Linguistic Episteme as a Discourse-Generating Mechanism of Speech Activity

Episteme lingüístico como mecanismo generador de discursos en la actividad del habla

NIKOLAY ALEFIRENKO
https://orcid.org/0000-0002-4083-4486
n-alefirenko@rambler.ru
Belgorod State Research University

MARAL NURTAZINA
https://orcid.org/0000-0003-0128-698X
nurtazina2@gmail.com
The L.N. Gumilyov Eurasian National University, Nur-Sultan, Kazakhstan

ZUKHRA SHAKHPUTOVA
https://orcid.org/0000-0001-7706-078X
info@ores.su
The L.N. Gumilyov Eurasian National University, Nur-Sultan, Kazakhstan

ABSTRACT

The author's version of the new linguistic episteme formation – linguistic postmodernism – in terms of synergy of philosophy, linguistic and cultural studies is presented. An attempt is made to substantiate the linguistic episteme as a product of the synergistic convergence of ideas of an entire era in the development of the science of language in the form of (a) a hidden and deep-seated model of thinking that forms the corresponding linguistic picture of the world; (b) a certain original strategy of scientific and cognitive activity (a peculiar set of methodological principles that the linguistic community is guided by in their research practice).

Keywords: Concept, discourse, language philosophy, linguistic-cognitive mechanisms, meaning-generating text, postmodernism.

RESUMEN

Se presenta la versión del autor de la nueva formación de la episteme lingüístico - posmodernismo lingüístico - en términos de sinergia de la filosofía, los estudios lingüísticos y culturales. Se intenta fundamentar la como producto de la convergencia sinérgica de ideas de toda una era en el desarrollo de la ciencia del lenguaje en forma de (a) un modelo de pensamiento oculto y profundamente arraigado que forma la correspondiente imagen lingüística del mundo; (b) una cierta estrategia original de actividad científica y cognitiva (un conjunto peculiar de principios metodológicos por los que se guía la comunidad lingüística en su práctica investigadora).

Palabras clave: Concepto, discurso, filosofía del lenguaje, mecanismos lingüístico-cognitivos, texto generador de significado, posmodernismo.

INTRODUCTION

By the end of the 2nd decade of the 21st century, the main methodological problem of theoretical linguistics – 'mutual relations between reality and human as a subject of thinking and language' – received new programmatic perspectives that are subordinated to the awareness of language reality: the episteme in all the variety of variations of its semantic content. The concept of 'meaning' as a product of the interpretation of knowledge contained in an episteme has recently become popular among the scientific community of philosophers, psychologists, and linguists (Moravcsik: 1998; Atlas: 2005; Craver: 2007; Bybee: 2010; Endo: 2013, pp.12-34; Benton: 2016, pp.471-479; Capone: 2017, pp.112-120; Macpherson: 2017, pp.6-16; Psillos & Ruttkamp-Bloem: 2017; Ben-Yami et al.: 2018, pp.3289-3291; Bradley: 2018, pp.3049-3067). It is enough to recall in the history of language science what constructively significant place it occupies in the psychology of personal constructs (Kelly: 1991), the etogenic approach (Harré: 1993), phenomenological psychotherapy (Gendelin 1992), logotherapy (Frankl: 2000), theories of behavioral dynamics (Nuttin: 1984; Dilthey: 2002, pp.16-70), linguistic coding of epistemology in language (Wierzbicka: 1994, pp.81-137; De Haan: 1999, pp.83-101) and other advanced theories.

Many theoretical ideas expressed by philosophers of the past are original conceptual models for understanding the problem of meaning (Foucault: 1966; Husserl: 1973; Deleuze: 1974; Putnam: 1974; Field: 1977, pp.379-409; Carnap: 1980; Loar: 1981; Davidson: 1984, pp.3-17; Nuttin: 1984; Habermas: 1985; Bourdieu: 1988; Popper: 1994; Lyotard: 1997; Kant: 2008). First of all, this concept (in German: der Sinn – meaning, reason) appeared in philosophy, psychology and language sciences precisely among German-speaking scientists (Heim: 1982; Frankl: 2000; Kant: 2008). Since it was borrowed from German, it turned out to be in the epicenter of other researchers (Foucault: 1966; Deleuze: 1974; Carnap: 1980; Bourdieu: 1988; Lyotard: 1997).

It essentially changes the stereotypes of the linguistic way of thinking canonized by the poststructural paradigm: modernist belief in reason has given way to an interpretative style of thinking, where preference is given not to the constancy of knowledge, but to its instability, and an emphasis is placed on the relativity of truth. In addition to epistemological problems of philosophical tradition (knowledge, essence, being, time) (Foucault: 1966; Deleuze: 1974; Carnap: 1980; Lyotard: 1997), as well as deconstruction (Derrida: 2002), the postmodern style is inherent in W. Dilthey (Dilthey: 2002, pp.16-70), expressing frustration with rationalism, as well as representing new ideals and epistemology values as a feeling of 'the end of the story' (Fokkema: 1986, pp.81-98; Fukuyama: 1992; Grayling: 1996, pp.38-63; Garfinkel: 2002; Endo: 2013, pp.12-34).

Another clarification should be made. Epistemic revision occurs in all the humanities, causing relativization of the basic postulate of the theory of knowledge of the Enlightenment. First of all, science itself is relativized. In the work "The Archeology of Knowledge" M. Foucault (Foucault: 1966) introduces the concept of an episteme, proving that a person does not think independently, but within the boundaries of an already existing system of the way of thinking. According to Foucault (Foucault: 1966), each epoch puts forward its own systems in accordance with norms and prohibitions, systems with assumptions and axioms, on the basis of which any scientific search is built. From this point of view, the ideas of L. Wittgenstein (Wittgenstein: 1986), U. Maturana (Maturana: 1984) and a number of other scientists have come together in order to pay attention to the fact that in everyday life as well as in science, a person learns not individual empirical judgments, but their integral system, in which the consequences and assumptions are interdependent (Watzlawick: 1992, pp.89-107).

The recognition of the linguistic concept of reality has legitimized a new understanding of the object of research – a post-structuralistic view of language as a tool and means of accessing knowledge about non-linguistic objects, as a tool for diagnosing social and cultural processes as well as the properties and states of the speaker.

According to our understanding of the current state of language science, new knowledge is the result of not promptly changing the priority of the existing paradigm, which sets patterns of problem statement and

problem solving, canonized by one or another linguistic community, and the product of the synergistic (systemic, nonlinear and pluralistic) formation of a new linguistic episteme on a platform of postmodernist perception of the world and its speech and thought interpretation.

A brief overview of the epistemological perspective provides an insight into the relevance of considering linguistic epistemology in the context of the cognitive sciences. Being a philosophical discipline, it performs the function of a bridge between science and man, which is extremely necessary in all respects.

METHODOLOGY

Unlike gnoseology, which, as the theory of cognition, seeks to discover its laws, in the epistemology of linguistic postmodernism, on the backbone of which this study is constructed, the question shifts not simply from the problem of cognition to the problem of knowledge, but the question of diversity, pluralism, fragmentation and uncertainty is also raised. An attempt is made to apply a synergistic approach to the interpretation of meaning in the process of generation and aestheticization of the semantic content of a text in its broad sense. Since before the 20th century, epistemology did not have its own institutional forms, its problems developed mainly in the heart of logic (as a rule, in the English analytical tradition) and in the paradigm of epistemology. In the 20th century, new methodological directions and approaches are being formed. After the ontological substantiation of the epistemology emancipation by K. Popper (Popper: 1994), it fit seamlessly into a new paradigm for the philosophy of language, which we called linguistic postmodernism (Maturana: 1984; Fokkema: 1986, pp.81-98; Fukuyama: 1992; Lyotard: 1997; Endo: 2013, pp.12-34). The method of our research is based on the combination of the principles of the methodology of linguistic postmodernism with the externalistic theory of representationism.

This is the method by which attempts are made to reveal the subjective states of the linguistic consciousness of communicants (the author and readers) by their attitude to the communicative event, that occurrence or phenomenon that caused a biased need for its discursive interpretation and description. The inner experience of communicants is the manifestation, the flesh, and an integral part of their linguistic consciousness.

To this purpose, we have developed the author's method of linguistic constructionism, the basic ideas of which go back to the sociological theory of knowledge (Bergerand & Luckmann: 1967). The goal of linguistic constructionism is to identify synergy paths through which the author and readers take part in creating a discursive model of the communicative event which is understood not as a real fact, but as an event experienced and interpreted by subjects of speech activity. Since the task was to arrange the cognitive acceptances of language epistemology, it was necessary to fill the method of linguistic constructionism with methods and techniques related to the discursive processing and textual representation of mental processes and their results. In the mind of communicants (author and reader), they are designed in the form of epistemes, which are identified with the help of cognitive interpretation and verification of the results obtained. The following elements were used as elements of the verbalization of communication event knowledge: prototypical semantics, cognitive semantics (Jackendoff: 2012), and elements of the discourse analysis methodology (Dijk: 2010).

