The Structural-Semantic Field of Dichotomy "One's Own – Alien" in the English Language World Picture

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***Abstract*---**The article deals with the study of the value content of the dichotomy "one's own – alien" in the English linguistic world picture. The novelty of the proposed study lies in the fact that the researcher does not proceed from a predetermined model of description construction, but the model is deducted from the material researched. The lexical units that can act as direct objectifies (keywords, cohyponyms and typical verbalizers) of the concepts "one's own – alien" which are based on the idea of a stereotypical situation that explains the value content of the opposition in the English language consciousness, are analysed. The modern linguistic interpretation of the conceptual opposition "one's own – alien" and verification of the research results is performed on the basis of analysis of dictionaries and media texts to compare associations with the concepts "one's own – alien" of English speakers, to clarify the links of language units – representatives of the concepts "one's own – alien" with the structures of knowledge about their denotations and with extraverbal reality, highlighting their mental characteristics and principles of functioning in English. The results of the study show that the opposition "one's own – alien" "is transparent at least on three interrelated and interdependent levels: real (object and objective), mental (level of consciousness) and linguistic (symbolic, due to a certain content, fixed by language signs).

Introduction

Nowadays a lot of variations concerning the concept essence understanding are observed in linguistics. We presume that the linguistic term "concept" itself is connected with numerous sciences, namely philosophy, psychology, cultural anthropology etc., as Krasnobayeva-Chorna (2006), says aptly, "concept is regarded multi-vectorially, within which numerous definitions along with whole complexes of specific concretizers are separated". Defining a concept principal parameter is not enough to acquire the complete idea of it which can be obtained providing the analysis of the concept appearance and its development dynamics. Conceptual analysis methods exist to paramount concept investigation. The issue of defining the dichotomy "one's own – alien" has only not lost its urgence in the course of time but also has acquired a new form based on the national idea. At first this idea has not foreseen the advantage of one nation over another one but allowed the existence of "layers inside the entity". But the image of "the alien", while rooting in human consciousness and subconsciousness, still appear biased and step by step have moved to certain speculations (Hameroff, 1998). During the period of intercultural relations active development and growing attention to political correctness the investigation of the dichotomy "one's own – alien" is becoming more and more useful and expedient. And the words forming this dichotomy in contemporary English world picture (alien, foreigner, newcomer, outsider and stranger) can hardly be considered fully described. The forms of "alien" perception are changing with time and the dichotomy "one's own – alien" does not lose its relevance, which is displayed in contemporary discussions of this opposition in various scientific knowledge realms (Polaheikina & Shepel, 2017; Sudakova, 2005).

Taking into account that the concept is a mental unit it can be described by means of analyzing the ways of its linguistic objectivation. Popova & Sternin (2007), suggested a set of linguistic means which verbalize concept as concept nominative field. Nominative field is complex; it includes lexico-semantic and lexico-phraseological field as well as a synonym row (Gürer, 2020). Nominative field is not a structural unit in the language system, but it is an ordered entity of nominative units as direct concept nominations which form the nucleus of the field as well as nominations of separate concept cognitive signs which reveal its sense and the attitude to it, i.e./the periphery units of the nominative field (Popova & Sternin, 2007). See Figure 1.
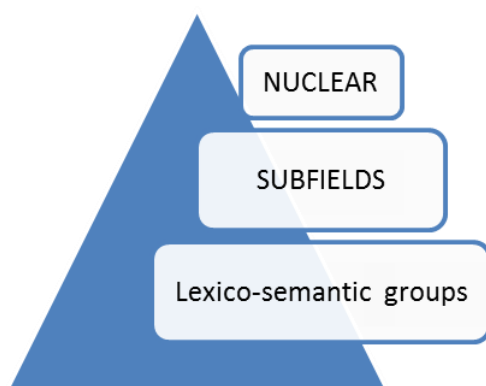
Figure 1. Nuclear subfields lexico-semantic groups

The aim of the article is to reveal and describe the conceptual level peculiarities and typical features of conceptual functioning of the dichotomy "one's own – alien" in the English language world picture (further on – ELWP). The object of the analysis is the conceptual opposition "one's own – alien" verbalized in the English language world picture (Wang et al., 2011). The subject of the investigation is lexical ways of expressing conceptual opposition "one's own – alien" in ELWP.

Materials and Methods

The authors suggest using a complex methodology of analysis directed to concept various aspects description. The concept cognitive filling helps discover its nominative field structure (Ammon & Slobin, 1979). Ordering linguistic units according to the field principle (nuclear, near-nuclear zone, periphery) makes it possible to describe sense and valor specific features of a mental unit in the language world picture, as the adherence to this or that zone determines the sense filling of conceptual sign in the consciousness of this or that language speaker. The novelty of the research under consideration lies in the fact that the authors use such analysis trend when we do not begin from a predetermined model of description construction, but the model is deducted from the material researched.

