

**SAINT-PETERSBURG UNIVERSITY**

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**ASSOCIATIVE-VERBAL FIELD “LONELINESS” AS A FRAGMENT OF THE  
RUSSIAN LANGUAGE PICTURE OF THE WORLD:  
LINGUOCOGNITIVE ASPECT**

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## INTRODUCTION

One of the main tendencies of modern Russian linguistic research is rightly considered to be “content-centrism” [Dementiev 2021]. In our opinion, this tendency is most clearly manifested in the works on cognitive linguistics. As researchers rightly point out, cognitive linguistics is “an actively developing linguistic direction that largely determines the face of modern world linguistic science” [Popova, Sternin 2007 b: 3]. A.A. Kibrick notes that the modern cognitive approach to language “is based on the idea of purposeful reconstruction of cognitive structures on the data of external linguistic form” [Kibrick 2015: 32]. Attention to the content side of language units is to a greater extent manifested in the study of cognitive semantics. The object of research in this approach are such knowledge structures as frames, scenarios, gestalts, stereotypical representations, displayed in language and constituting in their totality the national language picture of the world. The language picture of the world as “a scheme of perception of reality fixed in language and specific for a given language collective” [Yakovleva 1994: 344], in the fair opinion of V.A. Maslova, is a body of knowledge developed by centuries of experience of the people, it is reflected in language, changeable in time, nationally specific [Maslova 2001: 67]. In the language picture of the world there are fragments of different structure and volume, representing the dominants of the language consciousness of native speakers, the most important stereotypical representations, the system of values. One of such fragments is the idea of loneliness verbalised in the Russian language picture of the world, which is of interest to us in this dissertation research. The feeling of “loneliness” in psychology is defined as follows: “one of the psychogenic factors affecting the emotional state of a person who is in altered (unusual) conditions of isolation from other people” [Dictionary of Practical Psychologist 1998: 500]. But it should be noted that loneliness can also be felt by a person who is not in isolation, but who does not find understanding and support from other people, even close ones, family members, for example. On the one hand, such a feeling is universal, panhuman, every national language has words to nominate such an emotional state, on the other hand, along with similarities in different linguocultures we can note differences in the system of associations (and, accordingly, associates), as well as evaluations, prototypes, stereotypical images

verbalised in different types of discourse of a national language, which is due to cultural and historical factors. The special importance of the fragment of the language picture of the world chosen for the study is also conditioned by the social changes of the last decades – the increase in the number of lonely people, especially the elderly, the disunity of people, the growth of individualism in society, the weakening of intergenerational ties and continuity. All the above factors are aggravated in the era of complex political and epidemiological situation in the world and in Russia.

The fragment “Loneliness” in the Russian language picture of the world represents the eponymous concept. The analyses of the language representation of the emotional concept of LONELINESS are devoted to the works of many contemporary linguists who study the concept in different aspects and on different material (see 1.2.5 for more details).

However, no dissertation or monographic study of the linguistic representation of loneliness as an integral fragment of the Russian language picture of the world, taking into account the stereotypical representation of this emotional state in the Russian language consciousness on the material of a mass associative experiment using several words-stimuli, cognitive test, corpus data, contexts of Internet sources, as well as data from lexicographic sources has been conducted so far.

In connection with the above-mentioned, **the relevance of the topic** of this research is conditioned, firstly, by its inclusion in the problems of one of the leading directions of the modern scientific paradigm – linguocognitology; secondly, by the fact that the stereotypical representation of loneliness is present in any linguoculture, being a universal, but at the same time has national-specific features in a particular language picture of the world, which requires a detailed study; thirdly, the study of “loneliness” as a fragment of the language picture of the world is relevant in the linguosociocultural aspect, which implies taking into account the dependence of the linguistic representation of deep structures of knowledge on the analysed synchronic slice on the age of people, events taking place in society and other parameters.

**The object of the study** is the Russian associative-verbal field “Loneliness”; contexts of use of words-stimuli *odinochestvo* [loneliness], *odinokiy* [lonely], *odinokaya* [lonely] in the “National Corpus of the Russian Language”; contexts of use of these units

found with the help of free search engines in Internet sources; data of lexicographic sources of the Russian language; results of the cognitive test.

The **subject** of this dissertation research is the composition and structure of the associative-verbal field “Loneliness”; associative, thematic, paradigmatic, syntagmatic, word-formative relations of the field name; frame structures and discursive characteristics of the words-stimuli used in associative experiments.

The **aim** of the study is semantic-cognitive modelling of the fragment of the Russian language picture of the world “Loneliness”.

The set goal implies the solution of the following **tasks**:

1) To describe the theoretical basis of the study, presenting the scientific context of the study of the language picture of the world, language consciousness and associative-verbal fields within the framework of the linguocognitive paradigm.

2) To analyse dictionary definitions of the lexeme *loneliness*.

3) To conduct a cognitive test with native Russian speakers to identify subjective definitions of the notion *loneliness* in the Russian language consciousness.

4) To conduct a series of associative experiments among native Russian speakers with the presentation of the words-stimuli *odinochestvo* [loneliness], *odinokiy* [lonely], *odinokaya* [lonely] to determine the composition of the associative-verbal field.

5) To analyse the semantics, syntagmatic relations and pragmatic component of the meaning of the words-stimuli according to the results of our own experiment in comparison with the data of existing associative dictionaries of the Russian language.

6) To analyse the contexts of use of the words-stimuli *odinochestvo* [loneliness], *odinokiy* [lonely], *odinokaya* [lonely] according to the data of the site “National Corpus of the Russian Language” and other Internet sources to verify the results obtained during the previous stages of the research.

7) To present the frame interpretation of the researched notion on the material of the obtained data.

8) To establish the organisation of the associative-verbal field and describe its field structure.

**Hypothesis** of the study: the cognitive-discursive approach to the analysis of the

studied linguistic material will allow to identify and describe the stereotypical representation of loneliness existing in the modern Russian language picture of the world.

**The material for the study** is the data of explanatory, ideographic and associative dictionaries of the Russian language; the results of a series of associative experiments and a cognitive test conducted with native Russian speakers; the contexts of use of the words-stimuli used during the experiments in the materials of the National Corpus of the Russian Language (hereinafter – NCRL) and other Internet sources.

**Research methods and techniques:** descriptive method, methods of linguocognitive and linguocultural analysis, method of associative experiment, method of questionnaire survey with the use of free software Google-forms, method of directional sampling of material from NCRL and other Internet sources, method of quantitative calculations.

**The theoretical and methodological basis** of the thesis research was formed by:

– works on cognitive linguistics and linguoculturology: V.V. Petrov 1979; M. Minsky 1979; Ya. Hintikka 1980; Ch. Fillmore 1988; E.G. Belyaevskaya 1992; A.P. Babushkin 1996; V.N. Telia 1996; V.V. Krasnykh 1997; D.S. Likhachev 1999; D.A. Galieva 2000; E.I. Sheigal, M.R. Zheltukhina 2000; I.M. Kobozeva 2000; J. Lakoff, M. Johnson 2004; E.Y. Balashova 2004; I.A. Sternin 2004; S.A. Kosharnaya 2002; V.I. Karasik 2002, 2005; O.A. Feshchenko 2005; E.A. Zarudneva 2007; Z.D. Popova, I.A. Sternin 2001, 2007; S.G. Vorkachev 2007; Evans Vyvyan 2007; E.V. Rakhilina 2008; E.N. Abramova 2008; Yu. S. Kubryakova 2004, 2012; M.N. Konnova 2012; A.N. Prikhodko 2013; V.B. Kasevich 2013; N.N. Boldyrev 2001, 2014; E.I. Zinovieva 2014; A.P. Babushkin, I.A. Sternin 2018; V.A. Maslova 2018; V.V. Kolesov 2019, 2021;

– studies on the study of the language picture of the world: G.A. Brutyan 1973; W. Humboldt 1984; B.A. Serebrennikov 1988; V.N. Telia 1988; S.P. Batrakova 1992; V.B. Kasevich 1996; E.S. Yakovleva 1996; O.V. Magirovskaya 1996; V.P. Rudnev 1997; V.L. Moiseeva 1998; R.H. Khairullina 2001; V.A. Maslova 2001; A.T. Khrolenko 2004; O.A. Kornilov 2003, 2007; Y.N. Karaulov 2009; Z.K. Sabitova 2013; K.V. Bilyansky 2018;

– works devoted to the study of the associative-verbal network: A.N. Leontiev 1977; A.P. Klimenko 1980; N.V. Krushevsky 1883; A.R. Luria 1990; N.V. Ufimtseva 1996;



G.A. Martinovich 1997; T.A. Ershova 1998; Y.N. Karaulov 1999; A.A. Zalevskaya 1999; E.I. Goroshko 2001; A.A. Girutsky 2003; G.Y. Martynenko, G.A. Martinovich 2003; V.P. Belyanin 2004; V.P. Glukhov 2005; E.I. Goroshko 2005; V.A. Pischalnikova 2007; J.I. Friedman 2007; R.M. Frumkina 2008; D.I. Navilnikova 2009; O.V. Evseeva 2009; E.G. Azimov, A.N. Shchukin 2009; O.I. Ulanovich 2010; T.V. Matveeva 2010; N.E. Kozhukhova, G.N. Aksenova 2011; N.I. Mironova 2011; S.V. Arkhipova 2011; E.A. Maklakova, I.A. Sternin 2013; A.N. Shershneva, A.J. Alieva 2014; E.I. Zinovieva, O.V. Abyakaya 2014; M.N. Dovgolyuk 2016; E.S. Sinigaeva 2017; Y.A. Borisova 2019; I.A. Sternin 2020; V.A. Dolinsky 2022;

– psycholinguistic studies of language consciousness: T.M. Dridze 1976; I.A. Zimnyaya 1993; A.A. Leontiev 1999; E.F. Tarasov 2000; V.V. Krasnykh 1998, 2002; A.N. Leontiev 2004; U. Lippman 2004; E. Bartmiński 2005; O.V. Belova 2006; N.V. Ufimtseva 2011; M.V. Golovushkina 2013; S.L. Rubinstein 2019;

– works in the field of studying the field approach in linguistics: A.I. Kuznetsova 1963; A.V. Bondarko 1967; E.V. Gulyga, E.I. Shendels 1969; L.M. Vasiliev 1971; V.V. Vorobyev 1991; Y.N. Karaulov 1994; Z.K. Tarlanov 1995; E.I. Zinovieva 2003; I.A. Tarasova 2004; G.S. Shchur 1967, 2007; T.I. Kryga 2009; K.A. Burnaeva 2011; E.V. Kharkova 2012; N.S. Bolotnova 2014; A.E. Petrenko 2016; D.I. Kaspruk 2018.

**The scientific novelty of the research lies:**

– firstly, in the comprehensive study of the representation of the totality of knowledge about loneliness: in the identification of cognitive attributes of the studied notion, in the study of the actualisation of these attributes in the language consciousness and discourse, in the identification of the linguocultural potential of associates of native Russian speakers;

– secondly, in the cognitive-frame approach to the analysis of linguistic material to reveal the schematised fixation of stereotypical representations in the consciousness and memory of members of the linguocultural community.

**Theoretical significance of the study** is seen in the possibility of using the proposed approach to analyse other fragments of the Russian language picture of the world; in the integrative approach to the research material, involving the use of the results

of psycholinguistic experiment, lexicographic sources, corpus data and Internet sources.

**The practical significance of the research** is provided by the possibility of using its results in the practice of teaching Russian language in foreign audiences, in the framework of university lecture courses on cognitive linguistics, linguoculturology, psycholinguistics and sociolinguistics, as well as in the practice of lexicography when refining the data of associative dictionaries and compiling educational associative dictionaries.

**Structure of the work:** the dissertation consists of an introduction, two chapters, conclusion, lists of references, dictionaries and sources, appendices.

The introduction defines the relevance, novelty, object and subject of the study, hypothesis, goal, objectives, methods and techniques of research, material, theoretical and practical significance of the work, formulates the theses to be defended.

The first chapter is devoted to the consideration of the main theoretical issues of cognitive linguistics, linguocognitive and psycholinguistic study of associative fields on the material of associative experiment data. The chapter reveals the content of such terms as “language consciousness”, “language picture of the world”, “stereotypical representation”, “associative field”, “associative-verbal field”, “frame”, “cognitive-discursive approach”.

The second chapter is devoted to the linguocognitive modelling of the fragment of language consciousness “Loneliness”. In this chapter the study of the semantic volume of the field name in comparison with subjective definitions and reflexive statements of Internet users obtained during the cognitive test is contained; the characteristic of the conducted associative experiment is given; the comparison of the results of the experimental study with the data of existing associative dictionaries of the Russian language is presented; the frame analysis of the studied notion with the verification of its results with the help of the study of NCRL contexts is carried out; the identified stereotypical idea of loneliness in the Russian language picture of the world is formulated; the structure of the associative-verbal field “Loneliness” in Russian language is revealed and the model of the field is proposed.

The conclusion contains a summary of the observations made.

The appendices contain samples of questionnaires used in the associative experiment and the cognitive test.

**Approbation of the research results:** theoretical provisions and results of the research were discussed at postgraduate seminars of the Department of Russian as a foreign language and Methodology of its teaching and presented in the form of reports at scientific conferences:

1. VII International scientific and methodological conference “Problems of teaching philological disciplines to foreign students” (Voronezh, January 2022);
2. The 50th International Scientific Philological Conference named after L.A. Verbitskaya (St. Petersburg, March 2022);
3. LI International Scientific Philological Conference named after L.A. Verbitskaya (Saint-Petersburg, March 2023);
4. All-Russian Scientific Conference with International Participation “Cognition, communication, discourse: modern aspects of research” (Tambov, April 2023);
5. I International Linguocultural Forum “Linguocultural Science and Communicative Reality of the XXI century: new challenges – new comprehension” (Moscow, October 2023);
6. International Scientific and Practical Conference VI Firsovsky Readings “Modern Languages and Cultures: variation, functions, ideologies in the cognitive aspect” (Moscow, October 2023).

The main provisions and results of the dissertation research are reflected in 6 publications, of which 3 articles were published in scientific indexed journals from the list recommended by the Higher Attestation Commission of the Russian Federation:

**1. Conceptualisation of the concept of “lonely person” in Russian against the background of Chinese // Cognitive Studies of Language. – 2022. – № 2(49). – P. 836-841.**

**2. Representation of loneliness in the Russian language consciousness (cognitive-discursive aspect) // Cognitive Studies of Language. – 2023. – № 3-2(54). – P. 114-118.**

**3. The Frame “Lonely person” in Russian language consciousness: linguocognitive approach // Scientific Notes of Novgorod State University – 2023. – № 6(51). – P. 694-703.**

Other publications:

4. Thematisation of associative-verbal representations of loneliness in the Russian and Chinese language consciousness // Problems of teaching philological disciplines to foreign students: materials of the VII International Scientific and Methodological Conference, Voronezh, 28-29 January 2022 – Voronezh: Publishing and Printing Centre “Scientific Book”, 2022. – P. 253-259.

5. Stereotypical representation of lonely person in Russian linguoculture against the background of Chinese linguoculture (on the Material of National Language Corpora) // Theses of Reports of the 50th International Scientific Philological Conference named after Lyudmila Alekseevna Verbitskaya: Theses of Reports, St. Petersburg, 15-23 March 2022. – St. Petersburg: Publishing House of St. Petersburg State University, 2022. – P. 517-518.

6. Precedent phenomena in the associative-verbal field “Loneliness” // Theses of LI International Philological Scientific Conference named after Lyudmila A. Verbitskaya: Theses of Reports, St. Petersburg, 14-21 March 2023. – St. Petersburg: Publishing House of St. Petersburg State University, 2023. – P. 480-481.

**Main scientific results:**

1. The thematisation of the results of our free chain associative experiment and the interpretation of the motivation of the obtained associates allowed us to note in the associative-verbal representations of loneliness in the language consciousness of the representatives of the Russian linguoculture the presence of both the main general cognitive mechanisms and patterns of the universal consciousness, and the specificity conditioned by such factors as the accepted way of life of the Russian people, their traditions, upbringing, religion, and cultural values. (See the author’s article: Xin Luming. Thematisation of associative-verbal representations of loneliness in the language consciousness of Russians and Chinese. – P. 259. [URL: <https://www.elibrary.ru/item.asp?id=47631238>] (date of reference: 17.12.2023).

2. Consideration and commenting of different types of precedent phenomena-associates in the Russian language consciousness on the material of the conducted associative experiment on the stimulus “odinochestvo [loneliness]” allowed us to assume that the mechanism of association of native Russian speakers works more directly, depending on the form of the word-stimulus. Among the precedent phenomena-associates of native Russian speakers, precedent statements-strings from songs predominate, which is due to the developed song culture in Russia. (See the author’s article: Xin Luming. Precedent phenomena in the associative-verbal field “Loneliness”. – P. 480-481. [URL: <https://dspace.spbu.ru/handle/11701/41498>] (date of reference: 24.12.2023).

3. Identification of cognitive attributes, objective invariant and subjective variant cognitive representations conceptualising the notions “loneliness” and “lonely person” allowed us to conclude that there is the conceptual nuclear coincidence between the definitions of lexicographic sources and reflexive statements of Russian Internet users, as well as the high degree of objectification, stability and universality of stereotypical representations of these notions (See the author’s articles: Xin Luming. Stereotypical representation of lonely person in Russian linguoculture against the background of Chinese linguoculture (on the Material of National Language Corpora). – P. 840. [URL: <https://www.elibrary.ru/item.asp?id=48472957&pff=1>] and Representation of loneliness in the Russian language consciousness (cognitive-discursive aspect) – P. 114-116. [URL: <https://elibrary.ru/item.asp?id=54205320>] (date of reference: 17.12.2023).

4. By means of semantic-cognitive modelling of the frame “lonely person” on the material of the associative chain experiment on the stimuli “odinokiy [lonely]” and “odinokaya [lonely]”, the data of Russian language dictionaries and the illustrative material of the “National Corpus of the Russian Language”, nine slots and their terminals referred to three spheres of the lonely person’s life were identified in the frame structure: physiological sphere, internal sphere of the person and external sphere in relation to the subject. The schematisation of the structure of this frame presented the personal characteristics of the holistic image of the subject’s self in the state of loneliness at the level of the language system, language consciousness and discourse. (See the author’s article: Xin Luming. The Frame “Lonely person” in Russian language consciousness:

linguocognitive approach. – P. 701. [URL: <https://portal.novsu.ru/univer/press/eNotes1/i.1086055/?id=2117966>] (date of reference: 22.12.2023).

The following main **theses to be defended**:

1. The linguocognitive analysis of the fragment of the language picture of the world “Loneliness” on the material of a complex of such sources as dictionaries, data of a series of associative experiments and a cognitive test, contexts of use of words-stimuli in the corpus material allows to reconstruct Russian stereotypical representations of loneliness and to present the display of this fragment of the language picture of the world in the national language consciousness in the form of the frame.

2. Three stages of analysis are optimal for cognitive-semantic modelling of a fragment of the language picture of the world on the experimental material: thematisation of the obtained associates, stereotyping of cognitive representations and data framing.

3. The developed frame model of the associative-verbal field “Loneliness”, representing a fragment of the Russian language picture of the world, is an invariant cognitive structure that allows for variable filling of slots depending on the situational and contextual realisation in different types of discourse, as well as the personal characteristics of the subject-native speaker.

4. The reconstruction of the frames “loneliness” and “lonely person” based on the data of lexicographic sources (language level), associative experiment (consciousness level), as well as on the data of corpus material (discourse level) contributes to a more complete description of the stereotypical representation of loneliness and lonely person in the Russian language picture of the world.

5. The model of the associative-verbal field “Loneliness” is characterised by a continuum structure of the pyramidal type: the associates belonging to this field are quantitatively distributed over the zones in accordance with the pyramid principle with an increasing diversity of types of associates in each zone of the field following the core. This field demonstrates a well-presented core with a smooth transition to the peripheral zones without significant frequency gaps.

# **CHAPTER 1. THEORETICAL FOUNDATIONS FOR RESEARCHING THE FRAGMENT OF THE LANGUAGE PICTURE OF THE WORLD IN LINGUOCOGNITIVE ASPECT**

## **1.1. Linguocognitive aspect of scientific research**

### **1.1.1. Definition of linguocognitistics and its place in the modern scientific paradigm**

Originating in the USA and Europe in the 80s of the 19th century, cognitive linguistics is an important and relevant direction in modern linguistic research, which emerged as a result of the integration of cognitive science and linguistics. As Z.D. Popova and I.A. Sternin point out, “cognitive linguistics took shape in the last two decades of the 20th century, but its subject – the features of information assimilation and processing, the ways of mental representation of knowledge with the help of language – was outlined already in the first theoretical works on linguistics in the 19th century” [Popova, Sternin 2007 b: 6].

V.A. Maslova notes that “cognitivism is a direction in science, the object of study of which is the human mind, thinking and those mental processes and states associated with them. ... Among the most important principles of cognitivism is the interpretation of a human being as a subject acting, actively perceiving and producing information, guided in his thinking activity by certain schemes, programmes, plans, strategies. And cognitive science itself began to be regarded as the science of general principles governing mental processes in the human brain” [Maslova 2018: 6-7]. According to E.S. Kubryakova, cognitive science “deals with information about the world in the most different perspectives and relations, studying such complex phenomena of human existence as perception of the world and reflection of the perceived in the human head, as the structure of the brain, as memory and organisation of human cognitive abilities, including language ability” [Kubryakova 2004: 41].

Among the sciences that “influenced the formation of cognitive linguistics, the most significant contribution was made by the following disciplines: psychology, linguistic typology and ethnolinguistics, neurolinguistics, culturology, linguistic semantics and comparative-historical linguistics” [Konnova 2012: 7]. According to V.B.

Kasevich's fair assertion, cognitive linguistics is understood as a part of cognitive science, and then faces the need to somehow explicate this correlation of part and whole, and in almost all the proposed possible approaches, the treatment of cognitive sciences both in a complex and in more private configurations is associated with the notion of interdisciplinarity [Kasevich 2013: 9-10]. In this regard, we can now talk about the interdisciplinary status of cognitive science. Modern studies show that cognitive science unites several scientific fields: cognitive psychology, cultural anthropology, artificial intelligence modelling, philosophy, neuroscience, linguistics, etc. Thus, cognitive linguistics, as one of the fields of interdisciplinary cognitive science, emerged to provide a deeper understanding of the essence of language. We should agree with the definition proposed by V.Z. Demyankov and E.S. Kubryakova, according to which cognitive linguistics studies language "as a general cognitive mechanism, as a cognitive tool of the system of signs that play a role in the representation (coding) and in the transformation of information" [Concise Dictionary of Cognitive Terms 1996: 53].

N.N. Boldyrev emphasises some features of cognitive linguistics as a scientific direction: 1) it studies language as a cognitive ability, 2) poses the problem of the relationship between language and thinking, 3) performs an explanatory function, i.e. the main function of science, 4) shares the attitudes and provisions of cognitive science, is an interdisciplinary science, 5) recognises the central role of the human being in the processes of cognition and in speech activity, i.e. anthropocentrism of language, 6) assumes the development of a special, multilevel theory of meaning (cognitive semantics) [Boldyrev 2014: 23-26].

Unlike other disciplines that focus on general questions about the structure of the human brain, cognitive linguistics "focuses on its conceptual content. What people know about themselves and the world, how they know what they know, whether this knowledge is organised and how it is activated (triggered) are the central questions it investigates" [cited in Skrebtsova 2018: 30]. In this regard, E.S. Kubryakova notes that "one can also understand the fate of cognitivism, which finally received its recognition in our country from about the 90s of the last century due to its address to the topics that have always worried domestic linguistics: language and thinking, the main functions of language, the



role of man in language and the role of language for man” [Kubryakova 2012: 24].

It should be noted that the foundations of linguocognitistics were laid in Russian traditional theoretical linguistics. As V.A. Maslova rightly notes, “a significant contribution to the development of Russian cognitive linguistics was also made by the works of Russian scientists – representatives of the onomasiological direction, as well as works on language pictures of the world and problems of categorization of the world” [Maslova 2018: 22].

In Russian linguistics, cognitive linguistics emerged in parallel with the development of onomasiological direction of study (works of V.G. Gak, Y.S. Stepanov, E.S. Kubryakova, A.A. Ufimtseva). It is considered that the above approach is an early stage in the development of cognitive linguistics. However, it should be noted that the preconditions for the emergence of cognitive science can be found in the works of W. von Humboldt, A.A. Potebny, I.A. Baudouin de Courtenay and his student L.V. Shcherba.

Thus, cognitive linguistics, as an independent field of modern linguistic science, has spun off from cognitive science. The ultimate goal of cognitive linguistics, as well as cognitive science in general, is “to obtain data on the activity of the mind” [Kubryakova 2012: 26]. At the same time, the study of consciousness is a common subject of cognitive science and cognitive linguistics.

### **1.1.2. Linguocognitive approach to the study of language units**

Modern cognitive linguistics is intensively developing in many scientific centres all over the world, which requires attention to the basic content of this scientific discipline, the object of its research, its instrument, materials, purpose, as well as the presence of certain divergences among scientists in classifications of approaches, terminological apparatus and methods used.

Cognitive linguistics studies the mental processes that occur in the perception, comprehension and, consequently, cognition of reality by consciousness, as well as the types and forms of their mental representations. The material for linguocognitive analysis is language, and the goals of such research in different specific directions (schools) of

cognitive linguistics may vary from in-depth study of language with the help of cognitive categorical-terminological apparatus to specific modelling of the content and structure of individual concepts as units of national consciousness (conceptosphere) [Popova, Sternin 2007 c: 12].

The most important object of cognitive science is language. Cognitive linguistics, according to E.S. Kubryakova, studies not only language, but also cognition (knowing, thinking, knowledge): at the basic level of categorisation “categories are not the fundamental and the most “high” in the hierarchy of associations, but the associations in which the most relevant properties for ordinary consciousness are concentrated” [Concise Dictionary of Cognitive Terms 1996: 14].

The tool of operation in cognitive linguistics becomes memory units – frames, concepts, gestalts, etc. Consequently, cognitive linguistics aims at modelling the picture of the world, at modelling the structure of language consciousness. The goal of cognitive linguistics is to understand how the processes of perception, categorisation, classification and comprehension of the world are carried out, how knowledge is accumulated, what systems provide various types of activities with information [Maslova 2018: 12-13].

In dissertation studies and scientific articles, scholars are increasingly trying to categorise approaches in modern cognitive linguistics. Depending on the goals and objectives in cognitive linguistics, several directions are distinguished. Western linguists divide cognitive semantics and cognitive grammar [Evans 2007: 22]. Such division is based on the object of study. The classifications proposed by Russian researchers are based on different criteria. Thus, E.Y. Balashova distinguishes linguocultural and linguocognitive approaches. The followers of the first approach are Y.S. Stepanov, V.I. Karasik, V.V. Krasnykh, V.A. Malyshnykh, and V.A. Malyshnykh. Krasnykh, V.A. Maslova. This approach studies the characteristics of the conceptosphere of language, the vector of research is directed from culture to human consciousness. The representatives of the linguocognitive approach are E.S. Kubryakova, Z.D. Popova, I.A. Sternin. This approach involves conceptual study of linguistic units of different levels to determine the conceptosphere of society [Balashova 2004: 6-7]. Z.D. Popova and I.A. Sternin distinguish the directions of cognitive linguistics, in which the unit of study is the concept:

- culturological direction. It involves the study of concepts as elements of culture with the help of methods of various sciences (Y.S. Stepanov);
- linguocultural – the study of concepts “from language to culture”, i.e. the fixation of cultural features in the verbal space is investigated (V.I. Karasik, S.G. Vorkachev);
- logical – analyses of concepts using logical methods (N.D. Arutyunova);
- semantic-cognitive – the study of lexical and grammatical semantics to obtain information about concepts, for their modelling (E.S. Kubryakova, N.N. Boldyrev, E.V. Rakhilina, A.P. Babushkin, Z.D. Popova, I.A. Sternin);
- philosophical-semiotic – analyses of signification and its cognitive basis (A.V. Kravchenko) [Popova, Sternin 2007 c: 16].

Within the framework of the semantic-cognitive direction, the cognitive-discursive approach, which is relevant in modern linguistics, has now begun to take shape. E.S. Kubryakova can be considered the founder of the cognitive-discursive approach, as her works prove the importance of taking into account both cognitive and communicative (discursive) factors when analysing linguistic phenomena [Kubryakova 2004: 33].

In our opinion, it is necessary to highlight such a direction as the linguophilosophical doctrine of Russian realism, presented in the works of the outstanding St. Petersburg scientist V.V. Kolesov [Kolesov 2019, 2021].

We share E.Y. Balashova’s point of view and believe that in connection with the purpose of our study the most important is to distinguish linguocultural and linguocognitive approaches in cognitive linguistics. As Wei Xiao rightly notes, summarising the view of many researchers, “since the theoretical basis of linguoculturalism is the conceptual apparatus developed within the framework of cognitive linguistics, linguocultural studies can be rightly considered linguocognitive at the same time. The linguocultural approach differs in that it pays more attention to the national specificity of the representation of knowledge structures, emphasising linguocultural differences” [Wei Xiao 2019: 16]. In this study, our attention will be paid to the semantic-cognitive regularities of the formation of the fragment of the language consciousness of the Russian people “Loneliness” modelled with the help of the

associative-verbal field. The object of attention is both universal and culturally conditioned associates.

The inherent interdisciplinary nature of cognitive linguistics encourages researchers to combine various techniques and methods of sciences in their scientific activities for more effective achievement of the set goals and objectives. As V.A. Maslova points out, “it is in cognitive linguistics that the attention of researchers shifts to the identification of the role of language as a condition and tool of cognition. Any language, denoting something in the world, creates, because it forms a picture of the world for the speaker. It is language that allows us to obtain a complete and adequate representation of the human consciousness and mind” [Maslova 2018: 14].

### **1.1.3 Terminological apparatus of cognitive linguistics**

The emergence of a new aspect of the study of language units has led to the emergence of a new methodology of scientific analysis that does not contradict the traditional approach to language research, but complements and enriches it.

As E.V. Rakhilina notes, “in Russian linguistics, the term “cognitive analysis” was initially spread in the works of E.S. Kubryakova and her followers (cf., for example, Kubryakova 1998, Kravchenko 1996, etc.), as well as in the works of A.E. Kibrick’s school [Rakhilina 2008: 19].

Depending on the direction, field and purpose of research, the content of the term is interpreted differently in scientific works.

Thus, E.K. Abramova understands cognitive analysis in relation to the study of artistic texts as “the study of meanings expressed by individual words, phrases, typical constructions, entire statements, individual texts, the whole work of a certain writer, even the whole literary direction” [Abramova 2009: 702].

E.V. Rakhilina defines cognitive analysis as a procedure for describing the language picture of the world associated with the reconstruction of a certain subsystem of human knowledge [Rakhilina 2008: 18].

I.A. Sternin calls this procedure cognitive interpretation, which “implies semantic

generalisation of the obtained results of describing the meanings of language units to formulate cognitive features represented by these or those meanings or semantic components of these linguistic units” [Sternin 2004: 65].

As noted above, modern science has not yet developed a unified opinion on the definition of the term “cognitive analysis (cognitive interpretation)”, and currently no universal model of cognitive interpretation has been developed, as evidenced by the presence of various methods of its implementation.

Our study proposes our own methodology for cognitive interpretation of the results of a chained associative experiment, which will be discussed in more detail below (see 2.2–2.3).

When considering the key concepts that make up the terminological apparatus of cognitive linguistics, we believe that the interpretation of such notions as “cognitive base”, “concept”, “cognitive attribute”, “conceptosphere”, “conceptualization”, “language picture of the world”, “language consciousness”, “stereotypical representation”, “frame” is essential for explaining a number of issues directly related to the topic of our research.

### **1.1.3.1 Definition of the terms “cognitive base”, “concept”, “cognitive attribute”, “conceptosphere”, “conceptualization”**

First of all, let us turn to the term “cognitive base”. Under the *cognitive base* of V.V. Krasnykh understands “a certain structured set of necessary obligatory knowledge and nationally determined and minimised representations of this or that national-linguistic-cultural community” [Krasnykh 1997: 131]. As Y.E. Prokhorov rightly points out, “The cognitive base, representing a complex of stereotypical representations and knowledge, is distinguished by the presence of a basic stereotypical core of knowledge, reproduced in the process of socialisation of an individual in society, and a sufficiently stereotypical choice of elements of the periphery” [Prokhorov 2009: 14]. Accordingly, under the cognitive base we will understand a common part, a zone of intersection of the totality of knowledge of all members of a given ethno-linguistic-cultural community. It should be noted that the cognitive base does not include the whole variety of phenomena,

but only those that create a precedent at the national level. For the purposes of our research, it is fair to assume that the cognitive base of the studied fragment of the language picture of the world consists of those stereotypical representations of native speakers, which are verbalised in the associates of the language consciousness of native Russian speakers to the word-stimulus “loneliness”.

Next, let us turn to the term *concept*. This term is the subject of a huge number of studies in terms of its application, conceptual nature, means of expression and content structures: “Concepts form ‘a kind of cultural layer mediating between human and the world’” (N.A. Arutyunova); “knowledge of an object from the world of ‘Reality’, translated into knowledge of an object in the world of ‘Ideal’” (A. Vezhbitskaya); “Concept is considered as a link between thinking and language; as a unit of consciousness and an information structure reflecting human experience” (E. S. Kubryakova); as “a basic perceptual-cognitive-affective formation of a dynamic nature that functions spontaneously in the cognitive and communicative activity of an individual and is subject to the laws of human mental life” (A.A. Zalevskaya); “a complex thought unit, which in the process of thought activity turns different sides, actualising ... its different features and layers” (I.A. Sternin); “concept is ‘as if a lump of culture in the human consciousness; ... something by means of which a person ... enters culture ... .’; concepts exist in the consciousness (mental world) of a person in the form of ‘bundles’ of notions, knowledge, associations, experiences; concepts ‘are not only thought, but also experienced’” (Y.S. Stepanov); as complex, organised semantic entities – constellations of meanings, dynamic in nature (K. Hardy); as a complex of meanings of the corresponding word and its associations and connotations (N.K. Ryabtseva); “a unit designed to link together scientific research in the field of culture, consciousness and language, as it belongs to consciousness, is determined by culture and is defined in language” (G.G. Slyshkin) [Prokhorov 2009: 18-20]. Based on the findings of scientists, it is easy to see that the concept is in the focus of modern linguistic research, the study of concepts is interdisciplinary in nature, is a link in the series: man – consciousness – thinking – cognition – language.

Linguocognitive and linguocultural approaches to understanding the concept are

different, and, accordingly, two types of concepts are distinguished – cultural concept and cognitive concept.

From the linguocultural point of view, a concept “is always knowledge structured into a frame” [Telia 1996: 96], a linguocultural concept “is defined as a multidimensional semantic formation in which the conceptual, image-perceptual and value sides are distinguished” [Karasik 2002: 83], “is recognised as a basic unit of culture, its concentrate” [Prokhorov 2009: 23]. Under linguocultural concept S.G. Vorkachev understands mental formations of any degree of generality, possessing internal semantic dissociation, marked by ethno-cultural specificity and finding a fixed linguistic expression [Vorkachev 2007: 36]. According to V.A. Maslova, a linguocultural concept reflects the ideas of the speakers of a given culture about the phenomenon behind the word in the whole variety of its associative relations [Maslova 2018: 71-72].

From a linguocognitive point of view, J. Lakoff and M. Johnson point out that “Concepts that govern our thought are not just matters of the intellect. They also govern our everyday functioning, down to the most mundane details. Our concepts structure what we perceive, how we get around in the world, and how we relate to other people” [Lakoff, Johnson 2004: 25]. In “Concise Dictionary of Cognitive Terms” E.S. Kubryakova notes that a concept is “a term that serves to explain the units of mental or psychic resources of our consciousness and the information structure that reflects human knowledge and experience; an operational content unit of memory, mental lexicon, conceptual system and the language of the brain (*lingua mentalis*), the whole picture of the world reflected in the human psyche” [Concise Dictionary of Cognitive Terms 1996: 60]. The notion of concept corresponds to the idea of those meanings that a person operates with in the processes of thinking and that reflect the content of experience and knowledge, the content of the results of all human activity and processes of cognition of the world in the form of certain “quanta” of knowledge [Petrov 1979: 55; Hintikka 1980: 90-92]. As E.G. Belyaevskaya rightly points out, language representing a concept is considered as “a kind of packaging of knowledge (including knowledge about the world and knowledge about the language system) and thought content transmitted in the process of communication” [Belyaevskaya 1992: 3].

To summarise, we can conclude that the difference between the study of the concept in linguoculturology and in cognitive linguistics is that the former considers the concept as a cultural unit, as a condensate of culture, and represents the national-cultural vision of the world, the concept in the cognitive understanding displays general patterns, common to all linguocultures view. Cognitive and cultural concepts complement each other.

Y.E. Prokhorov undertook an overview comprehensive study of specific definitions of this term in the framework of various scientific disciplines – cognitive linguistics, psycholinguistics, linguoculturology, culturology, which “most deeply and comprehensively consider this phenomenon”. As a result, the researcher came to the conclusion that “a concept is something that inseparably combines elements of consciousness, reality and language sign. A concept is something that unites people at different levels in terms of their attitude to reality and ways of communicating in it. A concept is something virtual and real at the same time, and both its components are universal and national-cultural determined” [Prokhorov 2009: 25-28].

In our opinion, the definition of this term proposed by Z.D. Popova and I.A. Sternin better meets the objectives of our study. In this paper, following these scientists, a concept is understood as “a discrete mental formation, which is a basic unit of the human thought code, possessing a relatively ordered internal structure, representing the result of knowing (cognitive) activity of an individual and society and carrying complex, encyclopaedic information about the reflected subject or phenomenon, about the interpretation of this information by public consciousness and the attitude of public consciousness to this phenomenon or subject” [Popova, Sternin 2007 c: 34]. According to the fair opinion of researchers, a concept does not always have a language representation, due to which conceptual lacunas may occur.

This dissertation study analyses a fragment of the Russian language picture of the world organised by the concept “Loneliness” and represented by the eponymous associative-verbal field.

For our research it is important for Z.D. Popova and I.A. Sternin to identify cognitive classification attribute and cognitive differential attribute of the concept.



“*Cognitive differential attribute* (CDA) is ‘a separate feature of an object, realised by a person and displayed in the structure of the corresponding concept as a separate element of its content. .... *Cognitive classification attribute* (CCA) is ‘a component of the concept content reflecting this or that aspect, parameter of categorisation of the corresponding object or phenomenon and generalising homogeneous differential cognitive features in the concept structure” [Popova, Sternin 2007 c: 128].

