЕОРИЯ СУГГЕСТИИ ИВАНА ФРАНКО: КОММУНИКАТИВНО-ПРАГМАТИЧЕСКИЙ АСПЕКТ

В статье рассматривается понятие предложения в лингвофилософской концепции Ивана Франко. Обращение к национальной языковой персональности (человеку, народу) как двигателю когнитивно-культурного прогресса дает возможность проследить взаимодействие языковых и скрытых структур мышления, которые могут быть реконструированы прагматическими коммуникативными значениями. Поэтому основные принципы логикоцентризма, системоцентризма – с одной стороны, и антропоцентризма (этноцентризма, эгоцентризма) – с другой, позволяют выявить синкретическую природу этого понятия.
Ключевые слова: предложение; концепция; дискурс; парадигма; Иван Франко.
Лит. 15.

Yaroslav YAREMKO,
Doctor of Philological Sciences, Professor, Department of the Ukrainian Language, Ivan Franko Drohobych State Pedagogical University (Ukraine, Drohobych) yaremkojar@ukr.net
Natalia LUZHETSKA,
Postgraduate, Department of Philological Disciplines and Their Teaching Methods, Ivan Franko Drohobych State Pedagogical University (Ukraine, Drohobych) natalialuzhetska@gmail.com

THEORY OF *SUGGESTION* OF IVAN FRANKO: COMMUNICATIVE-PRAGMATIC ASPECT

Background. Today, when the latest terminological thought is expanding its research coordinates – from a structuralist (logicocentric) to the cognitive

paradigm, which considers linguistic facts inseparably from a man, – Franko's anthropocentric accents as a terminologist are just on time. The research optics suggests not only obvious, but hidden, implicit. It can only appear out of a context, out of its depth that allows us to understand the semantic realization of a word. The hidden implies us not only to read the text, but to read and to look for the thoughts that are hidden under the surface of the text. Franko's text, as a complex linguosemiotic structure, needs special attention and actualization of cultural, social, historical, logical, psychological, actually linguistic, etc. factors, an activation of acquired (encyclopaedic) knowledge of a reader. Actually, he is the source of the thinker's suggestion.

Analysis of recent studies and publications. The linguists' attention is often attracted to the terminological problems in the works of I. Franko. They were, in particular, studied by I. Sventsitsky, I. Kovalyk, L. Poluha, V. Greshchuk, O. Serbenska, I. Oshchypko, T. Panko, I. Kochan, E. Rehushevsky, M. Leonova and others, whose studies of Franko's linguistic views, the importance of the scientist in the history of the Ukrainian scientific language, in the development of the national terminology, etc., have promoted the activation of the linguistic studies. The natiosophic discourse of the thinker correlates with the final (idealistic) phase of his ideological evolution, the knowledge of the peculiarities of I. Franko-terminologist will be adequate, if the characteristics of his theory of suggestion is based on a national-existential methodology. It is the key to understanding Franko's political text, within which the semantic self-realization of the political term is carried out.

The **purpose** of our research – at least a contour to outline the historical significance of the innovative activities of Ivan Franko in the formation of the Ukrainian scientific terminology as a first principle of a modern literary language, to highlight his views on the nature of the term in this context.

Presentation of the basic material. Developing the idea of a "scientific suggestion" and "side images" that "take a large part of your spiritual energy" [13, 28], Franko claims another thesis of the anthropological terminology as a new area of linguistic research – about the communicative patterns of asymmetry in a scientific speech. In the past this observation was justified by O. Potebnya: "nobody understands the words as another... All understanding is misunderstanding at the same time, any congruity in thoughts is also a controversy. The one that listens, creates his own opinion" [4, 44]. It is important to note that communicative asymmetry arises involuntarily for the first time: subjects of a speech interaction do it unconsciously. "This means, – for Franko, – that there is also second, unconscious "I" in every personality [13, 61]. Based on the new achievements in psychology (W. Wundt, G. Steinthal, etc.), Franko clarifies the role of the unconscious, particularly in a scientific

discourse: "a great power of observations, collected in the last times, brought us to understanding of the fact that each man, in addition to his conscious "I" must have in his inside another second "I" that has its own consciousness and memory, a separate trial, its sense and choices, its thoughts and acts – in short, it has all the signs that are inherent to a mental personality [13, 60]. In addition to the unconscious "I" [13, 61], the communicative asymmetry is programmed, of course, by the "conscious "I" [13, 61] of the addresser or addressee, and their desire "...to throw, to spectulate their opinion to you" [13, 45]. The result of "the implementation of a suggestion", received "means of a suggesting production" [13, 45], in the words of Franko, will depend on who of the communicants has more so-called locative force, embodied in the statement. This is due to the communication status of the communicant, which influences the course of interaction, the type of communicative inter-action – cooperative or conflict.