The basis of the concepts "one's own" and "alien" is a metaphoric (cognitive) image formed in the English native speakers' consciousness as a result of comprehension of certain phenomena and ties among them as well as their generalization in certain stereotypical situations. The same ontological essence of both concepts makes it possible to combine them into binary opposition (Preston & Epley, 2009). Information (conceptual) filling of the analyzed mental units also has common features. The ideas of "one's own" and "alien" denotations established in the English language world picture can be conceptualized on the basis of three types of proprietary relations: belonging/non-affiliation, blood bond/lack of blood bond, spiritual unity/distinction. However, if the information structure of the concept "one's own" is limited to the named semes, the content of the cognitive unit "alien" has a larger and more varied conceptual component, covering the idea of "territorial inconsistency", "uncertainty" and some other features of conceptualized objects. Therefore, the concept of "alien" differs from its "opponent" not only because of the information component, but also because of

the dynamics of its modifications. The notion of "one's own" territory as well as "something understandable, native", "correct as opposed to something else" are also relevant for the English language world picture. See Figure 2.
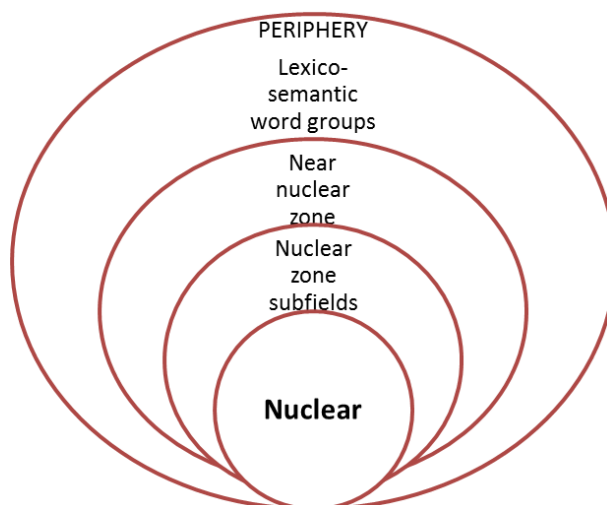

Figure 2. Structure of lexico-semantic field of the dichotomy "one's own – alien"

The difference between the information (conceptual) components is complemented by a discrepancy in the valor organization of concepts. Thus, if the ideas about "their" objects in the English language world picture are established in the minds of carriers as the best and correct or neutral, then the attitude of the British to the "alien" can often be both negative or neutral, and positive.

Results
Nuclear zone of the concept "one's own"

The nuclear zone of the concept of "one's own" consists of a subfield of "individualism/inherency", "blood connection" and "spiritual (ideological) unity". See Figure 3. The subfield "individualism/inherency" implements the subjective (actually seldom) nature of the relationship "one's own" – "alien", in which all the realia of reality surrounding the native English speaker act as specific denotates – objects of direct belonging to the subject. This conceptual area contains well-established, clearly structured cognitive information, implicated in the semantic content of its key lexeme, including terms denoting different types of the same, i.e. cohyponymic units, for example: personal, individual, private, with proper/possessive (private, individual, native).
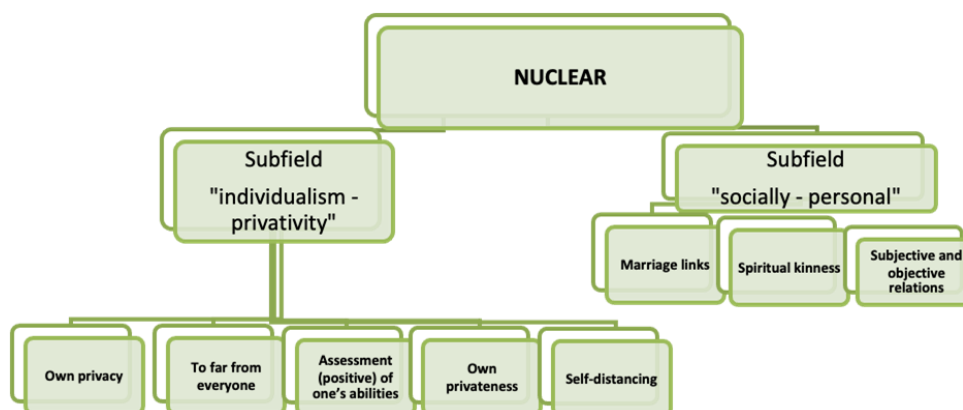
Figure 3. Structure of nuclear zone of macrofield "one's own" – "alien"

The formula of possessive semantics realization "possessive Pronoun which denotes the attitude to a certain possessor + Noun as an object of possession" is defined as the principal one in the segment "property" (Taylor, 1996; Seliverstova, 2004; Sushkova, 2007). In this formula, we find the person oneself who perceives and interprets the surrounding reality, and the correlate is the non-living thing and realia, which the subject (possessor) represents as "their own" through the named keywords, for example:

- one's own privacy and attitude to one's native house: East or West home is best; there is no place like home; an Englishman`s house is his castle; dry bread at home is better than roast meat abroad; be master in one`s own house;
- not to interfere with other people affairs: know one`s own business; mind one`s own affairs;
- correct assessment of one's possibilities, chances, interests: know on which side one`s bread is buttered; every heart knows its own bitterness; every man has his hobby-horse;
- mutual assistance: give your own fish-guts to your own sea-maws;
- to have the right to choose one's own life way independently and freely: the architect of one`s own fortunes; every man for himself and God for us all.