RESULTS

It is possible, as we see in our research, to eliminate the contradictions revealed in classical epistemology by congruent (commensurate, appropriate) coherence and closed conjugation of linguistic epistemology and linguistic and cognitive science. Such a conjugation is a synergy-friendly process, since the delocalization of the semantic density of an episteme is accompanied by an increment of the semantic content of the concept.

The conceptual episteme, with the help of discursive conjugation of the episteme and concept, fills the semantics of the verbalizing word with the value-semantic energy. There is a necessary basis for discursive conjugation of the episteme and concept: both contain value-semantic meanings – the basis of the foundations of culture. Actually, with this property, they differ from the concept. The concept, being the basic concept of linguistic culturology, denotes the products of the verbal and cognitive activity of ordinary consciousness. As the 'dominant of culture' (King: 2014, pp.219-237; Goodfellow et al.: 2016; Locke: 2017, pp.631-654) in the mind of an ordinary person it enters the mental world of a man. And already after that (essentially, act of cultural socialization of a person) the concept is included in the value-semantic continuum of culture. At the same time, the vector essence of his nature changes: the concept becomes that, in the form of which culture itself already enters the mental world of a man. However, in this case, the concept does not lose its original purpose – the ability to serve the birth of sensual and objective sense in the form of a certain image, so that it does not lose its connection with the episteme. G. Deleuze (Deleuze: 1974) pointed out that the elements of this concept can serve, on the one hand, cognitive knowledge and cognitive capital, on the other hand – personality that can serve as a basis for the development of cognitive lingua-poetics.

1. Linguistic epistemology and cognitive science

Concept and episteme are obligatory constituents of discourse, due to which discourse generates text from lingua-semiotic, epistemological and functional points of view (Figure 1).
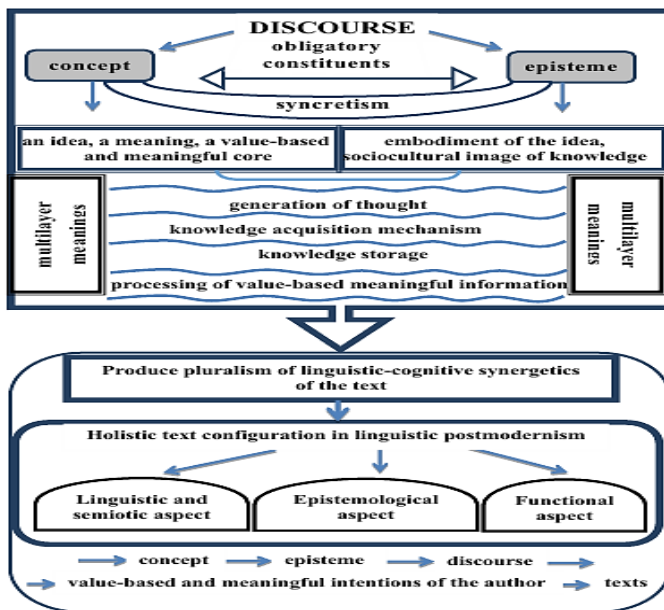

Figure 1. Discursive factors of meaning generation of a text

These phenomena form the following chain: concept, episteme, discourse, value-semantic intentions of the author and text (Alefirenko: 2009). That is why, in our understanding, the beginning of the origin in the chain of the considered terms is the concept. Many researchers determine other relationships between the units of this chain. Thus, according to the views of R. Carnap (Carnap: 1980), the concept is simply the content of the notion. At the same time, the concept is identified with meaning. The subject of controversy is another position in the semantic concept of R. Carnap who argues that 'between linguistic expressions and the

corresponding denotations, i.e. real objects, there are still some abstract objects – concepts' (1980, pp. 128-129). From our point of view, a controversial judgment is quite innovative for the semiology of this time: indeed, there is no direct connection between reality and linguistic signs. And yet denotatives should not be called real objects. Denotations are not necessarily real-life objects or their combination. It is too obvious not to agree that denotations can also act as idealized phenomena and creatures: literary heroes (King Arthur, a magical figure of folklore and Arthur has also been used as a model for modern-day behavior; Robin Hood – the legendary procreation of a national thirst for retribution); fantastic creatures such as water mermaids or centaurs.

However, their images are easily created even by children, drawing fairy-tale creatures or describing them in words. Hence, denotations should be considered as objects that have the ability to generalize, to be embodied in ethnocultural images and, therefore, to be subject to the meaning of the text to participate in the generation of the text. Yet they cannot replace the episteme, since they lack the lingua-pragmatic element. As for abstract objects such as numbers, points, lines, they are not concepts, because they are not experienced, they are not naive concepts, and they do not have assessment and figurativeness. These are concepts of science, except for those that have acquired these properties in one or another ethnic culture. For example, since ancient times in all nations, in all countries of the world, the number seven has played the role of an exceptionally important symbol. It is not coincidental that 'number seven' is found in proverbs, sayings, fairy tales, legends, and literary works. There was a time when Indian philosophy was convinced that the Universe consists of seven elements; in ancient Egypt, they thought that the sun and all the heavenly bodies climb seven stairs and pass through seven gates. The ancient Greek thinker Aristotle argued that there is 'the seventh heaven'. This is reminiscent of the expression to be in the seventh heaven that means 'to experience a state of bliss, happiness'; 'feel like in paradise'. In other words, these signs became conceptual representatives, experienced by communicants and therefore they became signs of culture.

As for the named objects, in our understanding, they are not denotations, since it is more expedient to call the named object a referent. It should be noted that it is closely related to the notions of denotation and concept. Closer to the truth are those authors who consider the denotation 'not a real object, but our idea of it' (Grice: 1957, pp.377-388; Garrod & Anderson 1987, pp.126-181; Gauker: 2013; Juan: 2016, pp.19-32). Denotation is precisely the idea of the object, and not the object itself. Therefore, the denotative relation of the word to the nomination object does not reflect its properties. J. Moravcsik believes (Moravcsik: 1998) that the denotation is a kind of mental image of the named object. But with such an interpretation of the essence of the denotation, a new question arises: how is it then different from the concept? Presumably, an inexperiential object of thought that impartially reflects the class of homogeneous objects of reality. And in this capacity it becomes closer (but it is not identical) to the episteme.

According to this line of reasoning, neither the concept itself, nor the denotations are capable of playing the role of a text-generating mechanism. It is a synergistic (non-linear), organized form of knowledge – the episteme. That it is the main reason for the formation of meaning conceived by the author of the text. The subject of controversy discovering new facets of the episteme is the claim of R. Carnap (Carnap: 1980) that if any word does not have a denotation as reality, then such a word is completely devoid of a denotative meaning and has only one sense. However, as research illustrates (Wiggins: 1997, pp.499-524; Stanley: 2005), the sense is determined by the 'meaning in a wide context' (Pinker: 2007; Spaulding: 2018). Moreover, the idea of context is clarified by the concept of discourse, the core of which is the concept, while not losing its original purpose – the ability to serve the birth of sensual-objective meaning in the form of a certain image. That is why, in our understanding, the beginning of the origins in the chain of considered terms, generating meaning and text, is the concept. The etymology of the Latin word 'conceptus', which was used in the meaning of 'grain', 'nucleus' leads to this conclusion. Based on this etymology, D. Leontyev (Leontyev: 2003) compares the semantics of this word with the 'germ of the prototype', qualifying it with some kind of 'original meaning' (Vygotsky: 1986).

Due to its etymological meaning, the concept can be identified with the notion denoting the object of thought that is already formed, filtered out with logic. It is the understood and structured semantic content. Although the concept is a powerful stimulator of knowledge, it is still a potential, still unformed 'prolog' (Vygotsky: 1986; Luriya: 2007), a kind of mental education that precedes the episteme. It is a potential episteme, proto-concept, associative-thoughtful 'sprout', capable of 'germinating both in word, in thought, and deed' (Leontyev: 2003). As a potential notion, the concept is deprived, first of all, of its basic component – the designate. To gain it, it needs to be transformed into a concept, and if we continue its metaphorical comparison with the germ, then it must evolve so that a fully fertilized and structurally organized thought in the form of a clearly structured distributional field, filled with distributive senses, ripens from it.