Concepts, historically formed in communication by native speakers and stored in people’s memory, constitute the *conceptosphere* of a language. The term *conceptosphere* was first introduced by D.S. Likhachev by analogy with V.I. Vernadsky’s term “noosphere”. D.S. Likhachev proposed the term “conceptosphere” to denote the totality of the nation’s concepts formed by all the potencies discovered in the vocabulary of an individual and the whole language. The determining factor in the formation of the conceptosphere is the culture of the nation, literature, folklore, science, fine arts. The concept as a constituent of the conceptosphere can be deciphered depending on the immediate context and cultural experience, cultural individuality of the concept carrier [Likhachev 1999: 153].

In modern linguistics the notion “conceptosphere” terminologically enshrines a “volumetric” vision of many linguistic phenomena. Most scholars define the conceptosphere as “a purely thought sphere consisting of concepts existing in the form of thought pictures, schemes, notions, concepts, frames, scenarios, gestalts” [Babushkin, Sternin 2018: 14], as a “conceptualisation of culture” [Karasik 2005: 85], as “an ordered set of concepts of the people, the information base of thinking” [Popova, Sternin 2007 c: 36]. S.A. Kosharnaya also believes that the conceptosphere is different types of concept association (from binary oppositions to conceptual series and sets), forming conceptual fields. The unification of fields constitutes the conceptosphere [Kosharnaya 2002: 54]. A.N. Prikhodko defines the conceptosphere as an objectively existing set of verbally labelled and verbally unlabelled nationally marked units of linguoculture, highlighting the characteristic principles of systematicity, multiplicity, integrity, connection and structuredness [Prikhodko 2013: 172].

In our opinion, it is quite obvious that the concept “Loneliness” and the associative-

verbal field representing it are in the conceptosphere of the Russian language in relations of intersection and hierarchy with such concepts and associative-verbal fields as “Family”, “Nature”, “Emotions”, etc. (see Chapter 2 for details).

Next, let us turn to the term *conceptualisation*. V.A. Maslova states that “perceiving the world, a person singles out elements relevant to him, divides it into certain parts, and then thinks reality with these parts” [Maslova 2018: 31]. E.S. Kubryakova believes that conceptualisation acts as “some ‘through’ for different forms of cognition the process of knowledge structuring and the emergence of different structures of knowledge representation from some minimal conceptual units” [Concise Dictionary of Cognitive Terms 1996: 93].

According to M.N. Konnova and N.N. Boldyrev, “conceptualisation is the comprehension of incoming information, mental construction of objects and phenomena that lead to the formation of certain ideas about the world in the form of concepts (for example, the concept of home, time, movement, etc.). The main part of these concepts is fixed in the language by the meanings of specific words, which provides storage of the received knowledge and its transmission from person to person and from generation to generation” [Konnova 2012: 34; Boldyrev 2014: 37]. T.V. Zhrebilo’s dictionary records a similar definition: “conceptualisation is ‘the process of human cognitive activity, focused on comprehension of information coming to it and leading to the formation of concepts, conceptual structures and the whole conceptual system in the brain (psyche) of a person” [Zhrebilo 2010: 165]. Summarising the given points of view, under conceptualisation we understand the process of defining a set of cognitive attributes of a phenomenon (differential and classification) in the real or imaginary world, which allows storing in consciousness and adding new information to any delineated concepts and/or representations of a given phenomenon and distinguishing it from other phenomena.

It is important to emphasise that our reference to the term concept and related terms is in a complex and close connection with the study of the associative-verbal field “Loneliness” as the object of this dissertation research. On the one hand, part of the associative-verbal field coincides with the eponymous concept in a number of fragments, on the other hand, it seems to overlap with the concept, intersecting with it.

### 1.1.3.2 Content of the terms “language picture of the world”, “local language picture of the world (fragment of the language picture of the world)”

The anthropocentric orientation of the modern scientific paradigm, the need to systematise the accumulated results on the study of various vocabulary associations, language units of different levels taking into account their significance for the native speaker, have caused the need to introduce the term “language picture of the world” into wide scientific circulation.

The term *picture of the world*, one of the most popular in the scientific lexicon of modern cognitive linguists, was first introduced by G. Hertz in the late 19th – early 20th centuries. In his opinion, the picture of the world in the field of physics is defined as “a set of internal images of external objects, from which one can logically obtain information about the behaviour of these objects” [Hertz 1973: 208]. B.A. Serebrennikov notes that “since the 60s the problem of the picture of the world has been considered within the framework of semiotics in the study of primary modelling systems (language) and secondary modelling systems (myth, religion, folklore, poetry, cinema, etc.)” [Serebrennikov 1988: 15].

Meanwhile, there is still no unambiguous understanding of this term. Let us give some definitions: the picture of the world is “a synthetic panoramic representation of a particular reality and the place of each particular person in it” [Khrolenko 2004: 54]; “an abstract matrix of integral and consistent understanding by a person of a certain cultural epoch of the universe as a conjugate order of the cosmos, nature and historical existence” [Batrakova 1992: 83]; “an ideal, holistic image of the world existing in the consciousness of an individual in the form of a certain system of codes” [Magirovskaya 1996: 89].

R.H. Khairullina rightly points out that “Human perceives the surrounding reality as a ‘picture’ in which all objects and phenomena of the world (including himself) are interrelated, so the picture of the world is one of the ways of structuring information about objective reality” [Khairullina 2001: 5]. Further the scientist speaks about the duality of the picture of the world: “The picture of the world is a deep layer of the human worldview created as a result of two processes: firstly, as a result of reification, objectification and comprehension of the images of the world underlying the basis of human life activity, and

first of all its practical activity, and secondly, as a result of creation, development of new images of worlds as a result of reflection of objective reality” [ibid.: 6]. Thus, the picture of the world has both visibility and conceptuality. Visibility is seen in the fact that the picture of the world itself is a reflection of the real world; conceptuality in the fact that the picture of the world serves as a part of human thinking activity and should be formed in the process of human cognition of the world. In the intuitive understanding of the objective world in connection with the human need a picture of the world is born.

According to V.P. Rudnev, the picture of the world is “a system of intuitive ideas about reality” [Rudnev 1997: 127]. B.A. Serebrennikov offers the following definition of the picture of the world: “The picture of the world is a holistic global image of the world, which is the result of the entire spiritual activity of human, not any one aspect of it” [Serebrennikov 1988: 19] and “captures a certain image of the world, which is never a mirror reflection of the world” [ibid.: 60].

The most clear and convincing definition seems to us to be that of Z.D. Popova and I.A. Sternin, who understand the picture of the world as “an ordered set of knowledge about reality, formed in the public (as well as group and individual) consciousness” [Popova, Sternin 2007 c: 51].

Language plays a decisive role in the formation of the picture of the world. The language picture of the world studies the relationship between language, thinking/cognition and the objective world.

It is generally believed that the theoretical basis for the study of the language picture of the world is the idea of a special language worldview, which was formulated in the early 19th century by W. Humboldt, who argued that “every language contains a distinctive worldview” [Humboldt 1984: 80-81].

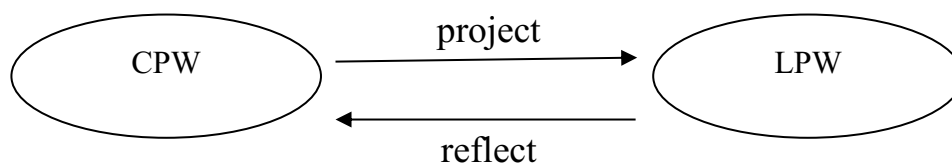
The term *language picture of the world* (hereinafter – LPW) was first used in 1973 in the article “Language and picture of the world” published by G.A. Brutyan in the journal “Philosophical Sciences”. The formation, development and improvement of the theory of the language picture of the world are the result of deep reflections and tireless searches of many scholars who have proposed their own definitions of the term [see, for example, the works of Telia 1988; Kasevich 1996; Yakovleva 1996; Moiseeva 1998;

Maslova 2001; Kornilov 2003; Karaulov 2009; Sabitova 2013].

The most complete and capacious interpretation of this term, which is more in line with the goal of our dissertation research, is the one proposed by Z.D. Popova and I.A. Sternin, who understand LPW as “a set of people’s perceptions of reality at a certain stage of people’s development fixed in the units of language, perceptions of reality reflected in the meanings of language signs – language division of the world, language ordering of objects and phenomena, information about the world embedded in the systemic meanings of words” [Popova, Sternin 2007 c: 54].

In modern research, it is customary to distinguish between language picture of the world and conceptual picture of the world (CPW). The difference between these notions is that “under the conceptual picture of the world we mean not only knowledge, which is the result of thought reflection of reality, but also the result of sensual cognition” [Brutyayn 1973: 109].

In our opinion, the correlation of CPW and LPW can be graphically represented.



**Figure 1.** Correlation of CPW and LPW

Modern linguistics also distinguishes between subjectivist and objectivist approaches to the study of LPW. The subjectivist approach consists in analysing the language picture of the objectively existing world through the prism of an individual’s subjective consciousness. However, in such an approach, LPW is based not on objective, scientifically proven information about the world, but on subjective perceptions, opinions and judgements, which are evaluative and subject to errors. The objectivist approach does not give the language a predominant role in the formation of the LPW, it is simply regarded as a form of fixing the results of human thought and cognitive activity. The language picture of the world itself strives to convey the objective reality of the world as accurately as possible, without “adding” subjectivist judgements to it [Kornilov 2007: 190]. In our study, we attempt an objectivist approach to the description of the fragment of the LPW we are interested in.

As applied to the study of LPW, we can speak about two directions of its research – a holistic description of individual national LPW and individual local language pictures of the world. In this connection, it seems necessary to introduce the term *local language picture of the world*, synonymous in our understanding with the term “fragment of LPW”.

Researchers fill the term “local picture of the world” with different content. Thus, K.V. Bilyansky considers the local picture of the world as “an order of representations about the subjects of individual sciences”, which “creates a complete image of the subject of scientific research in its main systemic and structural characteristics with the help of basic concepts, representations and principles” [Bilyansky 2018: 494]. The point of view of T.A. Sirotkina, who believes that the term “local picture of the world” is used when the picture of the world reflects any particular fragment of reality [Sirotkina 2008: 117], seems closer to us. In this dissertation study, the object of analysis is the local language picture of the world or a fragment of the LPW “Loneliness”. It should be noted that at the present stage of linguistic research, predominant attention is paid to the study of individual local pictures of the world, since a holistic description of national LPW requires long-term efforts of large teams of authors.

Let us proceed to the consideration of the following terms important for our study: “language consciousness”, “stereotypical representation” and “frame”.

### **1.1.3.3. Definition of the terms “language consciousness”, “stereotypical representation”, “frame”**

Since the mid-1980s, *language consciousness* has become a term frequently encountered in psycholinguistics. With the development of cognitive science within Russian psycholinguistics, much attention was paid to the study of the formation and functioning of the term “language consciousness”, which was associated with an in-depth study of such issues as the generation and understanding of discourse, individual language development and discursive communication.

In the dichotomy between the notions of “consciousness” and “language”, the main position is undoubtedly occupied by consciousness as the central concept of psychology.

S.L. Rubinstein understands consciousness as “the highest mental process, which is associated with the regulation by the personality of the relations formed in the activity. <...> Consciousness is thus the highest ability of the acting subject. Consciousness leads him out into the world, not confined within himself, since his goals are determined not only by himself, but also by society” [Rubinstein 2019: 657]. A.N. Leontiev believes that “Consciousness in its immediacy is a picture of the world that opens to the subject, which includes himself, his actions and states” [Leontiev 2004: 96-97]. When describing the phenomenon of consciousness, A.N. Leontiev makes a special emphasis on the systemic-psychological structure of consciousness, arguing that it contains the thinking and sensory organisation of a meaningful personality, which, in turn, provides the possibility of building a cognitive picture of the world.

Language facilitates human understanding of culture and transforms the structure and content of inner thought into the external structure and content of formal language. In this way, a person can observe himself and others, and eventually reach an understanding with members of the same cultural community. The term “language consciousness” emerged in the interaction of linguistics and psychology. From the position of E.F. Tarasov, language consciousness is interpreted as a set of consciousness images formed and externalized with the help of language means – words, free and stable phrases, sentences, texts and associative fields [Tarasov 2000: 28].

Under language consciousness T.M. Dridze understands the level of consciousness at which images, perceptions, thought structures acquire language form [Dridze 1976: 201]. By definition I.A. Zimnyaya, “language consciousness is a form of existence of individual, cognitive consciousness of a reasonable person, a person speaking, a person communicating, a person as a social being, as a personality” [Zimnyaya 1993: 51]. G.V. Yeiger identifies the following functions of language consciousness: reflective function, which creates a “language picture of the world” and is reflected in language meanings, language forms and types of connection between words; evaluative function, which has different aspects depending on the nature of the attitude to language facts, including: normative, functional-stylistic, aesthetic, ethical and social aspects; orientative-selective function, providing orientation in the situation for the choice of language means in speech

production or orientation in the structure of the message <...>; interpretative function, realised in two aspects: intralingual and interlingual; in both cases it is about the interpretation of language phenomena; regulative-control function, acting as a feedback mechanism with two channels: control-governing (control over speech operations) and evaluative-regulative (evaluation of the utterance in terms of compliance with current standards). Language consciousness is a mechanism of speech activity control and acts as a prerequisite for the existence and development of all forms of consciousness [Yeiger 1990:23].

According to Z.D. Popova and I.A. Sternin, “language consciousness is a part of consciousness that provides mechanisms of language (speech) activity: speech generation, speech perception and language storage in consciousness. The system of language units with their various meanings is stored in consciousness and belongs to language consciousness, and the study of language system as a phenomenon of consciousness is the study of language consciousness” [Popova, Sternin 2007 b: 32].

In this regard, two levels of description of language consciousness are distinguished. “1) *The level of traditional linguistic description* of language consciousness assumes a generalised description of meanings and uses of linguistic units and structures in abstraction from the psychology of the speaking person and the psychological reality of the description being performed. This level of description is necessary for fixing and disseminating language norms, for language teaching, for comparing languages, for compiling dictionaries and textbooks. 2) *The level of psycholinguistic description* of language facts reflects the results of experimental studies, especially those in which various associative experiments and numerous other experimental procedures (interviewing technique, method of subjective definitions, interpretive experiment, semantic scaling technique, ranking technique, etc.) are performed”. [ibid.: 32-33].

Language consciousness as an object of analysis, as N.V. Ufimtseva points out, “allows us to clarify the ideas about the images of consciousness associated with the bodies of language signs and usually called lexical meanings in linguistics, to expand our knowledge about the dynamics of the development of word meanings in ontogenesis, to



form a more adequate understanding of the process of language communication” [Ufimtseva 2011: 4]. In our opinion, language consciousness can be considered as specific thought operations reflected in language in the process of interaction of individuals and collective with the surrounding world. In our study, we adopt the formulation of the definition of language consciousness proposed by A.A. Leontiev: “the representation of the subject world in the psyche of an individual, mediated by subject meanings and corresponding cognitive schemes and amenable to conscious reflection” [Leontiev 1999: 39].

First proposed in the 1920s in sociology, the term *stereotype* is one of the objects of sociologists’ research and is used as a designation of simplified, fixed perceptions that members of one collective have about members of another. According to the American journalist and public figure W. Lippman, the author of this term, stereotypes refer to special forms of human understanding of the world around us, which have a certain influence on the information we do not perceive beforehand. These are ordered, schematic, culturally determined “pictures of the world” in a person’s head, which save his efforts when perceiving complex objects of the world [Lippman 2004: 93-107].

The term “stereotype” is interpreted in different ways within the framework of different scientific directions. V.V. Krasnykh defines a stereotype from the point of view of cognitive linguistics as follows: it is “a certain structure of the mental-linguistic complex formed by an invariant set of valence relations attributed to a given unit and representing the concept of the phenomenon behind this unit in its [concept’s] national-cultural labelling with a certain predictability of directed associative relations (vectors of associations)” [Krasnykh 1998: 127].

*In the linguocultural aspect* V.A. Maslova defines stereotype as “such a phenomenon of language and speech, such a stabilising factor, which allows, on the one hand, to store and transform some dominant components of a given culture, and on the other hand, to show oneself among ‘one’s own’ and simultaneously to identify ‘one’s own’” [Maslova 2001: 110].

When interpreting stereotypes *in intercultural communication* it is necessary to remember that stereotypes always have a national character. M.V. Golovushkina defines

a stereotype from the point of view of intercultural communication as follows: “Stereotype is a relatively stable, generalising image or a number of characteristics that, in the opinion of most people, are peculiar to representatives of their own cultural and linguistic space or representatives of other nations” [Golovushkina 2013: 178].

E. Bartmiński considers stereotypes *from the ethnolinguistic point of view*, as a part of LPW and “a judgement or several judgements relating to a certain object of the extra-language world, a subjectively determined representation of the subject, in which descriptive and evaluative features coexist and which is the result of the interpretation of reality within the framework of socially developed cognitive models” [Bartmiński 2005: 136].

Stereotyping as a widespread way of cognition provides assistance to human in many circumstances in accelerating information processing, responding to unfamiliar or complex situations, reducing anxiety and discomfort, and is considered a basic cognitive strategy often used to cognise the complex external world, plays a special role in everyday life and communicative activity. O.V. Belova investigates ethnic stereotypes and dwells on the functions they fulfil [Belova 2006: <https://ruthenia.ru/folklore/belova10.htm>].

V.V. Krasnykh distinguishes two groups of national stereotypes – stereotypes of behaviour and stereotypes-presentations. The former are stored in consciousness in the form of stamps dictating or prescribing certain communicative behaviour. The latter are stored in the form of clichés and function as standards. They “predict not so much the behaviour itself as a set of associations and predetermine the language form expressing them” [Krasnykh 2002: 178-180]. In this paper we will use the term *stereotype representation*, which, following E.I. Zinovieva and O.V. Abyyaka, is understood as “a ‘mental picture’ stable in the national language consciousness, corresponding to the perception of a given fragment of the picture of the world by the representatives of the linguocultural community” [Zinovieva, Abyyakaya 2014: 136].

As an objective sociocultural phenomenon, stereotyping shapes the socialisation of members of a given ethnocultural community and helps socialised individuals to develop cognitive models characteristic of a given ethnoculture. Once an individual internalises stereotypes within a given ethnoculture, stereotypes in turn influence their

communicative activities. The stereotype is fixed and stored in the common cognitive national base, in the language consciousness of the people. Our study will analyse autostereotypical representations of loneliness in the Russian language consciousness.

Our attention to the term *frame* is explained by the opinion shared by D.A. Galieva that the linguocognitive approach can be implemented in the form of “scenarios – frames”, which are special models of certain fragments of reality and typical situations, and the use of frames allows us to consider the whole complex of knowledge about an object or situation existing in a given historical period in a given society [Galieva 2000: 49-50].

**Frame** as a scientific term was first introduced by M. Minsky in his monograph “A framework for representing knowledge” and defined as “a data-structure for representing a stereotyped situation” [Minsky 1979: 7]. [Minsky 1979: 7]. In this case, the scientist indicated the starting point of his theory: a frame acts as a certain data structure (image), which a person retrieves from his memory when he tries to cognise a new situation or take a new look at already familiar things [ibid].

N.N. Boldyrev rightly, in our opinion, notes that “a frame is a voluminous, multi-component concept that represents a ‘package’ of information, knowledge about a stereotypical, often repeated situation” [Boldyrev 2014: 54]. A frame can “include any episode of knowledge, no matter how bizarre it may seem, as long as it is shared by a sufficient number of people” and acts as “a model of culturally conditioned, canonised knowledge that is common <...> for a part of the speaking community” [ibid.: 30].

Currently, there is no unified understanding of the term “frame” in scientific works. Thus, C. Fillmore interprets a frame as “a means of describing language material and interpretation” [Fillmore 1988: 83]. I.M. Kobozeva understands a frame as “various kinds of connected constructions, in the form of which knowledge about the surrounding world is stored in human memory” [Kobozeva 2000: 65]. From the point of view of O.V. Guselnikova, a frame is interpreted as “a cognitive structure of knowledge / structure of knowledge representation about a typical, thematically unified situation” [Guselnikova 2009: 29]. A frame is also defined as “a unit of knowledge organised around a certain concept and containing data about what is essential, typical, and possible for this concept within a certain culture (T. A. van Dijk, V. Dresler)” [Konnova 2012: 72] and as “a

package of information created as a result of cognitive development of a language community, development and mastering by this language community of its conceptosphere. Frames are stored in memory or created in it as needed from the components contained in memory” [Zarudneva 2007: 32].

Z.D. Popova and I.A. Sternin in terms of typology define frames as different types of mental representations: figurative, gestalt. In this case, a frame acts as “a multicomponent concept and volumetric representation thought in the integrity of its constituent parts”, and “some set of standard knowledge about a subject or phenomenon” [Popova, Sternin 2001: 73].

Speaking about the structure of frame, M. Minsky believes that “a frame can be imagined as a network consisting of nodes and links between them” [Minsky 1979: 7]. When describing the lexicalised verbalisation of the frame representing the phenomenon of “loneliness”, we model the frame structure using such terms as *slot*, *subslot* and *terminal*. *Slot* in scientific literature is considered synonymous with the notion *node* and is considered in the work of E.I. Sheigal, M.R. Zheltukhina as “some type / part of information” [Sheigal, Zheltukhina 2000: 146], at the same time in the work of O.V. Guselnikova this term is defined as “a certain notion that can be given or not given explicitly” [Guselnikova 2010: 138]. Within the slot, a smaller unit can be distinguished – *subslot*, which is understood as “the part of a slot possessing all its features (it also has a name and is filled with a certain content)” [ibid.: 144]. Based on the hierarchy of the frame, slots can be subdivided into upper / mandatory and lower / optional and, accordingly, placed within the structure at the upper or lower levels. The upper / obligatory slots convey typical, conventional information, while the lower / optional slots convey specific features realised in a particular situation or clarifying information in relation to a certain fact of reality. These lower unfilled / unspecified slots are called *terminals* [ibid.: 138-140]. In M. Minsky’s fair opinion, the slots at the upper levels are clearly defined notions in relation to the intended situation, while the terminals at the lower levels should be filled with characteristic examples or data [Minsky 1979: 7].

In accordance with the position of N.N. Boldyrev that we share, a frame is always “a structured unit of knowledge, in which certain components and relations between them

are distinguished” [Boldyrev 2001: 29], so it is necessary to clarify the terminological apparatus used in this study. In our study we will adhere to the formulation of the structure developed by M. Minsky and O.V. Guselnikova, which seems sufficient for meaningful analysis of frame elements extracted from associates in the course of our free associative experiments. It is also worth noting that the simplicity of the above model provides convenience for contextual and discourse analyses. In our opinion, a frame can be understood, rather, as one of the ways of mental representation of a static structure of knowledge about a certain stereotypical situation, determined equally by both the individual competences of a language personality and the specifics of the schematically represented object.

Thus, a frame is a “voluminous, multi-component concept representing knowledge about a stereotypical situation” [Babushkin 1996: 14].

It should be said that within the framework of this study the main term denoting the analysed cognitive structure represented by the associative-verbal field “Loneliness” is a frame.

## **1.2 Associative-verbal field as reflection of the fragment of the language picture of the world in the language consciousness**

### **1.2.1 Definition of the terms “association”, “associate”, “associative-verbal network”**

Association as a phenomenon of human perception of the world plays an important role in language consciousness research. The term itself was first introduced by the British philosopher John Locke in the 17th century. In his book “An Essay Concerning Human Understanding” he called association one of the mechanisms of formation of complex ideas, which is understood as an incorrect, i.e. not corresponding to the natural relation, connection of ideas, when “ideas, not related in themselves, in the minds of some people are connected in such a way that it is very difficult to separate them. They always accompany each other, and as soon as one such idea penetrates into the mind, together

with it there appears an idea connected with it” [Locke 1985: 451].

Currently, the term *association* is widely used in various scientific fields. According to philosophers, association is a reflection of the interrelations of objects and phenomena of reality in the form of a regular connection between neuropsychic phenomena [FE 1960: 104]. Within the framework of psychology, association is interpreted as “a connection arising in the experience of an individual, a regular connection between two contents of consciousness (sensations, perceptions, thoughts, feelings, etc.), which is expressed in the fact that the appearance in consciousness of one of the contents entails also the appearance of the other” [LPD 2009: 51].

The “Encyclopedic Dictionary of Linguistic Terms and Notions” provides etymological information about this word: the word *association* comes from the Latin word “association” and means “connection”; the word has the following meanings: 1) union, unification of sb. or sth.; 2) a conditioned connection of representations arising in a person’s consciousness on the basis of adjacency, similarity or opposition with another representation known to him; 3) a union of language units on formal or logical-semantic attribute [EDLTN 2008: 27]. The Dictionary of Linguistic Terms by T.V. Zhrebilo records the following meaning of the noun: “a connection between mental phenomena, in which the actualisation (perception, representation) of one of them entails the appearance of another” [Zhrebilo 2010: 45].

From our point of view, association is a connection of ideas mapped in the brains of representatives of a certain linguocultural community as a result of human thinking activity, arising on the basis of subjective experience as well as cultural knowledge. This connection of ideas can be verbalised by language units interconnected by formal or logical-semantic attribute.

At the same time, it is important to note that different disciplines offer their own classification of associations. The German psychologist, philosopher and pedagogue I. Herbart considered associations as mental connections by adjacency, by similarity and by contrast. This distinction based on the type of their formation is retained in modern psychology and psycholinguistics [Girutsky 2003: 86]. Later, D. Hume supplemented this typology and proposed the division of associations into four types: by similarity (cyan –

blue), contrast (black – white), by adjacency in space and time (a child’s accidental fright in a dark room then causes fear of the dark), cause-effect (bright flash of light – painful sensation) [LPD 2009: 51].

F. de Saussure noted that all the members of the language system are in two kinds of relations: syntagmatic and associative. Syntagmatic, or horizontal, relations were contrasted with paradigmatic, or vertical relations, which F. de Saussure called associative [Saussure 1977: 155-159]. B. Wundt, from the point of view of experimental research, puts forward a more psychologically based division of associations: 1) verbal associations, in which a certain word simply evokes another word, due to their frequent connection; 2) external associations of representations, in which a representation corresponding to a word reproduces another with which it is ordinarily in external relation; 3) internal associations of representations, in which a representation evoked by words reproduces another which is in some inference relation to it [Wundt 1914: 540]. The proposed interpretation of the experiments can be regarded as a classification of the types of verbal associations of the language personality.

A.P. Klimenko established the following main types of verbal associations: phonetic associations, in which there is consonance between the word-stimulus and the word-reaction; word-formative associations (*zheltyy* [yellow] – *zheltukha* [jaundice]); paradigmatic associations, in which the word- reaction differs from the word-stimulus in no more than one feature; syntagmatic associations, in which the word- reaction together with the word-stimulus form a subordinating combination; thematic associations can form a combination of words together with the stimulus as a result of a grammatical change in the word-association or word-stimulus; reminiscence or quotational associations (*sea – old man*; by association with the title of E. Hemingway’s work “The Old Man and the Sea”); grammatical associations such as *stol* [table] – *stola* [table] or *krasnyy* [red] – *krasnaya* [red], in which the reaction represents the grammatical form of the stimulus [Klimenko 1980: 10-11]. According to the scientist, these characteristics of associations are more or less generally accepted.

N.V. Krushevsky, a representative of the Kazan linguistics school, divided verbal associations into two types: I. Direct associations and II. Indirect associations.

I. Direct associations are of two kinds. 1) *Associations by similarity*. “Every word is bound to other words by the bonds of association by similarity; this similarity will be not only *external*, i.e., sound, or structural, morphological, but also *internal*, semasiological <...> every word is capable, because of a special psychological law, of both exciting in our spirit other words with which it is similar, and of being excited by these words”; 2) *Associations by adjacency*. Another “ability of words to excite each other is based on the psychological law of *association by adjacency*: we get used to use a given word more often with one word than with another” [Kruszewski 1883: 65].

II. Indirect associations. These are verbal associations arising by means of connections of representations of *things* denoted by words: “A word is a sign of a thing. The representation of a thing and the representation of the word denoting that thing are bound together by the law of association into an inseparable pair. This will be, of course, association by adjacency. Only the few class of sound-suggestive words in every language are connected with corresponding things by *association by similarity*; for example, to murmur, etc. If the idea of a thing is inseparable from the idea of the corresponding word, what follows? Words must be classified in our mind into the same groups as the things they denote” [Ibid.: 67].

Following the basic principle of N.V. Krushevsky’s classification of associations, G.A. Martinovich believes that all types of verbal associations can be considered as special cases of the two most general types of any associations, i.e., associations by adjacency (in time or space) and associations by similarity, defined on the basis of formal, functional, and content attributes and offers the following classification of associations (see Table 1) [Martinovich 1997: 12-14].

**Table 1.** Classification of associations

Verbal associations						
Associations by adjacency		Associations by similarity				
Content		Content			Formal	
In space	In time	Determinative	Classification	Word-formative	Grammatical	Phonetic



Determinative associations, according to the researcher's theory, are associations of the epithet type: one member of the pair is a direct denotation of the attribute of the second member (*grandmother – knits, grandmother – is old, grandmother – is wearing a scarf*). Classification associations are of the metaphorical type: these are pairs of words that have at least one common essential feature in their content (*grandmother – grandfather, white – black*). Word-formative associations are units that have common elements of both substantive and formal plans (*record – audio*). Grammatical associations have formal similarities and are created on the basis of grammatical rules (*stol* [table] – *stola* [table]). Phonetic associations are suggested on the basis of formal similarity related to the sound of the word (*noch'* [night] – *doch'* [daughter]) [ibid].

However, it is necessary to identify the limitations of this classification, as G.A. Martinovich points out, “the distinction made between verbal associations based on the content relations of the associated words is not absolute, but has a relative character, since some associative pairs can simultaneously (on different grounds) belong to different types and subtypes (syncretic associations)” [ibid.: 13], and at the same time it does not solve the problem of qualitative analysis of associations: taking into account semantic and grammatical aspects of association production, it does not include psychological reasons for the emergence of associations.

It is clear from the above analysis that there is no single point of view on the division of types of verbal associations in the scientific literature, nor is there a single understanding of different types of association. The specificity of classifications often depends on the principles – psychological, philosophical, linguistic or logical – on which they are based.

It is important to emphasise that when presenting or reviewing data on the results of associative experiments, another term is often used – *associate*. The “Complete Dictionary of Linguistic Terms” defines it as follows: “a speech reaction to a stimulus, usually lexical. Associative connections of words play an important role in speech communication and text formation, words-associates are specifically identified in psycholinguistics” [Matveeva 2010: 30], and T.V. Zhrebilo's “Dictionary of Linguistic Terms” gives a concise definition – “reactions to a word-stimulus” [Zhrebilo 2010: 45].

The first of these interpretations seems preferable in our study because it emphasises the verbal nature of associates.

E.S. Kubryakova and A.A. Zalevskaya note the central role of words in the organisation of language knowledge, which makes it possible to incline “in the general discussion about the greater adequacy of modular or interactive brain systems... to the opinion about the preference of connectionist or network models” [Kubryakova 2004: 55]. As E.S. Kubryakova notes, “networks are often thought not only as reflecting lexical connections of words, but also as an image of language ability in a broader sense” [ibid.] The *associative-verbal network* (hereinafter – AVN) developed by Y.N. Karaulov is considered to be a typical example of such an approach.

In the “Dictionary of linguistic terms” by T.V. Zhrebilo, AVN is defined as “a scientific model of language knowledge based on mass associative experiment, representing a complex intersection of paradigmatic and syntagmatic relations of a word” [Zhrebilo 2010: 44]. AVN is considered by N.E. Kozhukhova and G.N. Aksenova as a way of language existence in an individual, and the connections between words are arranged in such a way as to provide a direct transition from one word to any other [Kozhukhova, Aksenova 2011: 168]. According to the definition of V.V. Krasnykh, the whole AVN is a “stereotype field”, representing the conceptsphere of this or that national linguocultural community, with which the concepts existing in this or that language consciousness are inextricably linked” [Krasnykh 2002: 181]. In Y.N. Karaulov’s works AVN is used to designate: 1) mental structure (individual AVN) and 2) its material analogue revealed as a result of a multistage and mass associative experiment with native speakers (AVN of language) [Peshekhonova 2008: 35].

In our study, AVN is understood as a way of representing language consciousness and reflecting systemic representations of linguocultural ideas about the world. It is important to note the fact that AVN is built on the basis of data from the “Russian Associative Dictionary” edited by Y.N. Karaulov. The amount of knowledge and information contained in the dictionary entries is extremely rich and can be divided into three main varieties. The first is extralinguistic or supralinguistic information, which is captured “in words, phrases, whole statements and judgements, naming and

characterising objects and phenomena of the current life of speakers, their everyday interaction and communication, realities of the reality surrounding them” [Ras 2002: 755] [RAD 2002: 755]. The second type includes dialogue information, which serves as “a reflection of the language consciousness of the speakers, as it contains elements of reflection on the language, national culture, gives in reactions an assessment of concepts, events and typical situations of Russian reality” [Ibid.] The third type is considered to be intuitive knowledge, which “remains for the majority of speakers, apparently, unconscious, concerns the structure of the language itself, its level structure” [Ibid.].

AVN is organised by a multitude of overlapping and diverse relations [Zalevskaya 1999], while noting the cognitive, linguistic and communicative-speech domains and exhibiting “language in preverbal preparation” [Karaulov 1999], so we can call one of its features the diversity of relations underlying the connections between elements. As N.E. Kozhukhova and G.N. Aksenova rightly note, “in AVN semantic coherence is so great that each element in it, each word is connected with each other either directly or inversely by a direct semantic connection” [Kozhukhova, Aksenova 2011: 168]. From the point of view of Y.N. Karaulov, AVN “is characterised by dimensions of different degrees of depth and complexity, and its comparison can be carried out across all dimensions” [Karaulov [https://iling-ran.ru/library/psylingva/sborniki/Book2000/html\\_204/4-1.html](https://iling-ran.ru/library/psylingva/sborniki/Book2000/html_204/4-1.html)], it is not an artificial construction, “since this network is brought to expression as a result of questionnaires of a large number of native speakers spontaneously responding to a presented stimulus” [Karaulov 1999: 13, 21]. Besides, the scientist evaluates AVN as a material analogue of language ability, not as a static, but as a dynamic, open, self-organising system, since grammar in AVN is maintained in a state of “‘unstable equilibrium’ with readiness to spill out into a text, to become a text, but not yet become one” [ibid.: 35, 47].

To sum up, AVN theory allows us to interpret the specific organisation of linguistic and encyclopaedic knowledge in the human lexicon from a functional point of view and is of particular interest for studying the processes of mental representation of this knowledge.

### 1.2.2. Definition of associative experiment. Types of associative experiments

AVN, developed by Yu.N. Karaulov as a dynamic model of thought formation in its pre-speech preparation, is one of the directions of psycholinguistic experiment as a means of verifying the associative sphere of language consciousness, in connection with the study of the associative process itself, and another direction of fixing specific associative statistics (core and peripheral zones of associative fields in collective and individual consciousness, which is reflected in the dictionary of language stereotypes and individual reactions to the corresponding verbal stimuli), therefore it is necessary to introduce an explanation of the term *associative experiment* (hereinafter – AE).

AE in psycholinguistics has been adopted since around the 1960s. The first experiment was conducted by the British psychologist Francis Galton in the late 1870s and was, to be precise, a psychodiagnostic technique aimed at identifying the personality traits of individuals. Galton was investigating two problems in the field of association, namely the work of establishing the diversity of associations and the timing of reactions to a word-stimulus.

In the early 20th century, AE began to be used in psychoanalysis, as it allowed penetrating into the unconscious sphere of an individual's psyche. C.G. Jung used this method in his practice. Nowadays, modern linguistics prefers to study the associative meaning of a word with the help of associative experiments, which allow us to determine the peculiarities of the functioning of the language consciousness of native speakers. It should be noted that the study of AE is still criticised despite many years of experience in studying associative processes. V.A. Pishchalnikova points out that “the implementation of associative experiment and the nature of interpretation of its data in Russian psycholinguistics cannot be called perfect at present” [Pishchalnikova 2007: 113]. In our opinion, texts-expressions of different types (such as reactions-word forms and reactions-phrase) obtained in the course of AE are quite reliable and valuable material for research.

The New Dictionary of Methodological Terms and Notions notes that AE is “an experiment during which the subject is required to name the first word or expression that comes to mind in response to the lexical unit presented” [Asimov, Shchukin 2009: 21].

S.V. Arkhipova believes that AE is a technique of psychological analysis of semantics that reveals the semantic relations of words, language stereotypes – everything that helps to generalise the obtained material “as specific features of mentality” [Arkhipova 2011: 6]. O.I. Ulanovich interprets AE as a method of psycholinguistic analysis of semantics, which reveals the semantic characteristics of individual word meanings, associative connections between words and groups of words and allows us to judge the specificity of consciousness, subjective-affective evaluation of social phenomena [Ulanovich 2010: 11]. E.I. Goroshko understands AE as “a technique aimed at revealing associations formed by an individual in his/her previous experience” [Goroshko 2005: 53-54].

We will try to propose our own definition, which seems more appropriate in connection with the purpose of our study. In our opinion, AE is a method widely used in psycholinguistics, aimed at identifying and studying verbal associations formed by members of an ethnic community on the basis of their past experience in response to words-stimulus given in the course of a survey.

Linguistic and psycholinguistic studies [Leontiev 1977; Goroshko 2001; Belyanin 2004; Maklakova, Sternin 2013] traditionally distinguish three main types of AE: free, directed, chain (chained).

In *free AE*, subjects were asked to respond with words – RR (any word responding to the presented stimulus S) – without restricting the formal or semantic features of RR words. The purpose of this type of experiment is to reveal the national-cultural specificity of the images lying on the surface of consciousness in human working memory.

R.M. Frumkina points out the fundamental nature of the instruction to respond with the first word that comes to mind: “The associative reaction-answer should follow immediately – the subject should not ponder over what to say and how to react. <...> The very notion of an associative process excludes the idea of selection of responses. If there is selection, there is no associative process in the sense generally accepted in the history of psychology” [Frumkina 2008: 190-191]. A.N. Leontiev emphasises that the associations obtained during free AE are simultaneously influenced by two factors: linguistic (certain characteristics of the word-stimulus) and pragmatic (the personality of the subject and his/her life experience) [Leontiev 1977: 7].

*Directed AE* requires that the experimenter somehow limits the choice of expected RRs, and subjects are asked to name only words of a certain grammatical or semantic category (e.g., suggest adjectives to nouns, or name only nouns, etc.). The purpose of this type of experiment is to determine the images that are deep in the consciousness of the native speaker.

Cases of using this type of experiment are most often encountered in semantic differentials, subjective differentiation of a word-stimulus, unfolding a sentence on the basis of given words, filling gaps in the text, etc. Y.A. Borisova notes that “the analysis of the results of directed AE shows that the directionality of associations largely determines their focus and concreteness, reduces scatter and uncertainty (due to the removal of free, non-directed reactions), thereby allowing us to reduce the number of subjects in the experiment and at the same time obtain reliable data as a result” [Borisova 2019: 267].

