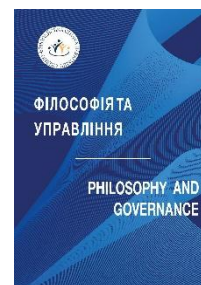




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Objectification of linguistic consciousness as a phenomenon of the opposition “familiar – alien” in the English language picture of the world



Olena Panchenko ¹ *

¹ Oles Honchar Dnipro National University (Ukraine). Head of the Department of Translation and Linguistic Training of Foreigners, Doctor of Sciences (Philology), Professor.

* **Corresponding Author**, e-mail: epanchenko2017@gmail.com

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ABSTRACT

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The relevance of the study is determined by the need to study the conceptual opposition “familiar – alien” in the English worldview, which is a fundamental category of culture and mentality. The purpose of the study is to identify the peculiarities of the functioning of this opposition in different genres of the English language, as well as to establish its role in the formation of cultural identities and linguistic consciousness. The article deals with the description of the traditional binary opposition “familiar – alien”, which is one of the fundamental binary oppositions of human culture in general. The opposition “familiar – alien” is presented as the one that forms the basis of all human cultures and exists at the present time. Such philosophical categories as “familiar”, “alien”, “other” are considered from the point of view of their acceptance / rejection by another society, a society of another culture and mentality. The author’s provability is based on the contrast of the chosen methodology of linguistic analysis and the already formed tradition in the social and communicative scientific paradigm. It allows realizing a comprehensive, syncretic investigation of the functional, context-oriented nature of the review. Linguistic analysis is based on the manifestation of opposition in the texts of various genres of the English language (journalism, urban nomination, official business speech) and media resources, interpreted using stylistic and functional pragmatic methodology. The complex interaction and mutual transitions of various language units within the opposition are traced. It is shown that the category “familiar – alien” permeates all the semantic spheres of a particular culture, revealing spatial, temporal, socio-cultural and other vital human and natural principles. This helps to indicate constant evolution of the review model: architectonics, the system of linguistic units and the most the main thing is functions. It seems that the opposition “familiar – alien” can be viewed not only from the point of view of antagonistic opposition of national, cultural, political and social realities, but also more mildly – from the standpoint of understanding by “familiar” and “alien” addressee.

KEYWORDS

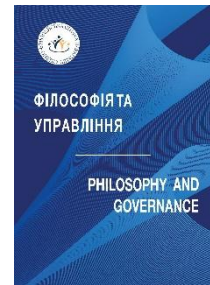
thinking, mentality, opposition, culture, one’s own, a stranger, invective vocabulary, a model of an image, a picture of the world.





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Об'єктивація мовної свідомості як феномен опозиції «своє-чуже» в англomовній картині світу

Олена І. Панченко 

Дніпровський національний університет імені Олеся Гончара (Україна). Завідувач кафедри перекладу та лінгвістичної підготовки іноземців, д. філол. н., професор.

e-mail: epanchenko2017@gmail.com

СТАТТЯ	АНОТАЦІЯ
Дослідницька отримана: 1 грудня 2024 р. переглянута: 6 січня 2025 р. прийнята: 9 січня 2025 р. опублікована онлайн: 23 січня 2025 р. Авторське право © 2024 автора  Цей твір ліцензовано на умовах Ліцензії Creative Commons «Із Зазначенням Авторства – Некомерційна 4.0 Міжнародна» (CC BY-NC 4.0). DOI: 10.70651/3041-248X/2025.1.03	Актуальність дослідження визначається потребою вивчення концептуальної опозиції «своє – чуже» в англomовній картині світу, що є фундаментальною категорією культури та ментальності. Мета дослідження полягає у виявленні особливостей функціонування цієї опозиції в різних жанрах англійської мови, а також у встановленні її ролі в формуванні культурних ідентичностей та мовної свідомості. У статті надано опис традиційної бінарної опозиції «своє – чуже», яка є однією з фундаментальних бінарних опозицій людської культури загалом. Опозиція «своє – чуже» представлена як така, що лежить в основі всіх людських культур і існує в наш час. Такі філософські категорії як «своє», «чуже», «інше» розглядають з погляду їх сприйняття/неприйняття іншим суспільством, суспільством іншої культури та ментальності. Авторська доказовість ґрунтується на протиставленні обраної методології лінгвістичного аналізу та вже сформованої традиції в соціально-комунікативній науковій парадигмі. Це дає змогу здійснити комплексне, синкретичне дослідження функційного, контекстно-орієнтованого характеру огляду. Лінгвістичний аналіз базується на вияві опозиції в текстах різних жанрів англійської мови (публіцистика, офіційно-ділове мовлення) та медіа-ресурсах, інтерпретованих за допомогою стилістичної та функційно-прагматичної методології. Простежено складну взаємодію та взаємопереходи різних мовних одиниць у межах опозиції. Показано, що категорія «своє – чуже» пронизує всі смислові сфери конкретної культури, виявляючи просторові, часові, соціокультурні та інші життєві людські та природні начала. Це допомагає вказати на постійну еволюцію оглядової моделі: архітекτονіки, системи мовних одиниць і найголовніше – функцій. Опозицію «своє – чуже» можна розглядати не тільки з точки зору антагоністичного протиставлення національних, культурних, політичних і соціальних реалій, а й м'якше – з позиції розуміння «своє» і «чуже».