The basic concepts that are a cognitive substrate of discourse, in conjunction with discursive meanings, form dominant epistemes that serve as the cognitive structure of the semantic content of the generated text. This is true that in philosophical hermeneutics, the meaning appears as the content of such complex sense-developing structures of text that, according to W. Dilthey (Dilthey: 2002), (his ideas fruitfully develop in the works of psychologists (Vygotsky: 1986; Piaget: 2000, pp.241-259; Leontyev: 2003; Luriya: 2007; Isak & Reiss: 2008; Hohwy: 2015; Williams & Colling: 2017, pp.1941-1967), can be attributed to some initial (sensual) experiences of the value-communicative event, which strengthens and stimulates speech-thinking activity (Figure 2).
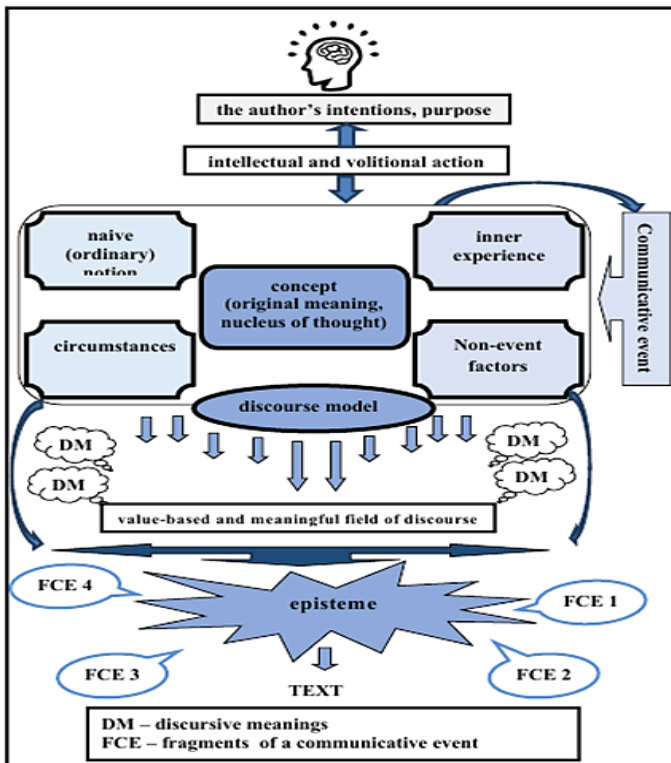

Figure 2. Generation of episteme and text

Such text-generating activity transforms the communicative situation, establishing a semantic correspondence between the reality of being and discursive consciousness. The experience as an active

factor of meaning generating is constantly present in the author's consciousness, activating the dynamic connection of his state with the semantic structures ascending from the creative perception of the communicative event. Concentrating in itself all the energy of a linguistic person, for example, a writer, the significance of the meaning-making activity of experience increases considerably. Transformed in the author's mind into a discursive model, the meaning resulting from experiencing a communicative event, overgrown with discourse-forming concepts generates the semantic structure of the text, a kind of epistemic framework of the text that sets the semantic vectors of the development of the concept, guides developing the topic, 'constructs' the relationship between knowledge of an event, descriptive and axiological nature within the epistemical framework of the text.

2. Linguistic Epistemology: The Correlation of Concept, Image and Concept

The concept cannot be identified with the image – the phenomenon of the subject-sensual nature, since it does not have a reference, i.e. it does not correspond to a specific subject. So it turns out that neither 'life' nor 'sofa' are concepts: the first word, expressing a notion, contains a signification in its lexical meaning, and the second word, determining a specific object, turns it into its referent, and defining the generalized object in denotation (Alefirenko: 2009). These objects are not concepts also because under certain conditions they are related to denotations – serial, generalized, typical objects of thought. Cf.: Such is his life (life is a way of existence); A sofa is more comfortable than a chair (a sofa is a piece of furniture). Consequently, a concept is such a mental formation that exists in the mind of a person along with a subject-sensory image, a specific object of thought and concept. And as a preconceptional structure it can be represented in form of a 'collapsed point of potential meanings' (Vygotsky: 1986) or, in our understanding, a point potentially projecting a certain semantic field that is organized according to the principle of any other field: a condensation of meanings forms its core, and scattered and rarefied meanings form the periphery.

Such an organization of the concept holds peripheral meanings in the zone of attraction of its core, forming a unity of opposing meanings, 'timeless content' Viktor Frankl (Frankl: 2000). However, the concept is not a mystical phenomenon. Rather, it is a hybrid unity of the object name with its mental image. In such a unity, an object (object of knowledge) coexists, its subjective image and the germ of the notion – a generalized view of a number of homogeneous objects in their most essential features. In this interpretation, the concept resembles a 'meaning', but unlike it, it lacks a formal structure.

The first part of this judgment serves as the starting point for us; the second requires additional reflection. First of all, the statement of some scientists that the concept is the essence of the notion (Wittgenstein: 1986; Schiffer: 1993, pp.231-258; Lupyan: 2015, pp.547-569; Niiniluoto: 2016, pp.267-276). Our understanding conflicts with the theory of the concept as a type of notion. Quite the contrary: the trivial concept is the essential component of the notion. Along with imagery and evaluation, it forms one of the structural layers of the concept. In this regard, we consider this kind of thinking particularly relevant when constructing various typologies of concepts that highlight cultural, literary, preverbal, and other varieties. After all, the essence of cultural and literary notions is rather concentrated not on the conceptual component, but on their figurative and semantic one.

There is a more serious reason for this kind of doubt. It concerns the categorical essence of the concept, aptly and capaciously developed by L. Vygotsky (Vygotsky: 1986): the concept is a 'prototype', an 'original meaning' of the subject of thought reflected in the mind. An associative-thoughtful 'sprout' or 'germ' of knowledge about a subject, meaning-generating seed, by definition, cannot be identified with the notion, which is a logically completed generalization of the most essential properties and characteristics of a knowable object. Only as a result of completeness and fertilization of thought, its purification by filters of social experience and ethnocultural adaptation on the basis of the concept a notion is formed, which then acquires the status of its constructive core.

This makes the statement by L. Vygotsky motivated: we recall, according to the scientist, 'a concept is not a notion, but the essence of a concept' (Vygotsky: 1986) of linguistic culture and episteme. It is not

occasional that the use of the term concept in different lingua-cultures seeks to preserve the original metaphor, which initially lies in the image and motivates the idea, thanks to which each concept retains the status of an 'embryo' of mental operations, which serves as an epistemological basis. In this regard, the concept, despite the etymology, is closer to the episteme than to the notion because of its culturological essence.

The notion, as known, is a form of thinking that reflects the essential properties, connections and relationships of objects and phenomena that distinguish them from similar phenomena (Craver: 2007). The concept is always a naive notion, immersed in ethno-culture. In this aspect, we support those scientists (Gendlin: 1992; Leontyev: 2003) who consider the concept always ethnocultural specific, even in those cases when the words, in which it is verbalized, are presented in the translation dictionaries as equivalents. Notion as a unit of logic is the extreme limit of truth. The concept, according to its etymon, contains only the idea of a 'rudimentary truth'. This idea is contained in the already mentioned physiological metaphors of the germ and conception. And these metaphors are also connected with the origin of the concept, which turns out to be a 'contraction' from the Latin phrase 'conceptus mentis' meaning 'germ of thought' – what is 'conceived'. The germ of thought, growing with additional meanings, which are generated by the intellectual-emotive understanding of the communicative event (Leontyev: 2003). Its perception stimulates the emergence of author's intentions. The intentional understanding of the communicative event enables the subject of speech in imagination to build a model of the future text, which serves as a formalized substrate of discourse.

2.1. Pluralism of lingua-cognitive synergy

Since the speech-thinking purpose of the discourse is generation of sense and text, the imaginary model of a communicative event is filled with information that completes the slots of a text-generating frame – a unit of thought and speech, the cognitive-synergetic platform of speech thinking, on which the text itself is constructed. The combination of a concept and an episteme with multilayered (non-linear) meanings ensures the pluralism of the lingua-cognitive synergy of the text itself. This kind of pluralism of semantic content of the text is fueled by several sources.

The first source is the multidimensional perception and understanding of the studied object. Therefore, synergistic pluralism takes us beyond the bounds of traditional language research. Nonlinearity, ambiguity, metaphorical, semantic architectonics of synergistic images and gestalts arising in the process of discursive activity are no longer perceived as something exotic in linguistic analysis of the text. Their incompleteness, dialogue, and therefore both hypertextuality and intertextuality seem to be realized so that the question: "What is linguistic synergetics interested in?" is now raised only rarely. Yet the initial question: "What is synergetics for the philosophy of cognitive linguistic poetics?" remains open. Such epistemological vagueness complicates the understanding of linguistic-cognitive synergetics, a new strategy in the theory of speech thinking, since it requires: a) mastering the skills of 'reconfiguration' of thinking, b) the skills of conscious gestalt switching, c) mastering different strategies for transferring thinking from one perspective to another.

The concept of gestalt is central here, since in its formation the ability to synthesize simple, holistic, clear, preferably symmetrical figures is manifested. These figures are, in fact, the concept and episteme in the structure of text-generating discourse. The synergetics of gestalt allows the linguistic consciousness to present a holistic configuration of the text being created, since it comes from the primacy of the whole over parts, form over the material. The discursive synergetic of gestalt, forming an amalgam of concept and episteme, is inherent in all lingua-cognitive formations, but is most clearly manifested in poetic discourse, the elements of which are connected and defined by the structure of the so-called vertical context.