*Chain (chained) AE* is considered as a variant of free AE, in which chains of responses are recorded, and as an experiment with an ongoing response. Subjects are asked to respond to a stimulus word with any number of words – Ri, the word that first comes to mind when the word is presented – S, without restricting in any way the formal or semantic features of the words. The purpose of this type of experiment is to reveal uncontrolled, spontaneous processes that reproduce conscious and subconscious content in the subject’s mind.

In the fair opinion of N.V. Ufimtseva, AE is “valuable also in understanding the individual features of different cultures, because with the help of this research technique it is possible to judge about the peculiarities of the functioning of human language consciousness. The associative method can also be regarded as a culture- and language-specific ‘associative profile’ of consciousness images that integrates mental and sensual knowledge possessed by a particular ethnos” [Ufimtseva 1996: 67].

In our study we used the methodology of free AE, which allows us to “reconstruct various connections of language units in consciousness and reveal the nature of their interaction in the process of understanding, storing and generating speech works” [Friedman 2007: 79] and “outline new ways to study the mechanisms of speech influence

and behaviour, as well as in the study of semantic laws of language in general, the principles of correlation between semantics and syntax in speech and language, regularities of socialization of individual semantic changes and establishment of new typical associative connections” [Ufimtseva 2011: 228].

This study does not use a classical free associative experiment, but a free chain experiment, which allows us to trace association routes, when a reaction to a primary stimulus subsequently becomes a stimulus for the next reaction.

It is worth noting that on the basis of conducting free AEs not only data are obtained for compiling associative dictionaries (such as the “Russian Associative Dictionary” edited by Yu. Ufimtseva (1996); “Dictionary of associative norms of the Russian language” edited by A. Leontiev (1977); “Russian Regional Associative Dictionary-Thesaurus EURAS” edited by N.V. Ufimtseva and G.A. Cherkasov), but also collect material for the study of the dynamism of language consciousness.

Our free AE as a technique of psycholinguistic analysis involves interviewing a large number of subjects, united by certain groups (region, age, education, occupation, etc.), in order to identify their associations-reactions to specific words-stimuli “odinochestvo [loneliness]”, “odinokiy (-aya) [lonely]”.

The methodology of such an experiment will be discussed in detail in the next paragraph.

### **1.2.3 Methodology for conducting associative experiment**

The variety of AE types makes it possible to choose a suitable one for a particular research task. The most widely used method in the study of language consciousness at present is free AE. A detailed description of the stages of the conducted experiments is presented in the work of D.I. Navilnikova: “formation of the stimulus list, questionnaire and composition of the subjects, processing and unification of responses, identification of their quantitative characteristics. In the latter case, the main attention is paid to the interpretation of numerical indicators of identical, different and single reactions offered by the respondents” [Navilnikova 2009: 116]. In our opinion, the algorithm for

conducting AE consists of six main steps: the purpose and hypothesis of the experiment, subjects, experimental material, formation and procedure of the experiment, processing of the obtained data and analysis the results of the experiment.

*The purpose and hypothesis of the experiment*, in our opinion, should be based on the subjective intentions of the researcher-experimenter and set reasonably in the context of the culture and time of the locality where the experiment was conducted, in order to ensure the scientific validity of the experiment.

The role of *subjects* should be played by those informants “whose language consciousness has national-cultural specificity”, people who are included in a given culture from birth, and therefore, people for whom the language of this culture is native” [Evseeva 2009: 83], the so-called native speakers. Based on E.I. Goroshko’s views, the following parameters should be taken into account when selecting test subjects.

- Number: Ideally 1000 subjects, sometimes up to 500-700.

- Form of organisation: group or individual. For free AE, the latter is more suitable, because “it removes a serious factor of interference, in the form of remarks or any other behavioural reactions on the part of the other participants of the experiment, which can disrupt the whole delicate process of spontaneous associating” [Goroshko 2005: 57].

- Age: there is no specific range, but young people are favoured as they are highly developed and mature in terms of language acquisition, have a certain vocabulary, knowledge of writing and grammar, and can represent the general cultural literacy of society. When conducting experiments with children “sometimes, depending on the aims of the study, certain associations need to be explained or cannot be interpreted unambiguously” [ibid: 59]. The difficulty of the work is due to the fact that “in free AE the very process of response is firmly hidden from the researcher. The emergence of associative connection and its motivation are not available for direct observation” [ibid.]

- Gender: this distinction is not a necessary condition for conducting AE, but it is still important to recognise its existence and significance. For example, I.V. Zhuravleva and I.A. Kurochkina in their study of sociological interviews found that men prefer to talk about politics, and women – about family [Zhuravleva, Kurochkina 2002]. A.O. Morozova and O.V. Simakova in their study of taboo differences report that men consider



questions about the size and sources of income “delicate”, while women are more embarrassed by the topics of age and sexual relations [Morozova, Simakova 2002].

– Nationality: when conducting cross-cultural research, it is important to take into account the ethno-cultural preferences of different language communities. Sometimes “the form of the experiment is directly related to the time of its implementation and to the nationality of informants” [Ershova 1998: 21].

– Behavioural competence: during the last decade E.I. Goroshko studied associative behaviour of informants. Little research has been conducted in such aspects as reactions of elderly people, persons in unusual psychophysiological state, and there has been no research at all on associative behaviour of people in some altered states of consciousness [Goroshko 2005: 56]. Obviously, special attention should be paid to the physical and psychological health of the subjects and their state of consciousness at the time of the experiment, especially when it is necessary to conduct experiments with people with behavioural limitations, such as the elderly, the disabled, etc.

– Professional identification: the style of informants’ communicative behaviour can be influenced by gender and age [Burenina 2001]. In some cases of the experiment such information as social status and level of education implied by the subjects’ professional affiliation was important.

In addition, some subjects, trying to break the usual rules of the experiment, wrote down not the first word that came to mind, as required, but some of their own creative ideas, which requires the researcher to take into account such factors as personal associative characteristics in the process of conducting AE. Not surprisingly, E.I. Goroshko states that “the validity of associative data is strongly influenced by the social and psychophysiological characteristics of informants. Their psychological state at the time of the experiment can also be attributed to it” [Goroshko 2005: 55].

The *experimental material* means the presentation of stimulus material, more precisely, the choice of words-stimuli, the composition of which is determined by the specific task of the study; careful selection of a suitable word-stimulus is necessary to achieve optimal statistical results of the experiment. The list of words-stimuli in the “Russian Associative Dictionary” [1994], compiled by Y.N. Karaulov, Y.A. Sorokin, E.F.

Tarasov and others, is divided into a main and an additional part. In the main part, more than 700 stimuli are included in the top 1000 high-frequency Russian words. In addition, the list of words-stimuli is rich in different parts of speech, including 298 nouns, 212 verbs, 114 adjectives, 31 pronouns, 16 numerals, 24 adverbs, 7 modal particles, 6 conjunctions and 10 prepositions. The main part of the list of more than 700 words-stimuli includes 200 from the “Dictionary of associative norms of the Russian language” edited by A.A. Leontiev [1977], which facilitates the analysis of changes in the consciousness of native Russian speakers over a 20-year period. The additional part of the list of words-stimuli contains about 350 variants of nouns and adjectives, the prototypes of which are included in the main list of words-stimuli. Besides, the additional part includes a number of ideographic groups and stylistically different nouns, verbs and adjectives, which allows, on the one hand, to analyse associative connections at the grammatical level, and on the other hand, to check the strengths and weaknesses of the existing Russian dictionaries of synonyms and to construct real synonymic series in the language consciousness of native Russian speakers. The list of words-stimuli in the “Associative Dictionary of the Russian Language” [1996] contains 2685 commonly used words, which were selected by “sifting” 50,000 different words-reactions obtained at the previous stage of dictionary compilation.

At the stage of *forming the preparation of the experiment* it is necessary to take into account the following indicators:

- The form of the experiment: oral or written. “The written form of free AE is considered as speech prepared, and oral – as spontaneous and natural. In oral, the informant responds spontaneously, giving reactions at once, without thinking. In written AE, the subject has more time and works at a comfortable pace” [Bochkareva 2002: 155]. The written form of free AE is based on two types of questionnaires. The first type is traditional: a paper questionnaire. The subject is given a form with the task of the experiment to fill in. The second type of questionnaire is an online questionnaire created with the help of a search engine service (Google forms or Yandex forms) [Sinigaeva 2017: 18]. In our study, the questionnaire created on the Internet is used.

- Regulation of the experimenter’s controlling behaviour: attention should be paid to the necessity of correctly submitting the experimental setup and blocking undesirable

behaviour of the subjects during their participation in the experiment, because “the mechanisms of the associative process are too fragile, and any extraneous noise or other interference can lead to its irreversible changes and strongly distort the overall picture of the obtained data” [Goroshko 2005: 58]. It should be noted, however, that the above-mentioned disadvantages will occur only in experiments among group subjects, where unpleasant situations may arise, such as “loud questions from the seat, requests to explain the instructions once again when work with the list of stimulus words has already begun, imposition of one’s answers on other subjects, and so on” [ibid.].

– The time allotted to subjects to participate in the experiment: given the size of the experiment’s content set, the experimenter is flexible in controlling the length of time, which is usually no more than 10 minutes. In our opinion, the time parameter in the verbal form of the experiment can be stated explicitly and emphasised specifically when the experimenter communicates the instructions of the experiment before the informant starts making his/her associates; and in the written form, the experimenter should put it separately in a prominent place in the questionnaire.

– Others: confirm the operability of the experiment equipment; ensure a comfortable and calm environment in the place of the experiment; check the presence of weather or other conditions that may affect the reliability of the results of the experiment.

V.P. Glukhov describes *the procedure of the experiment* as follows: “The procedure of the associative experiment consists of the following. The subjects are presented with a word or a whole set of words and told that they should respond with the first words that come to mind. Usually each subject is given 100 words and 7-10 minutes to respond. Most of the responses given in the associative dictionaries are from university and college students aged 17-25 (with the words-stimuli given in the subjects’ native language)” [Glukhov 2005: 299]. Based on this description, we can visually summarise the general procedure of the experiment in the form of the following algorithm:

1. Comply a list of single or multiple words-stimuli.
2. Present the list of words to the subject after an experimental instruction has been given.
3. The subject reacts to each word, giving his/her associations.

4. The examiner records the associates and the subject's reaction time.

*The processing of the data obtained during the experiment* should be carried out immediately after the experiment. In the initial processing of questionnaires, the first thing that should be done is to identify and reject invalid questionnaires, in our opinion, which arise in the following two cases: subjects do not respond to more than half of the words-stimuli in the questionnaire; subjects do not respond to the given words-stimuli, but to words that have nothing in common with the given words-stimuli, and to more than half of such responses. When subjects are reluctant to participate in the experiment, responses that are identical to the words-stimuli or joking reactions, which are usually counted as inadequate reactions. Questionnaires in which subjects did not complete their responses within the allotted time or in which the words-answers were copied from others are justifiably eliminated and excluded from the scope of analysis along with the invalid questionnaires mentioned above.

After the selection of questionnaires, the data from valid questionnaires should be transferred to an electronic medium, taking into account the correction of possible errors and optimisation of readability and validity of the data. V.A. Dolinsky suggests the implementation of “lemmatisation of associations: combining reactions-word forms into lexemes, lemmatisation of phrases, grouping of association lists for each stimulus into lemmas, assigning to each unit a frequency index – the total number of forms of a given lexeme or phrase. As a result, the association lists were obtained in machine-readable form” [Dolinsky 2022: 129-130]. G.Y. Martynenko and G.A. Martinovich additionally point out that “the reactions, which had the form of relatively extended statements, were subjected to lexicographic processing by reducing them to nominative units only. To avoid the influence of perturbing factors generated by individual and collective differences between informants, all words-reactions were subjected to randomisation using a random number table” [Martynenko, Martinovich 2003: 20]. Thus, the selection of statistical parameters to describe AE data should be presented in the form of a frequency list of reactions to words-stimuli, usually in descending order of frequency for sorting associates and in alphabetical order for equal-frequency reactions.

*The analysis of the results of the experiment* as the final step in the methodology

of AE, from the position of N.I. Mironova, can be formal and substantive. “Within the framework of formal analysis, phonetic and word-formative associations are usually considered. The traditional approach to the substantive analysis of associations consists in identifying two (paradigmatic and syntagmatic) or more often three (and thematic) types of relations between stimulus and reaction with their subsequent more thorough analysis [Mironova 2011: 109-110].

I.A. Sternin divides the types of interpretation of experimental results into systemic-language and cognitive. The content and purpose of each of them are shown in Table 2 [Sternin 2020: 111-114].

**Table 2.** Types of interpretation of experimental results

Title	Systemic-language interpretation	Cognitive interpretation
<b>Content</b>	conclusions about the structure and functioning of the language system of a language in the language consciousness of its speakers	1) transition from language consciousness reflected in associations to cognitive (general) consciousness, i.e. going beyond the language consciousness into the national mental sphere, national image of the world, national mentality and culture, peculiarities of national thinking; 2) description of the content and relations of specific concepts in the conceptsphere of the nation
<b>Purpose</b>	modelling of the core and periphery of the language system, structural organisation of the lexicon, semantic groups and their systemic organisation, identification of paradigmatic and syntagmatic links of words, synonymy, antonymy, simulative and oppositional relations, polysemy and homonymy, hypo-hyperonymous relations in the language system, modelling of the case system of the language, typical combinability of words, identification of precedent texts fixed in the language system, etc.	reconstruction (modelling) of concepts as thinking units by language data, i.e. reconstruction of cognitive consciousness by language consciousness.

The scientist also noted “the possibility of describing the actual semantics of language units in the language consciousness by the method of semantic interpretation of

the results of associative experiments, which consists in the interpretation of associative reactions as the actualisation in the experiment of individual components of the semantics of the word, from which it is possible to reconstruct the meanings of the word in the actual language consciousness of native speakers” [ibid.].

Attention should be paid to the role of the experimental setup in the process of analysis. According to A.V. Razumkova, two factors – the need-motivational sphere of the audience and the orientation phase of the respondents – will have a positive impact on the reliability of associative material and on the scientific conclusions made on their basis [Razumkova 2016: 141]. Due to the fact that “it is not a mental lexicon that reacts to a stimulus, but a human being (an active, feeling, affectively experiencing the world personality)” it is logical to focus on the affective-emotional experiences of the subjects.

A.R. Luria proposed the so-called “conjugate methodology” [Luria 1990: 137], whose validity lies in the fact that affect disrupts the normal course of associations; with strong affect, associations are usually sharply delayed. The potential of AE consists in evoking affective traces with the help of words-stimuli, and in pursuing and objectively recording them. In the work of A.N. Shershneva and A.J. Alieva it is noted that “the choice of verbal stimulus is made on the basis of the integrative significance of speech functions in the content system. Speech is included in certain interactions with all mental processes” [Shershneva, Alieva 2014: <https://articlekz.com/article/12168>].

In general, we can conclude that a particularly thorough, comprehensive and in-depth approach to analysing the obtained material is required. Our study is based on the results of the free associative chain experiment, a detailed description of the methodology and analysis of the results of which are given in Chapter 2.

#### **1.2.4 Content of the term “field” in linguistics**

The term *field* has been borrowed from the natural sciences (e.g. algebraic field in mathematics, electromagnetic and gravitational fields in physics, etc.) to linguistics.

The theoretical understanding of the term “field” in linguistics dates back to the works of German linguists G. Ipsen and J. Trier of the 20-30s of the 20th century. The

notion “field” was defined by G. Ipsen as a set of words with a common meaning [Shchur 2007: 22-23], while J. Trier considered the field as a paradigmatic phenomenon, “the words of a particular language are not isolated carriers of meaning, each of them, on the contrary, has meaning only because other, adjacent words also have it” [Vasiliev 1971: 106] and distinguished two types of fields: 1) notional fields (Begriffsfelder, Sinnbezirke) and 2) word fields (Wortfelder) [ibid.].

The former are associative in nature and are formed on the basis of semantic affinity of lexemes that arise in the human consciousness when a word is pronounced. With the development of the doctrine of syntactic complexes, uniting paradigmatic and syntagmatic properties of fields, in parallel with the concept of J. Trier emerged and coexisted the syntagmatic field or syntactic field, introduced by W. Porzig, who understood it as a set of phrases and other syntactic complexes in which the possibility of semantic connection of components is obvious. For example, hear – ear; grab – hand; light – hair [Shchur 2007: 53-54]. L. Weisgerber proposed his interpretation of the notion “field”: “a part of the language intermediate world built on the basis of the unity of organically connected, interacting groups of language signs” [Kuznetsova 1963: 29] and divided it into unilayered, bilayered and multilayered, depending on how many points of view, according to L. Weisgerber, a given field or group can be analysed from.

It should be noted that the notion “field” emerged as an intuitive reflection of the structural-functional approach to language phenomena, which is inseparable from the analysis of groups and which, however, at different stages is regarded as systemic or group [ibid.: 94]. This term is specified by G.S. Shchur as “a way of existence and grouping of linguistic elements having common (invariant) properties” [Shchur 1967: 68].

In the dictionaries of linguistic terms we find the definition of the term “field”, which is interpreted as “a set of lexical units united by the commonality of content and reflecting the conceptual, subject or functional property of the denoted phenomena” [LED 1990: 380] or “a set of content units (notions, words) covering a certain area of human experience” [Akhmanova 1966: 322].

In our study, we adhere to the point of view of S.V. Grinev-Grinevich, who defines a field as “a fragment of reality, which is highlighted in the experience of an individual

and has a correspondence in language in the form of a separate independent lexical system” [Kaspruk 2018: 12], since this definition is offered not only from the point of view of the language system, but also within the framework of linguocognitistics, which takes into account human cognitive activity in the surrounding reality.

Given that “a field unites units having a common meaning into a hierarchical system” [Zinovieva 2003: 108], the field approach as one of the most important approaches to linguistic analysis is widely used in the study of language associations of different types in various fields such as lexicology, grammar, phraseology, lexicography, linguoculturology and in the study of the language of artistic works. Depending on the object of research, different names are terminologically under the hyperonym “field”: “semantic, lexico-semantic, associative, functional-semantic, conceptual, ideographic, phraseosemantic, linguocultural fields and others” [ibid.].

In linguistics, studies of typology of language field models are distinguished. For example, L.M. Vasiliev distinguishes three main types of fields: paradigmatic, syntagmatic and complex fields. Within paradigmatic fields five further subcategories are distinguished: lexico-semantic groups of words (hereinafter LSG), synonyms and antonyms, semanthemes, word-formative paradigms, parts of speech and their grammatical categories [Vasiliev 1971: 108-113]. A.N. Prikhodko believes that there are three types of research subjects in the field theory – “a group of language units united on the basis of the commonality of meaning (semantic principle – “lexico-semantic field”) or the commonality of the functions they perform (functional principle – “functional-semantic field”), as well as on the basis of the combination of these two features (functional-semantic principle – “lexico-grammatical field”)” [Prikhodko 2013: 177].

At the moment there is no unified view on the definition of the notion “field”, and therefore the field approach creates certain difficulties for the study of lexicon, although it is very fruitful. In most works, the field has received the name “semantic field”. Y.D. Apresyan states that “a semantic field is a set of meanings that have at least one common semantic component, as well as all their semantic and associative derivatives, including words of other parts of speech” [Petrenko 2016: 15]. However, A.A. Ufimtseva adheres to the opposite point of view and points out that “LSG and synonymic series as equal



concepts <.... > are types of other larger paradigmatic groupings in the lexicon” [ibid.].

There is also a tendency to supplant the term “lexical-semantic field” (hereinafter – LSF) in connection with its replacement by the term “semantic field”. E.I. Zinovieva notes that such substitution is not necessary, because the notion of semantic field is much broader, and its analysis is carried out not only in linguistics, but also involves data from various scientific disciplines [Zinovieva 2003: 108]. In the scientist’s fair opinion, LSF “unites a verbal series of units – these are words and phrases united on the basis of the commonality of the meaning they express” [ibid.: 109].

V.V. Vorobyev proposes the term “linguocultural field”, which consists of linguocultemes and is “a hierarchical system of units that have a common meaning and reflect the system of relevant cultural concepts” [Vorobyev 1991: 104].

In the study of concepts using the field approach the term “conceptual field” appeared, according to some scientists, it is understood as “a cognitive structure of complex type, including both propositional, metonymic and metaphorical models of conceptualization” [Tarasova 2004: 66].

A.V. Bondarko in his works investigates the functional-semantic field and points out that “the field, like a language sign, is characterised by a two-sided (content-formal) unity, which is formed of lexical units and grammatical (morphological and syntactic) means of a given language that ensure their functioning in speech” [Bondarko 1967: 40].

In addition, M. Conrad-Hickling proposes a “word field” built on the basis of homonyms of compound words with the same lexeme. Giro describes a “morphosyntactic field” consisting of a group of words that have not only a common meaning, but also a common morphemic component [Kaspruk 2018: 19].

The properties of field structure in grammatical categories and forms, as well as in other language phenomena, are currently reflected in all studies devoted to individual language fields and the field character of language in general. As I.A. Sternin notes, “the field method assumes the consideration of the language system as a set of fields intersecting with each other in their peripheral zones and having a multilevel character” [Petrenko 2016: 13]. E.V. Gulyga and E.I. Schendels describe in detail the attributes of a field: 1) Presence of an inventory (set) of means of different levels, connected with each

other by systemic relations. Being a part of the field, means become constituents of the field; 2) Presence of a common meaning, which is inherent in its constituents to a greater or lesser degree; 3) The common meaning of the field is not unified, it breaks up into at least two meanings, which may be opposite or polar. Each of these meanings forms a microfield; 4) The field has a heterogeneous and, as a rule, complex structure, which can be represented in the form of horizontal and vertical sections (horizontally there are semantic sections – microfields, vertically – constituents of micro and macrofields) [Gulyga, Schendels 1969: 9-10]. Thus, the field theory is productive and promising.

Z.K. Tarlanov's work identifies three main approaches to the study of the field:

- Universal-linguistic, within the framework of which the field is equated with any systemic lexical formation.
- Universal-interdisciplinary, when a field in language coincides with a field in culture or an associative field.
- Special-linguistic, in which the field is understood as a special unit of the semantic and/or lexical tier of a language [Tarlanov 1995].

In this study, the third approach is used, where “field” is considered as a special unit of the semantic tier of language, uniting heterogeneous units of the language system.

Based on the principle of systematicity underlying the field theory, on the fact that the multilevel field model is represented as a continuous set of fields overlapping each other due to the diffuseness of their peripheral zones, our reference to the term “field” seems to be successful.

The next paragraph is devoted to a detailed disclosure of the term “associative-verbal field”.

### **1.2.5 Definition of the term “associative-verbal field”. Studies of the associative field “Loneliness” and the eponymous concept in the linguistic scientific literature**

Analysis and interpretation of the data obtained as a result of AEs allow to reconstruct the meanings of words in the actual language consciousness of native speakers, i.e. on the basis of the associates brought by the subjects to one word-stimulus, a language

space is formed, which in the study of the French philologist Ch. Bally in 1955 was called the *associative field* (hereinafter – AF). The origin of the term is conditioned not only by the scientist's development of the idea of his teacher F. De. Sossior's idea that associative relations are not limited to any fixed number of types of relations, but also by the scientist's reference to semantic associations between words.

The following definitions of the term are presented in dictionaries: AF is “a set of representations arising in human consciousness and connected with a given notion, word, class of language units” [EDLTN 2008: 27]; “a set of associates, i.e. reactions to a word-stimulus” [Zherebilo 2010: 44].

N.V. Ufimtseva believes that AE is connected with cultural stereotypes in the consciousness of native speakers: “The associative field of a particular word-stimulus obtained as a result of AE is a fragment of the image of the world of this or that ethnos reflected in the consciousness of the “average” native speaker of this or that culture, its motives and evaluations and, consequently, its cultural stereotypes” [Ufimtseva 2017: 36].

Z.D. Popova and I.A. Sternin point out the diversity of representations of units in AF, which is considered as a set of words connected in human consciousness with some word-stimulus on the basis of common properties or characteristics. The associative group can include words of different parts of speech, as well as phrases and phraseological units [Popova, Sternin 2007 a: 259].

E.V. Kharkova emphasises that AF is considered to be a product of three projections to which language is subjected: “the associative field is an object of research in which language is given in three projections: as a system, as a text and as a capacity. Its elements carry the empirical and cultural experience of native speakers, which makes it possible to implement linguocognitive and linguocultural approaches to the meaning of a word” [Kharkova 2012: 25].

K.A. Burnaeva considers AF as a means of verbalising the national language consciousness of an individual: “AF is a functional psycholinguistic model, fixing associative connections of words, revealed experimentally; it is a model representing real consciousness in the process of communication. Associative experiment allows us to trace not only semantic relations between words, but also grammatical, connotative,

communicative, etc.” [Burnaeva 2011: 54-55]. To this definition of the term, Wu Manlin adds the fact that the associative field is an expression of communicative intention: AF “is not only a reflection of the hierarchical content of human consciousness, but also an expression of communicative intention” [Wu Manlin 2016: 18].

Based on the views of the above-mentioned researchers, we believe that AF is a multidimensional psycholinguistic model containing various verbal associative connections identified in the course of AE and representing a representation of a fragment of the real world in the language consciousness of native speakers.

It is important to note that AF itself has a field structure. As in any field, it has a core and a periphery. The core contains associates with the largest number of cognitive connections, i.e. the most frequent reactions. The units within the AP do not necessarily belong to the same grammatical category (nouns, verbs or adjectives) or have a common root; the connections between them can be subjective and relate to the perception of reality. As Y.N. Karaulov points out, “AF is as close as possible to the reflection of some thought images and structures” [Karaulov 1994: 17].

According to the classification of associations, to which we addressed above, associates obtained in AE can be classified as verbal associations, and their totality forms the human *associative-verbal field* (hereinafter – AVF), which, according to T.I. Kryga, represents “language in a somewhat unusual form: pairwise connected words or groups of words that serve as building material for extended sentences, construction of phrases, sentences and coherent text” [Kryga 2009: 152]. At the same time, the scientist notes various relations between units in AVF: “derivational, paradigmatic, syntagmatic, situational, evaluative, cultural-historical, etc.” [ibid.: 153]. Besides, the AVF contains rich information about knowledge, such as “educational-instructive linguistic and local history material that can be used in language, literature, history, and ethnology” [ibid.]. According to Y.N. Karaulov, the AVF contains information about three levels of language personality: grammatical-semantic, cognitive and pragmatic [Karaulov 1904: 193].

In this study, we consider fair the interpretation of the term AVF by M.N. Dovgolyuk, in which it is interpreted as “a set of verbal associations to the word-stimulus,

organised according to the field principle, as it more accurately reflects the research material, which includes exclusively verbal associations” [Dovgolyuk 2016: 47].

Based on the field principle, it is possible, in our opinion, to reveal the general characteristics of AVF:

– Flexibility. The vagueness and blurriness of the peripheral zone of the field are caused by its instability and changeability of its structure. In different individuals and collectives the same field will be represented in completely different ways.

– Openness. The types of interrelation in verbal associations are not limited by anything and can be paradigmatic, syntagmatic or idiosyncratic. The AVF we are studying can be regarded as a verbalisation of AF, and this is what distinguishes it from the semantic field.

– Subjectivity. The units in the AVF reflect the language consciousness of native speakers and are the product of categorisation and classification of reality and their own experience by members of the linguocultural community.

AVF functioning brings a new meaning to a language unit – associative meaning of a word, which is seen as “an invariant associative-semantic complex assigned to a word in the communicators’ consciousness and formed not only on the basis of its semantic structure, grammatical form, word-formative structure, motivational connections and phonetic features, but also on the basis of the tradition of use existing in the society” [Bolotnova 2014: 33].

As for the degree of development of the topic of this study, it should be noted that the issue of AF “Loneliness” has not been fully developed in the linguistic scientific literature. Let us turn to the review of linguistic scientific works devoted to the study of the eponymous concept of the field “Loneliness”. Such studies are currently conducted in several aspects and on different material.

In the aspect of linguoculturology N.S. Pozdeeva’s and K.A. Kochina’s works are carried out. N.S. Pozdeeva considers the concept of *loneliness* as a cultural-language phenomenon for further identification of representations of mental components of the conceptosphere of the Russian language. This concept is considered as a part of the conceptosphere of the Russian language and is analysed from the following positions:

identification of the peculiarities of the internal form of the word by means of which the concept is expressed; analysis of dictionary definitions of words with the seme “one”; analysis of phraseological units containing semantic components “one”; analysis of proverbs and sayings as ways of concept representation; identification of associative connections and features of concept connotation on the material of questionnaires; description of the concept structure [Pozdeeva 2011: 95-96]. Then the author in her dissertation tries to present the model of this concept in the form of a dictionary entry as a fragment of the Russian language picture of the world and the Russian conceptsphere on the basis of knowledge structures extracted from language, textual and speech representations of the studied concept [Pozdeeva 2013: 6-7]. It is important to emphasise that the study under consideration is aimed at identifying communicative-discursive features of the concept of *loneliness* on the material of contexts of different types of discourse, such as artistic literature, advertisements, films, TV programmes, etc. And our research is conducted in the cognitive-semantic aspect, focusing on the construction of the AVF “Loneliness”, the volume and internal structure of which differ significantly from the eponymous concept. K.A. Kochkova investigates the semanteme “loneliness” on the basis of the description of lexical units on the material of Russian paremi to identify several types of paremic representations [Kochkova 2016].

Linguocognitive analysis of the concept *loneliness* is carried out in the work of K.S. Vorobieva, who identifies cognitive attributes of the concept on the material of data from lexicographic sources, such as psychological, encyclopedic, and philological dictionaries. As a result of analysis, she found semantic attributes that were not presented in dictionary definitions and that, thus, concretise the meaning of the interpreted word [Vorobyeva 2016]. In the work of Y.E. Lomonosova the language means representing the concept of *loneliness* in French artistic literature are presented, the main attributes of the concept, which are characteristic of the cognitive consciousness of native French speakers, are revealed, the specificity of the figurative component of the concept, characterized by a high degree of abstraction, is revealed, the peculiarities of the structural space of the studied conceptual sphere are analysed, the evaluative zone of the concept structure, characterised by the prevalence of negative emotional and hedonistic attributes, is

described [Lomonosova 2019].

In the aspect of intercultural communication, a comparative study of the linguistic representation of loneliness in the language consciousness of Russians and English is presented in the article by V.A. Ilyina, who, “first of all, considers the notional structure of the studied image, and then proceeds to lexicographic definitions of nominants of loneliness” [Ilyina 2008: 68] and concludes that “the image of loneliness in the naive picture of the world of native speakers of British culture is verbalised in more detail, more developed. The Russian naive picture of the world reflects a peculiar, different from English, perception of this image, which is based on the peculiarities of the development of the Russian cultural tradition over the centuries” [ibid.: 76]. N.V. Podzolkova in her dissertation gives a comparative characteristic of the concept “einsamkeit”/“loneliness” in German and Russian linguocultures to develop the main provisions of axiological linguistics and linguoculturology in relation to the studied concept in German and Russian languages pictures of the world and to determine the cultural dominants of the compared linguocultures [Podzolkova 2005].

The work of N.S. Pozdeeva is in line with the discursive aspect of research. The researcher reveals the peculiarities of the concept objectification on the material of songs of modern Russian pop music to reveal figuratively, associatively and functionally a large degree of prevalence of this concept in modern songwriting and a rich set of language means used for its expression [Pozdeeva 2012: 251, 256].

Within the framework of the study of the language of artistic literature, the works of A.V. Bobrov [2017], E.V. Losinskaya [2020], E.A. Bakhichi [2020], N.G. Petrova [2017] and others are devoted to the study of individual-author concepts of Loneliness.

Among the works of Chinese researchers working in Russia, it is worth mentioning the Wei Xiao's candidate dissertation, which is devoted to the linguocognitive analysis of verbal associates representing the AVF “Medicine” in the Russian language consciousness against the background of Chinese in order to identify and describe the stereotypical representation of medicine existing in the consciousness of modern Russian language personality against the background of a similar representation of Chinese language personality [Wei Xiao 2016: 7-8]. This study, in our opinion, serves to further

develop the methodology of studying the AVF of one national language against the background of another.

Our study uses a cognitive-discursive approach to the study of AVF. The essence of this approach will be discussed in the next paragraph.

### **1.3 Cognitive-discursive approach and cognitive test in the methodology for analysing the fragment of the language picture of the world**

#### **1.3.1 Definition and essence of the cognitive-discursive approach to the study of linguistic units**

The study of language phenomena within the framework of the linguocognitive approach focuses on the formation and representation of language and non-language knowledge. The possibility of language as a means of cognition manifests itself in the process of a person's choice of appropriate language representations of a certain meaning when perceiving, realising and comprehending external objective reality with the help of models, schemes and categories. The cognitive approach combines data from various sciences, including philosophy, linguistics, psychology, praxiology, etc., and also takes into account information about human's previous experience, personal characteristics, conditions of communication, etc., and has the following features:

- The anthropocentric nature of such research. The central role of human beings in cognitive processes and in speech activity is recognised.

- Interdisciplinary nature. Data from neurolinguistics, psychology, linguistics, anthropology, information theory are used.

- The new formulation of the problem of the relation between language and consciousness. Attention is drawn to such mental structures directly related to speech activity as concepts, schemas, scenes, scenarios, episodes, frames, prototypes, propositions, etc.

- Explanatoriness. In order to explain how language is arranged and how it is used, it is required to go beyond the language system proper into the field of human psyche and to consider this system in the context of general knowledge about human perception,



memory, and behaviour [Abramova 2008: 18-20].

It is important to note that the process of forming and changing the interaction between the form of language consciousness and reality is a “discursive interaction” [Avdeeva 2017: 60].

The notion “discourse” is characterised by complexity and multifacetedness, so it is considered in various aspects: sociological, politological, logical-philosophical, etc.

The broadest interpretation of discourse is offered in the work of T.V. Beloshapkova: “discourse is the realisation of a language system in certain formal and semantic structures, which, depending on the socio-temporal determinacy, have a different degree of productivity and serve society as a tool for cognition of the world” [Beloshapkova 2008: 39]. The definition of discourse as “speech immersed in life” given by N.D. Arutyunova [LES 1990: 137] more clearly shows such a characteristic as the embeddedness of the notion in the communicative context. According to V.V. Krasnykh’s interpretation, discourse is “a verbalised speech-mental activity, understood as a set of process and result and possessing both linguistic and extra-linguistic plans” [Krasnykh 2001: 200], which emphasises the dynamic nature of discourse in contrast to the static nature of text, which is usually considered as “a set of certain linguistic forms within a certain segment of speech in conjunction with their interpretation” [Aleksandrova 1999: 10]. We should agree with the position of L.M. Alekseeva and S.L. Mishlanova that “the distinction between discourse and text corresponds to the opposition of cognitive activity and its result” [Alekseeva, Mishlanova 2002: 37].

Modern classical works on cognitive linguistics in Russia present two coherent understandings of the term discourse itself: cognitive-discursive and cognitive-stylistic approaches. In connection with the objectives of our study, the first approach, which “appeals to the interpretation of discourse as a certain abstraction outside its concrete realisations (concrete realisations serve here, rather, as a material for the construction of generalised models of language use)” [Orlova 2009: 208], is of interest.

According to E.S. Kubryakova, the Russian version of cognitive linguistics is called the cognitive-discursive paradigm, which, along with the general attitudes of cognitivism, inherits the traditions of Russian linguistics and Russian psychology and

largely continues the ideas of onomasiological direction in the analysis of language phenomena [Kubryakova 2004: 14]. It proceeds from the inseparability of the processes of cognition and communication in the real functioning of language, from the deep interdependence and coherence of these processes and, consequently, of the functions correlating with them [Kubryakova 2008: 43]. The scientist formulated the methodology of this paradigm, noting that it is functional in nature, “the description of each language phenomenon equally takes into account the two functions they inevitably fulfil: cognitive (by their participation in cognitive processes) and communicative (by their participation in acts of speech communication). Accordingly, each language phenomenon can be considered adequately described and explained only if it is considered at the intersection of cognition and communication” [Kubryakova 2012: 33].

Following the scientist’s position, we understand the cognitive-discursive approach as an integrative approach to the description and interpretation of language-speech entities at the surface (information presented and distributed on the surface of the considered units) and deep (content and meaning of language phenomena) levels in a certain linguosociety against the background of context as a dynamic system, aimed “not only at identifying and describing in detail the structures of knowledge, opinions and evaluations behind literally every language unit, category, form” [Kubryakova 2006: 28], but also at revealing ethno-cultural specifics [Kubryakova 2006: 28].

It should be noted that the cognitive-discursive approach adheres to the principle of systematicity, i.e. “the studied phenomena should be described according to their status not only in relation to the language system, but also in relation to those ‘higher systems’ of which language itself is a part” [Kubryakova 2009: 6] and defends the basic position that “language fulfils cognitive-representational and communicative functions. This means that cognition and communication equally determine the specificity of language and its structure. The central problem is the question of how the language system contributes to cognition and communication” [Avdeeva 2020: 18]. The theoretical basis of the cognitive-discursive approach is “the definition of language as a cognitive process carried out in communicative activity and provided by special cognitive structures and mechanisms in the human brain” [Kubryakova 2004: 406].

Its distinctive features are expressed in “taking into account and synthesising the ideas of the cognitive direction, oriented towards understanding the activity of the human mind in its connection with language, with the ideas of communicative or functional linguistics (pragmatically oriented and discursive linguistics), as well as with the ideas of the semiotic order” [Luzina 2008: 42]. And it can be argued that this approach, based on the theory of speech acts, provides a comprehensive description of language phenomena in cognitive and communicative processes, fully taking into account both intralinguistic and extralinguistic factors. Using this approach, our work analyses lexical and contextual semantics of language as a means of accessing the content of concepts and as a means of modelling the transition from language semantics to the associative field.

It cannot be denied that the cognitive-discursive approach is based on the reassessment of the role of language in human speech-mental activity, and that its functional essence is reflected everywhere in the description and interpretation of various language phenomena. As T.V. Beloshapkova points out, “cognitive-discursive analysis satisfies the aspiration to a whole and complete comprehension of this phenomenon, which combines both the sentence and the text (and what is especially important, allows us to take into account the functional aspect)” [Beloshapkova 2008: 216]. Summarising, we can say that the description of language is based on the “primacy of function” [Zharkovskaya 2006: 143].

Within the framework of *cognitive semantics*, this approach allows describing the specifics of a certain situation taking into account the peculiarities of human conceptualisation and categorisation of events reflecting this process [Avdeeva 2020: 7].

In *linguistic semantics*, when analysing the phenomena of synonymy and antonymy, this approach not only shows that the effect of synonymy arises due to the unity of two expressions with the accentuation of a discursively relevant semantic attribute [Zharkovskaya 2006: 143], but also emphasises that there is “irradiation of derived units of another word-formative nest into the nest of already existing reflected synonyms or antonyms” [Gulyaeva 2017: 262].