The set, organization and functioning of the relevant language units testifies to the dynamic nature of the cogniteme "one's own" and to the communicative relevance at all stages of the functioning of the English language world picture. The most frequent and relevant cognitive feature of this segment is "individualism". In spite of the absence of certain relevant indices of the valor significance of one's own as private the relevance of this cognitive unit in English linguistic consciousness is evident (Tendahl & Gibbs Jr, 2008; Kertész et al., 2012). Note that presence/absence is a kind of mostly existence models representing existence as instable process that is characterized by phases: the course of process or state in time and the indication of the stages of their existence (beginning, duration, end) (Shvedova, 1989). Therefore, peripheral values of possessivity are often considered as phase modifications of the main models of ownership and belonging (Bondarko, 1996; Melekesceva, 2012).

The segment "blood bond" implements in the English language world picture not their own possessive attitudes, based on the awareness of the biological connection with the subject. To explain this segment cognitive home, own", but the greatest conceptual potential of "own" has shown high resilience throughout the development of the English language picture of the world. In the English language world picture the meaning "kin" is verbalized in the English language as "native, home, own", the most significant conceptual potential "own" testified to its high durability during all stages of the English language world picture development. This key word does not have cohyponyms so the principal cognitive sense in this area is explained by typical verbalizers, among them mother, father, son, daughter, brother, sister etc (Koć-Januchta et al., 2017). The notion of "one's own" as closely connected by blood includes several precedent relations which presupposes differentiation of three main types of their realization:

- blood link itself according to the selection and functioning of correspondent linguistic units is presented as a close type of subjective – objective relations: "One's kith and kin"; "one's own flesh and blood"; "Cousin seven (several) times removed", "Second cousin twice removed", "Forty-second cousin"; "For seven generation, Until the seventh generation";
- marriage link, which is a type of open relations and explains such typical verbalizers (wife, husband), not kin links (stepmother, stepfather). There are phraseological units in English which brightly and imaginatively characterize a husband and a wife as well of new family members: lord and master – "husband", the old (one's good) lady – "wife", fresh (new) blood – "new family members", "one's (the) better half" – the precious half; wife (Kollöffel, 2012). Also we can separate a group of phraseological units which characterize peculiarities of common couple dwelling: "The quarrel of lovers is the renewal of love"; "Be under one's wife's thumb, Be a henpecked husband, Be pinned (tied) to one's wife's apron strings, Be under petticoat government" "Keep one's husband under one's thumb, Wear the breeches". Also, during the analysis, the authors paid attention to the material component: "Be born with a silver spoon in one's mouth; "it's all ill bird that fouls its own nest";
- spiritual kin present among friends, companions. "One's own" as comrade and friend. It is represented by the word "friend" in the English language.

For instance, the dictionary "WordReference Random House Unabridged Dictionary of American English" (2020) gives next definitions.
"Friend":

- One attached to another by affection, by personal regard, a favourer, a favourite, a quaker. (Той, хто прив'язаний до іншого, доброзичливий, фаворит, улюбленець).
- A person who gives assistance, support, patron. (Персона (особа), яка надає допомогу, підтримку; яка захищає, є лідером), close friend (близький друг).

"Mate":
- A companion, a husband, second officer in a ship. (Компаньйон, кореш, чоловік).
- Equal to, to match, to marry. (Рівнятися, поєднуватися шлюбом).

In the dictionary (Hornby, 2000):

- One who is on good terms with another, a person who is not horrible. (Той, хто в хороших відносинах з іншим, налаштований невороже).
- A member of the same nation, party. (Представник тієї самої нації, народності).

Merriam-Webster online dictionary and thesaurus (2020): friend, one's own, schoolmate, playmate, best friend, roommate, companion, intimate, confident, comrade, fellow, pal, bards of feather, chum, crony, buddy (однокласник, напарник, співмешканець, приятель, старина, друже, братан, друган). The concept "friend" in English has a not too deep semantic position, but due to the nationally specific features in the English language world picture is very important, since the meaning of friendship is more superficial for the English: Friend is a person, who is not hostile, who provides support, a good friend, companion, favorite, leader or person who protects you (Keohin & Graw, 2017). Thus, in authors` mind, the English image of Friend is considered to be positioned by the fact that a friend is a person with who (not for who) one feels like doing something good. In other words, it is not a person for relations which presuppose faithfulness, readiness to help but for pleasure, agreeable mutual leisure.