The second source is multi-paradigmatic thinking. Synergetic thinking is not as much multi-paradigmatic as inter-paradigmatic (Deleuze: 1974; Kristeva: 1984; Fokkema: 1986, pp.81-98; Lyotard: 1997; Derrida: 2002; Dilthey: 2002, pp.16-70; Colombo & Wright: 2017, pp.3-12). Synergetics in cognitive linguistics implies mastering complex, non-linear lingual creative thinking. In this regard, it should be noted: immanent cognitive-synergistic pluralism formed by the syncretism of the concept and episteme, focused on the study of open,

non-equilibrium, self-reference language systems. They cannot be mixed with their external antithesis – with speculative declarations of involvement in synergetics of various kinds of near-scientific or pseudoscientific directions that confuse the understanding of its interdisciplinary status.

An example of such a negative can be considered the works in which some authors try not only to combine mechanically linguistic analysis with the facts of the human psyche, logic, culture, history, ethnography and other sciences about man and society, but also often replace the actual linguistic analysis with exceptionally extra-linguistic reasoning. So, an example of this is the defense of a thesis on the theme "Concept fashion in advertising", when the postgraduate spoke not as much about the verbalization of this concept, as about the habits, values and tastes accepted in a particular community, trends in fashion, etc. This is a pseudo-cognitive synergetics that generates pseudoscience. It is also harmful through the fact that it causes dissatisfaction with true linguistic synergy, declaring it ineffective from the point of view of practical application. However, this kind of dissatisfaction always appears where the analytical Mind meets the near-scientific 'fashion.'

In fact, the pluralism of lingua-cognitive synergetics, conversing concepts, epistemes and discourses, as a transdisciplinary, communicative activity, represents a new stage in the history of the science of language, and it is senseless to reject it. The methodological value of linguistic-cognitive synergy is that it clears a person's thought from any dogma and provides with unlimited opportunities for manifestations of the creative mind. And in this purpose, it acquires not only theoretical, but also applied significance in epistemology.

The syncretism of cognitive linguistics and epistemology in the process of text generating is manifested in the constant conjugation of several meanings or components of meaning, distributed between different speech- thinking forms of knowledge (concepts and epistemes) in relevant discursive situations. This allows us to consider both forms of knowledge as units of lingua-cognitology. Being the phenomena of knowledge, which is the subject of research, the concept and episteme, representing knowledge, cannot be considered as identical units. If we try to justify this statement briefly, then the concept contains the idea, and the episteme – its embodiment (see Fig. 1). Their cognitive status is explained by the fact that each of the considered units is focused on certain aspects of cognitive science: on the origin of thought, on the mechanism of obtaining knowledge, its storage and processing of value-semantic information. This means that knowledge is not considered in isolation from the cultural environment of human existence: different units of cognitive science (concepts and epistemes) form different types and forms of knowledge possessed by the author of the created text, how knowledge is structured by these units and what their linguistic and pragmatic potential is, and how it is used.

In the light of the study of knowledge as the central subject of the cognitive sciences, epistemology takes on particular significance. Epistemological problems received another understanding due to the emergence of cognitive science and its ongoing development (Brentano: 1995, pp.88-89; Chemero & Silberstein: 2008, pp.1-27; Goodfellow et al.: 2016). Under these conditions, linguistic epistemology established new connections, including philosophy, psychology and social sciences (Kelly: 1991; Gendlin: 1992; Kärkkäinen: 2003; Imbert et al.: 2014, pp.1-2; Clark: 2016; Bueno: 2017;). Epistemological horizons are expanding, since such unconscious cognitive processes as a memory, perception, etc. become the objects of its study. Modern epistemology can use the arsenal of psychological, social and cultural studies. We should agree with those authors who consider the synergistic strategy of the philosophy of the science of language as a new form of the existence of modern epistemology (Sims: 2016, pp.967-980; Metzinger & Wise: 2017).

Due to the convergence of epistemology and cognitive sciences, the philosophy of the science of language greatly expands the long-standing controversy about the nature of mind and cognition, making it significantly effective.

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DISCUSSION

To substantiate linguistic epistemology, it is necessary to clarify its key concepts: 'episteme' and 'postmodern' ('postmodernism') in the science of language; episteme in linguistics and postmodern linguistic epistemology.

1. Episteme in linguistics: from the philosophy of I. Kant to M. Foucault

The concept of 'episteme' was first introduced and substantiated from the point of view of historical science by the French philosopher and cultural theorist Michel Foucault: epistemes are 'historical a priori'. This concept was presented by the scientist to develop the concept of 'archeology of knowledge' (Foucault: 1966). To build a theory of linguistic epistemology, it is necessary to penetrate the meaningful looking-glass, seemingly obvious, but in fact complex philosophical concepts in order to comprehend the very concept of 'episteme' and its derivative – linguistic epistemology.

First of all, we clarify the expression, often used without proper interpretation, 'historical a priori'. The word 'a priori', translated from Latin, 'a priori' means, as 'is well known', 'prior experience, initially, in advance.' Regarding the notion of an episteme, a priori indicates knowledge obtained prior to and independently of experience. In other words, it is something as if previously known. This concept was used by Immanuel Kant (Kant: 2008), opposing 'a priori' judgments (a typical example: 'a square has four corners') to a posteriori knowledge (knowledge acquired in a sensual and experimental way).

So, in the introduction to "The Critique of Pure Reason", speaking of the essential origin of our knowledge, Immanuel Kant pointed out: "... although all our knowledge begins at experience, a place with experience, it does not follow from this that it comes entirely from experience" (Kant: 2008). Kant believed that, stimulating our sensuality, things awaken at the same time some inner activity of human cognition, therefore even experienced knowledge "consists of what we perceive through impressions, from the fact that our cognitive ability (only prompted by sensory impressions) gives of itself ... " (Kant: 2008). The manifestation of that activity of knowledge is the human ability to perform not only experienced, but inexperienced knowledge. This knowledge Immanuel Kant calls 'a priori' because we do not derive them directly from experience, but from a general rule, which, however, is itself borrowed from experience. So, about a young tourist who burns dry grass in his hut, anyone would say that he could a priori know that the hut would burn. In other words, there was no need for him to gain experience, that is, to make sure that in that case the hut would really burn. However, he still could not know about it completely a priori. The fact that fire on dry grass spreads quickly and therefore burns any construction, he still had to somehow find out earlier, if not from personal experience, then from similar events connected with others. The reason for Michel Foucault's argumentation about empirical (historically 'a priori') configurations of knowledge was a controversy with 'universalizing theorizing' (Bourdieu: 1988), introducing the idea of a single and continuous mechanism of knowledge production.

Therefore, Michel Foucault introduces the concept of an episteme as a historically changing structure of knowledge, which, in fact, creates the conditions for the formation of consciousness and culture in a specific historical period of the development of a society. Linguistic epistemology, by analogy with epistemic logic, can be called a section of cognitive linguistics, within the framework of which language knowledge operators are explored and verbalizing modus concepts – the basis on which discourse generates text. From here follows an 'a priori' (in the spirit of Michel Foucault) conclusion: the episteme is the path to knowledge; the creative potential of the modus concept, which, being the epicenter of discourse, serves as the mechanism by which discursive thinking generates a text (or a statement).

Synergetics of discursive thinking is formed by several semantic energy flows:

(a) speech-thinking,

(b) ethnocultural,

(c) modular, representing four ways of existence of a communicative event: modus vivendi is used by the author to denote the way of life of people, the conditions of their mutual understanding and vice versa; modus procedendi gives the text an ad hoc character. Modus rectus (a natural point of view on a communicative event) and modus obliquus (an indirect speech-thinking act of representing a communicative event) are associated with the figurative embodiment of the author's speech-think intentions.

1.1. *Linguistic episteme as an outcome of synergistically generated concepts*

The formation of a new epistemological model in linguistics is carried out by forming a synergistic (non-linear, multichannel) creative style of scientific thinking, the novelty of which is formed by the interaction of multiple factors. The creative effect of such synergy is that the synergistic interaction of several factors significantly exceeds the sum of the effects of the effects of these same factors separately. This is due to some mysteriousness of the phenomenon of the linguistic episteme.

Let us consider consistently the phenomenon of mentality as a cultural dominant and the properties of the episteme in this context.

The first property of the episteme. In contrast to the scientific paradigm, it is a historically changing, hidden and deep structure of thinking, patterns of perception and interpretation of speech activity in a specific historical period.