КЛЮЧОВІ СЛОВА

мислення, менталітет, опозиція, культура, свій, чужий, інвективна лексика, модель образу, картина світу.

1. Introduction

The leading role in human perception of the surrounding world, its categorization and construction are connected with the national mentality, which we have interpreted in various ways. The following two definitions seem to us the most comprehensive, and we will adhere to them in our paper. In the narrow sense, a mentality is something that allows one to perceive the surrounding reality uniformly, evaluate it and act in accordance with certain established norms and patterns of behavior in society, adequately perceiving and understanding each other.

In modern scientific sense, mentality as a system is a categorical characteristic of a nation, and hence of a society, the core of which is a given nation. The study of mentality allows us to understand the internal relationships in society identify the internal reasons for the development of society and do praxeological research. Thus, we consider the national mentality to be a way of perceiving and understanding reality, which is determined by a set of cognitive stereotypes of the nation. It is noted that the dissonance of the guidelines of national mentalities leads to a critical misunderstanding between people in the process of intercultural communication, which requires the need to study the linguistic and cultural characteristics of different peoples. Thus, the description of the conceptual opposition in question in the linguistic picture of the English world, in our opinion, requires consideration of the national mentality of the people of England.

2. Literature Review

The problem of objectification of linguistic consciousness as a phenomenon of the opposition "familiar – alien" in the English language picture of the world has been discussed in a set of publications. Each author interprets consciousness in their own way and introduces some new aspect into this concept. According to some authors, for all the ambiguity of its interpretation, they signify a whole paradigm of knowledge in the categorical apparatus of the philosophical exploration of the world. A person's way of thinking – which in a broad sense is understood as "mental" – is considered as the basis for identifying the main characteristics of a person's life, his situational and strategic behavior, building a goal-setting system, various emotional manifestations, and the like [12]. According to the observation of A. B. Yunatskaya, during self-identification (autostereotyping) a person tends to use hypermeliorative characteristics and to exclude from the potential "list" of language units hyperpejorative nominations. In the process of identification (xenostereotyping), on the contrary, hyperpejorative characteristics are activated and the number of reclamation units is reduced [5]. According to A. Ye. Chernobay and A. V. Mansurova the dialectic of "familiar – alien" clarifies the idea that one cannot reduce one's own and another's conceptsphere to each other. Only approximation is possible, taking into account analogies, similarities, equivalence, gaps and semantic coincidences [4]. The opposition ""familiar – alien" acquires the meaning "deep – superficial". It is always perceived as deep; someone else's – as superficial, unknown, other, because everything is perceived as native, something positive, and someone else on a subconscious level in a person causes alertness and negative emotions. This opposition pervades the whole culture and is one of the main concepts of the collective, mass, people's, national worldview.

3. Problem Statement

The object of the description is the contradiction of "familiar – alien" in the English picture of the world as a source and product of socio-cultural communication, in particular the perception of man through the prism of "familiar – alien" culture. The subject of the research is the image of a person in the light of culturological categories "familiar – alien" and methodological approaches in their application and understanding of the opposition. The authors aim to show using specific material possible models of perception of a representative of another culture.