In contemporary dictionaries of idioms the authors find such phraseologisms: to make friends with (обирати друзів, "робити") — to enter into friendly relations with, become a friend to (Seidl & McMordie, 1978; Chitra, 1996; Collins, 2006), which testifies that the English do not choose friends thoroughly, they choose fast "make" them. It identifies the formation of new mental cultural value – the necessity to be perceived and liked by many. It is important to emphasize that in the English American language, the frequency of the use of the word "friend" is 298 per million. It is explained by the fact that all English synonyms to denote friendly relations among people do not have evident differences. The English language can join by the word "friend" both "friend" or simply "acquaintance". In particular, English "friend "rather means "buddy", "acquaintance", and Australian-English "mate" is not a friend, and not an English "friend", because it has other semantic layers (for example, "dude"). Beyond that, there is another feature of the use of "mate": in colloquial language, residents of the Australian continent address "mate" only to male representatives. Mate is a reliable friend, strong shoulder, companion, husband, and necessarily male (Tameryan et al., 2021). As far as women are concerned, the Australian one may be called in other ways (wife, favourer, friend), but not "mate". The authors consider it to be a feature of patriarchal way of life of the Australian continent since the first mastering of lands when mutual support was necessary for survival.

- "One's own", which does not just take part in certain actions, with a possessor related to him by common cause, but also shares his views, ideas, has the same goal, like-mindedness, supporter , ally, accomplice, associate:" companion in adversity " (comrade in misfortune)," companion in arms "(comrade in arms, fellowgun), "one's second self" ("second me", right hand, close friend) (Polaheikina & Shepel, 2017). The variety of units that explain specific cognitive features in the analyzed segment is organized by

the degree of gradation of "proximity" of a particular correlate, here, the possessor.

Near – nuclear zone

The near-nuclear zone of the concept includes cognitive units "one's space", "one's faith" and "one's language", which reflect specific ideas about "one's" denotates, formed as a result of specific cognitive mechanisms, are important and communicatively relevant, but do not have their own, individual means of objectification, in particular key words, and therefore as representative use combinations with key words of nuclear segments, in particular with lexemes "own" and "native", as well as the main nominator "own". Representations of "one's space" form the notion of micro– and macro-space. They are characterized by extremely high value organization, communicative relevance and urgency (Figure 4).
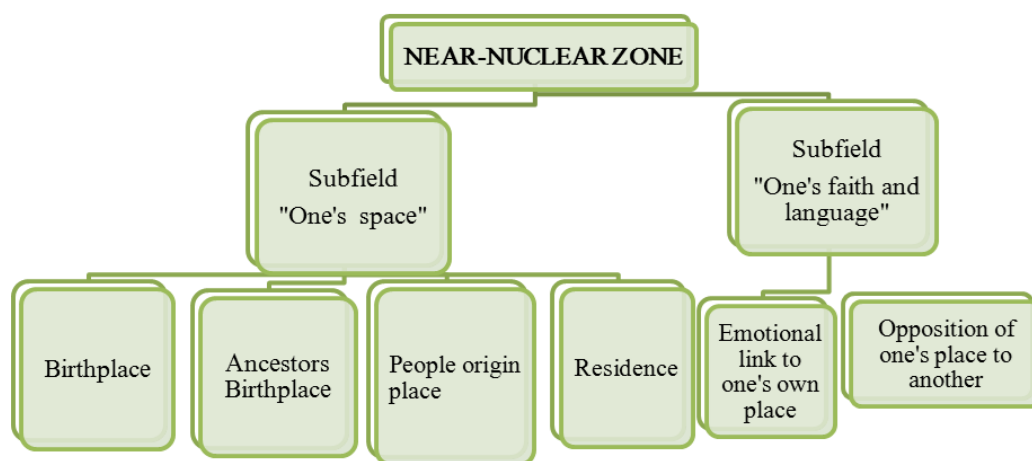
Figure 4. Structure of the near-nuclear zone of the macrospace

Macrospace in the English language world picture is represented as Homeland. Homeland is verbalized by such words and word combinations: home ground, mother country, native land, the old country, verbal expressions: to be/feel/look at home, to get home, to go native, to make oneself home etc. The analysis of the semantics of lexemes that are part of the lexical-semantic field of Homeland using the method of component analysis, revealed that they have the following common features seeming relevant to this study:

- place of birth of the individual;
- place of birth of the parents (ancestors) of the individual;
- place of origin of the people;
- a place where an individual has been living for a long time and which they consider their home;
- emotional attachment that has formed in the individual to a certain ("his") place;

- opposition of a certain ("own") place to any other ("foreign") place.