The second property of the episteme is distinguished from the paradigm as decentralized, self-adjusting device, devoid of a centripetal vector of episteme. Due to this property, the paradigm characterizes the science of language, and the linguistic episteme – its value-semantic sources, which determine the new look at the lingua-semiotic Universe (Figure 3).
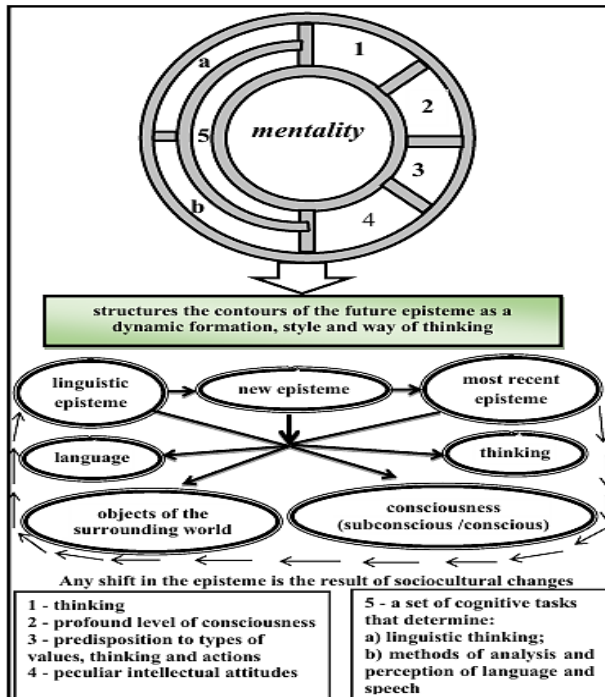

Figure 3. Mentality as a culturological dominant

The mentality is relatively integral set of thoughts, beliefs, and spirit, which creates a picture of the world and holds together the unity of the cultural tradition of the community. The value-based and meaningful dominants of an emerging linguistic episteme are defined by the peculiarity of the 'shop' mentality – the way of thinking, the deep level of collective and individual consciousness, the researchers' predisposition to a certain of values, thinking and actions, a kind of intellectual attitudes, a set of cognitive tasks, which cause the way of linguistic thinking, a kind of mental organization, a set of learning patterns, methods of analysis and perception of language and speech. It is the mentality which is a profound and difficult to explain source of linguistic thinking style that structures the contours of the future episteme.

This is facilitated by at least three circumstances. First, the mentality is a wider category than the episteme, which contains only an intellectual predisposition to certain mental actions. Second, the mentality is the result of the implementation of a certain type of thinking, which, within the framework of the paradigm that has exhausted its value-semantic potential, gives way to its avant-garde positions in the new episteme. Third, the mentality forms the episteme by virtue of its intellectual and emotional nature. And this is perhaps the most important thing for the formation of the episteme of linguistic postmodernism, where the syncretism of thought and subjective experience form the style and value-semantic character of linguistic postmodern.

'Epistemes' as 'historical a priori' and sociocultural image of knowledge, being invariants of scientific thinking and representing the mental body, the level of scientific ideas of a particular era, dominate linguistics much longer than 'paradigms', defining all types of cognitive activity of a linguist in this period . Each new episteme is a new level of awareness of the nature and essence of language, a new level of linguistic knowledge, based on a qualitatively different paradigm of understanding linguistic phenomena. The change of one episteme to another is not the result of scientific revolutions, but large-scale sociocultural changes in the structure of discourse formation (Foucault: 1966), by which Michel Foucault understood the tactics of thought unfolding (in concepts and judgments) within a specific socio-cultural context that determines linguistic reality. Moreover, linguistic epistemes follow each other, and do not follow one from another (see Fig. 1). They are connected neither by the linear genesis of linguistic thought, nor historically. The basic ordering principle of the linguistic episteme is predetermined by the interpreted relation between language signs and denoted realities, and in a more correct form (much more precisely) between language, thinking, co-knowledge and objects of the surrounding world. Strictly speaking, this kind of relationship creates a new episteme of the science of language as a style and image of the non-trivial professional thinking of a new linguistic community.

2. Postmodern Linguistic Epistemology

Linguistic postmodernism in its formation forms not only a specific vision of linguistic (language and speech) reality, but also a linguistic epistemology specific to the science of language. Its basic principles are defundamentalism, constructivism and fragmentation.

2.1. Defundamentalism

Defundamentalism follows from the criticism of the postulate about the identity of knowledge encoded in a language to the realities of the cognitive world 'as it is' in reality. Fundamental transformation of human relations with the world as a result of the invasion of symbolic systems, the culture of the media, constructing the world in completely artificial models is focused. It was formed on the destruction of the dominant principle of linguistic modernism, which set its main task to find the fundamental prerequisites for the full conformity of being and knowledge of it fixed in the language. Linguistic postmodernism causes doubt on such ideal harmony between the world and the linguistic knowledge of it. Moreover, the criticism of this postulate became the guiding idea of postmodern reflection. Diametrically opposed were ideas about the nature of the verbalization of knowledge about the world.

In the understanding of modern linguistics, linguistic signs allow one to get closer to the realities of life, to see the reality represented in the text as it is. According to linguistic postmodernism, that is nothing more than

a myth. Language is the only reality that is accessible to man. Perhaps this idea is most radically expressed and argued by Michel Foucault: "There is no reality at all; all that is language, and even speaking of language, we are compelled to use it" (Foucault: 1966). It is not occasional that the focus of linguistic postmodernism is not the meaning, but the sense, since, unlike the meaning, it is not firmly fixed to the sign. For example, the meaning of the word 'flowers' is: 'A grassy plant, having a bright, often fragrant, budding head or inflorescence at the time of flowering.' But the meaning is destroyed if the given word is used in context in the metaphorical meaning 'flowers of life' in relation to children: 'Children are the flowers of life'. Children are the greatest happiness! Children bring us joy, they are unselfish, honest and will brighten up any loneliness, and in return they will not take anything. And the flowers? Flowers also bring us joy, they are also disinterested and can brighten our inner world, and in return they will not take or ask for anything. And the children and flowers just bring us a good mood. Therefore, without them, life is boring and gray.

At the same time, as D. Leontyev (Leontyev: 2003) claims, the meaning is given to the designated object depending on the 'chronotopic' conditions of text generation, subjective experience and the space of humanistic preferences of communicants. In this regard, in developing the ideas of linguistic postmodernism, one should turn to the reflections of J. Derrida (Derrida: 2002) and E. Camp (Camp: 2006, pp.280-309), the well-known specialists in the field of cognitive research. Insisting on the need to distinguish between the meaning of the word and its sense, the scientists argued that the sense is determined by the context. According to A. Wierzbicka (Wierzbicka: 1994, pp.81-137) and F. de Haan F. (De Haan: 1999, pp.83-101), the notion of implication can be valuable for linguistic postmodernism.

For the reader, the mental simulation of the implication is caused by the desire to unravel the author's plan through the interpretation of a communicative event as accurately as possible. This is a rather complicated verbal-meaningful task, since the implication carries latent, verbally non-expressed information. The recipient has to extract it not so much from the discursive situation that is objectively represented in the text, but through its subjective reconstruction of narrative implication. This kind of interpretation is carried out retrospectively with the help of mental modeling of associative links between situational elements of discourse (Vygotsky: 1986; Ungerer & Schmid: 1996; Van Gelder: 1998, pp.345-381; Piaget: 2000, pp.241-259; Leontyev: 2003; Roberts: 2004). As a result, the semantic content of the literary text is perceived by the reader on two levels: a) superficial, constituted by the usual meanings of verbal signs, and b) deep, projected by 'incremental implication meanings'. Let us give an example of an intentional hidden meaning (implication) from the novel 'Three in a Boat' by J.K. Jerome concerned with George's sarcastic response to the boatman, where the emotional factor is an obstacle to calling things by their proper names, since that can be unpleasant information for the addressee. The boatman persuaded the travelers to drink water from the Thames, arguing that it was harmless and he had been drinking it for fifteen years now. "George told him that his appearance, after the course, did not seem a sufficiently good advertisement for the brand." The reader can easily retrieve the information that George has omitted and present the exterior of the boatman.

Thus, the implication does not as much belong to the text paradigm according to H.P. Grice's Theory of Meaning and Communicative Intentions (Grice: 1957, pp.377-388), as to discursive-cognitive activities of the readers, based on their ability for the ambivalent perception of two semantic flows quite distant from each other. We call one of them superficial (it is the semantic content of the perceived text); the other – deep (it is formed by the semantic content of text-generating discourse). This is one of the patterns of human cognitive activity, reflecting the coherence of explicit, verbally expressed, and implicit cognition. The second type of cognition, excluding complete representation, most often turns out to be unconscious, situational, personal, although it is not identifiable with the unconsciousness. As H.P. Grice pointed out, "to the directly perceived information contained in the 'surface structure' of an object, another, hidden, emanating from the object's model, information is added." (Grice: 1957, pp.377-388).

