LINGUISTIC ANALYSIS OF THE LEXEMES CONNECTED WITH "FREEDOM" AND "UNFREEDOM"

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Annotation: The following article aims to analyse a number of words related with two concepts of research, freedom and unfreedom. Lexemes are divided into several groups after looking through a number of dictionaries. The analysis of scientific articles also had a profound effect on this categorization.

Key words: freedom, liberty, linguistic image, free will, freedom of speech, freedom from prosecution, pride, will

Taking into account philosophical approaches to the understanding of freedom and based on the analysis of lexical units representing the concept, we identify three types of freedom in the human mind in relation to man - suprahuman, universal and individual freedom. Modeling the concept of "freedom" in the individual consciousness, one can imagine situations when a person says "I am not free", emphasizing the presence of certain restrictions. These can be situations of enslavement (imprisonment, slavery, captivity), situations of voluntarily assumed obligations (work, study, family). In this case, the number of restrictions is large, desires are vague and vague, and freedom itself is the desired goal. In a situation with a predominance of goal setting, a person says "I am free / not free to do this," implying restrictions or opportunities that lead him towards a certain goal. Freedom, as a set of possibilities or restrictions, acts as a means of achieving a goal, a path to what is desired. But in both cases (freedom as a goal and freedom as a means), a person's statement about freedom is generated by a certain desire (desires), the realization/non-realization of freedom represents the receipt/non-receipt of what is desired. In accordance with this, the model of the existence of the concept of

freedom in individual consciousness can be presented as follows:[1]

1) the emergence of a need - discomfort that encourages activity;

2) activities aimed at eliminating discomfort, limited by the laws of nature or society;

3) fulfillment of a need, leading to comfort, pleasure, and happiness.

The characteristics and conditions of "activity" from this list correspond to the situation of freedom or unfreedom. The unlimited nature of human needs (desires) determines an infinite number of interpretations of human freedom. However, the correspondence between needs and freedoms can be made on the basis of various criteria for the classification of needs and freedoms. What the need is - basic or peripheral - determines the importance of a particular freedom in a person's value system. The needs of self-realization are correlated with issues of free will, political and social freedoms. When vital needs are threatened, people are ready to fight for their personal, group or national freedom. Thus, the model of the existence of freedom in consciousness can be presented in the form of a chain "need (desire) - freedom - comfort (happiness)." If a need is not known or not valuable to a person, then there is no situation of unfreedom associated with it.[2]

The "rationalistic" cognitive approach removes many contradictions and paradoxical interpretations of freedom, dividing it into universal and personal and taking into account the priority of one or another need in a person's personal living space. To analyze the associative characteristics of the concept "freedom" in Russian, British and American linguistic cultures used the Russian Associative Dictionary (RAD), the Edinburgh Associative Thesaurus of English (EAT) and the Dictionary of Associative Norms of the University of South Florida (The University of South Florida word association, rhyme, and fragment word norms). All associations were divided into the following content groups: Synonymous and antonymous reactions, related concepts. Associations with historical, cultural,

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[1] Солохина А. С. Ассоциативные характеристики концепта «свобода» в русской и английской лингвокультурах // Аксиологическая лингвистика: проблемы и перспективы: Тез. докл. междунар. науч. конф. 27 апр. 2004 г. / Под ред. Н. А. Красавского. — Волгоград: Колледж, 2004. — С. 98—100.

[2] Солохина А. С. Ассоциативные характеристики концепта «свобода» в русской и английской лингвокультурах // Аксиологическая лингвистика: проблемы и перспективы: Тез. докл. междунар. науч. конф. 27 апр. 2004 г. / Под ред. Н. А. Красавского. — Волгоград: Колледж, 2004. — С. 98—100

social, political connotations.

The identified groups were considered to analyze the tripartite structure of the concept. Ideas for constructing the semantic component of the concept were highlighted in the groups: "Synonymous and antonymous reactions", "Associations with historical and other connotations" and "Ideas about freedom". The value component is reflected in the headings "Speech clichés and stable combinations", "Representations about freedom", as well as in corresponding images of freedom. The figurative component of the concept was reconstructed on the basis of data from an associative experiment, associative Internet research, analysis of advertising and images of works of art from Russian and English (British and American) linguistic cultures.

The most productive for analysis were the reverse books of associative dictionaries. This is explained, firstly, by the fact that the number of stimuli that caused a reaction was determined by a continuous sample from the entire array of the dictionary, and was not set by the experimenter (a hundred responses), as in the first part. Secondly, direct dictionaries indicate, first of all, what freedom is associated with, while reverse dictionaries reveal what freedom is for the respondents. And thirdly, the lower representativeness of direct books is explained by a fairly large number of deprived phrases and precedent phenomena containing the name of the concept, in relation to the total number of reactions.[3]

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