Within the framework of *intercultural communication*, this approach influences both the formation of intercultural competence and the development of intercultural

interaction. On the one hand, it is “aimed at studying verbalised structures of knowledge about the surrounding reality of representatives of a certain linguosociety, taking into account various characteristics of discourse and bringing the experience of the surrounding world into the formation of intercultural competence of foreign language learners” [Obdalova 2020: 104]. On the other hand, it “allows us to consider the language means and strategies used by native speakers in the communication process as a way of realising a system of culturally determined meanings reflecting the knowledge, presuppositions and value orientations shared by members of the society [Tsurikova 2006: 6].

As O.V. Orlova rightly points out, within the framework of the cognitive-discursive approach “it is fruitful to analyse abstract-logical concepts determined by the general regularities of consciousness and thinking” [Orlova 2009: 208]. Therefore, it is logical to assume that this approach is fully applicable to our study of the AVF “Loneliness” and the eponymous concept. The abstract word that interests us in discourse acts as an attribute of sensual perception, physical, emotional and mental states.

The cognitive-discursive approach allows us to consider the unit of language denoting the subject’s emotional state together with its representation in human consciousness, and the processes of categorisation and conceptualisation are considered central to cognitive analysis. One of the methods realising the cognitive-discursive approach is the cognitive test, which will be discussed in the next paragraph.

### **1.3.2 Cognitive test in linguistic research**

It is generally accepted that in the general scientific field, and in particular in philosophy of mind and psychology in terms of practical research, the cognitive test is considered as a mechanism for assessing the cognitive abilities of humans and other animals. Following V. Zhdanova, we understand the method in question as “the process of conducting the cognitive test, the task of which is semantisation of notions proposed to informants” [Zhdanova 2006].

It should be recognised that this test has taken root and has become widespread in

psychological circles, and as such it was defined by the psycholinguist A.R. Luria as “a well-known method of determining notions”, consisting in a request addressed to a child to determine the meaning of a word: for example, questions such as “what is a ‘dog’, what is a ‘table’, what is a ‘tree’, what is a ‘milk’” are asked, and a careful study of the nature of his answer is required [Luria 1979: 68].

The scientist points out that this test “gives a certain opportunity to reveal what kind of connections (visual-action or verbal-logical) are behind the word and play a predominant role” [Luria 1979: 69].

The researcher distinguishes two types of answers: “The first type consists in the fact that, answering these questions, the subject does not give a full definition of the meaning of the given words, but reproduces only one feature, one function of the named object or introduces the given object into some specific situation” [ibid.: 68]. The following are considered typical examples: “the dog – it guards the house”, “the dog barks”, “they have lunch at the table”, “milk – it is tasty, the cat licks it, small children do not like to drink it” [ibid.]. The answers of the second type reflect a completely different psychological structure of the subjects than the first one, “the person does not reproduce a certain concrete situation, in which the given object is included, but introduces the given object into a known system of notions, classifies it to a certain category” [ibid.: 69]. Thus, the scientist comes to the conclusion that the results of the cognitive test can show that “some subjects prefer not to define notions, but recall specific situations in which the given object is included or specific attributes that this object possesses, while others introduce this object into the system of hierarchically constructed abstract connections, i.e. refer it to certain categories” [ibid.].

When characterising the answers received in the course of the cognitive test we conducted, it is fair to classify the following answers to the first type: “loneliness is when one eats, shops and plays by oneself”; “when meaningless conversation with sb. is conducted”; “when one cannot even find a hobby”. These informants’ answers do not truly define the notion of “loneliness” or specify any category to which it refers, but rather list some of the situations it represents, reflecting illustrative features of the subject’s behaviour in the scenario. The answers that can be categorised as the second type are as

follows: “loneliness is an inner state of mind”; “great misfortune”; “feeling of complete abandonment”; “emptiness in the soul”. The variants of these definitions assign the noun we are studying to a certain class, and the logical relations between it and its interpretations are reflected.

The cognitive test is considered to be the method “the simplest of the classical methods” [Luria 1979: 71], and its significance lies in providing an opportunity to “trace what forms of reflection are hidden behind the word and what system of psychological operations is used to determine the meaning of the word at each stage of development and in each form of deviation from the norm” [ibid.].

The results of our cognitive test will be outlined and analysed in the second chapter of this dissertation research.

## **Conclusions**

As a result of analysing the scientific literature on the problems we are interested in, we can draw the following conclusions.

Cognitive linguistics as a product of integration of cognitive science and linguistics has an interdisciplinary character and represents an important and relevant direction of linguistic research in the modern scientific paradigm. Its goal is to obtain conceptual data on the activity of the mind in the process of human cognition of the objective world.

Linguocognitive and linguocultural approaches can be seen as two main research directions in cognitive linguistics. The difference between them lies in the focus of their research: the former investigates the relationship between language and thinking, while the latter concentrates on cultural factors that influence language and its use. Our study uses the linguocognitive approach, which describes how language is used to express conceptual structures and thought processes, and it is with its help that we consider it appropriate to analyse the language consciousness and language picture of the world of representatives of Russian linguoculture.

The terminological apparatus used in our work includes such terms as: “cognitive base”, “concept”, “cognitive differential attribute”, “cognitive classification attribute”,

“conceptosphere”, “conceptualization”, “frame”, etc. Among them, “concept” acts as a central notion of cognitive linguistics, displays in consciousness general regularities, a common view for all representatives of linguoculture.

Following Z.D. Popova and I.A. Sternin, in the methodology of cognitive analysis we have chosen an *otsystemic* approach in identifying semantic attributes of representations of loneliness on the material of lexical sources and experimental data.

The contents of the terms “language picture of the world”, “language consciousness” and “stereotypical representation” are no less important. The *language picture of the world* fixes the totality of information about the categorical cognition of reality by the human, expressed in language units. Following A.A. Leontiev, *language consciousness* is understood as the reflection of the objective world in the psyche of an individual, mediated by subject meanings and corresponding cognitive schemes and amenable to conscious reflection.

The definition of *stereotypical representation* is accepted in the formulation of E.I. Zinovieva and O.V. Abyyaka, and it is understood as a “mental picture” stable in the national language consciousness. During the study of this type of representation, the researcher’s attention is focused on the spontaneity of its emergence and stability in a particular linguoculture, so the dissertation analyses autostereotypical representations of loneliness in the Russian language consciousness.

This study uses the *free associative chain experiment* to trace association routes where a reaction to a primary stimulus subsequently becomes the stimulus for the next reaction, which provides an opportunity for in-depth analyses of the representation of language consciousness.

Associates are verbal associations obtained as the result of an associative experiment; they represent the unification of language units by formal or logical-semantic attribute. The totality of verbal associations to the word-stimulus forms an associative-verbal field, which we understand, adhering to M.N. Dovgolyuk’s definition, as a totality of verbal associates to the word-stimulus, and the totality of associative fields constitutes the associative-verbal network, which, in our opinion, is a reflection of language consciousness.

The associative-verbal field is considered as a reflection of the fragment of the language picture of the world.

The present research applies the field approach to the study of the fragment of the language picture of the world.

The cognitive-discursive approach and the cognitive test are considered in our study as a method and an experimental tool for linguocognitive analysis. The cognitive-discursive approach to language allows us to explain more precisely the complex and profound processes of speech production related to human verbal communication. The cognitive test in linguistic research acts as an assessment of native speakers' abilities to definitional conceptualisation of a word in order to semanticise notions by respondents.

The theoretical provisions of this chapter are the basis for the second chapter of the dissertation research.



## CHAPTER 2. “LONELINESS” IN MODERN RUSSIAN LANGUAGE CONSCIOUSNESS

The research part of the dissertation study proposes the following algorithm for analysing the material:

1. Analysis of dictionary definitions of the lexeme “loneliness” with the identification of semantic attributes according to lexicographic sources of the Russian language.

2. Analysis of subjective definitions of the word “loneliness” given by native Russian speaker informants with the identification of semantic cognitive attributes.

3. Cognitive and discursive analysis of the lexeme “loneliness” on the material of NCRL contexts and reflexive statements of Internet users on question-and-answer platforms.

4. Conducting a free chain associative experiment on the words-stimuli *odinochestvo* [loneliness], *odinokiy* [lonely] and *odinokaya* [lonely] with native Russian speakers with interpretation of its results, construction of thematic classification of associates, interpretation of linguoculturally significant precedent phenomena.

5. Comparison of the results of the conducted experiment with the data from associative dictionaries of the Russian language.

6. Modelling frames of the notions “loneliness” and “lonely person” with the allocation of slots (sub-slots) and terminals.

7. Construction of a model of the associative-verbal field “loneliness” with the description of its field structure.

### **2.1 Methodology of research of the notion “loneliness” according to lexicographic sources and cognitive test data**

The denotative aspect of lexical meaning, i.e. the direct reference of a lexeme to the extralinguistic reality, plays a special role in creating the language picture of the world. To identify the scope of the lexical meaning of the noun *loneliness* and answer the question “what does this word mean?”, let us analyse the dictionary definitions of the

noun and the results of the cognitive test conducted with native Russian speakers.

### 2.1.1 Lexicographic representation of the noun “loneliness” in modern explanatory, ideographic, thematic dictionaries of the Russian language

The material of this paragraph is partially based on the author’s article: Xin Luming. Conceptualisation of the notion “lonely person” in Russian language against the background of Chinese // *Cognitive Studies of Language*. – 2022. – № 2(49). – P. 836-841.

When considering the semantic scope of the lexeme “*odinochestvo* [loneliness]”, the data of the following five explanatory dictionaries of the Russian language were involved: “Explanatory Dictionary of the Russian Language” edited by S.I. Ozhegov and N.Y. Shvedova (Ozhegov 2006), “Dictionary of the Russian Language in 4 vol.” edited by A.P. Evgenieva (DRL 1986), “Large Academic Dictionary of the Russian Language” (LAD 2009), “Large Explanatory Dictionary of the Russian Language” edited by S.A. Kuznetsov (LED 2000) and “Explanatory Dictionary of the Russian Language: in 4 vols.” edited by D.N. Ushakov (EDRL 1938).

The noun *odinochestvo* [loneliness] is consistently interpreted as “the state of the lonely person” [Ozhegov 2006: 445; DRL 1986: 593; LAD 2009: 516; LED 2000: 700-701; EDRL 1938: 381]. This interpretation contains a reference to the adjective *odinokiy* [lonely], which is the same root as the noun in question, so we consider it necessary to refer to the definitions of the lexeme *odinokiy* [lonely] in these explanatory dictionaries of the Russian language.

For clarity, the data of the dictionaries can be presented in the following table.

**Table 3.** Comparison of definitions of the notion *odinokiy* [lonely] in explanatory dictionaries of the Russian language

Definitions of explanatory dictionaries	Dictionaries				
	Ozhegov	DRL	LAD	LED	EDRL
1. Being, staying somewhere without others, apart from others.	+	+	+	+	+
2. Occurring, proceeding without others, in the absence of others.	+	+	+	+	+

**Continued Table 3.** Comparison of definitions of the notion *odinokiy* [lonely] in explanatory dictionaries of the Russian language

Definitions of explanatory dictionaries	Dictionaries				
	Ozhegov	DRL	LAD	LED	EDRL
3. Having no family, – relatives, close ones – friends, acquaintances – like-minded people, comrades, companions	+	+	+	+	+
4. Having no spiritual closeness in common with others, alien to them.		+	+	+	
5. <i>Obsolete</i> . Intended for one person; single.		+	+		
6. <i>in the meaning of the noun</i> . lonely man, lonely woman.		+	+	+	+
7. Feeling unhappy.			+		
8. Deserted; unpopulated.					+

As can be seen from the table, the core of the lexical meaning of the noun *odinochestvo* [loneliness] consists of 3 lexical-semantic variants (hereinafter – LSV) characterising a person, noted by all the dictionaries analysed. These are such LSVs as *‘being, staying somewhere without others, apart from others’*; *‘performed without others; occurring, proceeding alone’*; *‘having no family, relatives, left without relatives; living alone, outside the family’*. In the near-core zone are such LSVs as *‘having no spiritual closeness in common with others, alien to them’*; *‘(in the meaning of noun) lonely man, lonely woman’*, recorded by three or four of the five explanatory dictionaries.

Unlike explanatory dictionaries, the construction of ideographic dictionaries is based on the logical classification of the notional content of the lexicon. The meaning of the word is revealed through its inclusion in notional classes with different levels of generalisation. In this study, the data of “Russian Semantic Dictionary” edited by N. Y. Shvedova (RSD), “Ideographic Dictionary of the Russian Language” edited by O. S. Baranov (IDRL), “Dictionary-Thesaurus of Synonyms of Russian Speech” (DTSRS) and “Large Explanatory Dictionary of Russian Nouns” (LEDRN) edited by L. G. Babenko were involved in the analysis. In these dictionaries the lexicon is grouped into semantic classes, which are presented “in a differentiated form within the framework of various ideographic groups taking into account their semantic functions in the formation of a typical situation reflecting a certain segment of the world” [Vasilieva, Rotmistrova 2001:

17].

In the IDRL the notion of interest is placed in the section “Communication” together with the units *obshchenie* [communication], *vystuplenie* [speech], *otvetnoe otnoshenie* [reciprocal attitude], *obshchitel'nost'* [sociability], *neobshchitel'nost'* [unsociability], *otshel'nichestvo* [reclusiveness], *obosoblennost'* [isolation] and is defined as “the loss of a person’s habitual connections with sb.” [IDRL 1995: 431]. It also lists cognate derivatives (*odinokiy*, *odinoko*, *odinochka*, *odin*, *odineshenek*, *odin-odineshenek*, *odinekhonek*, *odin-odinekhonek*) [lonely], commonly used stable expressions (*odin kak perst* [stick out like a sore thumb]; *odin kak est'* [alone as it is]; *v odinochestve* [in loneliness]; *v gordom odinochestve* [in proud loneliness]; *v odinochku* [alone]; *predostavlenn samomu sebe* [left to himself]) and units close in meaning (*osirotet'*, *osirotelyy*, *sirotlivo*, *uedinenie*, *uedinit'(-sya)*, *ueinennyy* [orphaned; lonely]).

In the DTSRS, the lexeme *loneliness* is located in the ideographic group “Friendliness – loneliness”, in the semantic class “Emotional states and experiences, emotional attitude, impact, emotional qualities and external manifestations of emotions”, in the semantic sphere “Emotions”. Also listed within the group are the units *zamknutost'* [reclusiveness], *zatvornik* [recluse], *nelyudimost'* [non-humanity], *obosoblennost'* [isolation], *odinochka* [loner]. The dictionary entry with the headword *loneliness* is as follows:

**ODINOCHESTVO [loneliness]**, *sirotlivost'*, *sirotlivo*; ODIN, *razg.* *odinekhonek*, *razg.* *odineshenek*, *razg.* *odin-odinekhonek*, *razg.* *odin-odineshenek*; ODINOKIY, *sirotlivyy*, *ustar.* *siry*; ODINOKIY, *broshenny*, *ostavlenny*, *pokinuty*; ODINOKO; *sirotlivo*, *pusto*, *kholodno* [DTSRS 2007: 71].

In the RSD, which is built on the principle of systematisation of lexis into classes of words and meanings based on the allocation of lexical-semantic sets, subsets and rows, which together constitute lexical classes and their conditional unifications, the lexemes *odinochestvo* [loneliness] and *uedinenie* [solitude] are united in a special subgroup “Absence of contacts” in the group “Unrelated relations, connections, personal contacts” in the section “Social connections, relations; related actions, states”. The notion we are interested in is defined as follows:

**ODINOCHESTVO [loneliness]**, -a, *sr.* Lack of connections, relations with other people, the state of a lonely person. *Zhit' v odinochestve* [To live in loneliness]. *Nakhodit'sya, skuchat' v odinochestve* [To be, to be bored in loneliness] [RSD 1998: 496].

The LEDRN presents such a definition of the lexeme *odinochestvo* [loneliness]:

**ODINOCHESTVO [loneliness]**, -a, *sr.* An inner state of lack of mental connection, closeness with other people, experienced by a person who is, stays somewhere separate from others or has no family, relatives, close friends, acquaintances, as well as the state of a person who has little in common with others, alien to them, distant from them; *Syn.*: orphanhood. *Ya vpal v mrachnuyu zadumchivost', kotoruyu pitali odinochestvo i bezdeystvie* (P.) [*I fell into a gloomy brooding that was nourished by loneliness and inactivity* (P.)] [LEDRN 2005: 190].

Also in this study we used the data of the ideographic dictionary of thematic type, i.e. “The Thematic Dictionary of the Russian Language” edited by V.V. Morkovkin (TD 2000), which considers lexical units whose meanings are characterised by obvious thematic attachment (connectedness) [TD 2000: 8].

The lexeme “odinochestvo [loneliness]” is included in the thematic group “Behaviour”, in the section “Human”. Within the group there are a lot of units, which, in terms of meaning, are related to the analysed notion, located before and after it, for example: *obshchenie* [communication], *obshchat'sya* [communicate], *uedinenie* [solitude], *uedinennyi* [solitary], *uedinit'sya* [secluded], *zatvornichestvo* [seclusion], *zatvornik* [recluse], *zatvornicheskiy* [reclusive], *zatvornitsa* [recluse], *otshel'nichestvo* [hermit], *otshel'nik* [hermit], *otshel'nicheskiy* [hermit], *otshel'nitsa* [hermit]. Information about the lexeme “odinochestvo [loneliness]” in this dictionary is as follows:

odinochestv/o, -a, *tol'ko ed., sr.* *zhit' nesov. v ~e*

(1) *odinok/iy, -aya, -oe, -ie, kr.* *odinok, -a, -o, -i ~ chelovek*

(2) *odinok/iy, -aya, -oe, -ie, kr. f.* *odinok, -a, -o, -i* [TD 2000: 173].

The noun *odinochestvo* [loneliness] and the homonym adjective *odinoki* [lonely] are considered as the cluster of words most closely related thematically. All units around the nomination of this notion contain the thematic dominant ‘emotional communication’ as a kind of human behaviour, which, in our opinion, does not differ from the semantic

attribution of the lexeme *odinochestvo* [loneliness] in the four ideographic dictionaries considered above. It can be seen that the general seme ‘lack or absence of social contacts’ is emphasised in all ideographic dictionaries.

Based on lexicographic data using the terminology of Z.D. Popova and I.A. Sternin, who distinguish cognitive classification attributes (CCA) and cognitive differential attributes (CDA) (see paragraph 1.1.3.1), we can identify the following cognitive attributes of the notion *odinochestvo* [loneliness].

1. CCA “Form of manifestation of physical loneliness”. The CDAs are “Spatial isolation” and “Behavioural response”.

2. CCA “Causativity of the state of loneliness” realises a number of CDAs: “Lack of close family relations” (*having no family, relatives, close ones, acquaintances*), “Lack of social interaction” (*without like-minded people, comrades, companions*), “Lack of emotional-spiritual connections” (*no spiritual closeness, no common with others, alien to them*).

### **2.1.2 Stereotypical representations of loneliness and lonely person according to the results of the cognitive test and analysis of reflexive statements of Internet users**

In order to identify stereotypical representations of loneliness and lonely person in the language consciousness of members of the Russian linguocultural community, we conducted a cognitive test to obtain subjective definitions of these notions as they exist in the consciousness of native Russian speakers.

The material of this paragraph is partially based on the author’s article: Xin Luming. Representation of loneliness in Russian language consciousness (cognitive-discursive aspect) // *Cognitive Studies of Language*. – 2023. – № 3(54). – P. 114-118.

In the period from 4 to 14 May 2022, we conducted a cognitive test (hereinafter – CT) survey among 50 respondents – native Russian speakers of different gender, age (from 18 to 80 years old), occupation, education and marital status. The informants were asked the questions “What is Loneliness? (Give a definition in your own words)” and “What kind of person can you call Lonely?” (see Appendix 1 for the sample

questionnaire).

It is interesting to note that, according to the data of questions №3 and №4 in the questionnaire of the conducted test, 35 respondents (70% of all those tested) are familiar with the feeling of loneliness, but only 4 respondents (8%) consider themselves lonely. In our opinion, the reason for this discrepancy may be related to the fact that respondents may experience the feeling of loneliness, but interpret this state differently. Some may consider loneliness as a normal state, while others may consider themselves lonely only when there is a complete absence of social contacts. In addition, some people may not be aware of their loneliness or choose not to acknowledge it because of the stigmatisation of this condition in society. Thus, understanding and interpreting feelings of loneliness can be individualised and vary according to personal experiences and perceptions.

The obtained results made it possible to identify invariants and variants of answers. More than 80% of informants' answers are closely related to dictionary meanings. Two invariants of subjective definitions of the notion *odinochestvo* [loneliness] can be identified: “*Чувство обособленности, отдельности от других людей, ощущение оторванности от мира* [A feeling of isolation, separateness from other people, a feeling of detachment from the world]” and “*Проживание человека отдельно, без стабильных близких отношений; отсутствие жены/мужа, партнера, детей* [A person living separately, without stable close relations; absence of wife/husband, partner, children]”. The following positions in the respondents' answers are variable.

**Position 1** – variant a) “*состояние, в котором человеку кажется, что люди вокруг его не понимают, ему не с кем разделить свои переживания, мысли* [a state in which a person feels that people around him do not understand him, he has no one to share his experiences and thoughts with]”; variant b) “*чувство сильной тоски от ощущения ненужности* [a feeling of intense sadness due to the feeling of being unwanted]”; variant c) “*состояние, когда не чувствуешь поддержки* [a state when one feels no support]”; variant d) “*такая ситуация, когда человеку некому помочь* [such a situation when a person has no one to help him]”.

**Position 2** – forced or desired position in society. If forced, then “*человеку некомфортно пребывать в таком состоянии, он испытывает тоску, печаль,*

*обиду, жалость к самому себе* [a person is uncomfortable being in such a state, he/she feels misery, sorrow, resentment, self-pity]”. If desired, “*бывает так, когда человек сам вовсе не против быть один, тогда для него одиночество не является тяжким грузом* [it happens when a person does not mind being alone at all, then loneliness is not a heavy burden for him]”. From the point of view of this position, loneliness is assessed ambivalently.

**Position 3** – variant a) “*комплекс чувств или состояние, оцениваемые как дискомфортные* [a complex of feelings or a state assessed as uncomfortable]”; variant b) “*оказывает негативное влияние на физическое и эмоциональное здоровье человека* [has a negative impact on a person's physical and emotional health]”. Negative loneliness occupies a dominant place in the respondents’ answers.

**Position 4** – a person’s long-term or short-term condition. Variant a) “*длительное, духовное, моральное состояние человека* [a long, spiritual, moral state of a person]”; b) “*состояние человека в момент времени* [the state of a person at a moment in time]”.

Let us proceed to the consideration of subjective definitions of the notion *odinokiy chelovek* [lonely person].

By comparing the summary definitions received from native speakers with the data of dictionaries, it can be noted that a considerable number of answers coincide with three of the dictionary meanings of the notion *odinokiy* [lonely] (dictionary definitions are given in straight type, and examples of subjective definitions are given in italics):

1. “Being, staying somewhere without others” – *Человек, закрывающийся ото всех и вся, осознанно живущий в своём мире* [A person who closes himself off from everyone and everything, consciously living in his own world], etc.

2. “Occurring, proceeding without others” – *Человек, который ходит в одиночку погулять / в кино / выпить кофе* [A person who goes out alone for a walk / cinema / coffee], etc.

3. “Having no family, relatives, friends, etc.” – *Нет семьи, родных, круга близких друзей* [No family, relatives, circle of close friends]; *Люди, проживающие утрату партнера, или люди, которых оставили близкие* [People living through the loss of a partner, or people who have been abandoned by loved ones], etc.



Only one variant position was identified in the CT data: the mood of a lonely person. Mostly informants note a depressed mood. For example: *человек, который живёт один и находится в подавленном настроении* [a person who lives alone and is in a depressed mood]; *человек несчастный и печальный* [a person who is unhappy and sad]; *тот, кто не находится в гармонии с собой* [someone who is not in harmony with himself]. There are only a few answers noting the good mood of a lonely person: *он может быть счастлив* [he/she can be happy].

To further verify the representation of loneliness in the language consciousness of native Russian speakers obtained as a result of the cognitive test, we collected and analysed the data of answers to the questions “What is loneliness?” and “Who is a lonely person / lonely people?” using the question-and-answer search service on the Internet platform “*otvet.mail.ru*”. A total of 50 responses from Russian Internet users were included in our card index. We compared the reflexive statements of native speakers (hereinafter – RS) with the data of explanatory dictionaries.

According to the RS data, the invariants of subjective definitions of the notion *odinochestvo* [loneliness] were identified, which coincide with the results of our CT: “*человек ощущает себя неким одиноко дрейфующим субъектом в человеческом океане* [a person feels like a lonely drifting subject in the human ocean]”; “*отсутствие любимых и близких* [absence of loved and close ones]” and “*некому подать стакан воды когда заболела* [no one to give a glass of water when sick]”.

The following positions are variable:

**Position 1** – lack of interest in a person on the part of other people: variant a) *никто не интересуется его настроением, его желаниями, его заботами, его неприятностями и полученными удовольствиями* [nobody is interested in his mood, his desires, his worries, his troubles and received pleasures]; variant b) *это когда ты не чувствуешь взаимности* [it is when you do not feel reciprocity]; variant c) *это когда никто не волнуется и не переживает за тебя* [it is when nobody cares or worries about you]; variant d) *это когда у тебя нет того, кто мог бы заполнить недостающее* [it is when you do not have someone who could fill in the missing]; variant e) *это состояние, когда кому-то не хочется делиться ни с кем* [it is a state when one

does not feel like sharing with anybody].

**Position 2** – ambivalent understanding of loneliness. For example: “*одиночество либо сделает тебя слабым, либо сделает сильным, подарит новые увлечения и более качественные отношения, раздвинет горизонты и ты отправишься к чему-то лучшему, чем то, что у тебя было... помни! это твой выбор сейчас!* [loneliness will either make you weak or make you strong, it will give you new hobbies and better quality relationships, it will broaden your horizons and you will go to something better than what you had... remember! it is your choice now!]”.

**Position 3** – loneliness is regarded as a negative mental state: variant a) *чувство, гнетущее человека* [a feeling that oppresses a person]; variant b) *такое положение глубоко ранит его душу и тяжело переживается* [such a situation deeply hurts his/her soul and is severely experienced]; variant c) *это приводит к страданию* [it leads to suffering].

It should be noted that in the RS loneliness is seen as a problem of a person’s attitude to his/her condition. Loneliness is characterised as egoism, for example: *одиночество это проблемы эгоизма* [loneliness is a problem of egoism]; *это то, как человек сам относится к своему положению в обществе* [it is the way a person himself relates to his position in society]; *это твое отношение к безразличию окружающих, эгоизм в какой-то мере* [it is your attitude to the indifference of others, egoism to some extent]. There is also a perception of loneliness as a desire for freedom, fulfilment, comfort and relaxation. For example: *в моей самодостаточности заключён комфорт моей жизни* [my self-sufficiency contains the comfort of my life]; *это автономность и спокойствие* [it is autonomy and calmness]; *есть возможность к саморазвитию* [there is an opportunity for self-development]; *найти себя в себе самом* [to find oneself in oneself].

The revealed conceptual coincidences when comparing the RS about the notion *odinokiy chelovek* [lonely person] with the results of the cognitive test and the data of explanatory dictionaries are presented in the following table.

**Table 4.** Correspondence of dictionary and subjective representations of lonely person in the language consciousness of native Russian speakers

Dictionary meanings	Subjective definitions	
	in the CT data	in the RS data
1. Being, staying somewhere without others, apart from others.	– <i>Человек, закрывающийся ото всех и вся, осознанно живущий в своём мире</i> [A person who closes himself/herself off from everyone and everything, consciously living in his/her own world].	– <i>В изоляции</i> [In isolation]. – <i>Быть наедине с самим собой</i> [To be alone with myself].
2. Occurring, proceeding without others, in the absence of others.	– <i>Человек, который ходит в одиночку погулять / в кино / выпить кофе</i> [A person who goes for a walk / cinema / coffee alone].	– <i>Каждый выполняет свои функции</i> [Everyone performs his/her own functions]. – <i>Один проводит научное исследование</i> [One conducts scientific research].
3. Having no family, relatives, friends, etc.	– <i>Нет семьи, родных, круга близких друзей</i> [No family, no relatives, no circle of close friends]. – <i>Люди, проживающие утрату партнера, или люди, которых оставили близкие</i> [People living with the loss of a partner or people who have been abandoned by loved ones].	– <i>Ни ребенка, никого</i> [No child, no one]. – <i>Без друзей, без семьи</i> [No friends, no family]. – <i>Тот, кто не находит единомышленников</i> [Someone who can't find like-minded people].

The reflexive statements also highlight variant positions that do not coincide with the dictionary data.

Internet users emphasise the responsibility of the person himself: *тот, которого никто не понимает, и который не желает понять другого* [the one whom no one understands and who does not want to understand the other]; *тот, который отрёкся от общества и не вступает в контакт с людьми* [the one who has disowned society and does not make contact with people].

In contrast to these dictionaries, the reflexive statements of Russian Internet users devote a great deal of space to characterising the personal qualities of a lonely person. At the same time, positive and negative qualities are listed: On the one hand, *самодостаточный* [self-sufficient] and *свободный* [free], *совершенствующийся*

[improving], on the other hand, *некоммуникабельный человек* [an uncommunicative person], *замкнутый* [withdrawn], *неконтактный* [uncontactable], *нелюдимый* [unsociable], *необщительный* [uncommunicative], *скрытный* [secretive], *тяжелый* [difficult].

In addition, the native speakers' utterances note a conscious choice of the subject and an individualised attitude to their status of the lonely person: *намеренно ищущий обособленности* [deliberately seeking isolation], *есть те, кто стонет и плачется* [there are those who moan and cry].

Some statements of native Russian speakers are excessively categorical: *Это только мертвый человек!* [This is only a dead person!]; *Это очень гордые люди, которые так и не нашли применение своим силам на пользу обществу* [These are very proud people who never found a use for their strength for the benefit of society].

The analysis of subjective definitions and reflexive statements allows us to note the following:

1. A high degree of coincidence of the majority of subjective answers in the CT and RS data with lexicographic representations recorded in the dictionary entries of each of the two notions (“*одиночество* [loneliness]” and “*odinokiy chelovek* [lonely person]”), which indicates a high degree of objectification of stereotypical representations of these notions.

2. A large number of identical and similar answers of respondents of different social groups, which indicates the stability of stereotypical representations and universality of the notion “loneliness”.

3. The identification of the CCAs of the notion *одиночество* [loneliness] “Characteristics of personal qualities”, “Personal choice of the subject” and “Attitude to one's status” allows us to expand the cognitive structure of the notion *odinokiy chelovek* [lonely person].

## **2.2 Characteristics of a series of associative experiments on the stimuli “odinochestvo [loneliness]”, “odinokiy [lonely]”, “odinokaya [lonely]” conducted with Russian informants**

To identify stereotypical representations of loneliness in the language consciousness of members of the Russian linguocultural community, we conducted a free chain associative experiment. Below we will describe our experiment in detail, based on the main points noted in paragraph 1.2.3.

The free associative chain experiment was conducted between from 24 September to 28 October 2021. As part of the experiment, the informants were asked to fill out a questionnaire in Russian (see Appendix 2 for the sample questionnaire). A total of 115 native Russian speakers took part in the questionnaire. The questionnaire was posted on the website using free software Google-forms. The experiment was conducted online, taking into account the limitations related with the coronavirus pandemic.

The questionnaire included some parameters allowing to collect information about respondents: gender, age, occupation, place of study/work, education (humanitarian, technical, etc.), marital status (single, married, divorced, widow/widower, cohabitation without official registration of marriage) and residence characteristic (living separately/with parents, living as family separately from parents/with parents/ with adult children). The quantitative distribution of respondents by different information filters is detailed in Table 5. The main task was formulated as follows: “Write in 10 minutes all possible associations (words, phrases, proverbs/sayings, stable expressions, lines from songs and/or poems, names of characters and/or titles of art works, films, etc.) that come to your mind when you hear the following words”. The words-stimuli included the noun “odinochestvo [loneliness]” and its homonymic adjectives in the masculine and feminine forms: “odinokiy [lonely]” and “odinokaya [lonely]”. The questionnaire clearly stated that the time allotted to complete the task was 10 minutes. The number of answers was not limited.

**Table 5.** Quantitative distribution of respondents by different information filters

Filters		Quantity	Share	
1. Gender	Female	94	81,7%	
	Male	21	18,3%	
2. Age	18–30 years old	43	37,3%	
	31–50 years old	39	33,9%	
	over 50 years old	33	28,8	
3. Education	humanities	105	91,3%	
	technical	8	7,0%	
	other	2	1,7%	
4. Marital status	single	47	40,9%	
	married	40	34,7%	
	divorce/divorcee	14	12,2%	
	widow/widower	3	7,0%	
	cohabitation without official registration of marriage	8	2,6%	
5. Residence characteristic	for unmarried persons	living separately	53	73,7%
		living with parents	19	26,3%
	for married persons	living as family separately from parents	28	70,0%
		living as family with parents	2	5,0%
		living as family with adult children	10	25,0%

*Note – When counting the number of respondents for filters №4 and №5, three refusals were found, i.e. three respondents did not provide information on their “marital status” and “residence characteristic”, so the total number of respondents for each of these two filters was 112.*

The data obtained during the experiment were processed immediately after the questionnaires were completed. No invalid questionnaires were found during the preliminary processing of responses. As a result, 1,150 reactions were obtained, of which 514 reactions were for the stimulus “odinochestvo [loneliness]”, 372 reactions for the stimulus “odinokiy [lonely]” and 264 reactions for the stimulus “odinokaya [lonely]”. The resulting reactions were arranged in descending order of frequency, and the equal-frequency reactions in alphabetical order, thus producing frequency lists of reactions to each of the three words-stimulus.

Given the possibility that respondents’ personal information parameters would influence the distribution of reactions, the distribution of similar reactions received for all three stimuli was analysed based on information filters.

Table 6 below shows examples of the most frequent associates, arranged in descending order.

**Table 6.** Distribution of similar associates by different filters

Informants' filters		Similar associates for all three stimuli
1. Gender	Female	“Одиночество – сволочь, одиночество – скука” (из песни) 28; женщина 25; грусть 23; мужчина 21; волк 20; человек 18; тоска 16; «Одиночество в сети» (роман) 15; один в поле не воин (поговорка), старость 12; спокойствие/спокойно, свобода 11; свободная/свободный 10; холостяк 9; луна 8; звезда, печаль, «Сто лет одиночества» (роман) 7 [“Loneliness is a bastard, loneliness is boredom” (from the song) 28; woman 25; sadness 23; man 21; wolf 20; person 18; misery 16; “Loneliness on the network” (novel) 15; one in the field is not a warrior (proverb), old age 12; calmness/calm, freedom 11; free 10; bachelor 9; moon 8; star, sorrow, “One Hundred Years of Solitude” (novel) 7], etc.
	Male	волк 6; женщина, человек, «Одиночество в сети» (роман) 5; тоска, один в поле не воин (поговорка) 4; мужчина, спокойствие/спокойно, холостяк 3; “Одиночество – сволочь, одиночество – скука” (из песни), грусть, старость, свобода, звезда, свободная/свободный 2; луна, печаль, «Сто лет одиночества» (роман) [wolf 6; woman, person, “Loneliness on the network” (novel) 5; misery, one in the field is not a warrior (proverb) 4; man, calmness/calm, bachelor 3; “Loneliness is a bastard, loneliness is boredom” (from the song), sadness, old age, freedom, star, free 2; moon, sorrow, “One Hundred Years of Solitude” (novel)], etc.
2. Age	18–30 years old	“Одиночество – сволочь, одиночество – скука” (из песни) 14; грусть 13; женщина 12; человек 9; волк 7; мужчина 6; «Одиночество в сети» (роман) 4; тоска, один в поле не воин (поговорка), старость, звезда, луна 3 [“Loneliness is a bastard, loneliness is boredom” (from the song) 14; sadness 13; woman 12; person 9; wolf 7; man 6; “Loneliness on the network” (novel) 4; misery, one in the field is not a warrior (proverb), old age, star, moon 3], etc.
	31–50 years old	“Одиночество – сволочь, одиночество – скука” (из песни), тоска 10; мужчина, один в поле не воин (поговорка) 9; волк, «Одиночество в сети» (роман), человек 8; грусть 7; женщина 6; луна, старость 4; звезда 3 [“Loneliness is a bastard, loneliness is boredom” (from the song), misery 10; one in the field is not a warrior (proverb) 9; wolf, “Loneliness on the network” (novel), person 8; sadness 7; woman 6; moon, old age 4; star 3], etc.
	over 50 years old	женщина 12; волк 11; мужчина 9; «Одиночество в сети» (роман); старость, тоска 7; “Одиночество – сволочь, одиночество – скука” (из песни), человек 6; грусть 5; один в поле не воин (поговорка) 4; звезда 3; луна 2 [woman 12; wolf 11; man 9; “Loneliness on the network” (novel); old age, misery 7; “Loneliness is a bastard, loneliness is boredom” (from the song), person 6; sadness 5; one in the field is not a warrior (proverb) 4; star 3; moon 2], etc.

**Continued Table 6.** Distribution of similar associates by different filters

Informants' filters		Similar associates for all three stimuli
3. Marital status and residence characteristics	– for persons out of relationship	<i>женщина, “Одиночество – сволочь, одиночество – скука” (из песни) 21; мужчина 15; волк, грусть 14; человек, «Одиночество в сети» (роман) 12; один в поле не воин (поговорка) 10; тоска 9; жизнь, несчастная/несчастный, свободная/свободный, тишина, холостяк 7; береза, кот, старость, «Сто лет одиночества» (роман) 6; “Белеет парус одинокий” (из стихотворения), звезда 2 [woman, “Loneliness is a bastard, loneliness is boredom” (from the song) 21; man 15; wolf, sadness 14; person, “Loneliness on the network” (novel) 12; one in the field is not a warrior (proverb) 10; misery 9; life, unhappy, free, silence, bachelor 7; birch, cat, old age, “One Hundred Years of Solitude” (novel) 6; “A lonely white sail” (from the poem), star 2], etc.</i>
	– for married persons	<i>волк 12; грусть, тоска, человек 11; женщина, мужчина 9; “Одиночество – сволочь, одиночество – скука” (из песни), старость 8; «Одиночество в сети» (роман) 7; один в поле не воин (поговорка), свободная/свободный 5; “Белеет парус одинокий” (из стихотворения), звезда, тишина, холостяк 4; кот, несчастная/несчастный 3; береза, жизнь, «Сто лет одиночества» (роман) 2 [wolf 12; sadness, misery, person 11; woman, man 9; “Loneliness is a bastard, loneliness is a bore” (from the song), old age 8; “Loneliness on the network” (novel) 7; one is not a warrior in the field (proverb), free 5; “A lonely white sail” (from the poem), star, silence, bachelor 4; cat, unhappy 3; birch, life, “One Hundred Years of Solitude” (novel) 2], etc.</i>

*Note – In this table three informative filters are chosen on the basis of five filters presented in Table №5, based on the fact that 1) the number of respondents distributed under the filter “Education” is so uneven, and the number of associates obtained varied among people with the same education, it is fair to consider the impact of this filter on the results uninformative for further analysis, so we will not consider this filter. 2) Under filters №4 and №5 in Table №5, more criteria are highlighted from different points of view, but they overlap meaningfully with each other. To facilitate data processing, these two filters were combined and divided into two criteria – “for persons out of relationship” and “for married persons”.*

It can be seen that the various filters identified on the basis of the collected personal information about the respondents did not actually affect their perceptions of loneliness. Therefore, these parameters will not be considered in the subsequent analysis of the results of the experiment.