Consequently, the implication represents a hidden, implicit meaning, often differing from that arising from the narrative text. Some scholars call it 'inner meaning' (De Haan: 1999, pp.83-101; Luriya: 2007; Alefirenko: 2009; Vetter & Newen: 2014, pp.62-75). Being hidden, the implication is reconstructed with some kind of

discursive allusion – a hint of an indirectly named object of a communicative event: its discursively veiled episode, though not verbally expressed, but usually meaningful for understanding the inner feelings of the characters. This kind of implication property allows considering it neither as a fact of the formal structure of the text, nor as a semantic phenomenon (Locke: 2017, pp.631-654). In our concept, the implication is a discursive-pragmatic category (Alefirenko: 2009; Alefirenko & Nurtazina: 2018, pp.49-65). For example, especially in French linguistic poetics, the concept of implication is usually associated with the name of Paul Verlaine, who skillfully used it. For the writer, the implication he formed served primarily as a way of guiding the reader to penetrate the implicit meanings of the discursive substratum of the verbal and artistic canvas, a way of uncovering the inner world of the characters. Using implication, the poet enriches the speech of his characters with semantic and emotional overtones. The implication is created most often by the bipolarity of the inner experiences of the characters, their reflections with verbalized thoughts and feelings.

In linguistic stylistics, implication in the form of 'silence' as a sign is an intentional omission of full-valued elements of an utterance, forcing the recipient to decode what was not said due to a sudden interruption in the speech flow caused by an influx of feelings, indecision or unwillingness to continue the conversation. The pragma-linguistic approach to this phenomenon allows us to consider the semantics of silence from the perspective of the fact of interaction between the speaker and the listener at the background of nature. Thus, in the novel "Brideshead Revisited" by Evelyn Waugh, descriptions of nature in most cases serve as the background against which the action takes place in retrospective terms. The writer managed to draw bright and vivid pictures of the places connected with the youth of the main character, Charles Ryder. For example, when it comes to a novel about the birth of Charles's love for Julia Marchmain, the image of nature in the novel acquires metaphor and a general light tone (the oak, gray and bare; her gray springtime; the blue-gray smoke; etc.). In this background, Charles Ryder is trying to show his love for Julia Marchmain: "You look" – Charles gave a little laugh. "I won't say it", he finished. Julia's eyes met his. It was a glance of complete understanding on her part".

From a formal grammatical point of view, the statement 'You look' is not completed, the syntactic structure remains open. The reasons and meaning of passing over silence are revealed from the communicative overtones. The protagonist of the work, Charles, struggles with his own indecision, trying to confess his love to Julia. An unexpected break of the 'You look' replica gives out his fluctuations. Charles' categorical statement 'I won't say it' indicates his fear of saying aloud about his feelings. The silence here is expressed in an expressive function (the hero resorts to this technique, overwhelmed with feelings), hesitating function (silence reflects the thinking processes of the speaker with implications of doubt, hesitation), strategic function (to 'save face' in case of a negative reaction of the recipient) and contact function (to continue contact in a friendly register). As we see, there are essentially no words, but everything is clear: not even from the text, but namely from the implication: everything is clear. No hope left. What are the words for? Everything is clear without words. 'I love you'.

So, the implication is a hidden meaning of a statement, arising from the relationship between verbal meaning and discourse, and especially the communicative situation. Understanding discourse allows recognizing not only textual information, but also implication.

Existing theories of context and implication (Field: 1977, pp.379-409; Heim: 1982; Fokkema: 1986, pp.81-98; Garrod & Anderson 1987, pp.126-181; Fodor: 1990; Kelly: 1991; Gendlin: 1992; Heck: 2014; Goodfellow et al.: 2016; Locke: 2017, pp.631-654) serve as a powerful stimulus for creating a linguistic awareness of the essence of discourse as the main object of linguistic postmodern.

2.2. Constructivism

Constructivism in the development of linguistic postmodernism is expressed in the replacement of the image of the world 'as it is' by its representation of figurative-pictorial speech constructions. The starting point is precisely the fact that the spectator acts both on the processes which he observes and on their

interpretation. At the same time, it is assumed that knowledge consists not of images of the real world, but of structures built on the basis of cognitive interpretive schemes. To illustrate, consider, for example, the famous poem "Chanson d'automne" ("Autumn Song") by the French poet Paul Verlaine, one of the founders of literary impressionism and symbolism.

Table 1. Paul Verlaine. "Chanson d'automne" ("Autumn Song")

The long sobs	I remember
Of violins	Former days
Of autumn	And I cry;
Wound my heart	And I go
With a monotone	In an ill wind
Languor.	Which carries me
All breathless	Here, there,
And pale, when	Like a
The hour sounds,	Dead leaf.

The picture of nature, painted by Paul Verlaine, the impressionistic landscapes of the verse were, in essence, the landscapes of the soul, the psychology of the poet himself, who merged his soul with a sad and beautiful world. There are very few concrete images: autumn noise, a clock strike, a dry leaf blown away by the wind; he has no domestic details, as there is no 'bold' wind. We do not know what autumn violins weep at Verlaine's. Might this be trees that sadly rustle? Or maybe these are the feelings of an aging person, tired of life, entering his autumn? The same relates to the clock strike. Did the clock strike somewhere in the apartment? Rather, the poet himself is waiting for his last hour to pass away. Yes, the symbolism remains in Paul Verlaine's poetics. However, the postmodern perception of the picture of the world invades it. Each stanza is a different melody, a different mood. The soul of the lyrical hero, who fell under the power of fate fatality, becomes a dead leaf of the autumn leaf fall. Verlaine's poetic terms are devoid of pictorial, descriptive possibilities of poetic speech. His support is suggestiveness. It is not in the style of the poet to address the reader directly. He uses semantic, fragmentary phrases, pushes on certain thoughts. There are very few certain images and everyday details; the poet's mood and feelings are conveyed using a non-traditional phonetic-syntactic picture of the poem. Poetically synthesized symbolism, impressionism and postmodernism by Paul Verlaine unite in aversion of reality. Along with symbolic images, postmodern features appear: nonsense, antiform, open and intermittent anarchy, fatigue, silence, deconstruction that we find in Paul Verlaine's poetics: it is characterized by a fragmented discourse of perceiving the world as torn and alienated, though not completely deprived of meaning. In front of us there is a postmodern collage, containing various fragments of a communicative event, from which a poetic canvas is woven, which remains unchanged, untransformed into an organic whole. The emerging postmodern lines of the text of Paul Verlaine, like the poet standing on the bridge of decadence and uniting symbolism, impressionism and postmodernism, are not exhausted; they stretch to infinity of the signifier.

2.3. Fragmentality

Fragmentation in linguistic postmodernism means the rejection of the idea of an exclusively evolutionary increment of knowledge on the way to truth. Its place is taken by the principle of fragmentary knowledge, its historical and cultural depending on the situation. Therefore, linguistic knowledge is absolutely pluralistic, decentral, not reducible to any unifying principle and is not subject to cross-cultural extrapolation. The fragmentation of knowledge, according to some scholars (Stanford: 2016; Psillos & Ruttkamp-Bloem: 2017; Lewerentz & Marschall: 2018, pp.1667-1679), is associated with the postmodern interpretation of discourse

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as a plurality consisting of separate, isolated, single elements and events, the interpretation of communicants as a complex of images and events not related to each other.

Thus, in the poetry book "Romances without words" by Paul Verlaine, the title of the collection itself testifies about the desire of Paul Verlaine to enhance the music of the verse, where all the works are not connected by a single theme. There are love lyrics, urban motifs, and especially the theme of nature. Whatever Paul Verlaine writes, everything is colored by his obscure melancholy. Paul Verlaine's view of the world resembles the landscapes of impressionist artists. He also liked to depict rain, fog, evening twilight, when a random ray of light snatches only part of an obscure picture. When drawing, for example, a trip to the garden, Paul Verlaine only names the items he sees. But they do not exist separately from the light in which they bathe, from the trembling air that surrounds them. The existence of things is important to Verlaine not in their material, not in their volumetric forms, but in what animates them – in the mood. In his poetry, we observe the dematerialization of things. He did not strive for a holistic reproduction of the material world. In his poems almost there are no events. If, at times, they appear, then they are dressed in a misty flair or in the form of a stylized fairy tale, referring to a number of images, one after another, as they were drawn to his inner eye. It was as if he consciously turned away from real sources in the world and in the history of people, in order to turn to his heart.

3. Synergy relationship of knowledge, discourse and language personality

In this study, discourse is interpreted as "a coherent text combined with extra-linguistic – pragmatic, sociocultural, psychological and other factors, where the goal of discourse analysis is text interpretation based on an extra-linguistic context, including links with other texts, pragmatic attitudes and cognitive text-generating processes" (Alefirenko: 2009). Such an understanding of discourse provides the opportunity to consider the semantic content of a text in the space of a communicative event – extra-text being, thereby making the subject discourse-analysis of the text, which is often referred to as more substantive and algorithmic, but is still elusive. At least, the structure of such an algorithm is clarified, which should be based on the nonlinear unity of three text-generating factors: the semantic potential of discourse, cognitive-cultural pragmatics and syntactics.