4. Methods and Materials

Methodology of analysis is a complementary method of scientific research, since, due to the complementarity of various approaches, it allows full reflecting various aspects of the object of our research. Within the framework of the complementary method, individual elements of the descriptive, comparative-historical, comparative methods are used. At the same time, the development and formulation of the principles of psycho / linguoculturological modeling of the picture of the world allows clarifying the concepts of the linguistic picture of the world / picture of the world; identifying and describing the components of the linguistic picture of the world; establishing a procedure for analyzing

the units in question; streamlining and integrating knowledge of the linguistic picture of the world. In our study, the modeling of a fragment of the linguistic picture of the world is carried out on the basis and taking into account the listed principles, which are a generalization and further development of the main directions in the study of modeling the picture of the world. At the same time, general methodological principles and principles of general science are adapted to the concept as a necessary methodological processing of known principles.

5. Results and Discussion

Comprehension of the totality of unique cultural and linguistic characteristics, communicative and activity attitudes, values, knowledge and behavioral reactions as a separate dimension of the personality, constituting its "speech passport", was conceptualized in the concept of "linguistic personality". By "linguistic personality" we mean the conceptual essence that covers the space of the language, and a set of communicative attitudes, values, language skills that contribute to the psychological portrait of the personality, its abilities and the results of their implementation.

Schematically this model can be represented in Figure 1.

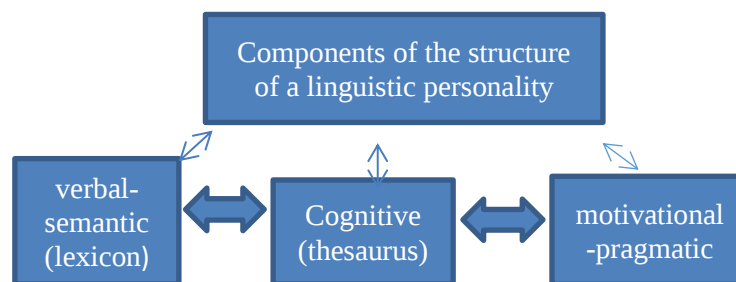


Figure 1. Model of "linguistic personality"

The units of the verbal-semantic level are words as a means of expressing certain meanings, a tool for expressing ideas. The cognitive level is the level of ideas, concepts and notions that correlates with the picture of the world. The study of the cognitive level of a linguistic personality covers the area of linguistic knowledge, as well as the sphere of concepts and connections among them, which are "quanta of knowledge" and operators of the processes of cognition, understanding and communication. The units of the motivational-pragmatic level include communicative-activity needs, that is, motives, interests, attitudes, intentions and goals – everything that determines the communicative behavior of a person.

We consider the conceptual core to be the basis in defining a linguistic personality, that is, a conceivable generalized image or prototype that implements cognitive experience, values and attitudes in a set of linguistic characteristics and qualities. The structure of stereotypes of a linguistic personality, in our opinion, includes speech (a segment of other people's statements framed by its own context), communicative (using cliché phrases in the same situations), mental (categorical grid of thinking, attitudes and reactions) and communicative components.

The phenomenon of linguistic personality can be represented in Figure 2.

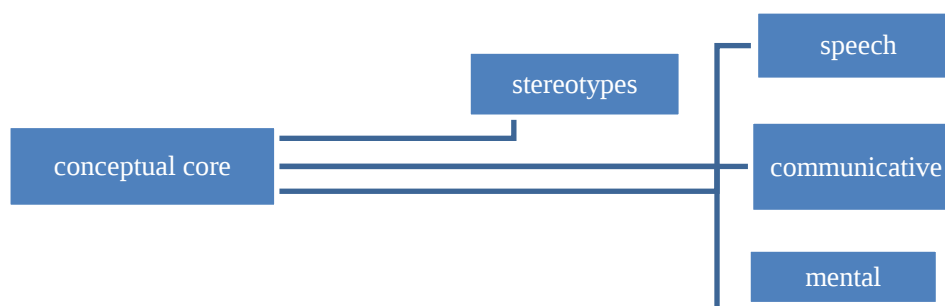


Figure 2. The phenomenon of linguistic personality

Cultural codes are definitely quite influential concerning the structure and content of megaconcepts "familiar" vs "alien". The cultural code is revealed in the fact that culture sort of reflects

in itself and through itself the surrounding world probed by it; the culture fragments it, categorizes, structures and evaluates.

The structure of mega-concepts "Familiar" and "Alien" can be represented in Figure 3.