Let us turn to the classification and analysis of the obtained associates.



## 2.3 Interpretation of the associates obtained from associative experiment

At this stage of the study, the associates obtained as a result of the experiment were presented in classification into thematic groups. Associations-precedent phenomena are further analysed separately.

Associates to stimulus-noun and stimulus-adjective stimuli are analysed separately in the following paragraphs.

### 2.3.1. Thematic classification of associates of native Russian speakers for the stimulus “odinochestvo [loneliness]”

The material of this paragraph is partially based on the the author’s article: Xin Luming. Thematisation of associative-verbal representations of loneliness in the language consciousness of Russians and Chinese native speakers // Problems of teaching philological disciplines to foreign students: materials of the 7th International Scientific and Methodological Conference, Voronezh, 28-29 January 2022 – Voronezh: Publishing and Printing Centre “Scientific Book”, 2022. – P. 253-259.

A total of 514 reactions to the stimulus-noun “odinochestvo [loneliness]” were received, 333 of which can be classified into 15 thematic groups (hereinafter – TG), 32 remaining reactions cannot be attributed to any of the selected TGs. The 149 identified precedent phenomena will be discussed in a separate paragraph of the dissertation.

Next, we analyse the associates of each group sequentially. The TGs are arranged in descending order of frequency of the units included in them, according to the share of in-group reactions in the total number of reactions of the experiment.

TG №1 “Names of suppressed emotional state, negative emotions” (92 reactions in total, share – 27.6%): *грусть / грустный / грустно* 27<sup>1</sup>; *тоска (зеленая) / тоскливо* 21; *пустота (душевная)* 11; *страх / боязнь* 9; *скука / скучать* 7; *боль (души)* 6; *печаль / печально* 6; *уныние* 2 [sadness / sad / sadly 27 ; misery / miserably 21; emptiness (mental) 11; fear / afraid 9; boredom / to miss 7; pain (of the soul) 6; sorrow / sorrowful

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<sup>1</sup> For each reaction, a number is given to indicate the frequency of its occurrence in the subjects’ reactions. The reactions are arranged in descending order of their frequency of occurrence.

6; despondency 2], etc. This TG occupies the leading position in terms of frequency of its units, because emotions, depressed emotional state is a direct consequence of loneliness.

TG №2 “Names of everyday realities” (36 reactions reactions in total, share – 10.8%): *вино, книга, плед 4; слезы, квартира 3; ванна, сериал, телевизор 2* [wine, book, plaid 4; tears, flat 3; bath, serial, television] 2, etc. On the basis of these associates we can reconstruct the frame: a person is in a room, watching TV and drinking wine. The only thing that connects him with the outside world is the *окно* [window]. Besides, by means of frequent associates *книга* [book] (its share in the group is 11.1%), *плед* [plaid] (11.1%), *ванна* [bath] (5.5%), *телевизор* [television] (5.5%) a microframe is also constructed describing an enclosed living space (room) in which a person sits alone, wrapped in a plaid and reads a book or watches a TV series, possibly taking a bath in his flat. All these intragroup units are presented as constituent components of a certain fragment of the frame about loneliness.

TG №3 “Psychoemotional perception” (36 reactions in total, share –10.8%): *спокойствие / спокойно 14; самостоятельность, безысходность, смерть 2* [calmness/calm 14; independence, hopelessness, death 2], etc. According to the given associates, we can distinguish two aspects of perception – optimistic and pessimistic. The first one refers to the associates denoting the filling and enrichment of a person’s spiritual world, while the associates referring to the second aspect mainly reflect the loss of hope for the future.

TG №4 “Names of natural phenomena” (28 reactions reactions in total, share – 8.4%): *холод 7; дождь 3; природа, пасмурная погода, завывание ветра, серое небо 2* [cold 7; rain 3; nature, overcast weather, howling wind, grey sky 2], etc. The motivated connection between the two frequency associates (*холод* [cold] and *дождь* [rain]) is manifested by the fact that most rainy days are cold at the same time. Most of the other associates denote open air space.

TG №5 “Names of comfortable psychological states” (24 reactions reactions in total, share – 7.2%): *свобода 11; отдых /релакс 5, любовь, гармония 2* [freedom 11; rest/relax 5, love, harmony 2], etc. This group includes associates denoting good hopes

and aspirations both for physical pleasure and enjoyment and for psychological comfort and ease.

TG №6 “Names of time periods of nature and human life” (23 reactions in total, share – 6.9%): *старость* 8; *осень, зима, ночь* 3; *время* 2 [old age 8; autumn, winter, night 3; time 2], etc. It is obvious that the feeling and state of loneliness increases and intensifies in the later years of life, which is determined by social reality. Russian participants of the experiment associate loneliness with such seasons as *осень* [autumn] and *зима* [winter], apparently due to the reduction in the number of sunny days, the length of the daylight hours, and the perceptible cold (the experiment was conducted in St. Petersburg).

TG №7 “Names of persons and their aggregates” (17 reactions in total, share – 5.1%): *один-одинёхонек / одиночка* 3; *друзья, мужчина, семья, старик /пожилой человек* 2 [one-alone / loner 3; friends, man, family, old man / elderly person 2], etc. Based on the associates listed above, we can note the diversity of the division of persons: by gender, age, interpersonal relations, social roles, lifestyle and personality traits.

TG №8 “Activities, actions” (13 reactions in total, share – 3.9%): *работать плодотворно* 3; *медленно и неспешно ходить, размышлять, спастись от одиночества* 2 [to work fruitfully 3; to walk slowly and leisurely, to think, to escape from loneliness 2], etc. A number of associates point to the subject’s active behaviour, positively perceiving loneliness as an opportunity to work in an environment where no one distracts him/her, to walk leisurely, to rest or think, etc. But the majority of associates of this TG indicate negative perception of loneliness, which causes such actions as *спастись от одиночества* [to escape from loneliness], *взвыть* [to howl], etc.

TG №9 “Names of diseases and psychologically discomforting conditions” (13 reactions in total, share – 3.9%): *депрессия* 7; *бессонница* 3 [depression 7; insomnia 3], etc. Prolonged stay in the state of loneliness can lead to a number of somatic diseases or psychological discomfort. Russian respondents associate loneliness with such physiological manifestations as *замырание сердца* [heart palpitations], *стеснение в груди* [tightness in the chest].

TG №10 “Names of abstract notions” (12 reactions in total, share – 3.6%):

*состояние 3; мудрость 2* [state 3; wisdom 2], etc. The appearance of associates *состояние* [state], *чувство* [feeling] is predetermined by the semantics of the noun-stimulus itself, the other associates are of scientific and philosophical nature, or inspired by artistic literature – *романтизм* [romanticism], *сентиментализм* [sentimentalism].

TG №11 “Names of being away from social connections” (11 reactions in total, share – 3.3%): *уединение 4; разлука, самоизоляция 2* [solitude 4; separation, self-isolation 2], etc. The analysis of associates allows us to explicate such a semantic component of the notion *одиночество* [loneliness] as ‘distance’, ‘distance in space’ between subjects.

TG №12 “Names of landscape objects” (10 reactions in total, share – 3.0%): *лес 2; берег озера, дорога, остров, поле, пустыня, путь, река, утес* [forest 2; lakeshore, road, island, field, desert, path, river, cliff]. The emergence of the associates *остров* [island] and *пустыня* [desert] is understandable, since an island is isolated from the mainland (from the big earth), and a desert is practically unsuitable for human life due to the absence of water and vegetation. А *лес* [forest] is a place where it is easy to get lost, get lost and be alone. Such associates as *река* [river], *путь* [path], *дорога* [road], *поле* [field], *берег озера* [lakeshore] emphasise the flatness of space, its horizontal extent and openness.

TG №13 “Names of animals” (9 reactions in total, share – 2.8%): *собака 4; кот/кошка 2; бирюк, зверь* [dog 4; cat 2; lone wolf, beast]. Cats and dogs, as pets, are close to a person, especially when he/she is lonely. Other associates are represented by zoonyms denoting wild large animals leading a lonely way of life.

TG №14 “Subjective-evaluative words” (6 reactions in total, share – 1.8%): *плохо 2; долгожданное, гордое, прекрасно, страшное* [bad 2; long-awaited, proud, wonderful, scary]. It is worth noting the ambivalence of assessment of loneliness. On the one hand, respondents assess it positively: *долгожданное* [long-awaited], *прекрасно* [wonderful], and, on the other hand, negatively: *плохо* [bad], *страшное* [scary].

TG №15 “Mythologemes” (3 reactions in total, share – 0.9%): *Бог 2; демон* [God 2; demon]. This group includes linguoculturally significant associates for the Russian language picture of the world.

The thematisation of the results of the conducted experiment and attempts to identify the motivation of the obtained associates show that the verbalisation of stereotypical representations of loneliness as an emotion and state in the language consciousness of representatives of the Russian linguoculture is mainly projected onto 15 domains of reality, united according to the following parameters: animality of the subject of loneliness (TG №7 and №13); stimulating effect of external objects (TG №2) on the feeling of loneliness, including the realities of the natural landscape (TG №12), weather conditions (TG №4) and spatio-temporal factors (TG №6 and №11); and positive-negative dual effects on physiological and psychological dimensions of the state subject, with the former mainly referring to active and passive reactive behaviours (TGs №8 and №9) and the latter to psychological properties (TGs №1, №3 and №5) and affective evaluations (TG №14). There is also a small number of associates reflecting abstract rational cognition and romantic representation (TG №10), as well as religious and mythological perception (TG №15) of loneliness.

### **2.3.2. Thematic classification of associates of native Russian speakers for the stimuli “odinokiy [lonely]”, “odinokaya [lonely]”**

In the conducted experiment, 372 reactions were obtained to the adjective-stimulus “odinokiy [lonely]”. 282 of them can be assigned to 14 TGs, 23 of the remaining associates do not belong to any of the groups, and 67 represent precedent phenomena. For the adjective-stimulus “odinokaya [lonely]”, 213 of the 264 associates obtained can be distributed to 12 TGs, 13 of the remaining associates do not belong to any group, and 38 reactions are precedent phenomena. Associates not belonging to TGs and precedent phenomena are not considered in this paragraph.

For clarity, we present the similarities and differences in the results of the thematic classification of associates to the two stimuli in the form of a table, indicating the most frequent reactions of informants as examples. The TGs are arranged in alphabetical order of group names due to the difference in the number of groups.

**Table 7.** Thematic groups of associates from native Russian speakers for the stimuli “odinokiy [lonely]” and “odinokaya [lonely]”

TG names	Associates to the stimulus “odinokiy [lonely]”		Associates to the stimulus “odinokaya [lonely]”	
	Frequency Associates	Quantity (share)	Frequency Associates	Quantity (share)
1. Person's appearance	<i>старый, молодой</i> [old, young]	4 (1,4%)	<i>старая</i> [old]	2 (1,0%)
2. Activities, actions	<i>поиск, выбор</i> [search, choice]	5 (1,9%)	<i>мыслить,</i> <i>расставание,</i> <i>вязание</i> [to think, parting, knitting]	8 (3,7%)
3. Locus of loneliness	<i>дома, в небе, на</i> <i>планете, в мире</i> [at home, in the sky, on the planet, in the world]	12 (4,2%)	<i>в снегах, на севере</i> [in the snow, in the north]	3 (1,3%)
4. Names of time periods of nature and human life	<i>жизнь, тридцать</i> <i>лет, вечер</i> [life, thirty years, evening]	15 (5,3%)	<i>старость, судьба</i> [old age, fate]	11 (5,2%)
5. Names of animals	<i>волк, кот/кошки,</i> <i>голубь</i> [wolf, cat(s), pigeon]	37 (13,1%)	<i>волчица, птица</i> [wolf, bird]	11 (5,2%)
6. Names of comfortable psychological states	<i>свободный,</i> <i>счастливо</i> [free, happy]	8 (2,8%)	<i>свободная,</i> <i>счастливая</i> [free, happy]	8 (3,7%)
7. Names of persons and their aggregates	<i>человек, мужчина,</i> <i>холостяк, странник,</i> <i>старик</i> [person, man, bachelor, wanderer, old man]	121 (42,9%)	<i>женщина, вдова,</i> <i>мать-одиночка,</i> <i>старушка</i> [woman, widow, single mother, old lady]	76 (35,7%)
8. Names of material objects	<i>парус, корабль</i> [sail, ship]	10 (3,5%)	—	—
9. Names of landscape objects	<i>утес, океан, остров</i> [cliff, ocean, island]	6 (2,1%)	—	—
10. Names of natural phenomena	<i>луч солнца, свет в</i> <i>окне</i> [sunbeam, light in the window]	5 (1,9%)	<i>луна, звезда, капля</i> <i>дождя</i> [moon, star, raindrop]	23 (10,8%)
11. Names of plants	<i>тополь, сосна, дуб,</i> <i>клен</i> [poplar, pine, oak, maple]	21 (7,4%)	<i>береза, рябина,</i> <i>осина, ветки</i> <i>сирени, сосна</i> [birch, rowan, aspen, lilac branches, pine]	25 (11,7%)
12. Psychoemotional state	<i>несчастный,</i> <i>грустный,</i> <i>печальный, серый</i> [unhappy, sad, grievous, gray]	22 (7,8%)	<i>несчастливая,</i> <i>печальная,</i> <i>грустная</i> [unhappy, grievous, sad]	21 (9,9%)

*Continued Table 7.* Thematic groups of associates from native Russian speakers for the stimuli “odinokiy [lonely]” and “odinokaya [lonely]”

TG names	Associates to the stimulus “odinokiy [lonely]”		Associates to the stimulus “odinokaya [lonely]”	
	Frequency Associates	Quantity (share)	Frequency Associates	Quantity (share)
13. Personality traits	<i>гордый, спокойный, уравновешенный</i> [proud, calm, balanced]	13 (4,6%)	<i>гордая, спокойная, независимая, уравновешенная</i> [proud, calm, independent, balanced]	23 (10,8%)
14. Subjective-evaluative words	<i>вредный, невезучий, жалкий</i> [harmful, unlucky, pathetic]	3 (1,1%)	<i>странная, вредная</i> [strange, harmful]	2 (1,0%)

There is no significant difference in the number of TGs derived from the classification of associates for the two stimuli, but there are two lacunas in the TGs of associates for the stimulus “odinokaya [lonely]”, which is explained by a smaller total number of associates. The stimulus “odinokaya [lonely]” was the last in the questionnaire task, before it there were the stimuli “odinochestvo [loneliness]” and “odinokiy [lonely]”. It can be assumed that the most common and most numerous associations of the respondents were written to the stimulus “odinochestvo [loneliness]”, the first stimulus that came to their attention. This was followed by answers to the masculine adjective-stimulus “odinokiy [lonely]”, and only last were associations given to the feminine adjective-stimulus “odinokaya [lonely]”. It is also possible that the time left for responses to the third stimulus was insufficient due to the time limit condition.

Analysis of the identified TGs allows us to note an almost equal proportion of TGs №4 and №14 in the total number of associates for both stimuli, as well as 137 matching associates differing only in grammatical form. These facts can be explained by the fact that the stimuli were perceived by the subjects from a language and content point of view. 1) From the language point of view, many associates are synonyms or antonyms of words-stimuli, or collocations with words-stimuli. 2) From a content point of view, the substantivisation of stimuli-adjectives is conceptualised in the language consciousness of informants. A number of respondents consider stimuli as representations of images of

lonely men and lonely women, giving answers based on the distinctive characteristics of lonely people of different genders.

Taking into account that the identified TGs of associates for the two stimuli do not differ significantly (85.7% concordance of the TG composition and 26.8% concordance of similar associates without taking into account differences in grammatical form), we consider it possible to consider the results of the thematic classification of associates for the stimuli “odinokiy [lonely]” and “odinokaya [lonely]” together, paying attention to the differences in the associations of men and women in some TGs.

Let us analyse each thematic group sequentially. The TGs are arranged in descending order by the share of intragroup associates in the total number of associates of the experiment.

TG №1 “Names of persons and their aggregates” (197 reactions in total, share – 39.7%): *женщина 29; человек, мужчина 22; старик/старушка, холостяк 12; вдова/вдовец 8; странник 7; мать-одиночка, путник 5; бабушка, воин, дева, девушка, друг/подруга, незамужняя, одна-одинешенька, пастух 3* [woman 29; person, man 22; old man/old woman, bachelor 12; widow/widower 8; wanderer 7; single mother, wayfarer 5; grandmother, warrior, maiden, girl, friend, unmarried, all alone, shepherd 3], etc. Frequency associates were represented by nouns denoting the gender and age of the person. For the stimulus “odinokiy [lonely]”, the associates-names of male persons were given, and for the stimulus “odinokaya [lonely]”, respectively, the associates-names of female persons were given. An analysis of the semantics of the associates allows us to distinguish names of people by marital status (*холостяк* [bachelor], *вдова/вдовец* [widow/widower], *мать-одиночка* [single mother], *незамужняя* [unmarried], *бабушка* [grandmother], etc.), occupation (*воин* [warrior], *пастух* [shepherd], *кустарь* [artisan], *моряк* [sailor], etc. – for the stimulus “odinokiy [lonely]” and *солдатка* [soldier], *карьеристка* [careerist], *пенсионерка* [pensioner], etc. – for the stimulus “odinokaya [lonely]”).

TG №2 “Names of animals” (48 reactions in total, share – 9.7%): *волк/волчица 31; кот/кошки 6; птица 4; голубь 2* [wolf 31; cat(s) 6; bird 4; pigeon 2], etc. The high-frequency associate *волк* [wolf] takes the leading position in this group, which is



explained by a number of observations of animals and characteristics of wolf behaviour, the stereotypical image of a lone wolf, a lone she-wolf. Cats are domestic animals, the person has an opportunity to study their habits well: independence, the habit of “walking on their own”. The differences in the associates of men and women were manifested in different images arising in the respondents’ consciousness for adjective-stimuli of different grammatical gender. Thus, the associates *птица* [bird], *рыбка* [fish] and *собака* [dog] were given for the stimulus “*odinokaya* [lonely]”, and *голубь* [pigeon], *дельфин* [dolphin] and *кит* [whale] for the stimulus “*odinokiy* [lonely]”.

TG №3 “Names of plants” (46 reactions in total, share - 9.3%): *береза* 8; *сосна*, *тополь* 7; *рябина* 6; *дуб*, *осина* 4; *ветка сирени*, *клен* 2; *дерево*, *пальма*, *роза*, *хризантемы*, *цветок*, *ясень* [birch 8; pine, poplar 7; rowan 6; oak, aspen 4; lilac branch, maple 2; tree, palm, rose, chrysanthemums, flower, ash]. Frequent associates-names of trees: *береза* [birch], *сосна* [pine], *тополь* [poplar] and *рябина* [rowan], apparently, are explained in the subjects’ answers by the common cognitive base of native Russian speakers – precedent phenomena (songs, poems) in which these nouns, personifying the image of the lonely person, function. *Береза* [birch] and *рябина* [rowan] were cited for the stimulus “*odinokaya* [lonely]”, and *клен* [maple], *дуб* [oak] – for the stimulus “*odinokiy* [lonely]”. For both stimuli, the associate *сосна* [pine] was cited. As for the names of specific flowers – *роза* [rose], *хризантема* [chrysanthemum], etc., they are associated in the minds of respondents with female persons, so they were cited for the stimulus “*odinokaya* [lonely]”, in contrast to the hyperonym *цветок* [flower], which appeared for the stimulus “*odinokiy* [lonely]”.

TG №4 “Psychoemotional state” (43 reactions in total, share – 8.7%): *несчастливая/несчастный*, *печальная/печальный* 10; *грустный/грустная* 8; *покинутая/покинутый*, *понурий*, *серый* 2; *простота*, *самодовольный*, *саморазвитие*, *самостоятельность*, *страдающая*, *трогательная* [unhappy, sorrowful 10; sad 8; abandoned, dejected, grey 2; simplicity, complacent, self-development, independence, afflicted, touching], etc. Most of the cited associates in this group indicate that loneliness may be connected with unhappiness, lack of social support and emotional fulfilment. The perception in this case is “sympathetic” – *трогательная*

[touching], *страдающая* [afflicted] (about women). However, such associations as *самодовольный* [complacent], *саморазвитие* [self-development], *самостоятельность* [independence] indicate the positive perception of loneliness.

TG №5 “Personality traits” (36 reactions in total, share – 7.3%): *гордая/гордый* 7; *спокойный/спокойная* 4; *уравновешенный / уравновешенная, независимая* 3; *замкнутый/замкнутая, злая/злой, сильная/сильный, настойчивость* 2; *закрытый, нелюдимый, скрытный* [proud 7; calm 4; balanced, independent 3; withdrawn, evil, strong, perseverance 2; closed, unsociable, secretive], etc. Most associates in this group indicate a preference for loneliness, for specific emotional needs. *Гордый* [proud] person may strive for independence and autonomy, prefer to stay away from other people or not want to show their vulnerability. *Спокойный* [calm] and *уравновешенный* [balanced] person has a low need for social activity and may prefer silence, feel comfortable in loneliness. *Замкнутые* [closed] and *скрытный* [secretive] people tend to have limited contact with others and prefer to spend time alone.

TG №6 “Names of natural phenomena” (28 reactions in total, share – 5.7%): *луна* 9; *звезда* 8; *капля дождя, луч солнца* 2; *дождь, свет в окне, снег, темнота, туман, тучка на небе, холод* [moon 9; star 8; raindrop, sunbeam 2; rain, light in the window, snow, darkness, fog, cloud in the sky, cold]. The most frequent associate *луна* [moon] in this TG is probably motivated by the remoteness of the moon and the fact that this satellite of the Earth illuminates the night sky alone, most brightly, standing out against the background of stars. *Звезда* [star] appears as a small dot in the sky and is usually perceived as a solitary object against the vastness of space. *Капли дождя* [raindrops] and *луч солнца* [sunbeam] represent single natural elements that stand out in the environment. Single associates are related to the psychological state of a person – *темнота* [darkness], *снег* [snow], *холод* [cold], *туман* [fog] are associated with the depressed emotional state of the lonely person. All units of this group potentially point to such semantic attributes of the notion *odinokiy* [lonely] / *odinokaya* [lonely] as remoteness, individuality or the sense of separation from the surrounding world.

TG №7 “Names of time periods of nature and human life” (26 reactions in total, share – 5.2%): *жизнь* 9; *старость* 6; *тридцать лет, вечер, месяц, судьба* 2; *всегда*,

*смерть, осень* [life 9; old age 6; thirty years, evening, month, fate 2; always, death, autumn]. In this group, the appearance of the frequency associate *жизнь* [life] is conditioned by the fact that each person goes through his or her own life path and experiences his or her own individual moments and periods of loneliness during his or her life. With age at the stage of *старости* [old age], a person may face the loss of closed ones, the change in the social circle and the sense of loss of interpersonal relations and support. In turn, old age is associated with a time of year such as *осень* [autumn]. *Вечер* [evening] is the time of day when a person feels his or her loneliness particularly acutely.

TG №8 “Names of comfortable psychological states” (16 reactions in total, share – 3.2%): *свободная/свободный/свобода* 14; *счастливо / счастливая* 2 [free/freedom 14; happily/happy 2]. On the one hand, the lonely person can feel free from obligations, social constraints and interference of other people. On the other hand, being alone helps a person to enjoy peace of mind (*счастливо* [happily], *счастливая* [happy]).

TG №9 “Locus of loneliness” (15 reactions in total, share – 3.0%): *дома* 4; *в небе, на планете* 2; *в мире, в самоизоляции, в снегах, келья, на карантине, на севере, погост* [at home 4; in the sky, on the planet 2; in the world, in self-isolation, in the snow, cell, in quarantine, in the north, pogost]. All associates in this group are related to the physical space where the lonely person is. The associate *дома* [at home], first of all, represents an enclosed place within four walls, in which a person is only alone and feels his loneliness particularly keenly. Outside the house there is a possibility of communication, contacts with other people. *Небо* [sky], *планета* [planet], *мир* [world], *снега* [snow] – this is an open space in which a person feels lost and lonely. *Келья* [cell] is associated with monks living in monasteries, away from other people. *Самоизоляция* [self-isolation] and *карантин* [quarantine] refer back to the time of the pandemic and the forced social isolation of people. *Погост* [Pogost] ‘cemetery’ is a place of repose, deserted and quiet.

TG №10 “Activities, actions” (13 reactions in total, share – 2.6%): *мыслить, поискать/поиск, расставание* 2; *выбор, выстрел, вязание, осуждают, плакать, развлечения, чтение* [to think, to search/search, parting 2; choice, shooting, knitting, judge, to cry, amusements, reading]. Associates of this group are motivated, obviously,

by the fact that the lonely person has an opportunity to think, search for solutions or go in search of communication (*мыслить* [to think], *поискать* [to search], *поиск* [search]), his/her loneliness can be caused by parting with someone close to him (*расставание* [parting]). In loneliness one may be engaged in knitting, reading (*вязание* [knitting], *чтение* [reading]). The depressed state is manifested outwardly (*плакать* [to cry]).

TG №11 “Names of material objects” (10 reactions in total, share – 2.0%): *парус 5; корабль 3; трамвай, маяк* [sail 5; ship 3; tram, lighthouse]. The sail is seen far away on the open water space, it stands out, as well as the ship. We can assume the influence of precedent phenomena – lines from the poem by M.Y. Lermontov: “A lonely white sail in the mist of the blue sea”. A lighthouse is also a solitary object, a building that can be seen from afar.

TG №12 “Names of landscape objects” (7 reactions in total, share – 1.4%): *утес 3; океан, остров, в поле, на горной вершине* [cliff 3; ocean, island, in the field, on the mountain peak]. *Утес* [cliff] is an isolated rocky ridge, *океан* [ocean] is the largest water object against the background of which a person feels small and lonely, *остров* [island] is a part of land surrounded on all sides by water and thus isolated from the mainland. *Горная вершина* [mountain peak] and *поле* [field] – protruding above the surrounding landscape, acts as a symbol of the lonely person who is on it. Such associates arise due to the isolation of the lonely person from society.

TG №13 “Person’s appearance” (6 reactions in total, share – 1.2%): *старая/старый 2; молодой, сгорбленный, маленький, потухшие глаза* [old 2; young, hunched, small, droopy eyes]. An older person may feel isolated due to loss of closed ones or lack of social activity. Young people may also feel lonely for a variety of reasons, such as lack of friendship or romantic intimacy. The associates *сгорбленный* [hunched], *маленький* [small], *потухшие глаза* [droopy eyes] can indicate the emotional and physical state of the lonely person. They reflect the loss of vital energy, loss of liveliness. All associates of this group reflect different aspects of loneliness for people of different ages and statuses.

TG №14 “Subjective-evaluative words” (5 reactions in total, share – 1.0%): *вредная/вредный 2; жалкий, невезучий, странная* [harmful 2; pathetic, unlucky,

strange]. Associates of this group are related to social stigmatisation and negative evaluation of loneliness. They reflect the perception of surrounding people and their attitude to those who feel lonely, in accordance with negative stereotypes and prejudices. The rationale for the associate *вредная/вредный* [harmful] is explained with the fact that loneliness can lead to behavioural changes, including increased irritability or criticality, which may be perceived by others as “harmful” behaviour. Single associates indicate that such a person is perceived by others as unhappy, unsuccessful or different from accepted standards.

The thematised results of the conducted associative experiments on the stimuli “odinokiy [lonely]” and “odinokaya [lonely]” are generally similar to the results of the thematic classification of the results of the associative experiment on the stimulus “odinochestvo [loneliness]”. This indicates the presence of common cognitive mechanisms and patterns of consciousness when respondents perceive semantically related notions.

Next, let us turn to the analysis of associates-precedent phenomena.

### **2.3.3. Precedent phenomena based on the results of the associative experiment**

The material of this paragraph is partially based on the the author’s article: Xin Luming. Precedent phenomena in the associative-verbal field “Loneliness” // Theses of 7th International Philological Scientific Conference named after Ludmila Alekseevna Verbitskaya: Theses of Reports, St. Petersburg, 14-21 March 2023. – St. Petersburg: Publishing House of St. Petersburg State University, 2023. – P. 480-481.

When experimentally identifying and cognitively interpreting the structured set of knowledge and perceptions of loneliness at the level of the Russian ethnolinguistic and cultural community, attention should be paid to precedent phenomena.

As V.N. Telia points out, a precedent is a “stereotypical image-associative complex”, significant for a certain society and regularly actualised in the speech of representatives of this society [Telia 1988: 30].

D.B. Gudkov points to the standard nature of precedents: precedents function as

exemplary mental, language and speech facts that serve as a model for reproduction of similar facts [Gudkov 1988: 83]. According to G.F. Kovalev, precedents have a certain referentiality and reproducibility: precedent is understood as “the phenomenon of a primary sample”, presented for evaluation and comparison, with the purpose of its subsequent use as a reference sample for creating some secondary phenomenon in the image and likeness of the first [Kovalev 2004: 273]. With the broad understanding of precedents, a group of precedents has been identified that manifest themselves as precedent phenomena (hereinafter referred to as PP). In L.I. Grishaeva’s work, PP are understood as a mental “gnoseological prototype”, it “can be considered a sample that helps in similar conditions in the future, in one way or another, to solve the communicants’ tasks (nominative, communicative, etc.)” [Grishaeva 1998: 18].

In this study, national-precedent phenomena, known to the vast majority of members of the certain ethnolinguistic community, are considered as invariants of perception, serve as national markers and are qualified as the constituent part of the cognitive base of a given linguoculture. D.B. Gudkov notes the following among the attributes of PP: “Behind any precedent phenomenon there is an image-representation that includes a limited set of attributes of the phenomenon itself, familiar to the vast majority of members of this community, which allows the author to define it as a nationally determined minimised representation” [Gudkov 1999: 58].

Scientific literature identifies 4 types of PP: precedent text (PT), precedent statement (PSt), precedent name (PN) and precedent situation (PSi) [Zakharenko, Krasnykh, Gudkov, Bagayeva 1997: 83].

The quantitative distribution of precedent associates obtained from the results of the associative experiment is clearly shown in the following table.

**Table 8.** Quantitative distribution of precedent associates according to the results of the associative experiment

PP types stimuli	PN	PSt	PSi	PT	<i>total</i>
odinochestvo [loneliness]	67	81	1	—	149
odinokiy [lonely]	34	33	—	—	67

**Continued Table 8.** Quantitative distribution of precedent associates according to the results of the associative experiment

stimuli \ PP types	PN	PSt	PSi	PT	total
odinokaya [lonely]	23	15	—	—	38
total	124	129	1	—	254

The table shows that PN and PSt are quite close to each other in proportion (48.8% and 50.8% respectively) and dominate the total number of PP. A unique PSi is observed, which we will analyse separately at the end of this paragraph. The lacunarity of PT as the most voluminous type of PP can be explained by the limited time allotted for completing the tasks in the course of the associative experiment, and therefore, the respondents did not have the opportunity to cite full texts.

It should be noted that there is a low degree of coincidence (average value – 20.5%) of the precedent associations cited by respondents for different stimuli, which indicates a significant variety of different types of PP in the consciousness of native Russian speakers.

In order to obtain a holistic view of PP-associates in the material of the conducted experiment, we consider it appropriate to consider associates for all three stimuli together.

Below we will analyse the associates of each type of PP in sequence.

A PN is defined as an individual name <...> it is a kind of complex sign whose use in communication appeals to the set of differential features of a given PN [Zakharenko, Krasnykh, Gudkov, Bagayeva 1997: 83]. In the course of the experiment, Russian informants cited high-frequency associates, both names – *Герасим* [Gerasim] and *Пьеро* [Pierrot], and the names of art works, films and songs – “[Loneliness on the network” (novel), “*Одиноким предоставляется общежитие* [Offered for Singles]” (film), “*Сто лет одиночества* [One Hundred Years of Solitude]” (novel), “*Одиночество вдвоем* [Loneliness together]” (song), “*Одинокая женщина желает познакомиться* [Lonely Woman Wants to Meet]” (film), “*Одиночество* [Loneliness]” (film) and “*Мцыри* [Mtsyri]” (romantic poem).

The character of I.S. Turgenev’s story “Mumu” *Герасим* [Gerasim] is depicted as a simple, illiterate, mute serf peasant who lives in isolation from society. His character

and the circumstances of his life evoke associations with loneliness. *Пьеро* [Pierrot] is originally a character of French folk fair theatre, gradually the image of this sad clown turns into a symbol of dreaminess, loneliness, the desire to hide his true emotions and experiences behind a mask.

In the formulation of each of the given titles of artistic literature, films and songs, the association with the notion *odinochestvo* [loneliness] arises through the use of words and phrases directly related to the lexeme of *loneliness*, and some associates can be considered as the most typical and classic reaction to stimuli. The choice of such names is conditioned by the description of the central theme and plot, where loneliness plays an important role in the development of the plot and the experiences of the protagonists or characters.

Single associates form the significant part in the category of precedent names. Such names as *Габриэль Гарсиа Маркес* [Gabriel Garcia Marquez], *Евгений Онегин* [Eugene Onegin], *Карамзин* [Karamzin], *М.Ю. Лермонтов* [M.Y. Lermontov], *Обломов* [Oblomov], *Печорин* [Pechorin] and *Робинзон* [Robinson] go back to the classic literature known to the world.

The famous Colombian writer *Габриэль Гарсиа Маркес* [Gabriel Garcia Marquez], author of the novel “One Hundred Years of Solitude”, focuses on the image of the Buendia family living in the mythical city of Macondo. Initially, the characters are isolated from the outside world and other people, which can cause associations with loneliness.

The protagonist of Pushkin’s novel of the same name, *Евгений Онегин* [Eugene Onegin], is a typical representative of the capital’s intelligentsia; he feels himself an extra person in his modern society, so he associates with loneliness.

The names *Карамзин* [Karamzin], *Лермонтов* [Lermontov], *Обломов* [Oblomov], *Печорин* [Pechorin] and *Робинзон* [Robinson] are associated with literary works where the characters experience various forms of loneliness. Sentimentalist writer *Н.М. Карамзин* [N.M. Karamzin] is the author of the famous novel “Poor Liza”, whose heroine feels lonely and unhappy. The poet *М.Ю. Лермонтов* [M.Y. Lermontov] is the author of the novel “A Hero of Our Time”, in which the complex and contradictory



character *Печорин* [Pechorin] seeks solitude and avoids close relationships. His inner world and behaviour are focused on his own selfish desires, which is accompanied by the sense of loneliness and alienation from the surrounding society. *Обломов* [Oblomov], the protagonist of I.A. Goncharov's novel of the same name, lives an isolated life and is portrayed as a lazy, passive and lonely man. *Робинзон* [Robinson] is a character in Daniel Defoe's novel "Robinson Crusoe" who finds himself alone on a deserted island. His isolation and the need to survive without a ghostly hope of rescue create an atmosphere of complete loneliness and isolation.

The peripheral zone of PN includes various associates going back to various types of sources of Russian and European works, such as "*Голод* [Hunger]" (film), "*Девушка у пруда* [The Girl by the Pond]" (portrait), "*Женщина французского лейтенанта* [The French Lieutenant's Woman]" (novel), "*Маугли* [Mowgli]" (cartoon film), "*На севере диком стоит одиноко сосна* [In The Wild North a Pine Tree Stands Alone]" (poem), "*Одинокий мужичок за 50* [A Lonely Man in His 50s]" (song), "*Одна за всех* [One for All]" (TV series), "*Осень в Сокольниках* [Autumn in Sokolniki]" (story).

The film "*Голод* [Hunger]" tells the story of a man suffering from lack of food and social isolation. M. Nesterov's portrait "*Девушка у пруда* [The Girl by the Pond]" creates an image of a girl in loneliness, secluded from the world. In the novel "*Женщина французского лейтенанта* [The French Lieutenant's Woman]" the main heroine faces difficulties and loneliness because of her difficult fate and alienation from the surrounding society. "*Маугли* [Mowgli]", as the protagonist of Kipling's stories and the eponymous cartoon, lives surrounded by wild nature, which can be associated with his loneliness and non-conformity to the world of people. The first phrase of the poem "*На севере диком стоит одиноко сосна* [In The Wild North a Pine Tree Stands Alone]" presents the image of a lonely pine tree, which symbolises the theme of loneliness and solitude in a wild and unfriendly environment. The song "*Одинокий мужичок за 50* [A Lonely Man in His 50s]" was performed by Dmitry Vasilevsky in 2006, and its title is obviously associated with loneliness. In the TV series "*Одна за всех* [One for All]" the theme of loneliness is associated with one of the main heroines, who may find herself in a difficult life situation. Autumn nature is often associated with melancholy and loneliness, which apparently

contributed to the association “*Осень в Сокольниках* [Autumn in Sokolniki]” – the title of E.A. Khrutsky’s story. Thus, each of the above works is associated with the notion “*одиночество* [loneliness]” through the images of the main characters, the environment and the general atmosphere of the works.

It can be concluded that the presence of a large number of associates-PN, dating back to classical literary works, indicates that literature is an important source of forming associations in the collective consciousness of native Russian speakers.

A PSt is understood as a reproducible product of speech-mental activity, a complete and self-sufficient unit, a complex sign, the sum of the values of its components is not equal to its meaning [Zakharenko, Krasnykh, Gudkov, Bagayeva 1997: 83].

The core zone of this category of Russian associations includes mainly lines from songs and poems.