In such circumstances, the role of the cognitive function of the term, a conceptual understanding of which is observed in the scientific argumenta-tion of I. Franko, is being highlighted. His theory of suggestion is closely connected with the "way of knowledge" [13, 77]. Progress of science and knowledge is connected with the fact that we learn to control the materials, handed over to us by one sense, materials that transmit other senses (flair in a wide, aesthetic and psychological sense of this word) [13, 77].

We emphasize that the "psychological basis" and "aesthetic foundations" are the nodal structural sections in the "secrets of poetry" [14, 45-119] which are revealed, in particular, through the theory of suggestion. It goes to the nours of "double consciousness" ("upper and lower consciousness", by M.Desouar) [14, 61] and semantically approximates with the modern inter-pretation of cognition as a process of cognition, the reflection of a reality by a human mind. In fact "consciousness" is an integral sema in the semantic structure of the term "*cognitive*" that, in addition to the basic meaning "cog-nitive", has acquired another psychologically painted: "internal", "mental", "internalized" [2, 9].

As the term "*suggestion*" and related with it derivatives *to suggest, sug-gestioning* are cross-cutting in linguophilosophical concept of a thinker, we pay attention to the interpretation of this word in the interdisciplinary dimen-sion. Complex, synthetic approach to the evaluation of linguistic phenomena, understanding of a language as a living organism ("language grows elemen-tary – together with the soul of the people", is crucial for the linguistic think-ing of I. Franko as a linguist-anthropocentrist. According to his views on the nature of a scientific language and its essential attribute – term, we identify those ideological embryos that are inherited by the latest anthropocentric

interdisciplinary sciences: cognitive linguistics, theory of communication, linguopolitology. Their perspective and convincingly justified Franko's theory of suggestion confirm the scientific productivity of the innovative ideas of the thinker again.

Modern lexicographical sources reflect a scientific continuity of the key term *suggestion*. Dictionary of the Ukrainian Language... captures a common, semantically universal understanding of this word: "The impact on the will and feelings of a person, suggestion" [6, 821]. In the Dictionary of Synonyms of the Ukrainian Language a synonym row has formed a number of lexemes: suggestion, suggestioning (purposeful influence on the will and feelings) [7, 870]. The connotative coloration of the word *suggestion* is enhanced in the "psychological" definitions. In "Psychological Studies" its value is displayed through the duplicate row *suggestion* with an etymologic remarque (lat. suggero "suggest, recommend"), "directional effects on the consciousness and behaviour of a person or a group of people to create a certain mental state or motives for certain actions" [5, 215].

There are different connotations of the word which coexist in the terminological interpretation – such as positive or neutral ("*suggestion* is a component of an ordinary communication") [5, 215] or negative ("but it can also be a specially organized form of communication, designed for non-critical perception of information" [5, 215] because "with the help of the suggestions one can call up different ideas, feelings, emotional states, changes in the somato-vegetative functions and so forth" [5, 215]. From the perspective of a componental analysis of the meaning of the word, the nuclear sema are "perceptions", "feelings", "emotional states" with the integral sema "different". But "Big Psychological Dictionary" focuses on the negative connotation, treating *suggestion* as a "kind of purposeful influence on the behaviour and consciousness of a person (or group of people), with the result that a person (group of people) despite the existing factual information (extracted from memory) recognizes the existence of what does not really exist, or acts in spite of their intentions or customs". This state of discomfort or psychological tension leads in fact to cognitive dissonance. The most common solution of the intrapersonal conflict is changing in behaviour patterns or interpretation of the situation, and often – changes in person's beliefs.

When in the process of communication between its constituent entities, each of which creates his or her communicative-pragmatic space from the position of egocentrism, we experience cognitive conflicts or conflict situations, as a result, the communicative interaction is broken. Through the dominance of one of the speakers (the sender), the level of his suggestion on the recipient increases and the communicative-pragmatic space of the last can

become narrower. When the conventions of communication are ignored, and interactive (dialogue) model of a communicative activity is transformed into translational (linear), there is a reason to talk about absorption (leveling) of the addressee's communicative space or assigning a peripheral status. Such a deliberately one-sided manifestation of suggestion, which aims to subordinate the communicative-pragmatic space of another speaker, can be called suggestive expansion.

The above observations give reasons to believe that Franko's theory of suggestion has made the bridge to the modern theory of communication, which says: it is not so important what is said, but what is happening in the addressee. In other words: defining in the communication (in the broadest sense of the word) (communication, exchanging of ideas, knowledge, feelings, behaviour patterns, etc) is not so much a communication code (language), but an internal, cognitive code, essence of man, his soul. This internal code is materialized in suggestion.