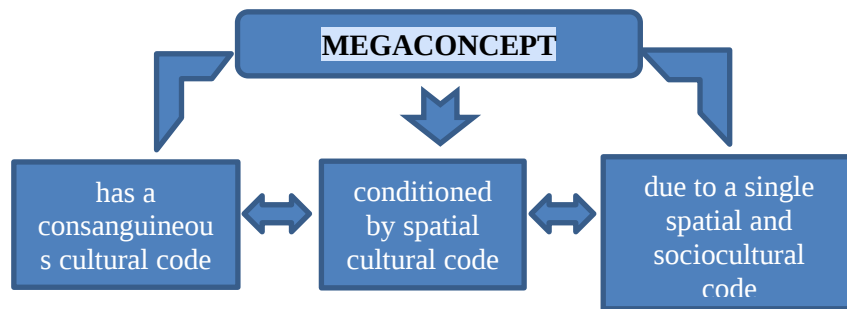


Figure 3. Structure of mega-concepts "Familiar" and "Alien"

This diagram demonstrates the open nature of megaconcepts, because their formation and composition were and are influenced by various cultural codes. In particular, we remark that one of the leading models in modern conditions is the one that inherits and reproduces the traditional experience of perceiving an "alien" culture as a chaos-carrying anti-world. However, this model determines the social behavior of not only the subjects of traditional ways of life, but also those who position themselves as the bearer and creator of innovations. This can be explained by the fact that such models are built in a centered consciousness or culture that has already taken its shape, focused on a certain set of ideas, a picture of the world that declares certain principles and has developed stable forms of their fixation. On the other hand, contemporary society is characterized by the emergence of another group of models of interaction of "familiar and alien", in which, first of all, the communication and cultural aspects of globalization are manifested. However, global communications are accompanied by the diffusion of familiar and alien, which complicates the construction of relations on the basis of a complete rejection of everything alien.

Methodologically four models of relation "familiar – alien" can be defined which helps understand the communication in contemporary traditional society:

- the first model fixes understanding of "familiar" world as outer one in relation to alien – inner one by individuals. Perception of familiar world as disorganized and non-closed provokes military aggression and ruining the alien culture;
- the second model stresses understanding its familiar world as an inner one in relation to the alien-outer. The alien becomes a symbolic figure which can be included into a monologue, not a dialogue;
- the third model concerns not various societies confrontation but the differences within one society, territory, state: here the Periphery and Centre are in relations "familiar and alien" which appear to be ambiguous, which includes attraction and repulsion; it does not provide the dialogue but on the contrary it completely narrows communicative contacts;
- the fourth model foresees the existence of the comprehensive sociocultural universe where there are a great number of "aliens" who are "familiar" to some extent. This model can be easily inverted: "the familiar" can become "the alien" soon. In all these models the communication takes place, but the full dialogue is not effected (see Figure 4).

The language personality of the British and American greatly depends on their mentality. The English mentality is known to be rather connected with the influence of European culture Protestant variant.

One of the characteristic features of the British mentality is their conservatism. The monarchy appeals to the sense of history, glorifies the heredity and inviolability of traditions, thereby strengthening the roots of political conservatism in the national character. The establishment of traditions and the presence of socially significant dialects (and not only) testifies to the exceptional properties of the English national mentality. The combination of conservatism with love of freedom leads to pluralism of views and the desire to combine and preserve all of them. Freedom, which is understood within the framework of order, has long been respected as a British public virtue. The Englishman understands freedom as a possibility of choice or as freedom of enterprise. Equality is perceived as equality of opportunities or equality of people before the law. An equally important feature

of the British is individualism, which is understood differently from its understanding in American linguistics.