The analysis showed that the most part of lexical units is either constructed on the basis of contrast, opposition of one place to another (East or West home is best, There is no place like home), or denotes a place where the subject or even the object acquire unique abilities or qualities which they do not have in another place (Every dog is a lion at home, Dry bread at home is better than roast meat abroad), for which a subject stable positive emotional attitude has been formed (Every bird likes its own nest). The semantics of these paremiological units is reflected in typical axioms of behavior, attitudes of culture, which set the norms of human behavior, the bearer of this culture. Homeland is the place where a person seeks to return after a long absence (The longest way round is the shortest way home) and, returning, he fully realizes all the value, all the significance for his native places (The wider we roam, the welcomer home). Leaving his native place, a person loses protection, is exposed to various dangers (Far from home, near thy harm) and may eventually lose touch with their homeland, with the team of "theirs", to cease to be "theirs" (Who loves to may roam lose his home). At the same time, a person is quite capable of attachment to another, initially "foreign" place, able to feel a stable positive emotional attitude to it, finding, so to speak, a new homeland (Where is well with me there is my country).

The typical axioms of behavior, aims at culture that set the norms of human behavior, the bearer of this culture are reflected in the semantics of these paremiological units. Homeland is the place where a person seeks to return after a long absence (The longest way round is the shortest way home) and, returning, he fully realizes all the value, the whole significance of his native places (The wider we roam, the welcomer home). When leaving his native places, a person loses defense/protection, he is exposed to various dangers (Far from home, near thy harm) and in the end he may finally lose relation with his Homeland, with the community of "his own", stop being "himself" for them (Who loves to lose his home). At the same time, a person is quite capable of getting attached to another, firstly an "alien" place, he is capable to feel a steady positive emotional attitude towards this place, finding, so to say, a new Homeland (Where is well with me there is my country). The microspace in the English language world picture is represented by the nouns a "home" and a "house". It is known that to reflect the concept of "home" in the English language there are two lexemes – a "home" and a "house", which, accordingly, form two complexes of values. The lexeme a "home" is a part of the English proverbs and sayings presented by the following semantic groups: a family hearth, a home comfort, providing safety and comfort: East or West, home is the best, There is no place like home.

Another comprehension is received by the opposition "one's own – alien" in the sayings and proverbs that contain the word "home". Significant are the oppositions "close – distant", "safe – dangerous", which are revealed through the image of the road: Far from home, near the harm; There is no place like home; East, west, home's best; Go abroad and you'll hear news of home. If a person leaves his home (the house), then the unity of the house and the family is destroyed: He that would well need not to go from his own house. Moreover, a "home" can be considered as a part of a person's emotional experience (Home is where the heart is) or intellectual one (Go where he will, a wise man is always at

home). Thus, the words a "home" and a "house" have the meaning of a home, housing, but the lexeme "house" is used in its main meaning as a building, premises, while in the lexeme "home", this value in the most considered cases is not revealed at all or it plays a secondary role.

Conceptual fragments of the subfields "One's own Faith" and "One's own Language" are presented as the main factors of self-identification, at the same time in ethnic consciousness the motive of righteousness and correctness of "one's own faith" and "one's own language" is dominant. The Subfield – "faith" has a rather complex semantic structure. Thus, Cambridge international dictionary of English (CIDE) (Procter, 1999), names 2 semantic blocks in the structure of this lexeme:

- combination with the value trust (great trust or confidence in something or someone): to have no faith in something; to have great faith in something, to lose all faith in something, to accept/to take something on faith; to keep faith with something or someone;
- combination with the meaning of religion (a particular religion, or a strong belief in God or a particular religion): the Muslim/Christian faith; in the true faith; to renounce one's faith; faith healing.

Oxford collocations dictionary for students of English (McIntosh, 2009) (hereinafter referred to as OCD) provides an even more extensive semantic structure of the lexeme faith, sharing semes religion and strong religious belief:

- trust in somebody or something;
- strong religious belief;
- religion;
- intention to do right.

The fourth seme, in authors` opinion, can be compared with the seme of piety allocated in the structure of a unit faithful in the Full Church-Slavic Dictionary (hereinafter – the FCSD) (Dyachenko, 2002). The analysis of the dictionary entries of the lexeme faith in ODB (Browning, 2009) allows the following lexical-semantic variants to be distinguished in its semantic field:

- trust in the reliability of God;
- the believer in virtue of his faith holds to be true those realities which for the moment are invisible;
- faith does not remain static;
- faith is empty without love;
- faith on either the part of sufferers or of members of their family enables Jesus to heal them;
- faith is linked with the concept of justification and confidence.

Holman Concise Bible Dictionary (HCBD) (2001) offers a more extensive semantic structure of the lexeme faith:

- trusting commitment of one person to another, particularly of a person to God;
- the acceptance of Christ's lordship;
- removal from sin and from all other religious allegiances;
- a personal relationship with God that determines the priorities of one's life;
- faith is trust or confidence in God;
- faith is related to salvation, sanctification, purification, justification or imputed righteousness;
- faith is an attitude toward God;
- faith is a fruit and gift of the Holy Spirit;
- faith is Christianity in action. It changes the standards and priorities of life;
- faith is a sort of foretaste of the hoped for things;
- faith is what we believe.