At the same time, it is assumed that knowledge consists not of images of the real world, but of structures built on the basis of cognitive interpretive schemes. This leads to a radical change in the position of the linguist himself. If earlier he occupied the position of an outsider, an objective observer, then his position is determined by 'contextual inclusion'. Moreover, the priority for postmodern thinking is inclusion in the discursive construction of a communicative event. Because of these three factors, for linguistic postmodernism, the study of the role of cognitive (conceptual) metaphors in the discursive generation of the semantic content of the text is significant. At the same time, the synergy relationship of knowledge (scientific and common), discourse and language personality of the speech-generating subject is in the center of attention. Their combined action (synergy) is characterized by the following features:

(a) Scientific knowledge gives its epistemological priority to trivial knowledge; hence there is the appeal to the phenomenon of the concept as an ordinary, naive concept that serves as the meaning-generating center of discourse.

(b) In the proscenium of the communicative-pragmatic sub-paradigm of modern linguistics, 'narrative discourse' – a socially accepted type of narration that sets the parameters of not only daily, but also scientific discourse- strengthens its positions.

(c) The image of the subject as an objective observer of the world gives way, on the one hand, to the idea of language as a mediator of a communicative event, and on the other hand, to the experience of a cognitive linguistic personality (author and / or character) introducing tropic connotations into the semantic architectonics of the text. Their source is the asymmetric dualism of text-generating discourse. In order to

avoid terminological redundancy, it can be called a clear combination of metaphorical discourse (Alefirenko: 2009).

In the formation of the most recent episteme, the further the more, language focuses on itself, reveals its own independent being. The word-symbol, the word-image, the word-sign, the word are the principal topics of the relationship between 'words and things.' These topics are the main lines of 'lingua-cultural dramaturgy', denoting unexpected turns in the development of linguistic thought and marking the most significant vectors in formation of modern linguistic culturology. In the cognitive space according to M. Foucault (Foucault: 1966), they just define the relationship of extra-linguistic categories indirectly related to the language and type of episteme, historically different configurations of knowledge (Renaissance, Classical, Post-Classical, New recent Postmodernism).

Let us dwell on the substantiation of the stated thesis.

The Renaissance episteme is based on the correlation of a language to the world and the world to a language on various similarities between words of a language and things of the world (Harre 1993). Words and things form a single text, which is part of the natural world and can be studied as a natural being. The heritage of ancient antiquity is interpreted on the same grounds as nature itself; hence there is the unity of magic (divination of natural events) and erudition (decoding of ancient texts).

In the Classical episteme, words and things are measured against each other in the mental space of representation no longer by means of words, but by means of identities and differences. The primary task of classical thinking is the construction of a universal science of order. This generates a tendency to the mathematization of knowledge, and such independent scientific disciplines as 'universal grammar', 'natural history', 'wealth analysis'. The tool of the universal science of order is no longer natural signs, as in the Renaissance episteme, but a system of artificial signs that are simpler and easier to use. This, in one's turn, makes it possible to introduce probability and combinatorics into cognitive knowledge (it does not allow to break the connection among epistemes and bring them into a certain synergistic system (nonlinear). The position of the language in the classical episteme is both modest and majestic. Although the language loses its direct similarity with the world of things, it acquires the highest right – to represent and analyze thinking. The science of the 20th century was engaged in the dismemberment of the space where the classical episteme saw only the continuity of the relationship between thinking and being. The science of language sought to comprehend the connection of formal structures with rational-sensual content.

The Post-Classical episteme meant the emergence of new objects of linguistic research, such as extra-linguistic realities and language. This creates the possibility for the formation of contemporary postmodern linguistics (Foucault: 1966; Fokkema: 1986, pp.81-98; Fukuyama: 1992; Juan: 2016, pp.19-32). Its basis is formed by other methodological accents in the 'chronotope' (Vygotsky: 1986) configuration. If in the classical episteme the main way of being of knowledge objects was the space in which identities and differences were arranged, then in the modern episteme priorities belong to time. This means that history becomes the main way of being of knowledge objects. The reason for the formation of these new sciences M. Foucault sees not in accumulating knowledge and not in clarifying the methods of cognition of the classical era, but in changing the internal structure of the cognitive space – the configuration of the episteme.

The interest of researchers within the boundaries of the new episteme is also aimed at analyzing language as a symptom, as evidence of the action of non-linguistic factors, which are the ultimate goal of the analysis. This approach is provided by cognitive methods, content analysis, methods derived from G. Garfinkel's ethnomethodology (Garfinkel: 2002), and the theory of ascent to the basics ('grounded theory' C. Lévi-Strauss (Lévi-Strauss: 2005), quantitative-heuristic analysis of the text (Watzlawick: 1992, pp.89-107). So, G. Garfinkel notes: "Social structure affects the consciousness of an individual through the background expectation, but the individual is not limited to passive perception of the social structure. It gives it a personal empirical meaning, and as a result, it affects it, processes it, and sometimes significantly distorts it" (Garfinkel: 2002). Hermeneutic methods mean at the present stage not only linguistic, but also interdisciplinary knowledge, do not imply a certain 'objectivity' of the observer. On the contrary, the starting point is precisely the fact that the

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observer acts both on the processes observed and on their interpretation (Millikan: 1998, pp.161-180; Alefirenko & Nurtazina: 2018, pp.49-65). Interpretive include the interpretation of narratives (narrative semantics), ethnographic methods, psychoanalytic analysis of the text (deep hermeneutics), functional pragmatics.

A characteristic feature of the new resent postmodern episteme is the comprehension of self-sufficiency of reality, activity and language. And, perhaps, the most important thing is that the system-structural laws that organize the postmodern linguistic episteme are not reducible to exclusively logical laws of thinking (Levi-Strauss 2005; Camp: 2006, pp.280-309; Gauker: 2013; Capone: 2017, pp.112-120). Despite the emergence of engineering linguistics, at the end of the twentieth century, more than ever, language became dependent on the spiritual origin of human nature. Language, like its creator – human, even though systematically organized, is not reducible to the systematic nature of artificial intelligence, since it is capable not only of rational, but also emotional, value-semantic perception of the world.

What has been said causes another significant aspect in the context under discussion, namely that the most characteristic feature of the postmodern episteme is, according to M. Foucault (Foucault: 1966), its anthropomorphic basis.

4. Anthropocentric aspect of linguistic epistemology

From the point of view of the modern episteme of the science of language, cognition is carried out by its bearer – a person limited to specific needs and language in each historical epoch. Learning personality has been the focus of research for many decades. Having originated in philosophy, that interest is manifested in the search for answers to questions about the nature of personality, its connection with the outside world, ways of knowing, manifesting the personality principle in cognition, text and discourse. It became clear that the subjective factor could not be eliminated from scientific knowledge, and the new epistemological paradigm was replaced by new theories focused on the personality of the knowing subject (Nuttin: 1984; Popper: 1994; Roberts: 2004; Stanley: 2005). Modern philosophy emphasizes the special importance of the personality factor in the creation of a scientific theory and considers the person as a source of meaning and sense of understanding (Leontyev: 2003).

Modern human is, therefore, the unity of the empirical and transcendental. This means that only in man and through man, does the cognition of any empirical contents occur, and at the same time it is only in humans that knowledge is justified, since there the natural space of the living body is connected with the historical time of culture.

In our argumentation, we approached the problem of the separation of scientific knowledge from human life and world. The concept of 'life-world of human', introduced by E. Husserl (Husserl: 1973), in the context of the correlation of epistemology and cognitive sciences, acquires a new meaning. Bearing in mind that E. Husserl saw the origins of the deepest crisis of the sciences and human society precisely in the separation of scientific constructions from the human 'life-world', we can say that the concept of 'life-world' is used to designate the world of everyday life in the form in which it is presented in the experience of ordinary people. The 'life world' is the 'supreme reality' and the main object of many studies. The main feature of this world is that it is unproblematic and is taken for granted. As a result, the 'life world' must be distinguished from the world of scientists including sociologists, and the world, in which natural objects and social interactions are not perceived as given.

Another peculiarity of a personality is that he is neither an inert object, a 'thing among things', nor a cogito capable of unlimited self-awareness. Thus, it turns out to be at the same time a place of delusion (from the point of view of classical rationalism, the very possibility of delusion has always remained a problem), and a source of an intense call for knowledge and self-cognition that makes a man a human. Now, the problem is no longer the cognition of nature, the external world, but man's knowledge of himself: his living body, ordinary labor and the usual language, which until now had been natural for him, while remaining incomprehensible.

Although people strive for universal knowledge, they will never be able to fully understand the mechanisms of the language they speak. The 'inconceivability' of such an exhaustive self-knowledge is not an accidental moment in the transparent relations of man with the world of nature and people, but a necessary companion of human existence.

In modern philosophy, the 'unthinkable' appears in a variety of guises (for example, as 'unconscious' or as an 'alienated person'), but it performs a similar role: gradually influencing a person, it induces him to knowledge and action. Introduced into being, the thought sets it in progression, it does not slide over the object, but becomes a real force, action, practice.