The lines from the songs include the stimulus itself (*одиночество* [loneliness], *одинокий* [lonely], *одинокая* [lonely]). Frequent associates-song lines are arranged below in descending order of their frequency in the respondents’ answers, i.e. their frequency: *Одиночество-сволочь, одиночество-скука. Я не чувствую сердце, я не чувствую руку* [Loneliness is a bastard, loneliness is boredom. I don’t feel my heart, I don’t feel my hand] (from the song “Loneliness” sung by singer Slava) 30; *Одинокая бродит гармонь* [A lonely accordion wanders] (from the song “Lonely Accordion” sung by Sergey Lemeshev) 8; *Просто встретились два одиночества* [Just two lonelinesses met] (from the song “Two Lonelinesses” sung by Vakhtang Kikabidze) 5; *Просто ты одинокий остров* [Just you are a lonely island] (from the song “Island” sung by Leonid Agutin); *Одинокий голубь на карнизе за окном* [A lonely pigeon on the eaves outside the window] (from the song “Lonely Pigeon” sung by singer Yana) 3; *Я за тебя и жизнь отдам. Но одиночество прекрасней* [I’ll give my life for you. But loneliness is more beautiful] (from the song “Loneliness” sung by Alexander Dolsky) 2; *Что стоишь, качаясь, тонкая рябина* [What are you standing, swaying, thin rowan tree] (Russian folk song “Thin Rowan Tree”) 2; *Одинокая птица ты летишь высоко* [Lonely bird you fly high] (from the song “Lonely Bird” by rock band Nautilus Pompilius) 2.

Associates-poem lines include not only the stimuli themselves, but also images that

create an atmosphere of loneliness.

Frequent associates-poem lines are listed below in descending order of their frequency of occurrence: *Белеет парус одинокий* [A lonely white sail] (from the poem “The Sail” by M.Y. Lermontov) 9; *Ты лучше голодай, чем что попало есть // И лучше будь один, чем вместе с кем попало* [You’d better starve than eat anything // And you’d better be alone than with anyone] (from the poems of Omar Khayyam) 3; *О одиночество, как твой характер крут! ... и оцутить сиротство, как блаженство* [O loneliness, how steep your character is! ... and feel orphanhood as bliss] (from the poem “On my street for a year...” by B.A. Akhmadulina) 2; *На севере диком стоит одиноко // На голой вершине сосна* [In the wild north a pine tree stands alone // On the bare top of a mountain] (from the poem by M.Yu. Lermontov) 2; *Когда плюёт на человечество твоё ночное одиночество, ты можешь размышлять о вечности* [When your night loneliness spits on humanity, you can ponder about eternity] (from the poem “Loneliness” by I.A. Brodsky) 2; *Белая береза под моим окном* [White birch under my window] (from the poem “Birch” by S.A. Yesenin) 2.

The Russian informants’ questionnaires also contained the proverbs *один в поле не воин* [one in the field is not a warrior] 16; *один как перст* [stick out like a sore thumb] 5.

The proverb *один в поле не воин* [one in the field is not a warrior] indicates that a person left alone may be vulnerable and unable to cope with certain situations. In this case, loneliness can be perceived as a trial and inability to cope with difficulties alone. The expression *один как перст* [stick out like a sore thumb] suggests a complete absence of closed ones or support from others and emphasises social isolation.

The analysis of the above associates-PSt shows a developed “song culture” and knowledge of poetry among native Russian speakers. Some of the associates-lexemes belonging to different TGs analysed in the previous paragraphs are observed in the composition of some associates-PSt, for example: *парус* [sail], *остров* [island], *голубь* [pigeon], *рябина* [rowan], *сосна* [pine], which indicates the presence of direct routes of association between them. Each of the associates-PSt uses language images and metaphors to express a sense of distance, vulnerability, alienation, emotional discord and

lack of close connection with others.

It is interesting to note that PSt can be activated by PN. For example, due to the fact that the name of M.Y. Lermontov is found among Russian precedent names, the texts of the poet's poems also appear in the associates of Russian informants.

PSi is called “some ‘standard’, ‘ideal’ situation associated with a set of certain connotations, the differential attributes of which are included in the cognitive base” [Zakharenko, Krasnykh, Gudkov, Bagayeva 1997: 83]. The single associate-PSi *Наполеон на острове Святой Елены* [Napoleon on the island of St Helena] is realised in the form of the model “precedent name + brief description of the situation”. *Наполеон* [Napoleon] as a precedent name and *остров Святой Елены* [island of St Helena] as a brief description are combined to reproduce the historical event included in the notion “loneliness” in the language consciousness of native Russian speakers. The cognitive structure behind this PSi includes the following components:

- Historical background: Napoleon Bonaparte was a French emperor who was sent to the island of St Helena in the Atlantic Ocean after being defeated militarily and stripped of his power. This fact from history fits into the stereotypical representation of Napoleon as a lonely hero destined to spend the rest of his life within the strictly circumscribed confines of the island.

- Geographical isolation: The island of St Helena is far from the mainland, and its remoteness and inaccessibility give the impression of absolute isolation. Napoleon's stay on the island symbolises his physical and social alienation, which creates the sense of loneliness.

- Loss of power and social connection: Napoleon, once on the island of St Helena, lost all his political and social connections and his power as emperor.

- Emotional alienation: Napoleon on the island of St Helena could experience emotional loneliness, remembering his previous achievements. He lost contact with his family, friends and his usual way of life. This emotional state intensifies the feeling of loneliness.

Consideration of the associates-PP obtained from Russian informants allows us to note that in the formulations of Russian PP the most frequent words are *одиночество*

[loneliness], *одинокий* [lonely] and *одинокая* [lonely], which served as stimuli for the experiment (including the homonym lexeme *один* [one]), which accounts for 74.5% of the total number of PP in this linguoculture. It can be concluded that the association mechanism of native Russian speakers works to a large extent directly, depending on the form of the stimuli.

#### **2.4 Dynamics of associative representations of native Russian speakers (comparative analysis with data from existing associative dictionaries of the Russian language)**

In this paragraph, we analyse different types of associates obtained as the result of our associative experiment (AE) on the stimuli “*odinochestvo* [loneliness]”, “*odinokiy* [lonely]” and “*odinokaya* [lonely]” in comparison with the data of associative dictionaries (AD) in order to identify the dynamics and development trends of stereotypical representations of loneliness in the Russian language consciousness. According to O.A. Alimushkina, “at present there is an increased interest in studying the dynamics of language consciousness on the material of comparative analysis of associative fields different in time of fixation” [Alimushkina 2010: 15].

When analysing the AD data, we take into account different time periods of associative experiments: “Russian Associative Dictionary” (RAD) from 1988 to 1990, “Russian Regional Associative Dictionary-Thesaurus EURAS” and “Russian Regional Associative Dictionary (Siberia and the Far East)” (SIBAS) from 2008 to 2013. In other associative dictionaries ([DANRL 1977, SAD 2004, EAD 2017]) our stimuli are unfortunately absent.

First of all, let us start by considering different types of associates for the stimulus “*odinochestvo* [loneliness]” in lexicographic sources [RAD 2002: 400; EURAS 2014: 144; SIBAS 2014: 277-278]. The table shows dictionary entries from the three mentioned dictionaries (excluding single associates).

**Table 9.** AVF “Loneliness” (according to AD data)

AD	Frequency associates for the stimulus “ <i>odinochestvo</i> [loneliness]”
RAD	<b>полное 6, тоска 6; плохо 5</b> ; <i>вдвоем, страшно 3; грусть, один, печаль, скука, страх, тяжело, ужасное 2</i> [complete, misery 6; bad 5; together, scarily 3; sadness, one, sorrow, boredom, fear, difficultly, terrible 2]
EURAS	<b>скука 53; грусть 43; плохо 24</b> ; тоска 20; пустота 16; в сети, печаль 13; один, страх 11; старость 9; боль, дождь, скучно, слезы 7; состояние, тишина 6; души, спокойствие 5; всегда, любви, мое, ночь, одиночество, покой, полное, скукота, смерть, страдание, уединение, человек, чувство 4; <i>горе, депрессия, компания, несчастье, отчаяние, расставание, ужасно, человека 3; бред, бывает, волк, глубокое, грустно, долгое, единство, замкнутость, комната, людей, мука, постоянное, страшно, творчество, тихое, тюрьма, ужас, часто, я 2</i> [boredom 53; sadness 43; bad 24; misery 20; emptiness 16; on the network, sorrow, 13; one, fear 11; old age 9; pain, rain, bored, tears 7; state, silence 6; of the soul, calmness 5; always, of love, my, night, loneliness, quietness, complete, boring, death, suffering, solitude, person, feeling 4; sorrow, depression, company, unhappiness, despair, parting, terribly, person’s 3; delirium, happens, wolf, deep, sadly, long, unity, reticence, room, peoples’, ordeal, constant, scarily, creation, quiet, prison, horror, often, I 2]
SIBAS	<b>скука 39; грусть 35; тоска 34</b> ; плохо 17; один 16; пустота 11; печаль; страх 10; полное 9; боль; в сети 8; слезы; спокойствие 7; скукота; тишина 6; разлука; скучно; страдание 5; горе; депрессия; мое; старость 4; <i>души; комната; любви; мука; ночь; свобода; смерть; темнота; ужас; часто; человек; чувство 3; бывает; было; в толпе; гордое; девушка; дождь; душа; единение; жалость; жизнь; квартира; молчание; мысли; окно; отдых; отчаяние; расставание; расстройство; сила; страшно; страшное; ужасно; хорошо 2</i> [boredom 39; sadness 35; misery 34; bad 17; one 16; emptiness 11; sorrow; fear 10; complete 9; pain; on the network 8; tears; calmness 7; boring; silence 6; separation; bored; suffering 5; sorrow; depression; my; old age 4; of the soul; room; of love; reticence; night; freedom; death; darkness; horror; often; person; feeling 3; happens; was; in a crowd; proud; girl; rain; soul; unity; pity; life; flat; quietness; thoughts; window; rest; despair; parting; upset; strength; scarily; scary; terribly; good 2]

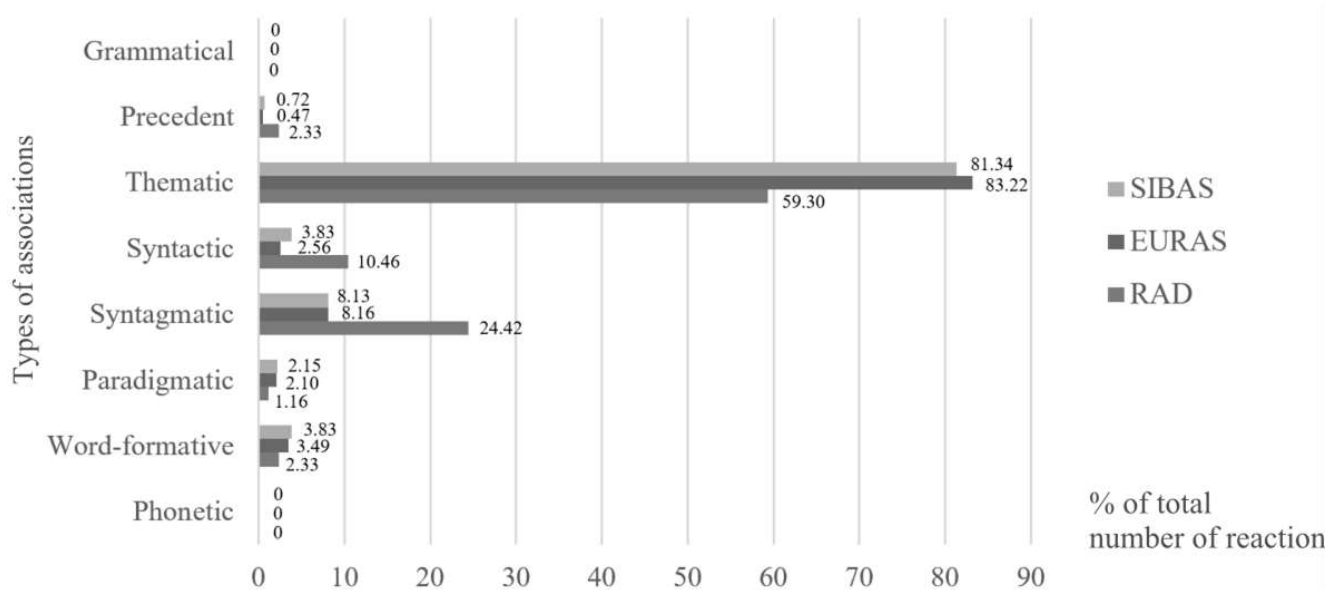
The most frequent associates in the table are in bold, the least frequent associates are highlighted in italics, and single associates are not listed, as it is important for the analysis to show similarities and differences between the core and near-periphery areas (however, single associates were used as examples of types of associations). The RAD includes a small number of associates (only 100) compared to the EURAS (520 associates) and SIBAS (486 associates) dictionaries, the quantitative difference between the latter two dictionaries being insignificant.

It can be noted that the core zone of the AVF “loneliness” in the EURAS and SIBAS dictionaries qualitatively almost coincides, but differs quantitatively, with two

associates being the most frequent in both dictionaries: *скука* [boredom] and *грусть* [sadness]. It should be noted that in the language consciousness of native Russian speakers in the late Soviet period negative-evaluative emotional adverbs prevail as reactions to the stimulus “odinochestvo [loneliness]”.

The data on the associates recorded in the dictionaries of EURAS and SIBAS overlap respectively by 60.3% and 61.4% in the zones of core and near periphery of the AVF “loneliness”. Taking into account the fact that the dictionaries of EURAS and SIBAS are of regional character, we can conclude that stereotypical representations of loneliness do not depend on the region of informants’ residence.

Based on A.P. Klimenko’s classification of types of associations, in which phonetic, word-formative, paradigmatic, syntagmatic, syntactic, thematic, quotational and grammatical associations were singled out [Klimenko 1980: 10-11], let us consider the ratio of different types of associates recorded in the dictionaries in the form of a diagram.



**Diagram 1.** Quantitative ratio of types of associations for the stimulus “odinochestvo [loneliness]” (according to AD data)

The analysis of the diagram shows that thematic associates dominate in the the AD data. Among other types of associations, syntagmatic and syntactic associates predominate, with a significant quantitative difference with paradigmatic associations. RAD as a type of dictionary-thesaurus contains a sufficient variety of purely language reactions received to the stimulus and surpasses the other two regional dictionaries

(EURAS and SIBAS) in the number of syntagmatic and syntactic associates. Associates of phonetic and grammatical types in the AD data appear to be lacunar.

Based on the fact that the number of associates obtained in our AE reaches the average of the data recorded in the AD, we can consider the data from our AE relevant for further analysis.

Let us turn to a consideration of the different types of associates in the three ACs and our AE.

1. Phonetic associates are absent in AD and AE.

2. Word-formative associates: *один, одинок, одинокое, одна, одно* [one, lone, lonely, one, one] (in AD); *одинокка, один-одинёхонек* [loner, one-alone] (in AE).

3. Paradigmatic associates: *уединение, изоляция* [solitude, isolation]; *единство, единение* [unity, union] (in AD); *уединение, изоляция, самоизоляция* [solitude, isolation, self-isolation] (in AE).

4. Syntagmatic associates:

a) reaction + stimulus (adjective / possessive pronoun; type of connection – concordance): *полное, ужасное, вынужденное, гнетущее, жуткое, убийственное, мое* [complete, terrible, forced, oppressive, ghastly, murderous, my], etc. (in AD); *долгожданное, гордое, полное, серое, неизлечимое, печальное, длительное* [long-awaited, proud, complete, grey, incurable, sad, long-lasting], etc. (in AE).

b) stimulus + reaction (noun in singular or plural form in the genitive case; type of connection – control): *отшельника, человека, людей, души, любви, мыслей* [hermit's, person's, peoples', of the soul, of love, of thoughts] (in AD).

c) reaction + stimulus (verb in the infinitive form): *не вынести, не переносить, испытать, пережить, скучать, чувствовать* [not to bear, not to endure, to experience, to survive, to miss, to feel] (in AD); *страшиться, взвыть (от), спастись (от), бояться, найти спасение (в), умереть (в)* [to be dread, to howl (from), to escape (from), to be afraid, to find salvation (in), to die (in)], etc.). (in AE).



## 5. Syntactic Associates

a) stimulus + reaction = grammatical basis of the sentence: *было; заело; грызет; не радуется; сковывает; уходит; бывает; гложет; пройдет; пугает; убивает; угнетает; давит; умиротворяет* [there was; stuck; gnawed; not make ... happy; shackle; goes away; happens; gnaws; will pass; scares; kills; depresses; crushes; calms ... down] (in AD).

b) stimulus + reaction = whole sentence: *не люблю; люблю; (это) самая плохая вещь на свете; скверное настроение; это плохо; бросила; не боюсь; не знаю; привык; это я* [don't love; love; (it's) the worst thing in the world; bad mood; it's bad; abandoned; am not afraid; don't know; used to; it's me] (in AD); *способствует формированию мыслей; остро ощущается в старости; хорошая штука, но нужно уметь им пользоваться* [contributes to the formation of thoughts; is acutely felt in old age; is a good thing, but you need to know how to use it] (in AE).

6. Thematic associates occupy the significant part of reactions, which allows thematic group classifications to be used for analyses (see paragraph 2.3.1 for details).

a) suppressed emotional state, negative emotions: *тоска, скука, грусть, пустота, печаль, страх* [misery, boredom, sadness, emptiness, sorrow, fear] (in AD); *грусть, тоска, пустота, страх, боязнь, скука, боль, печаль, горе* [sadness, misery, emptiness, fear, afraid, boredom, pain, sorrow, grief] (in AE).

b) names of everyday realities: *тюрьма, квартира, телевизор, комната, окно* [prison, flat, television, room, window] (in AD); *вино, книга, плед, квартира, ванна, сериал, телевизор* [wine, book, plaid, flat, bath, serial, television] (in AE).

c) names of abstract notions: *состояние, чувство, мысли, существование, действительность* [state, feeling, thought, existence, reality] (in AD); *состояние, мудрость, социальная проблема, чувство* [state, wisdom, social problem, feeling] (in AE).

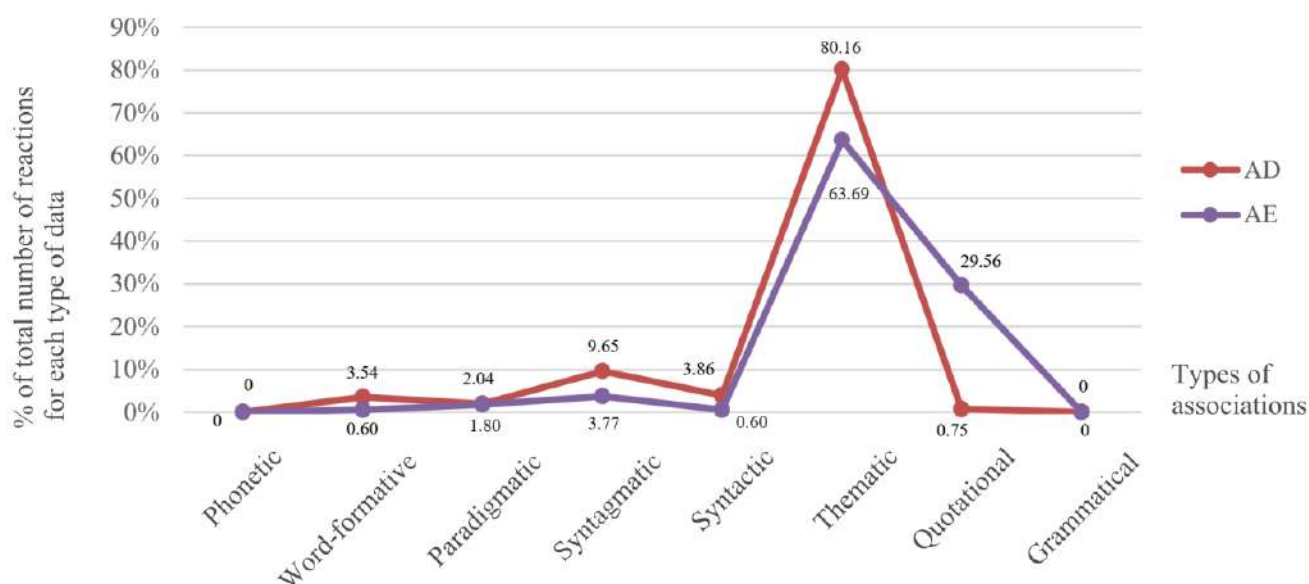
d) locus of loneliness: *в сети, вдвоем, в любви, рядом, везде, здесь, не у меня, среди нас* [on the network, together, in love, near, everywhere, here, not at my place, among us], etc. (in AE).

7. Quotational associates (precedent phenomena): *вечер и темная аллея, Уайльд,*

*альбом Маврина, Лермонтов, Маркес* [evening and dark alley, Wilde, Mavrin's album, Lermontov, Marquez] (in AD); *Герасим, Лермонтов, Карамзин, Маркес, Наполеон на острове Святой Елены; Одиночество - сволочь, одиночество – скука; один как перст; семеро одного не ждут; «Одиночество в сети»; «Сто лет одиночества»* [Gerasim, Lermontov, Karamzin, Marquez, Napoleon on the island of St Helena; Loneliness is a bastard, loneliness is boredom; stick out like a sore thumb; seven do not wait for one; “Loneliness on the network”; “One Hundred Years of Solitude”], etc. (in AE).

8. Grammatical associates are absent in AD and AE.

The quantitative ratio of the above-mentioned types of associates in per cent for the AD and AE data is clearly presented in the following diagram.



**Diagram 2.** Quantitative ratio of types of associates for the stimulus “odinochestvo [loneliness]” according to AD and AE data

The general trend of quantitative changes in the types of associations according to the AE data does not differ much from the data presented in the AD, and the dominant place is still occupied by associates of the thematic type. Phonetic and grammatical associates are also absent in the AE data, as in the AD. Next, let us turn to a qualitative analysis of each type of associates.

In the AE data, the folklore-poetic adjective *один-одинёхонек* [one-alone] is presented as a word-formative associate for the stimulus, while in the AD data, the

numeral *один* [one] and its grammatical variants – *одна* [one] and *одно* [one] – are presented. It can be assumed that the associative potential of the stimulus “*одиночество* [loneliness]” lies in the words derived from it in different parts of speech.

When analysing paradigmatic associations, it can be noticed that during the AE, associates semantically similar or partially overlapping in meaning with the word-stimulus were presented (e.g.: associates *уединение* [solitude], *изоляция* [isolation]), while in the AD data, in addition to this type of associates, associates opposite in meaning to the word-stimulus were presented (e.g.: associates *единение* [unity], *единство* [union]).

As for syntagmatic associates, the difference in the combinability of adjectives with the stimulus “*одиночество* [loneliness]” as a reflection of the associative potential of the word is not significant in the AD and AE data. It should be emphasised that the presence of the possessive pronoun *мое* [my] is a frequent associate in the AD data to emphasise the belonging of the state of loneliness to the subject. This is also realised by the grammatical means “singular or plural noun in the genitive case” (e.g.: associates *отшельника* [hermit’s], *человека* [person’s], *людей* [peoples’], *души* [of the soul], *любви* [of love], *мыслей* [of thoughts]), which is absent in the AE data. In the results of our experiment, reflexive verbs expressing the suppressed emotional state are recorded (e.g.: associates *страшиться* [to be dread], *бояться* [to be afraid]), whereas in the AE data transitive verbs are represented (e.g.: associates *вынести* [to bear], *переносить* [to endure], *пережить* [to survive]), and half of them are evaluatively neutral. The stability of the core associates over a long period of time can be noted.

Syntactic associates are mainly realised by composing complete sentences from stimuli and reactions. The stimulus “*одиночество* [loneliness]” in the AE data acts as the subject in the sentence (e.g.: associates *Одиночество остро ощущается в старости* [Loneliness is acutely felt in old age]; *Одиночество – хорошая штука, но нужно уметь им пользоваться* [Loneliness is a good thing, but you need to know how to use it]), while in the AD data it is used as both the subject (e.g.: associates *Одиночество – самая плохая вещь на свете* [Loneliness is the worst thing in the world]; *Одиночество – скверное настроение* [Loneliness is a bad mood]) and the complement (e.g.: associates

*Не люблю одиночество* [I don't like loneliness]; *Не знаю одиночества* [I don't know loneliness]), which suggests that representations of the subjective experience of loneliness are less frequent. The AD data also provides a number of associates that form the grammatical basis of the sentence together with the stimulus (e.g.: associates *одиночество пугает...* [loneliness scares...]; *одиночество убивает ...* [loneliness kills...]; *одиночество гложет...* [loneliness gnaws...]), which can be explained by the fact that loneliness is personified.

Thematic associates constitute the significant part of the reactions in AE, therefore, 16 TGs were similarly thematised and identified from the AD data, 15 of which matched the groups from the AE data. For clarity, the ratio of TG associates in AE and AD is presented in the table. The TGs are arranged in alphabetical order of group names.

**Table 10.** Quantitative data of TG of associates to the stimulus “odinochestvo [loneliness]” in percentage (according to AD and AE data)

TG names	Share of reactions (%) according to AD data	Share of reactions (%) according to AE data	Growth coefficient
1. Abstract notions	2,54	3,21	0,264
2. Time periods of nature and human life	4,14	6,71	0,621
3. Animals	0,53	2,33	3,396
4. Diseases and psychologically discomforting conditions	0,81	3,79	3,679
5. Activities, actions	1,07	5,25	3,907
6. Comfortable psychological states	1,47	7,00	3,762
7. Persons and their aggregates	5,75	5,54	-0,037
8. Locus of loneliness	5,61	0	—
9. Mythologemes	0,53	1,74	2,283
10. Everyday realities	4,55	10,50	1,308
11. Landscape objects	0,40	2,91	6,275
12. Suppressed emotional state, negative emotions	49,20	26,82	-0,455
13. Being away from social connections	0,81	3,21	2,963
14. Natural phenomena	3,48	8,16	1,345
15. Psychoemotional perception	9,22	10,50	0,139
16. Subjective-evaluative words	9,89	2,33	-0,764

*Note - Minus (-) indicates the decrease in the coefficient.*

As we can see, the associates denoting the locus of loneliness in space (TG №8) are absent in the language consciousness of our respondents. The share of most thematic groups has increased, especially the names of animals and landscape objects (TG №3 and №11), as well as psycho-physical characteristics (TG №4 and №6), which indicates a tendency to concretise the associative potential of loneliness in the respondents' consciousness. The indicators in the emotional experience of loneliness are relatively stable, with insignificant increases and decreases (TG №12, №15 and №16), which indicates the constancy of loneliness as the affective state. In addition, associates with cultural connotations became more frequent (TG №9). The changes in the other TGs are insignificant.

The number of types of precedent phenomena differs in AD and AE: 6 PN and 1 PSi were recorded in AD, while in AE data 124 PN, 81 PSt and 1 PSi are represented (see paragraph 2.3.3 for details). It should be noted that the increase in the number of associates of the precedent type may be due to the type of AE we conducted – chain, in which the subject is not limited in the number of reactions and has the opportunity to write one or more quotations in the questionnaire.

Next, let us consider the associative series recorded in the same three associative dictionaries [RAS 2002: 400; EURAS 2014: 143-144; SIBAS 2014: 277] for the stimuli “odinokiy [lonely]” and “odinokaya [lonely]” to identify similarities and differences in their composition in different lexicographic sources and in our experiment.

It should be noted that in all three Ads there is only the stimulus-masculine adjective “odinokiy [lonely]” as the head word of the dictionary entry, under which reactions to the stimulus-feminine adjective “odinokaya [lonely]” are also included, which is explained by the fact that the lexicographic data do not emphasise the grammatical category of the stimulus itself and reduce attention to the adjective substantivation. Therefore, the reactions to the two adjectives obtained in our AE are considered integrally.

The three dictionaries RAD, EURAS and SIBAS respectively include only 542, 533 and 502 associates, so that no significant quantitative differences between them are observed. On the basis of the AD data, it is possible to construct the AVF “lonely”.

**Table 11.** AVF “Lonely” (according to AD data)

AD	Frequency associates for the stimulus “odinokiy(-aya) [lonely]”
RAD	<b>человек 119; мужчина 85; волк 33;</b> старик 25; путник 16; несчастный 11; дуб, странник 9; голос, пес, старый 7; парус, тополь 6; <i>дерево, один, столб, я 5; близкий, дом, друг 4; единственный, жалкий, пастух, холостой 3; грустный, грусть, дурак, куст, мужчина желает познакомиться, несчастье, парень, печаль, родственник, скука, старец, тоска, ужасно, утес 2</i> [person 119; man 85; wolf 33; old man 25; wayfarer 16; unhappy 11; oak, wanderer 9; voice, cur, old 7; sail, poplar 6; tree, one, pole, I 5; close, home, friend 4; sole, pathetic, shepherd, single 3; sad, sadness, fool, bush, man wants to meet, unhappiness, guy, sorrow, relative, boredom, elder, misery, terrible, cliff 2]
EURAS	<b>человек 115; волк 71; пастух 30;</b> один 20; странник 15; несчастный 13; грусть, парень 12; старик 9; <i>голубь, мужчина 7; покинутый, скучно, тополь 5; друг, дуб, парус, плохо, романтик, скука 4; бедный, дом, единственный, жалость, лебедь, путник, свободный, столб, тоска, холостяк, я 3; брошенный, воин, дед, жалкий, забытый, зверь, неудачник, орел, ослик, пустыня, спокойный, старость, художник 2</i> [person 115; wolf 71; shepherd 30; one 20; wanderer 15; unhappy 13; sadness, guy 12; old man 9; pigeon, man 7; abandoned, bored, poplar 5; friend, oak, sail, bad, romantic, boredom, 4; poor, home, sole, pity, swan, wayfarer, free, pillar, misery, bachelor, I 3; abandoned, warrior, grandfather, pathetic, forgotten, beast, loser, eagle, donkey, desert, calm, old age, artist 2]
SIBAS	<b>человек 84; пастух 56; волк 55;</b> мужчина 15; один; старик 11; грустный; несчастный 10; грусть; странник 9; <i>голубь; дуб 7; парень; парус; пес 6; путник; скука; я 5; воин; замкнутый; отшельник 4; дерево; печальный; пустота; романтик; столб 3; бедный; ворон; гусь; дом; единственный; изгой; лох; моряк; неудачник; никому не нужный; печаль; плохо; покинутый; путь; робкий; свободный; старец; тополь; уединение; утес 2</i> [person 84; shepherd 56; wolf 55; man 15; one; old man 11; sad; unhappy 10; sadness; wanderer 9; pigeon; oak 7; guy; sail; cur 6; wayfarer; boredom; I 5; warrior; withdrawn; hermit 4; tree; sorrowful; emptiness; romantic; pillar 3; poor; raven; goose; home; sole; outcast; sucker; sailor; loser; unwanted; sorrow; bad; abandoned; path; timid; free; elder; poplar; solitude; cliff 2]

*Note – Associates with the highest frequency are in bold, associates with the lowest frequency are in italics. In order to clearly identify similarities and differences between the core and near-periphery zones, single associations are not given.*

The high-frequency associates *человек* [person] and *волк* [wolf] fell into the core zone of the AVF. The appearance of the associate *человек* [person] is rather due to the fact that this associate is regarded as a natural lexical collocation with the stimulus, which respondents bring subconsciously. *Волк* [wolf] in culture is often seen as a symbol of loneliness and freedom; *одинокий волк* [lonely wolf] is a stereotypical representation in the Russian language consciousness.

The zones of the core and near periphery of the AVF “lonely”, built on the basis of

associates according to AD data, overlap by 69.9% (RAD), 70.3% (EURAS) and 68.7% (SIBAS), respectively, which is an insignificant difference that indicates the relative constancy of verbal representations of this notion, which do not depend on the time of the experiment and the region of informants' residence.

Comparison of the AD data and the results of our AE based on the classification of types of associates proposed by A.P. Klimenko shows that there are far fewer types of associates for the stimulus-adjective “odinokiy(-aya) [lonely]” than for the stimulus-noun “odinochestvo [loneliness]”. In the data of associative dictionaries word-formative associations, paradigmatic associations, thematic associations and precedent associations can be distinguished. In the data of the associative experiment word-formative associations, thematic associations and precedent associations are distinguished.

It should be noted that, given that the stimulus “odinokiy(-aya) [lonely]” belongs to the adjective category, the reactions-nouns received to it all form lexical collocations with it, and are classified as syntagmatic associates, which accounted for 85.7% in the AD data and 63.7% in the AE data. Due to the grammatical form of the stimulus, the means of realising associates of this type are limited, so syntagmatic associates are presented in a more homogeneous way and will not be considered here. Associates of other types are absent in the AS and AE data.

More word-formative associates are given in the AD data than in the AE data, e.g. *одинокка* [loner] 39, *один* [one] 36, *одинокка* [lone], *одинокчество* [loneliness] (in AS); *один* [one] 2 (in AE). It can be noted that the associative potential of the stimulus word is manifested in its ability to serve as a derivation for words of different parts of speech, which is similar to our previous analysis of word associations for the stimulus “odinochestvo [loneliness]”.

Paradigmatic associates are observed only in the AD data: *единственный* [sole] 8; *единичный* [single]; *единый* [united] and are lacunar for the AE data.

Thematic associates are quantitatively dominant in both AE and AD data. A thematisation was also carried out on the AD data, which is similar to the thematic classification of the AE results in paragraph 2.3.2. As a result, 14 TGs were identified, of which 13 coincided with the thematization of the AE. The table below shows the

correlation of the TGs. The TGs are arranged in alphabetical order of their names.

**Table 12.** Quantitative data of TG associates to the stimulus “odinokiy (-aya) [lonely]” in percentage (according to AD and AE data)

TG names	Share of reactions (%) according to AD data	Share of reactions (%) according to AE data	Growth coefficient
1. Person’s appearance	0,77	1,21	0,571
2. Time periods of nature and human life	0,63	5,24	7,317
3. Animals	15,75	9,68	-0,385
4. Activities, actions	0,28	2,61	8,321
5. Sounds	0,91	0	—
6. Comfortable psychological states	0,70	3,23	3,614
7. Persons and their aggregates	55,91	39,72	-0,290
8. Locus of loneliness	1,69	3,02	0,787
9. Material objects	3,66	2,02	-0,448
10. Landscape objects	0,91	1,41	0,549
11. Natural phenomena	0,91	5,65	5,209
12. Psychoemotional state	10,27	8,67	-0,156
13. Plants	4,08	9,27	1,272
14. Personality traits	2,04	7,26	2,559
15. Subjective-evaluative words	1,48	1,01	0,318

*Note – Minus (-) indicates the decrease in the coefficient.*

As can be seen from the information presented in the table, associates denoting sounds are not reflected in the consciousness of our informants (TG №5). A significant increase in the number of reactions related to the behaviour (TG №4) and psychological state (TG №6) of the lonely person, and to his temporal (TG №2) and natural (TG №11) environment, suggests that these moments in the state of a lonely person are currently given more importance. The slight increase in thematic associates with names of people (TG №7), emotions (TG №12) and subjective evaluations (TG №15) indicates that verbal representations in these domains are neither expanding nor narrowing, i.e. they remain relatively stable.

As for the precedent associates, there are few of them in the AD data: *Жан Кокто* [Jean Cocteau] (French writer); *А.В. Суворов* [A.V. Suvorov] (Russian military leader); “*Робинзон Крузо* [Robinson Crusoe]” (novel or novel character’s name), which quantitatively constitutes a difference compared to the AE data (for details see paragraph



2.3.3). The reason for this difference lies, as mentioned above, in the format of our AE.

Based on the results of our analysis, we believe that the associative potential of the word “loneliness” when comparing the AD and AE data demonstrates such relationships of different types of associates as intersection, divergence and lacunarity. In general, the associative-verbal field “loneliness” modelled on the data of our AE has similarities with the fields recorded in the mentioned AD. As T.A. Gridina rightly states, “the structure of the associative potential of the word is congruent with the structure of the associative field in which the core and periphery are not rigidly defined, reflecting not only relatively constant associative stereotypes of perception of the verbal sign, but also its multidimensional variant projections” [Gridina 2015: 149].

Therefore, the analysis of dictionary entries from AD in comparison with the data of our AE allows us to draw the following conclusions about the dynamics of stereotypical representations of loneliness and the presence of the following trends:

1. The dynamics of stereotypical representations of the studied stimulus is insignificant, which suggests that loneliness is perceived as a stable, constantly existing emotional state, which is not strongly influenced by social development and regional differences. The irrelevance of phonetic associates and insignificance of word-formative and grammatical associates remain unchanged.

2. The observed trends are: a) a steady increase in the share (on average, a net increase of more than a quarter – 27.96%) of reactions of the thematic type with greater specificity and the dominance of this type of associates in the Russian language consciousness; b) a significant increase in precedent associates due to the expansion of the cognitive base of native Russian speakers, as well as the conditions of AE.

The next paragraph, devoted to the linguocognitive analysis of the frame “loneliness”.

## **2.5 The frame LONELINESS in the Russian language consciousness and language picture of the world**

The notion frame within the framework of cognitive linguistics provides quick access to one of the most effective techniques for studying the principles of knowledge organisation in the language system, therefore, it is very relevant to develop the frame structure of the notion “loneliness”, which allows us to reveal the stereotypical representation existing in the language consciousness of representatives of the Russian linguocultural community.

The material for the analysis is dictionary entries in lexicographic sources, associates obtained in the course of our free chain associative experiment and illustrative contexts from the website National Corpus of the Russian Language (hereinafter – NCRL).

In paragraph 2.1. it was noted that the main modern explanatory dictionaries of the Russian language provide a reference definition of the noun “odinochestvo [loneliness]”: “the state of the lonely person”. The analysis of three concretised meanings of the lexeme “odinochestvo [loneliness]” on the basis of dictionary meanings of the lexeme “odinokiy [lonely]” allows us to identify four obligatory slots of the frame “Loneliness”.

Slot 1: “Subject” – the person who feels the emotion of loneliness and experiences the state of loneliness.

Slot 2: “Other people”, who coexist with the “subject” in social contact.

Slot 3: “Causation” – factors that contribute to the generation and emergence of loneliness.

Slot 4: “Distance” – the spatial gap between the “subject” and “other people”.

According to the data of thematic groups, by classifying the associates obtained as the result of the associative experiment, we can form the following slots of the frame modelled by us: 1) slots coinciding with those identified on the basis of the analysis of dictionary definitions; 2) additional slots. Let’s consider the material of the associative experiment in more detail, confirming the slots or terminals selected by the data of the illustrative contexts of the NCRL.

### 1) Slots that coincide with the allocated slots on the basis of the analysis of dictionary definitions

**Slot 1. Subject.** This slot is formed by such associates-names of persons as *мужчина, женщина, человек, одиночка, старик* [man, woman, person, loner, old man], etc.

**Slot 2. Other people:** associates *друзья, толпа, семья* [friends, crowd, family], etc.

**Slot 3. Causation:** associates *отсутствие родных, нет партнера, без друзей* [absence of relatives, no partner, no friends], etc.