So, the structure of the lexeme faith in biblical dictionaries is much larger than that proposed in general language lexicographic sources. The conceptual subfield "One's own language" in the English-language texts with a definitional feature of the concept "language" is mostly often represented by a sign of ethnicity. The vast majority of cases of using lexemes are nominated by the concept of "language" in the English language, in the basic sense of the concept namely this sign of ethnicity is actualized. The main judgments about the language that are expressed in the English paremiological fund could be reduced to two general logemes:

- speech activity plays an important role in a human life;
- language has less value compared to practical activities.

Peripheral zone of the macrofield "one's own"

We relate to the peripheral zone such lexical units, which do not have a direct conceptual meaning of "one's own", but they are able to explicate it contextually and descriptively, in particular in synonymization with the main key nominees and in the corresponding syntagmatic relations: ordinary, habitual and normal. These nominees are able to explicate cognitive traits inherent in different conceptual areas ("safety", "confidence") and positive axiological orientation only under certain contextual conditions.

Conceptual macrofield "Alien". It is important for us to reproduce the English language world picture and describe the semantics of the lexical unit through the nominative field of the concept "alien". Thus, the nouns alien, foreigner, stranger, newcomer and outsider serve to express the concept of "alien" in English, represented by lexemes:

- strange – strange – strange, alien, unfamiliar, strange, unknown
- unfamiliar – unfamiliar, unusual, alien, unfamiliar, unknown, alien
- vicarious– indirect, made for another, vicarious
- stranger – stranger, alien, foreigner, outsider
- foreigner – alien, stranger, foreign ship

In the English dictionaries the words alien, stranger, and foreigner are defined as follows:

Alien – a foreigner who has not become a citizen of the country where he/she is living (Summers, 2002) (LDELC) –A foreigner who has not become a citizen of the country in which he/she lives;

Alien – a foreigner; one owing allegiance, or belonging to another country; a foreign-born resident of a country in which he does not posses the privileges of a citizen. Hence, a stranger (Webster & Porter, 1913) – A foreigner; a person belonging to another country; a resident of a country of which he is not a citizen, who was born in another country, a stranger;

Stranger – one who comes from a foreign land, a foreigner (Merriam Webster, 2020) (hereinafter – WB) – A person who came from another country; a foreigner;

Foreigner – belonging to a person or owning allegiance to a foreign country; one not in the native country, an alien; a stranger (Webster & Porter, 1913) (hereinafter – WD) – A person who belongs to another country, someone who is not a native of this country, a foreigner, a stranger.

As it can be seen in the above examples, the word alien is interpreted through the words foreigner and stranger, the word stranger is defined by the noun foreigner, and the definition of the word foreigner, in turn, contains the nouns alien and stranger. In some dictionaries we can meet definitions where the studied words are determined through co-rooted units, for example: Foreigner – a person belonging to a foreign race or country (LDILC). Stranger – one who is strange, foreign, or unknown (WB) – A stranger is a person who is strange one, unknown, where a noun foreigner is interpreted through an adjective foreign, and a noun stranger – through an adjective strange. At the same time, the words under study can almost completely coincide with the definition. For example: Alien – a foreigner; one owing allegiance, or belonging, to another country; a foreign-born resident of a country in which he does not possess the privileges of a citizen. Hence, a stranger (WB) – Alien; a person belonging to another country; resident of a country of which he is not a citizen and was born in another country. Foreigner – belonging to a person or owning allegiance to a foreign country; one not in the native country, an alien; a stranger (WB) – A person who belongs to another country, someone who is not a native of this country, a foreigner, a stranger. The noun alien enters information that some object is represented as one that belongs to the physical space of the subject (but is not included in its mental space); the space, the affiliation of which is described in the meaning of the word, is not presented as perceived directly; the subject evaluates the described object negatively on the basis of the mental processing of data received about the object; the fact of belonging / non-affiliation is determined by a certain observer, does not coincide with the object being evaluated.

The lexeme foreigner describes the object as an appropriate moral and ethical criteria for the subject's space, but does not belong to that space by physical parameters; the assessment received by the object is not negative; enough perceptually obtained data about the object is detected to identify the object; the space to which the object belongs is not local; the assessment that the object receives may come from himself. The lexeme newcomer enters information that some object meets physical criteria of the space to which the subject belongs, but it does not provide with the information whether this object meets the moral and

ethical requirements for members of this space. A space, a membership of which is described in the meaning of the word can be represented as "local" and "non-local". The subject does not evaluate the described object negatively, the assessment is based on the mental processing of data received about the object, and the author of this assessment may be the object itself. The noun outsider represents an object that belongs to the physical space of the subject, but is not included in its conditional mental space, while the space to which the subject belongs is directly perceived and has a negative assessment. The subject evaluates the object negatively, on the basis of the mental processing of the data received about the object, and this assessment cannot come from the evaluated object. The lexeme stranger is used to refer to an object that does not meet either moral or territorial criteria that an individual must meet in order to be accepted in mental and physical space to which the subject belongs. Consequently, such an object is neither a part of physical nor mental space of the subject. The space, non-membership to which in the meaning of the word is described can be represented both as the one that is directly perceived, that is, "local", and as the one that is not directly perceived, that is, "non-local". The fact that may or may not coincide with the evaluated object in non-membership of the space is determined by the observer. The subject gives an assessment of the object on the basis of perceptually obtained data about it, and this assessment is not negative. Likewise, the lexeme "alien" is represented by the following verbalizers, such as:

- outsider – outsider, stranger, detached onlooker, outsider observer;
- wrong – evil, false, untrue, falseness, injustice. For example: smb. else's lane (in the pool) – wrong lane; smb. else's letter, smb. else's fount (mark in the correction) – wrongt font; a letter from another typeface; "alien" fount; "alien" letter – wrong fount. This confirms that all the lexemes of "alien" are "wrong, improper" for the Englishman. The nuclear zone of the concept "alien" consists of basic segments of "territorial inconsistency", "uncertainty" and "ideological diversity".

The value of membership/non-membership of the concept "alien" (conventionally) within mental subspace can be considered against the background of its entry into the physical subspace of a certain space. This way the lexemes alien, newcomer and outsider present their denotations. In turn, the identification of an object marked by the word foreigner or stranger that belongs to / does not belong (conditionally) to the mental subspace, could be carried out regardless of its presence in the physical subspace of a certain space (Sudakova, 2005). The conceptual basis of the "territorial discrepancy" segment represents the idea of "not one's own" territory, "foreign macrospace", to which the subject-possessor entity with "his own" environment does not belong. The mental structure represented by the keyword "foreign" contains cognitive information about generalization, remoteness and boundary, implemented in linguistic consciousness on the basis of three types of relations, specifically organizing the idea of "alien" correlates like "foreign" ones with the help of such typical verbalizers as "the foreign land, alien soil, etc.": foreign soil – alien soil; foreign civilization – alien civilization; someone else's idea – alien idea. At the present stage of the functioning of the English language world picture, the idea of "foreign" denotations does not lose a marked negative connotation (Otakhonova, 2021).

Subfield "Uncertainty". The conceptual basis of this core subfield is the complete lack of information about objects, which gives the possessor-settler grounds for enlisting them to "alien". A word-combination of someone else, a stranger, any stranger and verbalizers unknown, unfamiliar play in fact the same representative role within this subfield. The lack of information necessary for the subject about the object is a barrier to communicative understanding, so the unknown and stranger in the English language world picture are mostly connoted negatively: With his mouth flew not a single superfluous word in front of people of stranger, alien and dangerous. This is also due to the specifics of the cognitive features "hostility" and "danger" explicated by them. However, another feature of the cogniteme "uncertainty" is that it mostly implements such method of conceptualization, in which the "alien" can act in a purely positive assessment, like "interesting" for the subject and "important" for its cognitive activity. Accordingly, denotative units are marked by verbalizers of this area, but are not able to detect high dynamics of transition from "aliens" to "their own". For the conceptualization of "alien" at the present stage, this segment is the most up-to-do one.

The subfield "Ideological difference" is based on the irrational principle of separation of "alien" denotation units. The formal absence of a word, which could be called the key word, causes the separation as such the verbalizer "hostility", which makes explicit the cognitive sign "danger", the typical for the English language world picture. The "ideological difference" in the English language world picture is correlated with "alien" of political lexis, which includes the following words and phrases: communist/communism, authoritarian/authoritarianism, imperialist/imperial/imperialism, autocrat/autocracy, illiberal, expansionist/expansionism, neoconservative (neocon), fascism, dictatorship/dictator, nationalism/nationalist, totalitarian, racism, Nazi / Nazism, (religious) fundamentalism/fundamentalist, hardline (politics/politician), command politics, etc. The political sphere of "alien" also includes the phrases that express objections to democratic principles, such as: to avoid democracies, aversion to democracy, disregard for the democratic process and human rights. There are a number of words that are not always associated with "alien", but only in some contexts: government, Establishment, Cabinet, politicians.

Since the cognitive unit "ideological difference" in the English language world picture functions as an anti-part of the "spiritual unity", its characteristic is the ability of typical verbalizers to come into contrast with all the nominees of the concept of "one's own" without exception: "objects that adhere to us with similar political views and ideologies are our friends" (Suryasa et al., 2019). All (the) language units that function in this conceptual area are negatively connotated (barbarian, persecutor, abuser, the villain, the torturer, attacker, invader, enslaver, the destroyer etc.). The by-core zone of the concept is represented by the cognitive units "foreign property", "blood unrelatedness", "foreign language" and "different faith". The segment "alien property" expresses such type of strictly possessive relationships, in which subjective denotative units are represented as independent ones of the subject-possessor. In this cognitive area, there is no solitary lexeme noted as "not I"-possessor, but the descriptive expressions function as representative units, based on the combination of the corresponding verbalizers with the main key lexeme (someone else's property): they have a

negative assessment, and therefore the following characteristics of assigning "someone else's property" are not useful: ill-gotten, ill-spent; ill-gotten gains never prosper; negligent and consumer attitude to someone else's: cut a large thong of another man`s leather; it is easy to swim if another holds up your head; suck somebody`s blood.

