

6. Мартынов, В. В. Универсальный семантический код науки и дедуктивная семиотика // Вычислительная лингвистика. – М., 1976.
7. Мартынов, В. В. Об основных принципах семантической классификации номинативных единиц // Материалы V Всесоюз. симпозиума по кибернетике. – Тбилиси, 1979.
8. Вольфенгаген, В. Э. Логика. Конспект лекций: техника рассуждений. 2-е изд., дополн. и перераб. – М. : АО «Центр ЮрИнфоР», 2004. – 229 с.
9. Zellig Sabbetai Harris Methods in Structural Linguistics, 1951.
10. Curry, H. B., Feys R. Combinatory Logic / H. B. Curry. – Vol. I, North-Holland Co., Amsterdam, 1958.

Why and how we need to embrace culture shock

*Пашкевич Е. А., Хритonenкова Д. А.,
студ. IV к. БГУ,
науч. рук. Дубинко С. А.,
канд. филол. наук, доц., проф.*

The effects of earthquake aftershocks are unpredictable and can last for many years. The effects of culture shock turn to be remarkably similar. Culture shock is the feeling of uncertainty, confusion or anxiety that people experience when visiting some new places, doing business in, or living in a society that is different from theirs. Culture shock takes place when someone enters into an unfamiliar culture due to a vacation, humanitarian project and an opportunity to study abroad. Scientists explain culture shock as being a type of disease that many do not understand they have, yet it attacks people and prevents them from knowing that they are acting in an unusual way as compared to their idea of normal behavior. The symptoms caused by it are hard to detect as they can vary in effects, severity, and time span. The significance of understanding culture shock, its positive and negative sides, the evaluation of determining its degree of complication – all these factors play key roles in overcoming culture shock and learning how to respect other cultures[3].

Culture shock is theoretically divided into 4 stages. Each stage is characterized by certain symptoms along with the change of emotional state a person goes through.

The first stage is best characterized by the word “honeymoon”. People tend to enjoy new experiences: meeting new people, tasting local food and learning about different habits. However, later on excitement changes for despair. Local peculiarities have to turn into a new routine. Then comes the next stage [2].

The second stage is best characterized by the situation when everything seems disastrous: starting from the water quality, ending with being frustrated by

circadian rhythms, acceptable for the locals. Quite often this stage is accompanied by a number of physiological symptoms: one may experience insomnia, daytime drowsiness, even problems with digestion[2].

The third stage is often known as a negotiation stage. It means engaging into “peace talks”, trying to convince oneself of the situation being normal. That’s when an individual exerts the most effort to make his peace with the circumstances he has found himself in. Asking questions about the new environment, comparing the answers he would give at home, a person eventually finds solutions to a number of problems that could have seemed fatal. Once this stage is over, the most troublesome period of getting used to the life in a new environment is completed [2].

The fourth stage is best characterized by the situation when you slowly but surely learn how to perceive your new way of life as regularity, not a stress factor. People form new habits and standards of behavior to become an integral part of the society they are to live in. Having acquired the necessary knowledge and skills, an individual gets completely blended into the culture that seemed to be impossible to adapt to [2].

What can we do to overcome culture shock? There are three steps to culture comfort.

“Flanerie”. “Flanerie” is a French word, that is translated into English as “dawdling”. When you arrive at a new place, go outside, go for a walk and sit down to have a cup of coffee, just do nothing, only observe the world around you. Try to feel the atmosphere of this place, take the time to think about making yourself comfortable and feel at home [1].

Embrace the space around you and do some ordinary things every day to embrace culture shock. When you arrive at a new place and experience the shock of culture, you have to do something, to go somewhere, to interact with the environment. You have to dress like a local explorer, and the more time you stay at this place, the more comfort comes to you.

Reflection. This tool combines all the steps together: to observe, to do, to think. “Reflection” is like a self-challenge, try to put yourself into the position of becoming aware of the space around you [1].

In conclusion it is worth saying that going through a culture shock is challenging. However, taking steps to make it a little milder, it is possible to reduce the levels of worry and anxiety. What is more, the skills you learn as a result will increase cultural intelligence and transform one into a more flexible person, ready to adjust to new circumstances, when it is needed.

Литература

1. Culture shock [Electronic resource]. – 2019. – Access mode: <https://ed.ted.com/on/OF1bDdbO>. – Date of access: 21.10.2019.

2. The 4 stages of Culture Shock – Swedish for Professionals [Electronic resource]. – 2019. – <http://swedishforprofessionals.com/4-stages-of-culture-shock>. – Date of access: 21.10.2019.

3. Why culture shock is good for you [Electronic resource]. – 2019. – Access mode: <https://www.worktheworld.com/blog/why-culture-shock-is-good-for-you>. – Date of access: 21.10.2019.

Гнастыцызм і серыя камп'ютарных гульняў The Elder Scroll's

*Ражскоў А. А., студ. III к. БДУ,
наук. кір. Кодзенеў М. А., ст. выкл.*

The Elder Scroll's – серыя камп'ютарных гульняў у жанры Action RPG, якая бярэ свой пачатак з 1994 г., як прадукт масавай культуры можа распаўсюджаваць ідэі, якія ўклалі ў яе сцэнарысты. Адзін са сцэнарыстаў гульняў Майкл Кіркбрайдт з'яўляецца, як ён сам казаў у адным са сваіх інтэрв'ю, «практыкуючым гнастыкам» [1]. І адгалоссе гнастыцызму магчыма знайсці ў метафізічнай сістэме (якую стварыў менавіта Кіркбрайдт), якую прапаноўвае гэтая серыя гульняў. Дадзены артыкул праілюструе чаргу паралеляў паміж вучэннем гнастыкаў і тым метафізічным навучаннем, якое прапаноўваецца ў серыі гульняў.

«Манаміф» – міф аб стварэнні сусвету, які прапаноўвае ўнутрыгульнявая літаратура [2]. Менавіта тут мы можам заўважыць паралелі з гнастыцызмам антычных грэкаў і іх уяўленнямі наконт стварэння сусвету [3].

Гэтак жа, як і ў гнастыцызме, мы маем першапачатак (першаматэрыю), што была, магчыма, створана звонку, якая ажыццяўляе працэс эманцыі спачатку да першай пары эонаў (Ану і Падамай), а тыя, «праліўшы сваю кроў» падчас касмалагічнай тэмахіі (пад чым хутчэй за ўсё маюцца на ўвазе далейшыя эманцыі, аб чым гаварылася вышэй), нараджаюць астатнія групы эонаў (Магнэ-Гэ і Дэдэдра) і архонтаў (Аэдэдра), фарміруючы тым самым Этэрыўс і Аблівіён (Пялрома).

Эон Сафіі таксама прысутнічае ў дадзенай сістэме пад імем «Нір» (Жаночы пачатак / Космас). Нір жа, як мы ведаем, нарадзіўшы ад Ану «Стварэнне», была забітая Падамаем, а з рэшткаў Нір і «Стварэння» быў створаны Мундус (бясформенная матэрыя). Падчас трактоўкі дадзенага эпізоду варта адзначыць той факт, што ў некаторых крыніцах Ану можа трактавацца як той самы невядомы Бог-Творца (а Падамай, адпаведна, яго альтэр-эга. Гэтым, дарэчы, і тлумачыцца пасаж у «Дзіцячым Ануадзе» [4], які абвяшчае тое, што менавіта Ану і Падамай стварылі Аўрбіс). Такім чынам, можна сцвярджаць пра тое, што Нір была здзейснена спроба Іерагаміі з вышэйшым