Slot №3 is confirmed by the following examples from the NCRL:

(1) *Но проблема **одиночества, отсутствия любви и понимания** в жизни каждого из нас не перестает быть актуальной и даже становится все более неразрешимой* (Мария Огаркова. Эликсир отрезвления. О книге Елены Сафроновой «Портвейн меланхоличной художницы» // «Бельские просторы», 2018) [But the problem of **loneliness, lack of love and understanding** in the life of each of us does not cease to be relevant and even becomes more and more insoluble (Maria Ogarkova. Elixir of sobering up. About Elena Safronova's book "Melancholic Artist's Port Wine" // "Belskie Prostory", 2018)];

(2) *Детей и родных у неё, видимо, не было и, должно быть, её часто одолевала грусть и **одиночество*** (Мария Гринёва. Дом счастья // «Менестрель», 2015) [She apparently **had no children or relatives** and must have been often overcome by sadness and loneliness (Maria Grineva. The House of Happiness // "Minstrel", 2015)];

(3) *Старший сын вырос, уехал учиться в колледж, приезжал к родителям только на каникулы, и вечерами и по выходным их уютная, ухоженная квартира дышала **одиночеством** и пустотой* (Елена Литинская. В руках Божьих // «Ковчег», 2015) [The **eldest son grew up, went to study** at the college, came to his parents only on holidays, and in the evenings and on weekends their cosy, well-maintained flat breathed loneliness and emptiness (Elena Litinskaya. In the Hands of God // "Ark", 2015).

In example (1), the contextual qualifier indicates that the subject feels lonely due to the lack of emotional communication with others. In context (2), the contextual

qualifier indicates the absence of relatives and children as an external cause of loneliness. In the situation described in example (3), the infrequent communication of the eldest son with his parents is seen as an objective cause of loneliness. Situations of loneliness in the above contexts can be categorised as “interpersonal loneliness”, which refers to the state of isolation of the subject from other individuals.

It is important to note that slot 3 includes two terminals: “objective causation” and “subjective causation”. The corresponding fillings of the latter terminal are such associates as *эгоизм, аскетизм, отшельничество, беда* [egoism, asceticism, hermitage, misfortune]. Illustrative examples can be found in the NCRL:

(4) *Некоторые мужчины лишают себя самых простых радостей, что приводит к ощущению собственной ненужности, одиночества и холода в семье* (Адриана Имж. О чем молчат мужчины (15.02.2018) // «Сноб», 2018) [Some men deprive themselves of the simplest joys, which leads to a **feeling of their own needlessness, loneliness and coldness in the family** (Adriana Imge. What men are silent about (15.02.2018) // “Snob”, 2018)]. In this situation, the cause of loneliness is that men themselves suppress their positive emotions, do not allow themselves to rejoice in simple everyday trifles. Such situations can be considered as a realisation of “intrapersonal loneliness”.

Attention should be paid to the “subject status” as an implicit factor included in the subjective and objective causation of loneliness. In example (3), such a factor is the age of the parents of the eldest son-student.

**Slot 4. Distance** – a spatial gap between the “subject” and “other people”. The slot is formed by such associates as *уединение, разлука, самоизоляция, изоляция, быть порознь* [solitude, separation, self-isolation, isolation, being apart], etc. The associates obtained allow us to identify 2 terminals: “physical distance” and “spiritual distance”. The first one is understood as a visual distance between a subject and other people, which can be measured and expressed in units of length, and the second one is considered as an abstract emotional, psychological and spiritual removal or closeness between two subjects.

The contextual qualifiers in example (4) above mark the spiritual distance between

subjects-relatives.

Consider the following examples from the NCRL:

(5) *Мой дед со стороны отца еще переписывался с двоюродной сестрой, жившей на северо-западе Уэстерн-Хайлендс; она была уже старушка, жила одна, в совершенном **одиночестве**, **далеко от всего** и, по-видимому, была мужественная старушка* (митрополит Антоний (Блум). Без записок (1973)) [My grandfather on my father's side still corresponded with a cousin who lived in the north-west of the Western Highlands; she was already an old lady, lived alone, in complete **loneliness**, **far from everything** and was apparently a courageous old lady (Metropolitan Anthony (Bloom). Without Notes (1973))].

(6) *Однако сейчас значение этой социальной роли снижается, так как **внуки часто живут далеко** и включены в деятельность различных социальных институтов, что в свою очередь приводит к увеличению **одиночества** и **социальной изоляции** пожилого человека.* (Информационные технологии в исследовании благополучия пожилых людей // «Информационное общество», 2015). [However, the importance of this social role is now declining as **grandchildren often live far away** and are included in the activities of various social institutions, which in turn leads to increased **loneliness** and **social isolation** of the elderly person. (Information technology in the study of the well-being of older people // “Information Society”, 2015)].

Contextual clarifier shows that the subjects in the situations are in physical isolation. This situation can also be attributed to the manifestation of “interpersonal loneliness” and considered as the confirming context for the terminal “objective causation”.

Further, based on the results of the associative experiment, we will identify other obligatory and optional slots of the frame “loneliness”.

## 2) Additional slots that are not allocated on the basis of dictionary definitions

**Slot 5. Subject's reaction** – different types of subject's response to the state of loneliness. Taking into account the multidimensionality of the influence of loneliness on the subject, four subslots are distinguished within this slot.

**Subslot 5.1. Emotion.** Associates forming the subplot: *равновесие, спокойствие, радость, грусть, тоска, скука, печаль, горе* [balance, calmness, joy, sadness, misery, boredom, sorrow, grief]. These associates show the duality of loneliness as an emotion: “positive emotion” and “negative emotion”, which can be considered as two terminals in this slot. In the NCRL we find contexts in which each of these two terminals can be realised.

(7) *Все же есть в сиротском одиночестве странная, глубокая щемящая радость освобождения и блаженства, — словно ты поднялся над обыденностью на ступень выше* (Анна Русских. Не спрашивай почему, или дождливое лето // «Дальний Восток», 2019) [Yet there is a strange, deep, pinching **joy of liberation and bliss** in orphan **loneliness**, as if you have risen a step above the ordinary (Anna Russkikh. Don't ask why, or rainy summer // “Dalniy Vostok”, 2019)]. In the proposed situation with the help of contextual qualifiers a positive evaluation of the experienced emotion is conveyed.

(8) *Я был тихим и скромным мальчиком, с трудом заводил знакомства, в школе имел двух друзей, расстаться с которыми для меня было бы катастрофой, — за всю свою жизнь ни с кем, кроме них, я никогда не дружил, и мысль о полном одиночестве ужасала меня* (Наталья Емельянова. Путешественник // «Дальний Восток», 2019) [I was a quiet and modest boy, I hardly made acquaintances, I had two friends at school, it would have been a disaster for me to part with them – I had never been friends with anyone but them in my whole life, and the thought of complete **loneliness terrified** me (Natalia Emelyanova. Traveller // “Far East”, 2019)]. In this situation, the subject (“I”) does not face loneliness, but even the thought of it causes the feeling of intense fear. The negative feeling is conveyed with the help of the verb-contextual qualifier.

**Subslot 5.2. Perception** – the subject’s feeling and experience of loneliness as the state. Based on the associates of the thematic group “Psychoemotional Perception”, such as *саморазвитие, самодостаточность, самостоятельность, независимость, беспомощность, безысходность, неустроенность, беда, удел, печальный итог жизни* [self-development, self-sufficiency, independence, independency, helplessness,

hopelessness, unsettledness, misfortune, fate, sad outcome of life], we can distinguish two terminals of this subplot: “positive perception” and “negative perception”, as in the previous slot. Let us consider the following two illustrative examples of positive perception of loneliness:

(9) *В то же время стремление к **одиночеству** и желание **насладиться единением** с природой и дикими формами жизни является прямой отсылкой к романтизму* (А.А. Голубкова. Точность и конструктивное многообразие // «Волга», 2016) [At the same time, the desire for **loneliness** and the **desire to enjoy unity** with nature and wild forms of life is a direct reference to romanticism (A.A. Golubkova. Accuracy and constructive diversity // “Volga”, 2016)]. In this situation, the perception that loneliness can be seen as a desire for nature and romantic life is formed and expressed.

(10) *Возможность побыть в **одиночестве** — тем более свободно передвигаться — оценивается специалистами в области детства как один из самых сильных социализационных механизмов, имеющих основополагающее значение для детского физического, социального, познавательного и эмоционального развития* (Алёна Лесняк. Мама следит за тобой: как цифровой контроль меняет отношения детей и родителей (04.2019)) [The opportunity to be in **loneliness** – even more so to move freely - is evaluated by experts in the field of childhood as one of the strongest socialisation mechanisms fundamental to children’s physical, social, cognitive and emotional development (Alyona Lesniak. Mum is watching you: how digital control is changing the relationship between children and parents (04.2019))]. In this example, loneliness is perceived as contributing to the development of children’s organism and emotions, free formation of their personality.

Consider another example of a negative perception of loneliness:

(11) *Но я в сущности очень одинокий человек, несмотря на множество друзей, приятелей и сотрудников. И это **одиночество**, похоже, невосполнимо* (Аркадий Мацанов. Горечь полыни на губах // «Ковчег», 2013) [But I am essentially a very lonely person, despite having many friends, mates and co-workers. And this **loneliness** seems to be irreplaceable (Arkady Matsanov. Wormwood bitterness on my lips // “Ark”, 2013)].

The following example describes a combination of positive and negative perception of loneliness:

(12) *В каком бы любящем доме ни рос человек, какие бы чуткие люди его ни окружали — когда-то наступает миг осознания **одиночества** в большом мире и одновременно — его открытости, так что невозможно не **ужаснуться** и не **восхититься одновременно*** (Александр Бобраков-Тимошкин. Чудотворец // «Русская жизнь», 2012) [No matter what kind of loving home a person grows up in, no matter what kind of sensitive people surround him, one day there comes a moment of realisation of **loneliness** in the big world and, at the same time, of its openness, so that it is impossible not **to be horrified** and **delighted at the same time** (Alexander Bobrakov-Timoshkin. The Miracle Worker // “Russian Life”, 2012)]. In the above example, contextual qualifiers indicate that when confronted with the objective world, the complex intersection of positive and negative perceptions of loneliness may arise in the subject’s consciousness.

**Subslot 5.3. Behaviour** – deeds and actions performed by the subject in the state of loneliness. The associations-fillers of this slot can be derived from the thematic group “Activities, actions”: *взвыть, плодотворно работать, медленно и неспешно ходить по квартире, размышлять* [to howl, to work fruitfully, to walk slowly and leisurely around the flat, to think]. There are a large number of confirmatory contexts in the NCRL in which contextual qualifiers are verbs. Here are typical examples:

(13) — *Наверное!* — *сказал он довольно громко, дабы не чувствовать себя в **одиночестве*** (Егор Куликов. Дорога домой // «Дальний Восток», 2019) [— Probably! — he **said** quite **loudly**, so as not to feel like he is in **loneliness** (Yegor Kulikov. The Road Home // “Far East”, 2019)].

(14) *Не в силах больше бродить в **одиночестве** и тишине, Антон начал кричать* [Unable to wander in **loneliness** and silence any longer, Anton began to **scream** (Yegor Kulikov. The Road Home // “Far East”, 2019)].

(15) *Закрыла девочка ладошками глаза, чтобы не видеть этого и заплакала от обиды и **одиночества*** [The girl closed her eyes with the palms of her hands not to see this and **cried** from resentment and **loneliness** (A.G. Asmolov. Dasha’s Tale (2015))].



(16) *Одиночество* меня добило — я кричал что-то в небо, грозил ему кулаком [Loneliness finished me – I shouted something to the sky, **threatened** it with my **fist** (V. P. Astafiev. Not Enough Heart (2015))].

(17) Однако со временем эти следы исчезли: вероятно, девочка *смирилась* с долгими часами *одиночества*, привыкла [However, over time, these traces disappeared: probably, the girl **came to terms** with the long hours of **loneliness**, got used to it (Guzel Yakhina. My Children (2018))].

The forms of behavioural reaction to loneliness in the subject in different situations can be divided into two main types – “counteraction to loneliness” (see examples (13-16)) and “submission to loneliness” (see example (17)), which are the two terminals in this subplot. It is important to note that, based on the given examples, it can be argued that opposition to loneliness is more often expressed verbally (see contextual qualifiers).

**Subslot 5.4. Evaluation** – subject or other people characterise their own loneliness or the loneliness of other people, defining its qualitative features. In the thematic group “Subjective-evaluative words” we find such associates as *плохо, долгожданное, гордое, полное, прекрасно, страшное* [bad, long-awaited, proud, complete, wonderful, scary], which form this slot. On the basis of the evaluative-emotional colouring of associates we can distinguish two terminals: “positive evaluation” and “negative evaluation”. Let us consider the following supporting examples about negative evaluation:

(18) *Совсем с лица спал? Тебе одиночество не на пользу.* — Я... по делам ездил... (Г.М. Артемьева. Фата на дереве (2012)) [Have you fallen off your face? **Loneliness is not good** for you. – I... travelled on business... (G.M. Artemyeva. Fata on the tree (2012))].

(19) *Часы одиночества под холодным небом этой зимы, как и часы одиночества под расписными и дубовыми потолками жуточно-прекрасного дома — То были самые томительные, властно старящие сроки из всех сроков Зоиной жизни* (И. С. Рукавишников. Проклятый род (1912)) [The hours of **loneliness** under the cold sky of this winter, as well as the hours of loneliness under the painted and oak ceilings of the eerily beautiful house – Those were the most **languid, powerfully aging** terms of all the terms of Zoya’s life (I. S. Rukavishnikov. Cursed Kin (1912))].

The physical characteristics of the subject in the lonely state also deserve attention, so it is necessary to allocate one more slot.

**Slot 6. Physical state of organism.** The thematic group “Names of diseases and discomfort states” includes a number of associates indicating that the body organs work in an uncomfortable state: *депрессия, бессонница, теснота в груди, замирание сердца* [depression, insomnia, tightness in the chest, heart freezing]. Consider the contexts from the NCRL:

(20) *Справить по хозяйству, я всё справлю, но вот от **одиночества** даже **голова болит***\_(В.С. Савельев. Дневник (1973)) [To manage the household, I will manage everything, but here from **loneliness** even my **head hurts** (V.S. Savelyev. Diary (1973))].

(21) *Психоз, сенильная деменция... Во всем, во всем виновато одиночество! Когда ему было семь лет, мать с отцом развелись* (Михаил Окунь. Дикое поле (2013) // «Волга», 2014) [**Psychosis, senile dementia...** Loneliness is to blame for everything! When he was seven years old, his mother and father divorced (Mikhail Okun. Wild Field (2013) // “Volga”, 2014)].

**Slot 7. Space.** In the thematic group “Names of landscape objects” there are associates *лес, берег озера, остров, космос, водная гладь* [forest, lakeshore, island, space, water surface]. Consider two supporting contexts:

(22) *Говорит, что ей нравится контраст: холод полного **одиночества** у **тенистого берега** и тепло солнечных лучей, пробивающихся из-за крыши и деревьев на середину озера* (Ольга Новикова. Мужской роман (1999)) [She says that she likes the contrast: the coldness of complete **loneliness by the shady shore** and the warmth of sunbeams breaking through from behind the roofs and trees to the middle of the lake (Olga Novikova. A Man’s Romance (1999))].

(23) *Вечером, когда он остался один **в пустом кабинете** и снова ощутил свое **одиночество**, он, конечно, позвонил ей....* (Григорий Пашковский. А потом пошел снег // «Октябрь», 2013) [In the evening, when he was alone **in his empty office** and felt his **loneliness** again, he called her, of course.... (Grigory Pashkovsky. And then it snowed // “October”, 2013)].

As can be seen from the above examples, space can be open – the lakeshore and closed – an empty office. Accordingly, two terminals can be identified: “open space” and “closed space”.

The terminal “closed space” is formed by the associates of the thematic group “Names of everyday realities”: *книга, плед, вино, квартира, ванна, сериал, телевизор, подоконник, окно* [book, plaid, wine, flat, bath, serial, television, windowsill, window. This terminal serves as the locus in which the slots “space” and “perception of loneliness” intersect. The opposition darkness – light serves as a peculiar symbol of loneliness and salvation from it, see the following examples from the NKRL:

(24) *Хлопнув дверью, отец вышел из комнаты. Парень остался лежать в одиночестве. Ему казалось, что **тьма**, наполнявшая комнату, из домашней снова превратилась в больничную, но мысль о стихах почему-то не приносила той отрады, которую приносила в больнице* (Ю.И. Лунин. Три века русской поэзии // «Волга», 2016) [With a slam of the door, the father left the room. The boy lay in **loneliness**. It seemed to him that the **darkness** that filled the room had once again turned from domestic to hospital, but the thought of poems somehow did not bring the same joy that it did in the hospital (Y.I. Lunin. Three Centuries of Russian Poetry // “Volga”, 2016)].

(25) *Впрочем, допускаю, что по-настоящему зацепили меня вовсе не мифологические премудрости, а только один удачно найденный символ: «Он» живет в Доме один, и всё же каждый вечер, возвращаясь домой, видит **свет** (фонарики зажигает сам одушевленный Дом), потому не чувствует **одиночества*** (Людмила Шутько. «На земле вождедея полета...» // «Ковчег», 2015) [However, I admit that it was not the mythological wisdom that really caught my attention, but only one successfully found symbol: "He" lives in the House alone, and yet every evening, returning home, he sees the **light** (the lanterns are lit by the animate House itself), so he does not feel **loneliness** (Lyudmila Shutko. “On Earth, longing for flight...” // “Ark”, 2015)].

**Slot 8. Time.** This slot is formed by the associates *осень, ночь, зима, время, белые ночи* [autumn, night, winter, time, white nights], which we assigned to the thematic group “Names of time periods”. The analysis of typical NCRL contexts leads to the conclusion

that *вечер* [evening] as a part of the day is more often associated with “loneliness”. Here are some examples:

(26) *Ведерников спрашивал себя, почему он никак не привыкнет к **вечернему одиночеству**, почему именно в эти часы все так неинтересно, невкусно, не хочется ни пирожков, ни интернета, ни нового фильма* (О.А. Славникова. Прыжок в длину (2014-2016)) [Vedernikov asked himself why he could not get used to **evening loneliness**, why everything is so uninteresting and tasty at these very hours, he does not want neither *pirozhki*, nor the Internet, nor a new film (O.A. Slavnikova. Long Jump (2014-2016))].

(27) *И в **одиночестве** он встречал очередной апрельский **вечер**, который закутал, как в саван, дома и улицы* (Алексей Шинкеев. Мечты апреля // «Точка зрения», 2013) [And in **loneliness** he met another April **evening**, which wrapped houses and streets like a shroud (Alexey Shinkeev. Dreams of April // “Point of View”, 2013)].

**Slot 9. Nature.** Associates: *холод, дождь, природа, пасмурная погода, завывание ветра, серое небо, туман, тень, звезда* [cold, rain, nature, overcast weather, wind howling, grey sky, fog, shadow, star]. This slot can be a subslot of the slot “causation”, as the state of nature, natural phenomena can cause the subject the state of loneliness, but at the same time nature, weather conditions can only emphasise or aggravate the state of loneliness already experienced by the subject. Here’s a supporting example from the NCRL:

(28) *Красно-зелено-буро-бирюзовый **вересковый ковер** колыхался над застывшей лавой, в полуозерцах-полубухточках отражались **кактусовые деревья**, **крабы** испаряли воду со своих красных мультипликационных панцирей, **кораллы** и **ракушки** похрустывали сами по себе... я был один посреди Земли и даже космоса, как в спутнике; не было никого вокруг на семьсот тысяч лет, только какое-то космическое **одиночество** — и космический восторг от божьей красоты вокруг* (Л.А. Данилкин. Рожденные эволюцией (2016)) [The red-green-brown-turquoise **heather carpet** swayed over the frozen lava, the **cactus trees** reflected in the half-lakes half-coves, the **crabs** evaporated water from their red cartoon shells, the **corals** and **shells** crunched themselves.... I was alone in the middle of the Earth and even of space, as in a satellite; there was no one around for seven hundred thousand years, only some cosmic

**loneliness** – and cosmic rapture at the divine beauty all around (L. A. Danilkin. *Born by evolution* (2016)). Using the names of flora and fauna as contextual clarifiers, a peaceful and beautiful seaside landscape is created, against the background of which the subject experiences the so-called “cosmic loneliness”, characterised by isolation and a sense of loss of connection with existence.

**Slot 10. Philosophical perception.** In the thematic group “Names of abstract concepts” we find associations related to “cosmic loneliness”, such as *мудрость, социальная проблема, вечность, чувство, мысли* [wisdom, social problem, eternity, feeling, thoughts]. In our opinion, philosophical reflections on loneliness can be considered as the third kind of loneliness state – existential loneliness. Let us give supporting examples from the corpus:

(29) *Небывалое расширение внешнего и внутреннего миров, открытие новых бездн в небе и человеческой душе привели к ощущению человеком своего неизбывного одиночества в мироздании, отлученности от жизни и от себя* (Андрей Козырев. Введение в систему Джордано Бруно // «Менестрель», 2014) [The unprecedented expansion of the outer and inner worlds, the discovery of new abysses in the sky and in the human soul have led to the feeling of man’s **inescapable loneliness** in the universe, separation from life and from himself (Andrei Kozyrev. Introduction to the system of Giordano Bruno // “Minstrel”, 2014)].

(30) *И герои экзистенциальным одиночеством не мучаются, что, на мой взгляд, не может не радовать...* (Ольга Дилакторская. История с человеческим лицом // «Дальний Восток», 2019) [And the characters are not tormented by existential **loneliness**, which, in my opinion, can’t help but please... (Olga Dilaktorskaya. History with a human face // “Far East”, 2019)]. In the given example, the author is critical of this type of loneliness.

Therefore, as the result of the linguocognitive analysis of the frame “loneliness”, ten slots (and five subslots) were identified, seven of which have terminals in their structure. It should be noted that the database of illustrative contexts, which we created on the basis of the NCRL materials, includes a total of 94 units. In the course of the analysis, 30 of the most typical examples from the generated card index were given. 300

associates for filling frame slots were considered, according to which the distribution of thematic groups clearly agrees with the allocation of slots. The distribution of these associates and contexts across the analysed slots is clearly shown in the table.

**Table 13.** Quantity of associates and contexts filling that confirm each selected slot of the frame “loneliness”

Database	№ of slot	1	2	3	4	5	6	7	8	9	10	Total
Associates	Amount	13	5	8	11	178	13	10	23	28	11	300
	Percentage	4,3	1,7	2,7	3,7	59,3	4,3	3,3	7,7	9,3	3,7	100
Contexts	Amount	—	—	18	4	43	5	12	4	4	4	94
	Percentage	—	—	19,1	4,3	45,6	5,3	12,8	4,3	4,3	4,3	100

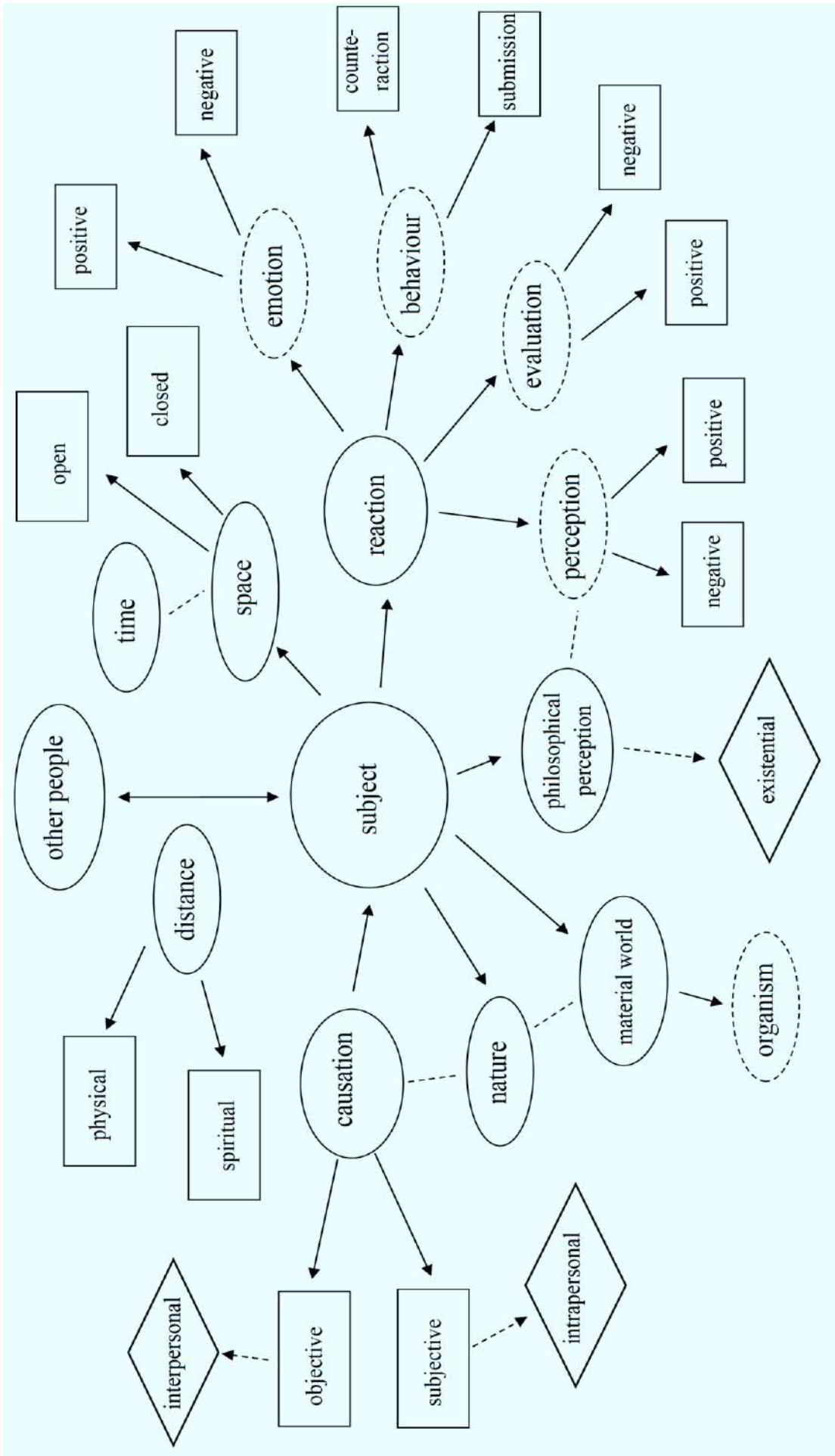
*Note – Slot 1 and slot 2 are necessary by default in the frame structure and occur in every context. Therefore, the table does not include quantitative information about the first two slots.*

Taking into account the fact that the frame in its essence turns out to be “a maximally generalised and therefore universal system of representation of the most diverse information and assumes that the researcher himself sets its specific structure and content filling of superordinate nodes” [Shabes 1990: 72], we present our proposed structure of the frame “loneliness” in the form of a scheme at the end of this paragraph.

In the scheme, slots are represented by solid circles, subslots – by dotted circles, terminals – by rectangles, connections between slots – by dotted straight lines, strong connections in correspondences between frame components – by solid arrows, weak connections – by dotted arrows, three conceptual varieties of loneliness – by rhombuses.

Thus, the frame modelled by us acts as a data structure – a holistic image that the person retrieves from his memory when he tries to cognise the new situation of immersion in the emotional state called loneliness, the situation he encounters for the first time, or to comprehend in the new way an already familiar state, both his own and the people around him.

Let us then turn to the development of the frame “lonely person” in the next paragraph.



**Scheme 1.** Structure of the frame “loneliness” in the Russian language consciousness

## **2.6 The frame LONELY PERSON in the Russian language consciousness and language picture of the world**

The semantic-cognitive modelling of the frame “Lonely person” uses the method of analysis similar to the one used when considering the frame “Loneliness” in the previous paragraph.

This paragraph is based on the author’s article: Xin Luming. The Frame “Lonely person” in Russian language consciousness: linguocognitive approach // Scientific Notes of Novgorod State University – 2023. – № 6(51). – P. 694-703.

By analysing the dictionary definitions of the lexeme “odinokiy [lonely]” (more details in paragraph 2.1), we can identify two obligatory slots of the frame “lonely person”:

Slot 1: “subject” – the person experiencing the emotion of loneliness and staying in this state.

Slot 2: “causation” – the premise that leads to the subject’s being in the state of loneliness.

When analysing the data obtained as the result of the associative experiment on the stimuli “odinokiy / odinokaya [lonely]”, we do not fully rely on the classification by thematic groups (TG) due to the fact that some of the groups do not have a high degree of relevance for the notion “lonely person”, for example, such as TG “Names of everyday realities”, TG “Names of animals” and TG “Names of landscape objects”, and that the associates included in separate groups may form different slots in the frame, for example, such groups as TG “Names of persons and their aggregates” and TG “Subjective-evaluative words”.

It is important to note that the slots that make up the frame structure we are modelling fall into two categories: 1) slots that coincide with the slots identified above on the basis of the lexical definitions analysed; 2) additional slots obtained by analysing the material of the associative experiment. Next, let us consider the slots and terminals identified on the basis of the associates given by respondents and provide illustrative contexts to confirm their validity and justification.



## 1) Slots matching the slots identified on the basis of analyses of dictionary definitions

**Slot 1. Subject.** This slot is formed by associates naming persons in generic meaning or their aggregates, such as *человек, люди, личность* [person, people, personality].

**Slot 2. Causation.** Associates: *нет семьи, нет родных, без связей, без поддержки, не нашедший понимания* [no family, no relatives, no connections, no support, no understanding], etc. This slot can be confirmed by the following examples:

(1) *И тут вдруг представился мне Макарьев **одиноким** ребенком, брошенный всеми, без друзей, подруг, и я подумал, что хорошо бы ему найти хоть муху, чтобы перезимовать* (М.Б. Бару. Замок с музыкой // «Волга», 2013) [And then I suddenly imagined Makariev as a **lonely** child, **abandoned by everyone, without friends and female friends**, and I thought that it would be good for him to find at least a fly to get through the winter (M.B. Baru. The Castle with Music // “Volga”, 2013)];

(2) *Нам не дано **понять глубинность** друг друга. Поэтому мы **одиноким**». Но тем не менее, «человеку нужен воздух, рыбе — вода, а дереву — свет* (Эльвира Каримова. Другое небо Шага // «Бельские просторы», 2013) [It is **not given to us to understand** each other’s **profundity**. Therefore, we are **lonely**”. But nevertheless, “the person needs air, the fish needs water, and the tree needs light (Elvira Karimova. Another sky of Shag // “Belskie Prostory”, 2013)].

In the above situations, the contextual qualifiers *брошенный всеми* [abandoned by everyone], *без друзей* [without friends] and *не понять глубинность* [not to understand profundity] show the reasons why people are lonely.

Further, based on the results of the associative experiment, let us identify other slots of the frame “lonely person” that are not deduced from dictionary definitions.

## 2) Additional slots not allocated on the basis of dictionary definitions

**Slot 3. General physiological characteristics of the person.** According to the associates’ data, three subslots can be distinguished in this slot.

**Subslot 3.1. Characterisation by gender.** Associates: *женщина* [female] and *мужчина* [male]. According to our previous analysis (see paragraph 2.2), in the Russian

language consciousness there are no significant differences between masculine and feminine persons in the representation of lonely person, so we will not cite here the supporting NCRL contexts about lonely persons of different genders.

**Subslot 3.2. Age.** This slot is formed by such associates as *старик, старушка, бабушка, девушка, парень, ребенок, девочка, мальчик* [old man, old woman, grandmother, girl, guy, child, girl, boy], etc., which shows that the lonely person can be at any age. Conventionally 4 age periods are distinguished: childhood, youth, maturity and old age. Accordingly, we can distinguish 4 terminals. Let us consider the supporting contexts in the corpus:

(3) *И с каждым годом **одиноких детей** в России становится все больше и больше* (Елена Костюк. Детских домов не останется. Когда-нибудь // «Время МН», 2003) [And every year there are more and more **lonely children** in Russia (Elena Kostyuk. There will be no orphanages left. Someday // “Vremya MN”, 2003)];

(4) *Пустая церковь, **одинокий парень** в спортивном костюме стоит на коленях и истово молится* (Л.З. Копелев. Дневник (1982)) [An empty church, a **lonely guy** in a tracksuit kneeling and praying fervently (L.Z. Kopelev. Diary (1982))];

(5) *В комнатку ее, за кухней, вселили **дамочку одинокую**, лет уж под пятьдесят ей тогда было, не меньше* (Валерия Иванова. Льдинки // «Сибирские огни», 2012) [They put a **lonely lady** in her room behind the kitchen, she was about fifty years old at that time, no less (Valeria Ivanova. Ice-caps // “Sibirskie Ognny”, 2012)];

(6) *Старичок **одинокий**, Женька нашел его, когда отдыхал в Анапе* (О.А. Славникова. Прыжок в длину (2014–2016)) [A **lonely old man**, Zhenka found him when he was on holiday in Anapa (O.A. Slavnikova. Slavnikova. Long Jump (2014-2016))].

The analysis of contextual situations shows that loneliness, as a constant state of being, can be experienced by subjects of all ages.

**Slot 4. Behaviour and lifestyle of the lonely person.** Associates: *поиск, расставание, выбор, чтение, развлечения, вязание* [search, parting, choice, reading, amusements, knitting], etc. Depending on the causation, two terminals can be distinguished: “desired” and “forced” behaviour, which are confirmed in the following

contexts:

(7) *Я опять одна, опять сама, одинока, спокойна, сильна работой* (О.Н. Ковалёва. Дневник (1984)) [I am alone again, by myself again, **lonely**, calm, **strong** with work (O.N. Kovalyova. Diary (1984))].

(8) *Одинокие много читают, но мало говорят и мало слышат, жизнь для них таинственна* (А. П. Чехов. Случай из практики (1898)) [**Lonely people read a lot**, but speak little and hear little, life is mysterious for them (A. P. Chekhov. Case from Practice (1898))].

**Slot 5. Social characteristics.** The slot can be divided into three subslots.

**Subslot 5.1. Identification by occupation.** Some activities imply that the person engages in them alone. Associates: *путник, воин, пастух, ковбой, отшельник, поэт, моряк, охотник, следопыт* [wayfarer, warrior, shepherd, cowboy, hermit, poet, sailor, hunter, hunter, tracker], etc. Consider examples:

(9) *Одинокий пастух наигрывает приятную мелодию на инструменте своих предков* (Наталья Голованова. Под музыку сиреневых лун (2015)) [The **lonely shepherd** plays a pleasant melody on the instrument of his ancestors (Natalia Golovanova. To the music of lilac moons (2015))];

(10) *Он был одинокий охотник, живший там, где пожелает остановиться его душа* (Александр Григоренко. Ильгет. Три имени судьбы // Урал, 2013) [He was a **lonely hunter** who lived wherever his soul wished to stay (Alexander Grigorenko. Ilget. Three names of fate // Ural, 2013)].

**Subslot 5.2. Identification by family connections.** Associates: *холостяк, вдова, мать-одиночка, незамужняя, дева, бобыль, вдовец, разведенка* [bachelor, widow, single mother, unmarried, virgin, maiden, landless peasant, widower, divorcee], etc. All these associates point to the emotional subject who lacks reciprocal relationships. Let us cite supporting examples from the NCRL:

(11) *И нет никакого уродства в судьбе одинокой женщины, разведенной — в моей судьбе* (А.Н. Бузулукский. Учительницы (2015) // «Волга», 2016) [And there is no ugliness in the fate of a **lonely** woman, a **divorcee** – in my fate (A.N. Buzuluksky. Teachers (2015) // “Volga”, 2016)];

(12) *Одинокий, холостой* мужчина, я как-то не особо склонен к занятию кулинарией (Андрей Клепаков. Опекун // «Волга», 2016) [A **lonely, single** man, I am somehow not particularly inclined to take up cookery (Andrei Klepakov. Guardian // “Volga”, 2016)].

**Subslot 5.3. Social status or role** – the person’s position in society and the related pattern of human behaviour. Associates: *бродяга, волк-одиночка, беглец, герой, индивидуалист, интригующий, карьеристка, страдальца, феминистка, эгоист, пенсионерка* [tramp, lone wolf, fugitive, hero, individualist, intriguing, careerist, sufferer, feminist, egoist, pensioner], etc. Here are typical examples from the NCRL:

(13) *Мы одинокие беглецы, возвращающиеся на родину, и хотим просить помощи у твоего племени...* (И.А. Ефремов. На краю Ойкумены (1945-1946)) [We are **lonely fugitives** returning to our homeland, and we want to ask for help from your tribe... (I.A. Efremov. At the Edge of Oikumena (1945-1946))].

(14) *Это за годами одинокая пенсионерка черта с два уследит — так и несутся, так и мелькают, — а день ее тянется как резиновый* (Андрей Волос. Из жизни одноглавого // «Октябрь», 2013) [It is a **lonely pensioner** who can hardly keep track of the years – they rush by, flicker by, and her day stretches like a rubber one (Andrei Volos. From the Life of the One-Headed // “October”, 2013)].

In example (13), the fugitive who has just returned to her country may feel disconnected from her homeland, which can lead to feelings of social isolation and loneliness. In example (14), the retired woman may experience feelings of loneliness, especially if she does not have an active social circle or support.

**Slot 6. Personal properties** – stable individual features, formed during the life of the particular person, which allow to characterise him/her from the socio-psychological point of view. Based on A.G. Maklakov’s classification of components in the personality structure [Maklakov 2001: 472], two subslots can be distinguished in our material: “character” and “temperament”.

**Subslot 6.1. Character.** Justification for the existence of this subslot can be found in the following example:

(15) *Если мужчина одинок, то только потому, что он сам так хочет в силу*

*особенностей характера и менталитета* (Александра Маринина. Последний рассвет (2013)) [If the man is **lonely**, it is only because he himself wants to be so **due to the features of his character** and mentality (Alexandra Marinina. The Last Dawn (2013))]. Associates forming this subplot in our material: *гордый, независимая, скромный, стеснительная, самостоятельный, закрытый, скрытный, холодный, сильный, вредность, жадность, простота* [proud, independent, modest, shy, independent, closed, secretive, cold, strong, harmfulness, greed, simplicity], etc. Consider the examples:

(16) *И он жил **одиноким** и **гордый**, знающий, что пусть нескоро, а слава к нему придет, и творил пейзажи и стихи* (С.М. Голицын. Записки уцелевшего (1980-1989)) [And he lived **lonely** and **proud**, knowing that even if not soon, but fame to him will come, and created landscapes and poems (S.M. Golitsyn. Notes of a survivor (1980-1989))];

(17) *Есть люди, которым это состояние присуще как постоянное свойство — сильные **одинокие** души, последней своей глубиной всегда **закрытые** и **самодостаточные*** (Владимир Леви. Искусство быть собой (1973)) [There are people to whom this state is inherent as a permanent property – strong **lonely** souls, the last depth of which is always **closed** and self-sufficient (Vladimir Levi. The Art of Being Yourself (1973))].