The cognitive unit "blood non-homogeneity" is modeled on the ideas of those who do not belong to a generation, family or relatives. In the English world picture, the family is limited within the frame of relationship, they are typically focused both on personal freedom and on freedom of their home from all sorts of intrusions upon strangers: blood is thicker than water; the architect of one`s own fortunes; follow one`s bent; every cock crows on its own dunghill; every dog is a lion at home; dry bred at home is better than roast meat abroad; an Englishman`s house is his castle; be master in one's own house. The conceptual components of the units "foreign language" and "different/other faith" are presented in the English language consciousness with the ideas about ethnic identification. This causes the inclusion of representatives and speakers of "different/other" faith and language to strangers, that is, persons from another territory with a different culture. These units have a negative value content, which is reflected in their general pejorative designation.

Numerous scientific investigations on the description and analysis of concepts of different cognitive compositions indicate that these mental structures have different expressions and perform different functions within the same language world picture. Thus, some of them (perceptual) are of nominative character and represent the specificity of the national worldview directly, others have an extremely complex cognitive structure, tend towards universality and on the basis of this play a regulatory role in the formation of an ethnic worldview. Such concepts are, first of all, those that enter into oppositional relations and because of this they highlight the specificity of the national interpretation of reality within its binary segmentation. Scientists in the modern linguistics lately appeal to the description of the linguistic field of possessiveness as one of the most important categories of the language structure. Being the object of many contemporary linguistic studies, scientists consider it from the point of view of various approaches and directions, such as: a structural-semantic approach within which they determine the presence of cases in the English language – general and possessive; functional-grammatical approach, in which the category of possessiveness is considered as a function-semantic field with a core and periphery; from the point of view of cognitive linguistics they highlight the definition of the prototypical value of the category of possessiveness, they analyze certain aspects of representation of the attitude of possessiveness at the language levels (Dubchak, 2012; Kleinke, 2010).

In modern studies, possessiveness is considered in narrow and broad senses. According to the narrow approach, possessive relations arise only if a person acts as a subject, and the object belongs to the alienated property. In the broad sense, a possessive subject could be represented by a person, an immaterial object or an abstract concept, and the object of possession is represented as alienable or inalienable one. In this study, possessiveness is considered within a broad approach. In modern scientific literature on linguistics, psycholinguistics and

linguo-culturology, we observe different opinions on the issue of whether there are certain signs (or grounds for categorization), according to which objects receive attribution "one's own" or "alien". We are talking about signs:

- dimensional (far-near);
- temporal (permanent, temporary);
- parametric (larger-smaller, inner-outer).

As a rule, the status of an object as "one's own" or "alien" is largely determined by its position on the boundary of the language norm.

Conclusions

Thus, the authors have determined that the dialectics of "one's own – alien" highlights the idea that it is impossible to join "one's own" and "alien" conceptospheres. It is possible only bringing them nearer while taking into account similarity, likeness, equivalence and semantic lacunas. The opposition "one's own – alien" takes the form of "deep – surface". One's own – it is profound; alien – strange, surface, unexplored, interesting. So, by nature, a person perceives all his own, his native as something positive, and somebody else's causes negative emotions at the subconscious level. This opposition in different forms of culture is one of the main concepts of any collective, mass, traditional, national world-view. According to the analysis of associative macrofields "One's own" and "Alien", it was found that along with the concepts common to the native English speakers, there are certain differences that are due to the factor of distance between the object and the subject. This, in authors` opinion, is explained by the fact that in the English culture the conceptual opposition "one's own – alien" is comprehended, first of all, in the context of its family and material value ties. The conducted analysis of macrofields showed that the space of "one's own / alien" can have several subspaces:

- personal / individual;
- social and personal (spiritual attaching, ideology) – close social and distant social spaces.

In accordance with the peripheral zone of the nominative field of the concept "one's own", in the area opposed to it, there are units that objectify the idea of denotative units in the language that are capable of violating certain "customs" or "norms" and on this basis they are related by the subject to "aliens": unusual, special, peculiar, abnormal and unfamiliar. It was demonstrated that the dichotomy of "one's own – alien" in the English language world picture is associated with the category of possessiveness, which can be represented verbally by lexical units, possessive pronouns, phraseology, semantics of which indicates relationship, belonging, possession or alienation. The prospect of further research in this direction is seen in the search for ways of translation strategies for reproducing the semantics of the opposition "one's own – alien" in different types of discourse.

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