According to M. Foucault (Foucault: 1966), the framework of the modern episteme-opening human in the space of knowledge extends from Kant, who proclaimed the beginning of the 'anthropological era', to Friedrich Wilhelm Nietzsche, who announced its end and the impending awakening of modernity from 'anthropological sleep.' Relations of complementarity between man and language are established in culture. The homogeneity and uniformity of the language of the classical era excluded the possibility of man. Man appears in the modern episteme simultaneously with the disintegration of the connection between being and representation, with the fragmentation of the language into many roles and functions that once carried out that connection. The tendencies of the development of the language of modern literature are more confidently returning their long lost unity. The absence of such unity hides the qualitative specifics of various periods within the episteme. Indistinguishable, for example, are (a) the stages of transition from mechanism to dynamism and from Cartesian to Newtonianism or (b) the differences in the Descarte's interpretation of the essence of Man and its interpretation in the works of the 17th century French enlighteners are equally credited to the classical episteme.

The uniqueness of the epistemes and the rigidity of their internal connections – this is what prevents us from understanding, as R. Heck believes (Heck: 2014), the change of mental structures in historical perspective leads to a 'catastrophism' of gaps between them (Grayling: 1996, pp.38-63). At the same time, the connection between the elements inside the episteme only seems rigid. In fact, it turns out to be both arbitrary and circular: since the episteme is all at once and simultaneously, the connection of its constituent elements can be, according to M. Foucault, only a connection of random coincidence. Many critics think that the study of disputes and controversies within an era is more interesting than the search for a common basis for their unity, if it is generally available to isolate, and the analysis of continuity in ideas and scientific achievements is more important than identifying qualitatively specific periods of science development. M. Foucault (Foucault: 1966) seeks to isolate the true cognitive structures.

Certainly, one can argue that such a promising plan is not fully realized by M. Foucault. However, this is explained not by the viciousness of the design itself, but by the non-systemic nature of the method that did not allow revealing the underlying mechanisms of the 'development of mind' (Piaget: 2000, pp.241-259) during the transition from one episteme to another. This is explained by the fact that culture serves as the background substrate of thought, and the emotions generated by subjective experiences are a response to changes in the external environment in the form of connotative semantics of linguistic signs. Thanks to the intellectual-emotional convergence, the episteme of linguistic postmodernism is structured by a special, anthropocentric understanding of the relationship between linguistic signs and denoted realities. Epistemes formed different perspectives of the relation between mentality and language, the change of which constitutes the main frame of the history of world linguistic studies. In other words, the concept of postmodern itself in many respects predetermines both the structure and the style of scientific thinking.

Thus, the mentality of the Renaissance (16th-17th centuries), according to the concept of M. Foucault (Foucault: 1966), served as the basis for the episteme of similarity and similarity, since the language of that time had not yet become an autonomous system of signs. The mentality of the era of classicism (17th-18th centuries) gave rise to the episteme of representation. The language at this stage was already a self-sufficient system of signs, functioning in unity with thinking and co-knowledge.

Linguistic classicism (19th - mid 20th centuries) formed the episteme of linguistic system. This epistemological message served as the basis for the formation of a postclassical philosophy of language and a linguistic concept of structuralism built on its basis, a kind of linguistic revolution made by F. de Saussure in the first half of the twentieth century. Within the framework of this paradigm, the language is represented in the form of a structurally organized system of formalized elements, focused on itself. Science needed to comprehend everything non-structural in the language system, to interpret contradictions and paradoxes in speech-thinking activity. The solution of these problems was assumed by postmodernism, which in our times has become not as much a historical-literary as a world-historical concept.

Postmodernism in the science of language is a special architectonics of linguistic consciousness, the formation of which was fundamentally influenced by post-non-classical philosophy (Foucault: 1966; Berger & Luckmann: 1967; Deleuze: 1974; Kristeva: 1984; Lyotard: 1997; Derrida: 2002; Dilthey: 2002, pp.16-70). The peculiarity of linguistic postmodernism, as we see it, is created by relating the science of language to cultural phenomena. It seems to us that, as a phenomenon of culture, a language contains a 'cultural code' which implicitly reflects the intimate properties of the national spirit and the psychology of people. The carrier of culture is not a language, but rather the texts created in one language or another, representing the 'fabric' of our value-sense ethno-sphere. The language can be called the core of a culture since it is treasury of the spiritual experience of a nation, an axiological reflection of its lifestyle and dominant. Expressions like 'language is a phenomenon (phenomenon, core, carrier) of culture' (Fodor: 1990; Cummins: 1994; Wierzbicka: 1994, pp.81-137; Larson & Segal: 1995; De Haan: 1999, pp.83-101; Davis: 2003; Chomsky: 2006) have become common.

And this is despite the fact that each of them expresses a different semantic content. In this regard, postmodernism acquires not only the status of the symbol of the priority idea, but also the phenomenality of the concept – mysterious in nature (as a source of epidigmatic connections, from which the communicative consciousness projects semantic threads of the entire discourse being built) and blurred by its cognitive-pragmatic potential, realization of which depends on the linguistic identity of communicants. It can be said that the postmodernist world outlook allows coexistence of different points of view simultaneously. In other words, the concept of postmodern itself in many respects predetermines both the structure and the style of scientific thinking. Postmodernism has formed not only a specific vision of social reality, but also a specific epistemology – a linguistic one.

CONCLUSION

So, the language for the episteme of linguistic postmodernism is not as much a means of expressing thought as the flesh of thought itself, and its main unit – the word – is interpreted as an action, synergy, a capacitor of cosmic force. Such a semiological interpretation of language reveals the metaphorical meaning that the expression of 'Language is the home of being' (M. Heidegger) carries. Such laconic expressions contain the deep essence of linguistic postmodernism as a modern episteme of science.

The world is open to human consciousness only through language. The determination of language as the home of being and the home of the spirit is the epicenter of linguistic anthropocentrism: in order to be a human, to find his spiritual Being, he needs language. Language as the home of the spirit does not express the world, but rather forms it, objectifying Being in our consciousness in the form of the conceptosphere – a multitude of verbalized concepts (ordinary, naive concepts). Such a semiotic plurality requires the extraction of one of the permissible meanings of a statement, act, event or action and their interpretation, which serves the ideal of scientific pluralism for linguistic postmodernism.

Our author's vision for formation of such a new linguistic episteme as linguistic postmodernism – from the point of view of the synergy of philosophy, linguistics and culturology – undoubtedly implies additional justifications. However, the judgments presented in this paper allow us to perceive the linguistic episteme as

a product of the synergetic convergence of ideas of an entire era in the development of the science of language as a hidden and deep model of thinking that forms the corresponding language picture of the world; some original strategy of scientific and educational activities.

In the presented paper, a distinction between the related concepts of 'paradigm' and 'episteme' is made. If the former conventionally is considered as a 'model', 'example' and even a 'template' for the theoretical and methodological prerequisites for problem statement and its solution by a scientific community, then the latter is an idea that allows the linguistic episteme to concentrate on itself the semantic sources of knowledge determining the new view on the lingua-semiotic bases of a discourse.

From the point of view of the episteme of linguistic postmodernism, language is considered as a kind of tropic system of signs, which serves to indicate the mutual transformation of heterogeneous products of human cognitive thinking through a sublogical (non-rational in nature) prism of the discursive configuration of connotative meanings, language games and cognitive semiotropy as a kind of intellectual and emotive activity. All this explains the appearance of its cognitive-semiotic dominant in the modern episteme of the science of language, according to which a verbal sign is perceived as a 'flash of the imaginary' in the semantic space of 'possible worlds'. For this, the prospect for further research becomes a methodological substantiation of epistemic matrices necessary for understanding the interpretation and increment of knowledge in the process of generating text. The episteme's first idea is the concept phenomenon. Because of this, the concept and episteme in the theory that we are developing are interpreted as obligatory constituents of text-generating discourse.

So, epistemological problems become categorical in linguistic and cognitive science. Therefore, expanding the spectrum of scientific interests of epistemology by including it in an interdisciplinary research strategy of knowledge means the formation of a new paradigm of existence of epistemology itself, in particular, as a branch of cognitive science, studying not only mental and cognitive processes, but also their product – knowledge – the subject of classical epistemology.

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BIODATA

NIKOLAY F. ALEFIRENKO: Professor of the Department of philology, Honored Scholar of the Russian Federation, head of the scientific direction «Cognitive, semiotic, linguistic and cultural studies». Under his supervision, 36 candidates and 24 doctoral dissertations were defended. He published more than 400 works, including 23 monographs.

MARAL NURTAZINA: Doctor of Philology, Professor at The L.N. Gumilyov Eurasian National University. She got PhD Dissertation and Professor in St.-Petersburg State University and Visiting Professor in Harvard and Columbia University, USA up to 2013. Her research interests include philosophy and linguistic.

ZUKHRA KHADZHIMURATOVNA SHAKHPUTOVA: Research in philosophy and linguistic issues in Eurasian National University, Faculty of Philology. She has published Linguistic and Extra Linguistic Factors of Code-Switching as a Process of Contacting Languages.