**Subslot 6.2. Temperament.** This slot is formed by such associates as *спокойный, замкнутый, нелюдимый, тихий, уравновешенный, терпеливость, стойкость, настойчивость* [calm, withdrawn, unsociable, quiet, balanced, patience, firmness, perseverance]. Consider the supporting corpus examples:

(18) *Конечно, он оставался поэтом **одиноким, меланхоличным, острым, ироническим** и **замкнутым в себе** — одним словом — **декадентом*** (Г.И. Чулков. Годы странствий (1930)) [Of course, he remained a **lonely, melancholic, sharp, ironic** and **withdrawn** poet – in a word, a decadent (G.I. Chulkov. Years of Wanderings (1930))];

(19) *Женщина была **одинока**, но чрезвычайно **терпелива** к своему одиночеству* (Виктория Беломлинская. «...Где пасешь ты? Где отдыхаешь в полдень?» // «Звезда», 2003) [The woman was **lonely**, but extremely **patient** with her

loneliness (Victoria Belomlinskaya. “...Where do you graze? Where do you rest at noon?” // “Star”, 2003)].

**Slot 7. Emotional-evaluative characteristics.** Two subslots are distinguished within this slot:

**Subslot 7.1. Emotional self-perception of the subject** in the state of loneliness. This subslot is formed on the basis of such associates as: *свобода, несчастье, саморазвитие, невезучий, тяжело* [freedom, unhappiness, self-development, unlucky, difficulty], etc. Let us consider examples:

(20) *«Я вполне гармонично ощущаю себя в статусе одинокого человека и не понимаю людей, которые всеми силами пытаются его изменить (Кенан Малик, Люся Ширшова. «Я — синглтон». Почему людям для счастья больше не нужны отношения (03.2019))* [“I feel quite **harmoniously** in the status of the **lonely** person and do not understand people who try to change it with all their might (Kenan Malik, Liusya Shirshova. “I am the Singleton”. Why people don’ need relationships to be happy anymore (03.2019))];

(21) *И за час до выхода в генеральную репетицию я остро почувствовал себя **одиноким, несчастным, никому на свете не нужным и т. д.** (Вениамин Смехов. Театр моей памяти (2001))* [And an hour before going into the dress rehearsal, I acutely felt **lonely, unhappy**, not needed by anyone in the world, etc. (Veniamin Smekhov. The Theatre of My Memory (2001))]. Based on the above associates and illustrative examples, we can distinguish 2 terminals from this subslot: self-perception “positive” and “negative”.

**Subslot 7.2. Evaluation of the lonely subject by other people.** Associates: *грустный, печальная, беспомощный, забытая, лишняя, проклятый, самодовольный, страдающая, трогательная, умная, странная, успешный* [sad, sorrowful, helpless, forgotten, superfluous, cursed, complacent, suffering, touching, clever, strange, successful], etc. According to the emotional-evaluative colouring, we can distinguish two terminals: evaluation “positive” and “negative”. Let us consider the following two illustrative examples:

(22) *Бесконечно **одинокий и счастливый**, он брел по пустынным улицам, а*

*над ним шелестели крыльями его голуби.* (Юрий Буйда. Тема быка, тема льва (1998)) [Infinitely *lonely* and *happy*, he wandered through the deserted streets, and his doves rustled their wings above him. (Yuri Buida. Theme of the bull, theme of the lion (1998))];

(23) *Он «одинок и грустен». Ушедшая первая любовь заставила его **тяжко** страдать* (Виктор Вайнерман. «Я — золотистый рыцарь, жизнь посвятивший мечте» // «Менестрель», 2013) [He is “**lonely and sad**”. His first love, who has gone away, made him suffer **grievously** (Viktor Vainerman. “I am a golden-haired knight who devoted his life to a dream” // “Minstrel”, 2013)].

**Slot 8: Life circumstances** – the prevailing situation in the life of the lonely person. Two subslots can be distinguished: “location” and “time period”.

Subslot 8.1. Location – the spatial presence of the lonely person. Associates denoting spatial objects, position, circumstances entailing being in an enclosed space: *дом, планета, в небе, в поле, в мире, на севере, на горной вершине, на карантине, в самоизоляции* [home, planet, in the sky, in the field, in the world, in the north, on the mountain peak, in quarantine, in self-isolation], etc., are used. Consider two contexts:

(24) *В снег храм был сказочным прибежищем **одинокого** путника в горах* (Г.М. Артемьева. Фата на дереве (2012)) [In the snow, the temple was a fairytale shelter for a **lonely** wayfarer **in the mountains** (G.M. Artemyeva. Fata on the tree (2012))]. In this situation, the small and lonely image of the wayfarer among the mountains is emphasised.

(25) *Часто он оказывается **одиноким**, так как создает **ситуацию самоизоляции*** (Ирина Соловьева, Валентина Москаленко. Роли, которые нас выбирают // «Психология на каждый день», 2011) [He often appears **lonely**, as he creates a **situation of self-isolation** (Irina Solovieva, Valentina Moskalenko. Roles that choose us // “Psychology for Every Day”, 2011)].

**Subslot 8.2. Time period.** The associates filling this subplot are nominations of periods of human life, names of parts of the day, abstract names, metaphorical units of denoting time: *старость, вечер, месяц, вечность, смерть, осень* [old age, evening, month, eternity, death, autumn] and others. Here are two illustrative contexts:

(26) *65 % жителей Москвы и Санкт-Петербурга уверены, что не стали бы*

сохранять фактически распавшийся брак из-за боязни **одиноким старости** (Кенан Малик, Люся Ширшова. «Я — синглтон». Почему людям для счастья больше не нужны отношения (03.2019)) [65% of Moscow and St. Petersburg residents are sure that they would not keep a virtually broken marriage for fear of **lonely old age** (Kenan Malik, Lyusya Shirshova. “I’m a Singleton. Why people no longer need relationships to be happy (03.2019))].

(27) Вознесенский объяснит это так: «Он был **одинок в те годы**, отвержен, изнемог от травли, ему хотелось искренности, чистоты отношений, хотелось вырваться из круга — и все же не только это (И.Н. Вирабов. Андрей Вознесенский (2015)) [Voznesensky will explain it this way: “He was **lonely in those years**, rejected, weary of the bullying, he wanted sincerity, purity of relationships, wanted to break out of the circle – and yet not only that (I.N. Virabov. Andrei Voznesensky (2015))].

**Slot 9. The surrounding world** – the real reality around the lonely person. This slot is formed by such associates: *корабль, трамвай, маяк, луна, звезда, луч солнца, капля дождя, снег, туман, темнота* [ship, tram, lighthouse, moon, star, sunbeam, raindrop, snow, fog, darkness], etc. Two terminals can be distinguished internally: “material world” and “nature”. Let us consider supporting examples:

(28) Путь казался мучительно долг и даже на несколько мгновений было что-то вроде забытья: представлялось, что она, **одинокая**, идет по горячей пустыне; солнце немилосердно жжет кожу, и сухой **ветер** осыпает колючим светящимся **песком** тело и глаза (А.М. Федоров. Его глаза (1913)) [The journey seemed excruciatingly long, and even for a few moments there was something like forgetfulness: it seemed that she, was **lonely**, walking through a hot **desert**; the **sun** was mercilessly burning her skin, and the dry **wind** was showering her body and eyes with prickly glowing **sand** (A.M. Fedorov. His Eyes (1913))].

(29) Сарай на берегу реки, бесконечный луг, сумерки, и в нахлынувшем на мир тумане различимы две **одинокие** человеческие фигуры, в молчании сидящие на маленьком мостике (Антон Пайкес. Кансер // «Волга», 2014) [A shed **on the bank of the river, an endless meadow, twilight**, and in the fog that has come over the world,



two lonely human figures are discernible, sitting on a small bridge in silence (Anton Paikes. Kanser // “Volga”, 2014)].

It is easy to see that the two terminals of this slot are closely related, and often interact in the same situation and intertwine with each other. It should be pointed out that this slot and the previous slot №8 (including its two terminals) can also co-exist in the same context, see the following example:

(30) *Одинокий* остатки *ночи* провел у *окна*, глядя в *темную* *глубь двора*, где подобно его отражению стоял *тополь* с недоуменно *вздёрнутыми ветвями* (Борис Телков. Одинокий // «Менестрель», 2013) [The **lonely** man spent the rest of the **night** at the **window**, looking into the **dark depths of the courtyard**, where, like his reflection, stood a **poplar tree** with perplexingly upturned **branches** (Boris Telkov. Lonely // “Minstrel”, 2013)]. This situation contains the location of the lonely person (indoors), time period (at night), objects in space (window, courtyard), and natural environment (darkness, poplar with upturned branches).

Thus, as the result of the linguocognitive analysis of the frame “lonely person”, 9 slots (and 11 subslots) were identified, 5 of which have terminals in their structure. The card index of illustrative contexts, which we selected on the basis of the NCRL material, includes a total of 110 units. The analysis shows the most typical 30 examples and attracts 410 frequency associates from different respondents. The quantitative distribution of associates and contexts by allocated slots is shown in the table.

**Table 14.** Quantity of associates and supporting contexts forming each selected slot

Database	№ of slot	1	2	3	4	5	6	7	8	9	Total
Associates	Amount	23	14	77	13	98	38	64	45	38	410
	Percentage	5,6	3,4	18,8	3,2	23,9	9,3	15,6	10,9	9,3	100
Contexts	Amount	—	13	4	11	15	22	24	15	6	110
	Percentage	—	11,8	3,6	10,0	13,6	20,0	21,8	13,6	5,6	100

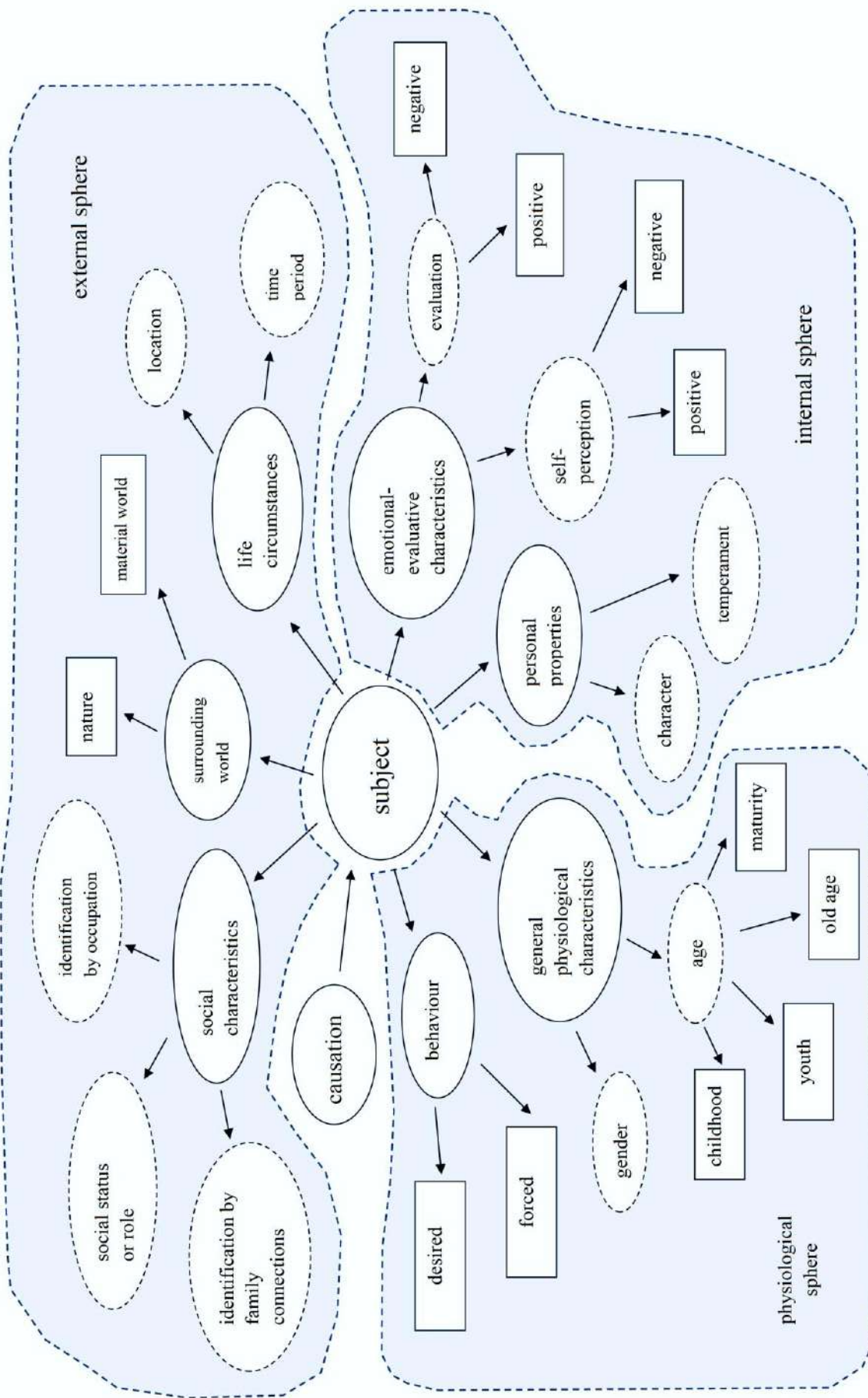
*Note – The table does not include contextual quantitative information about slot 1 due to the fact that in the frame structure it is by default mandatory and inherent in every context.*

Our proposed structure of the frame “lonely person” can be visualised in a scheme at the end of this paragraph.

In the scheme, slots are represented by solid circles, subslots by dotted circles, terminals by rectangles, links in correspondences between the frame components of by solid arrows, three spheres of the lonely person’s life are encircled by dashed dotted lines indicating their names.

Due to the openness of the frame boundaries to the arrival of new information and the limited volume of the experimental data we have analysed, it is not possible to exhaust all optional components.

The frame modelled by us on the basis of the data of the associative experiment and materials of the National Corpus of the Russian Language reflects the stereotypical representation of the lonely person existing in the Russian language consciousness.



**Scheme 2.** Structure of the frame “lonely person” in the Russian language consciousness

## 2.7 The model of the associative-verbal field “Loneliness”

The set of verbal associates connected in human consciousness with some word-stimulus by means of associative experiment on the basis of common properties or characteristics is considered as the associative-verbal field (hereinafter – AVF), which has the field structure and principle of operation, and is characterised “not only as a fragment of a person's verbal memory (knowledge) <...> but also as a fragment of consciousness images, motives and evaluations” [RAD 2002: 6].

As the result of analysing the data obtained during the experiment (1150 reactions in total, of which 514 reactions to the stimulus-noun “odinochestvo [loneliness]” and 636 reactions to the stimuli-adjectives “odinokiy / odinokaya [lonely]”), we can conclude that the subjects demonstrated the tendency to give generally similar reactions to all 3 stimuli, ignoring their part-of-speech affiliation. This can be visualised in the table below, which shows the similar associates for all three stimuli, arranged in descending order.

**Table 15.** Similar associates for the stimuli “odinochestvo [loneliness]” and “odinokiy(-aya) [lonely]”

Stimuli	Similar Associates
“odinochestvo [loneliness]”	грусть/грустный/грустно 27; тоска/тоскливо 21; спокойствие/спокойно 14; один в поле не воин 13; свобода 11; старость 8; холод 7; печаль/печально 6; собака, «Одиноким предоставляется общежитие» (фидьм) 4; дождь, серый цвет, осень, одиночка 3; старик/пожилой человек, смерть, самостоятельность, самоизоляция, один как перст, мужчина, кот/кошка, друзья, Герасим 2; человек, утес, туман, «Тоска» (рассказ), саморазвитие, Пьеро, путь, парус, отшельник, остров, один, музыка, звезда, женщина, гордое, беспомощность 1 [sadness/sad/sadly 27; misery / miserably 21; calmness/calm 14; one in the field is not a warrior 13; freedom 11; old age 8; cold 7; sorrow/sorrowfully 6; dog, “Offered for singles” (film) 4; rain, grey, autumn, loner 3; old man/ elderly person, death, independence, self-isolation, stick out like a sore thumb, man, cat, friends, Gerasim 2; person, cliff, fog, “Misery” (short story), self-development, Pierrot, path, sail, hermit, island, one, music, star, woman, proud, helplessness 1]. (161 associates in total)

**Continued Table 15.** Similar associates for the stimuli “odinochestvo [loneliness]” and “odinokiy(-aya) [lonely]”

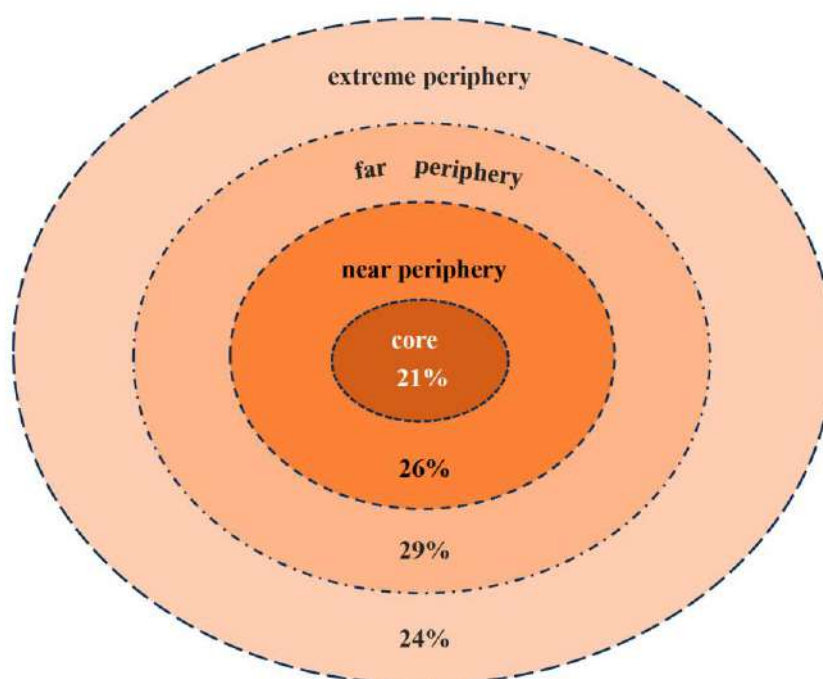
Stimuli	Similar Associates
“odinokiy(-aya) [lonely]”	<p>женщина 29; человек, мужчина 22; свобода/свободный/свободная 14; старик/старушка 12; печальная/печальный 10; звезда, грустный/грустная 8; гордая/гордый 7; старость, кот 6; парус, «Одиноким предоставляется общежитие» (фильм) 5; спокойный/спокойная 4; утес, один как перст, один в поле не воин, друг/подруга 3; серый, отшельник, один 2; беспомощный, в самоизоляции, Герасим, дождь, музыка, одиночка, осень, остров, путь, Пьеро, саморазвитие, самостоятельность, смерть, собака, «Тоска» (рассказ), тоскливый, туман, холод 1 [woman 29; person, man 22; freedom /free 14; old man/old woman 12; sorrowful 10; star, sad 8; proud 7; old age, cat 6; sail, “Offered for singles” (film) 5; calm 4; cliff, stick out like a sore thumb, one in the field is not a warrior, friend/female friend 3; grey, hermit, one 2; helpless, in self-isolation, Gerasim, rain, music, loner, autumn, island, path, Pierrot, self-development, independence, death, dog, “Misery” (short story), miserable, fog, cold 1]. (194 associates in total)</p>

The table shows that similar associates account for 31.3% of all reactions to the stimulus “odinochestvo [loneliness]” and 30.5% of all reactions to the stimulus “odinokiy(-aya) [lonely]”, which is the fairly close proportion and exceeds a quarter of the total number of relevant reactions. This allows us to conclude that, when establishing the structure of the field under study, all these stimuli should be used simultaneously, taking into account the fact that the language consciousness does not distinguish them well, and informants tend to consider them semantically identical. Thus, it is necessary to integrate the experimental results for all three stimuli.

In quantitative processing, in order to avoid unnecessary fragmentation and for the convenience of counting, the following principles of reaction integration were adopted, i.e. 1) words expressing the same notion but belonging to different parts of speech were generalised (e.g.: *грусть/грустный/грустно* [sadness/sad/sadly]; *беспомощность/беспомощный* [helplessness/helpless], etc.); 2) singular and plural forms of the same noun (e.g.: *мысль/мысли* [thought/thoughts]; *друг/друзья* [friend/friends], etc.); 3) prepositional and non-prepositional uses (e.g.: *самоизоляция/в самоизоляции* [self-isolation/in self-isolation], etc.); 4) masculine and feminine forms of

the same word (e.g.: *грустный/грустная* [sad]; *старик/старушка* [old man/old woman], etc.).

Based on the data obtained in the associative experiment and their integration, a diagram is constructed below, which represents the modelled field structure of the AVF “Loneliness”, highlighting four zones: core, near periphery, far and extreme periphery. Taking into account that associates for 3 cognate words-stimuli together are considered as intra-field units, it is logical to assume that the core zones of the AVF “Lonely person” are embedded in the AVF “Loneliness”, and the peripheral zones of the former intersect with the latter. The AVF “Lonely person” can be considered as the component of the AVF “Loneliness”.



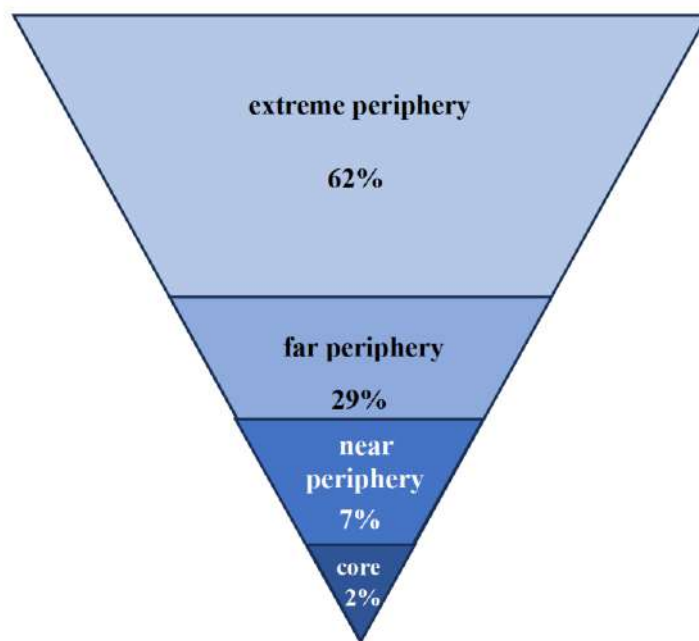
**Diagram 3.** Field structure of the AVF “Loneliness” in the Russian language consciousness by the total number of reactions

*Notes – In the diagram each zone is circled with dotted lines taking into account that “the boundary between the core and the periphery, as well as individual zones of the periphery is indistinct, blurred” [Popova, Sternin, Belyaeva 1989: 6].*

The principle of differentiating the centre and periphery depends on the brightness of the attribute of the notion loneliness in the minds of native Russian speakers, which in turn was established according to the frequency of occurrence of units within our field, represented by associates of different types in the answers of Russian informants.

Associates whose frequency of occurrence was more than 1.5% were classified as the core zone; the near periphery from 0.5% to 1.5%; the far periphery from 0.1% to 0.5%; and single associates were classified as the extreme zone by default.

The diagram below visualises the quantitative information on the field units, indicating the diversity of the obtained associates of our AVF.



**Diagram 4.** Field structure of the AVF “Loneliness” in the Russian language consciousness by the number of various associates

*Notes – This diagram is presented as an inverted pyramid due to the unequal status, number and proportion of units placed in each field zone.*

It is important to note that in Diagram №3 all zones within the field differ in number, while Diagram №4 more clearly presents the difference in the diversity of types of associates.

In the core zone there are the most frequent reactions (33-20)<sup>2</sup> :  
*грусть/грустный/грустная/грустно* 35; *волк / волчица* 31; *женщина*,  
*“Одиночество – сволочь, одиночество – скука”* (из песни) 30;  
*свободная/свободный/свобода* 25; *мужчина* 24; *человек/люди* 23;  
*тоска/тоскливо/тоскливый* 22; *«Одиночество в сети»* (роман) 20

<sup>2</sup> Numbers in brackets denote the frequency range of associates included in the given field zone.

[sadness/sad/sadly 35; wolf 31; woman, “Loneliness is a bastard, loneliness is boredom” (from the song) 30; free/freedom 25; man 24; person/people 23; misery/miserable/miserably 22; “Loneliness on the network” (novel) 20] (240 reactions in total – 21 % of all received reactions, 9 types of associates – 2 % of all associates in the field).

Associates that are less frequent compared to the core zone (19-6) fell into the near periphery: *один в поле не воин* (пословица), *печальная/печальный/печаль/печально* 16; *спокойствие/спокойно, старик/старушка/пожилой человек, старость, тишина/покой* 14; *холостяк* 12; *пустота* 11; *несчастливая/несчастный, страх/боязнь/страшное* 10; “*Белеет парус одинокий*” (из стихотворения), *жизнь, звезда, луна, «Одиноким предоставляется общежитие»* (фильм) 9; *береза, вдова/вдовец, кот/кошка, “Одинокая бродит гармонь”* (из песни), “*Сто лет одиночества*” (роман), *холод* 8; *гордая/гордый, депрессия, «Одиночество вдвоем»* (песня), *скука/скучать, сосна, странник, тополь* 7; *боль души, «Одинокая женщина желает познакомиться»* (фильм), “*Одиночество*” (фильм), *парус, рябина/рябинка* 6 [one in the field is not a warrior (proverb), sorrowful/sorrow/sorrowfully 16; calmness/calm, old man/old woman/ elderly person, old age, silence/quietness 14; bachelor 12; emptiness 11; unhappy, fear/ afraid/scary 10; “A lonely white sail” (from the poem), life, star, moon, “Offered for Singles” (film) 9; birch, widow/widower, cat, “A lonely accordion wanders” (from the song), “One Hundred Years of Solitude” (novel), cold 8; proud, depression, “Loneliness together” (song), boredom/ to miss, pine, wanderer, poplar 7; pain of the soul, “Lonely Woman Wants to Meet” (film), “Loneliness” (film), sail, rowan 6], etc. (304 reactions in total – 26 % of all received reactions, 33 types of associates – 7 % of all associates in the field).

Associates with the frequency of 5-2 were included in the far periphery: *друг/подруга/друзья, мать/мать-одиночка, один как перст* (выражение), *отдых /релакс, “Просто встретились два одиночества”* (из песни), *путник, собака* 5; *вино, дождь, дома, дуб, книга, одиночка/один-одинёхонек, осень, осина, плед, птица, спокойный/спокойная, уединение, утес* 4; *бабушка, бессонница, вдвоем, воин, Герасим, голос человека, дева, девушка, зима, квартира, корабль,*



*независимая, незамужняя, ночь, один, “Одинокий голубь на карнизе за окном”* (из песни), *одна-одиношенька, отшельник, пастух, “Просто ты одинокий остров”* (из песни), *работать плодотворно, серый цвет, слезы, смерть, состояние, “Ты лучше голодай, чем что попало есть // И лучше будь один, чем вместе с кем попало”* (из стихотворения), *уравновешенный/уравновешенная* 3 [friend/female friend/friends, single mother/mother, stick out like a sore thumb (expression), rest/relax, “Just two lonelinesses met” (from the song), wayfarer, dog 5; wine, rain, home, oak, book, loner/one-alone, autumn, aspen, plaid, bird, calm, solitude, cliff 4; grandmother, insomnia, together, warrior, Gerasim, human voice, maiden, girl, winter, flat, ship, independent, unmarried, night, one, “A lonely pigeon on the eaves outside the window” (from the song), one-alone, hermit, shepherd, “Just you are a lonely island” (from the song), work fruitfully, grey, tears, death, state, “You’d better starve than eat anything // And you’d better be alone than with anyone” (from the poem), balanced 3], etc. (328 reactions in total – 29 % of all received reactions, 127 types of associates – 29 % of all associates in the field).

Single associates were attributed to the extreme periphery (278 reactions in total and types of associations – 24% of all received reactions and 62% of all associates in the field).

It can be assumed that the types of the given associates do not differ much in different zones, almost all of them are mostly names of people, animals, plants, negative emotional states and precedent phenomena.

Thus, we can conclude that the AVF “Loneliness” demonstrates a clearly presented core with smooth transitions and no significant difference in the frequency of associates in the periphery zones.

## **Conclusions**

As the result of the conducted linguocognitive analysis, the following conclusions can be drawn.

The analysis of dictionary definitions of the lexeme “odinochestvo [loneliness]” in

the explanatory dictionaries of the Russian language indicates their semantic derivation from the cognate adjective “odinokiy [lonely]”. According to the data of ideographic and thematic dictionaries, the semantic dominant “lack of emotional communication” is highlighted in the content of the notion “loneliness”. The notion “loneliness” from the point of view of traditional semantics includes two lexico-semantic variants – “the kind of emotional experience” and “the state of the subject”.

The notion is concretised thanks to the two cognitive classification attributes we have identified – ‘form of manifestation of physical loneliness’ and ‘causativity of the state of loneliness’ and cognitive differential attributes – ‘spatial isolation’, ‘behavioural response’, ‘lack of close family relations’, ‘lack of social interaction’ and ‘lack of emotional-spiritual connections’.

Conceptually, definitions from lexicographic sources and subjective definitions given by informants coincide, but it should be noted that variant positions in subjective definitions of the notion “loneliness” are characterised by ambivalent evaluation. The variability of positions in subjective definitions of the notion “lonely person” consists in the emphasis on the peculiarities of mood, individual awareness of emotional state and characteristics of personal qualities of the lonely subject. We supplemented the definitions recorded in dictionaries with variant positions of subjective definitions, which substantially enriches stereotypical representations of loneliness.

In the course of our free associative chain experiment, a large number of reactions to the stimuli “odinochestvo [loneliness]”, “odinokiy [lonely]” and “odinokaya [lonely]” were obtained. The results of their thematic distribution were not affected by the parameters of personal information about respondents, such as gender, age, education, marital status and residence characteristics. When classifying the data into thematic groups, insignificant differences in associative-verbal representations of loneliness and lonely person are observed, which indicates the presence of similar cognitive patterns of consciousness regarding these two notions in representatives of Russian linguoculture despite the specificity of verbal representations. The following thematic groups were identified: “Names of persons and their aggregates”, “Suppressed emotional state, negative emotions”, “Names of animals” and “Names of natural phenomena”, which

indicates their thematic dominance in the language consciousness of the Russian people.

Associates-precedent phenomena were considered separately as a special category in which two types prevail quantitatively: precedent names and precedent statements. By analysing different types of precedent phenomena such sources as classical and foreign Russian literature, songs, poems, films, etc. were identified. The analysis of the presumed reasons for the introduction of associative-PP allows us to reveal the directness of the work of the mechanism of association of native Russian speakers – from the form of stimulus to reactions.

The comparative analysis of the given associative representations with the data of existing associative dictionaries of the Russian language proves the constancy in stereotypical representations of loneliness, which do not depend on the time of the experiment, place of residence of respondents, social development and other factors. The dominance of associates of thematic and precedent types and the presumed tendency to their further increase suggests that the representations of loneliness thematically have a more pronounced relevant character and to a certain extent expand the cognitive base of native Russian speakers.

By means of frame modelling it is possible to identify and fix stereotypical representations of members of the Russian linguocultural community more clearly and accurately. Schematisation of the structure of the frames “loneliness” and “lonely person” allows us to present a holistic image of the state of loneliness itself and the subject in it at the levels of language, consciousness and discourse. The frame developed by us as an internal open, multi-component, hierarchically organised structure is retrieved from memory and “highlights” when Russian speakers try to perceive situations of loneliness or the state of lonely person.

In view of rather close proportions of similar associates for different stimuli, the AVF “loneliness” was modelled on the basis of integration of the obtained data, with which the AVF “lonely person” intersects. The AVF “loneliness” was built on the basis of a pyramidal structure model, where the core occupies 2% of the total number of types of associates in the field (accounting for 21% of all reactions), the near periphery – 7% (26% of reactions), the far periphery – 29% (29% of reactions), and the outermost – 62%

(24% of reactions). In the AVF “loneliness” we modelled, there is a greater number of different associates in each area of the field following the core. There is also no significant difference in the frequency of associates in the periphery, as the zones flow smoothly into each other.

## CONCLUSION

The study of the fragment of the Russian language picture of the world “Loneliness” is based on the linguocognitive approach, which assumes that language and thinking are interrelated and interdependent.

The associative-verbal field “Loneliness” acts as the reflection of the fragment of the language picture of the world, verbalises the eponymous basic concept and fixes the stereotypical representation of loneliness in the language consciousness of the members of the ethnolinguocultural community.

Based on the methodology of cognitive analysis in this study, three stages of research were carried out within the framework of the cognitive-discursive approach: thematisation of associative representations, stereotyping of cognitive representations and data framing.

The **thematisation** of associative representations. In the course of our free-chain associative experiment on the stimuli “odinochestvo [loneliness]”, “odinokiy [lonely]” and “odinokaya [lonely]” with 115 native Russian speakers, we obtained 1150 reactions and, respectively, 447 types of associates, which were integrated without taking into account the respondents’ parameters (such as gender, age, education, marital status and residence characteristics) that did not affect the results of the experiment. By thematic classification, 15 (by associates to the stimulus “odinochestvo [loneliness]”) and 14 (by associations to the stimulus “odinokiy (-aya) [lonely]”) thematic groups were obtained respectively, of which the common core TGs were “Names of persons and their aggregates” and TG “Suppressed emotional state, negative emotions”, which indicates the perception of the notion “loneliness” as a negative emotional state and the subject’s status in this state. Therefore, the referential correspondence between the results of the thematic categorisation of the notion (i.e. core TGs) and the formal-semantic attributes of the stimuli is noted. The associations-precedent phenomena, highlighted in a separate category, such as core PPs “*Loneliness is a bastard, loneliness is boredom*” (from the song); “*Loneliness on the network*” (novel) and *one in the field is not a warrior* (proverb), which go back to various sources and are considered as invariants of the perception of loneliness in the national cognitive base of the Russian people.

The analysis of trends of changes in stereotypical representations of native Russian speakers shows that the associative potential of stimuli is not very dynamic due to the fact that loneliness is perceived as a universal panregional emotion, therefore more constant associates are preserved. There is the obviously significant expansion of associations of thematic type and the wide representation of precedent associations, which shows that the cognitive base of native speakers is renewed and expanded over time.

**Stereotyping** of cognitive representations. According to the data from lexicographic sources, the results of the cognitive test and answers using the “*otvet.mail.ru*” website, objective invariant semantic representations recorded in dictionaries and subjective variant cognitive representations in the minds of informants-native Russian speakers and Internet users were revealed. Dictionary definitions, subjective definitions and statements of Internet users complement each other, forming the core component of the stereotypical representations of loneliness and lonely person.

The notion “loneliness” is interpreted as the lack of communication and company, the state of isolation related with negative emotional experiences and negative perception of one’s condition. The notion “lonely person” can be interpreted as follows: someone who has no close relationships or social support, feels emptiness and dissatisfaction, feels isolated and alienated from others.

**Data framing** on the basis of contextual conceptualisation. The conducted frame analysis on the basis of thematisation of associates, selection and research of illustrative contexts of the National Corpus of the Russian Language allowed to identify in the structure of the frame “loneliness” 10 slots, 5 subslots, 14 terminals covering various situations of loneliness in its three variants: intrapersonal, interpersonal and existential loneliness. When analysing the structure of the frame “lonely person”, 9 slots, 11 subslots and 12 terminals indicating the spheres of life of a lonely subject were identified: physiological, internal and external. Despite the partial overlap in some components of these two frames, the results of their analyses differ. The analysis of the first frame focuses on the situational state as a whole, while the analysis of the second frame focuses on the personal characteristics of the subject’s image in this state. The frame models developed by us are in fact the most generalised and universal system of representation

of mental structures on language material: associative-verbal representations and discourse.

As the result of the study, the model of the AVF “Loneliness” is proposed, which demonstrates the clearly represented core with a smooth transition to peripheral zones. The field structure of the AVF “Loneliness” is characterised as follows: 2 % of types of associates in the field belong to the core (these units account for 21 % of all reactions), 7 % of types of associates in the field belong to the near periphery (26 % of reactions), 29 % of types of associates in the field belong to the far periphery (29 % of reactions), and 62 % of types of associates in the field belong to the extreme periphery (24 % of reactions). The AVF “Loneliness” has a pyramidal structure, with an increase in the diversity of types of associates in each subsequent field zone after the core.

In general, we can conclude that the stereotypical representation of native Russian speakers about loneliness is characterised by constancy and universality. This stereotypical representation can be formulated as follows: LONELINESS is the state of absence of social and emotional contacts; the feeling of isolation and detachment from others and from the world. This state can exist for a long or short period of time; it has the dual (positive or negative) impact on the psycho-physiological state of the subject; the state can be evaluated ambivalently. LONELY PERSON is the subject in the state of loneliness; he or she has the certain attitude towards his or her status, expressed in a depressed or elevated emotional state; possesses both positive and negative characteristics of personal qualities; sometimes subjected to categorical evaluation by other subjects (people).

The prospects of the work are seen in the fact that the methodology of this study can be extrapolated to work with other associative-verbal fields, and the results obtained in this dissertation study can serve as the basis for creating the conception and defining the principles of lexicographic representation of associative experiments in the dictionary of a new type – cognitive-associative.

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**APPENDICES**

**APPENDIX №1. SAMPLE QUESTIONNAIRE FOR CONDUCTING THE  
COGNITIVE TEST**

**Cognitive test**

Dear informants! We are asking for help in conducting a linguistic study. Please provide the information needed to complete the questionnaire.

Date of filling in the questionnaire:

General information about you

Gender: Male / Female

Age:

Education: Higher / Specialized secondary / Secondary

Occupation: Student / Working (specify as whom) /

Unemployed / Retired / Other

Place of study / work:

Live: alone / with family / with friends /

with the loved one / Other (specify how)

Questions:

1. What is LONELINESS? (Give a definition in your own words)

.....

2. What kind of person can you call LONELY?

.....

3. Do you know the feeling of loneliness?

.....

4. Do you consider yourself a lonely person? If yes, why?

.....

**APPENDIX №2. SAMPLE QUESTIONNAIRE FOR CONDUCTING THE  
ASSOCIATIVE EXPERIMENT**

**Linguistic associative experiment**

Dear informants! Please help us in conducting the research. Please fill in the necessary sections of the questionnaire.

Date of filling in the questionnaire:

Your gender:

Age:

Education (humanities, technical, other)

Profession (occupation):

Place of study / work:

Marital status: (single, married, divorce/divorcee, widow/widower, cohabitation without official marriage registration)

For unmarried persons: (living separately / with parents)

For married persons: (presence of children: yes/no, living as family separately from parents / with parents / with adult children)

Task:

Write in 10 minutes all possible associations (words, phrases, proverbs/sayings, stable expressions, lines from songs and/or poems, names of characters and/or titles of art works, films, etc.) that come to your mind when you hear the following words:

**ODINOCHESTVO [LONELINESS]:**

**ODINOKIY [LONELY]:**

**ODINOKAYA [LONELY]:**