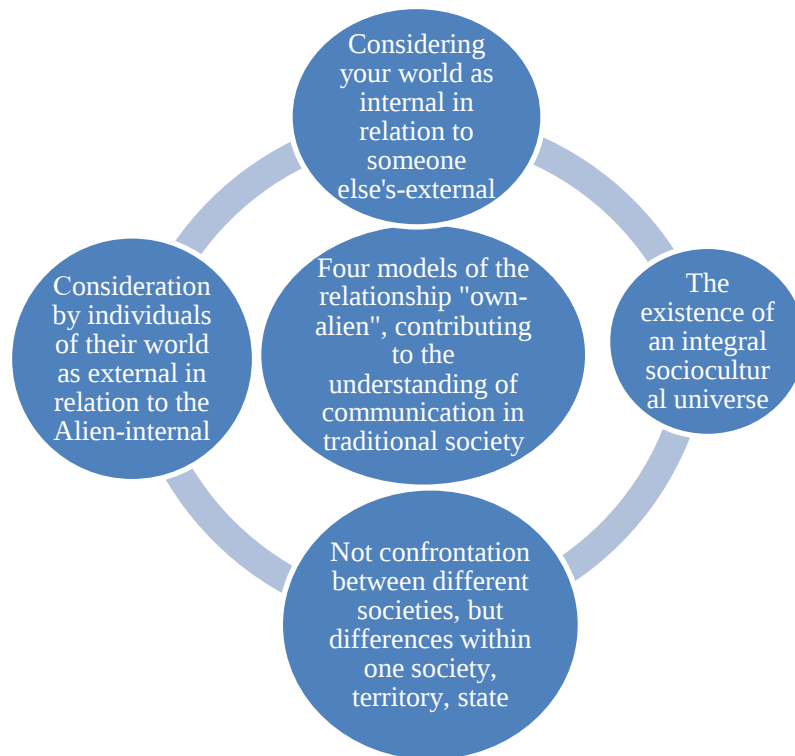


Figure 4. Four models of relation "familiar – alien"

The English virtue not only people but environment as well. The mentality of the British demonstrates a compromise between nature and art. The attraction to the golden mean is also inherent in the English character. The dialectical pair of exceptional English politeness and fear of invading the personal space of others causes the spirit of competition, struggle, which is clearly reflected both in economic competition and sport. The British idea of decency was influenced by the ideals of chivalry. The duty to aid the weak, the manifestation of nobility towards the loser – all this is the basis of gentlemanly behavior criteria and is now characterized by the concept of fair play.

The British are convinced that laws exist for the common welfare and have the same force for everyone. This is one of the secrets of the British law-abiding. From this point of view, it is also interesting to trace the dynamics of the British attitude to "familiar" and "alien".

At present, one of the biggest issues within the state is the issue of attitude towards migrants. Thus, although British society is considered tolerant and multicultural, the participants in the survey in Norfolk have demonstrated an ambiguous attitude towards different ethnic groups. Thus, in British culture we can observe a clear tendency to separate "the aliens" into a group of "foreigners" according to national features. However, the beginning of the 21st century gives reason to believe that the perception of themselves in British society is in crisis. The press often reports on the nation moral decline. Thus, The Telegraph reporter Theodore Dalrymple shows that alcoholism and hooliganism in the most unpleasant forms have captured the British, and this is becoming one of the dominant stereotypes of behavior [13].

The British are often compared to the Americans. However, the British perceive that such signs of American culture, as huge bookstores, coffee shops nets, late work, fast speech, high divorce rates, informal clothing penetrate deeper into English life, and US politics and phraseology are perceived together, which makes the British feel alert about it [8].

Thus, the basis for further description of the material for us is the mental principle of ethnocentrism, according to which "familiar" cultural tradition in the understanding of the ethnic community is the only correct and only possible, and everything that is not a part of it is "alien" and false. The principle of ethnocentrism is the foundation on which the opposition of political and linguistic and cultural orientation is built.

Nowadays, linguistics does not sufficiently elucidate the correlations between the picture of the world, the functioning of ethnic stereotypes and the reflection of these stereotypes in language and speech.

As it has been already mentioned, the national language should be considered the main source of mentality formation of all peoples. Language is the most objective indicator of the mentality of the people, because it reflects and creates the character of its bearer. The main cultural load falls on the vocabulary (words and phrases), because it is they that fully reflect the linguistic picture of the world. This aspect is especially evident in stable expressions, phraseologies, idioms, proverbs, sayings. To our mind, the main key element of the national character is certainly considered to be value orientation of the members of this or that linguacultural community.

Ethnic stereotypes determine ethnic nominations. Thus, each of the nominations of other ethnic groups is a part of the process of identification, in which certain qualities and characteristics of a particular ethnic group are attributed. Such identification has a pronounced axiological character. Note that both identification and self-identification are subjective, because, basing on the opposition of "familiar – alien", representatives of different linguistic and cultural communities often tend to give a positive assessment of their own ethnic group, and attribute neutral or negative qualities to other ones.

In contemporary English-speaking space, we clearly identify the opposition "familiar – alien": *English* – not *English*, so it is no coincidence that the unofficial nominations of foreign ethnic groups play a special role.