If we extrapolate a suggestive action into the plane of political communication, its impact can be found in the terms-politonims. The ideology is a source of a suggestive action. The traditional classical definition of ideology is recorded in the "Concise Oxford Political Dictionary" according to which "any combination of detailed and consistent ideas through which a particular social group perceives and understands the world around us can be called ideology. Ideology needs to provide an explanation of how things and phenomena are as they are, to give guidelines for actions, to provide criteria which allow to distinguish truth from false, good arguments from wrong, as well as some sort of decisive faith in God, whether of providence, whether in history" [1, 261-262]. According to the political definitions, ideology is an ordered, coherent system of beliefs, expressing attitude to reality, goals and programmes aimed at securing, developing or modifying data public relations [3, 390]. A universal feature of all terminological interpretations is their accent on the connotative saturation of ideology. Due to this property it reveals its suggestive potential because the policy specifies a system of ideals and values, to which the latter must aspire to. A priori the ideology affects a political discourse, the products of which are terms-politonims. The ideological gene is an organic component of their semantic structure. It gives grounds to consider the category that is semantically related with the political sphere as an ideological term. Ideological sema strengthens its suggestive orientation in the communicative-pragmatic field, which creates a sender (centre field) and the recipient (periphery). In the process of verbal interaction they become ideologically closer or, conversely, are distanced. The cognitive structures of the communicants, their consciousness are the area of intersec-

tion. However, the degree of cognitive-communicative symmetry should not be overstated, because each of the speakers positions his worldview, view of the social being and the associated evaluations and actions.

If we design the problem of identity/non-identity of understanding of the terms in the form of two triangles, the vertices of the triangles, that are superimposed on significative component, are the only touch points from the point of view of psycholinguistics. But other parts of the triangles that correlate with an individual experience, and therefore personal meanings, their own interpretations, form the asymmetrical communicative space of the sender and the addressee. As a result, the term becomes a legitimate semantic variability. Such arguments of Ivan Franko are representative of the ambiguity of politonims: "What is *cosmopolitism*, and I still do not know in details. I only know that almost every one of those who uses this word means another" [14, 245].

Linguopolitological observations of I. Franko indicate that semantically ambiguous are, as a rule, those terms-politonims that serve as social and political markers of the time: "the very name of "*liberalism*" characterizes very well the people who recognize it, what it actually means, what the concept expresses, what belongs certainly to this idea and what does not belong to, there is probably neither a liberal to speak about" [15, 79]. Trying to "lay down the characteristics of Western European liberalism," Franko as a practitioner terminologist focuses on the problem of correspondence of the term essentially signified concepts: "As you can see, liberalism comes from the basic notion of liberty and freedom. Freedom, of course, is a good thing, no, not a thing but a concept, but *this concept is so broad that finally the word becomes close for the expression of all its shades*" [10, 79-80].

Franko's linguopolitological thinking warns the reader from the contradictions, a kind of reefs, which are hidden in terms-politonims, having the ability to act as a means of manipulating of the mass consciousness. That is why, positive declarative definition of a politonym is not always confirmed by a socio-political practice: "...the abstract term "*freedom of the individual, of the press*" etc. does not give the institutions which are necessary for cultural development on a national basis, but gives you thousands of ways for a stronger to strangle a weaker" [15, 249].

The example reveals, according to Franko's theory of suggestion, the pragmatic function of a politonim as the linguistic sign is based on its ability to influence the mind of the recipient. This effect stimulates the cognitive feature of political terms that synthesize the unity of science (scientific concepts) and a wide consumer consciousness (the people, stereotypes about social reality). The suggestive thrust of the latest promotes, on the one hand, the for-

mation of portable meanings of the word, on the other hand – the enrichment of a system (including portable) value, which in the process of the thought-speech activity of subjects of communication (addresser and addressee) will transform in relevant, that is, in a sense. Such semantic transformations are typical for common words, the semantics of which is the basis for the emergence of a terminological, politically-categorical meaning. It coexists with other meanings of a polysem, forming its semantic structure.

Conclusions. The foundations of I.Franko-terminologist, his dialectical understanding of the nature of suggestion was relied on the objectively real knowledge of the Ukrainian cultural reality. The phenomenon of Franko's political terminology is that it goes far beyond the linguistic framework. Its novelty, the nature of semantic content showed qualitatively new level of the Ukrainian political thought. It was not only an intellectual reflection of the thinker, it corresponded to the vital needs of his epoch and nation.

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