Informal ethnonymic names of foreign language communities are mostly represented by ethnophobia – invective lexical units aimed at humiliation and insult of a foreign referent. It is obvious that the use of ethnophobia (e.g., *spic*, *greaser*, *greaseball*, *beaner*, *cheap labor*) contradicts the principle of "political correctness" and is a manifestation of xenophobia in interethnic communicative behavior. Negative emotional and evaluative perception is found in hyperbolization, ridicule of a certain characteristic ethnic feature on which ethnophobia is based. It is fair to say that the Caucasians in England tend to show their own exclusivity and dominant position towards ethnic minorities through various verbal means. In particular, the numerous inscriptions on the walls that can be seen in England emphasizing the predominance of the white population (e.g., "**White Power**") are contrasted with the pejorative characteristics of ethnic minorities accompanied by invective vocabulary (e.g., "**Niggers and Spies Suck**") [5].

The key indicator that an ethnonym belongs to the informal sphere of use is the negative characteristic of the referent, which is embedded in the connotative component of the semantics of this ethnonym. Thus, it is obvious that all informal or additional names are evaluative and characteristic, the so-called "axioethnonyms" (which perform an axiological function). It should be noted that the semantics of additional "xenoethnonyms" usually reflect the negative features of the object of nomination. Thus, informal ethno-nominations in English are the result of processes of identification and ethnic stereotyping. All unofficial ethnonyms in English are endowed with an axiological function, as they function within the opposition "familiar – alien". This category of units is called *invective vocabulary, ethnophobia and pejorative ethnonyms*, because in the connotative aspect of their semantics they emphasize the negative features of the object of nomination.

As a result of the stereotypical perception of different ethnic groups, the linguistic picture of the English language world is replenished with new units. Thus, the English language is characterized by a large number of derogatory nominations-characteristics of Spanish-speaking ethnic groups, African Americans, Indians, Chinese, Italians, Jews and other ethnic groups. But most of all, this opposition "familiar – alien" in the linguistic picture of the world manifests itself in a number of specific features inherent in the ethnolinguistic and cultural situation in the United States, because, as noted by the authors of the Oxford Dictionary, although English is the world language, "its center is in the United States. therefore, the American version deserves special attention" [9]. As Yu. A. Zatsny notes, "studies of linguists show that the influence of the American variant largely determines the development of the vocabulary of other variants" [2, p. 23]. The relationship between the dominant ethnic group WASP (White Anglo-Saxon Protestants) and ethnic minorities in the United States, as well as ethnic groups outside the United States, exists within the opposition "familiar – alien", whose verbalization indicates a specific vision and division of the world by a certain collective ethnic consciousness. In the American version of English, the nature of relations between ethnic communities can be traced, first of all, in the system of a special category of lexical units (ethnomonyms), the semantics of which include positive characteristics of "own" ethnic group and negative characteristics of "foreign" community, according to

I. O. Holubovska, they belong to the "unique for each culture vocabulary, through which the ethnos self-identifies as a group of native speakers who in some way perceive, feel and evaluate the surrounding reality" [1, p. 14]. As an example, the introduction of a separate language of communication in the United States (**Black English / African American Vernacular English / Ebonics**), whose task is to strengthen the solidarity of "familiar" ethnic group and mislead "alien" ethnic groups, especially the whites, which is achieved through coding certain information [6, p. 297; 7, p. 215]. Let us take, for example, the formerly common name in the United States **nigger**, which is now banned in American linguistics in relation to black people. The pejorative nature of this term as one of the most offensive (from the Latin word **niger** – "black") is probably based on the negative connotation of many expressions that exist in the language: **black day, black lie, black outlook, black crime, black death** and so on. This, in turn, is due to the semiotic principle of separating oneself, one's "color" through opposition to a "foreign" person, a "foreign" ethnic group, a "foreign" world, i.e. the categorization of the opposition "familiar – alien". However, the **nigger** nomination is often used among African Americans themselves. But it is reinterpreted by them, because it takes on the opposite meaning and is used to denote exceptional masculine courage and ingenuity, which cannot help but causing admiration (especially in combination with the definitions of *crazy, bad and bad ass*): *"It was a big thing then to be considered a crazy nigger. We regarded craziness as an esteemed quality, something to be admired, like white people admire courage. In fact, to our way of thinking, craziness and courage were one and the same. So most guys in the street tried to establish a rep as a crazy nigger, or a bad nigger"* [10, p. 56]. Sometimes African Americans use the term **nigger** in the same sense as white, to denote a rough, rude, primitive black man, for example: *"Stop showing your color. Stop acting like a nigger!"* [10, p. 12].

Most ethnic nominations to denote Afro-Americans in the American language picture of the world are based on:

- peculiarities of their appearance (*Banjo Lip, Blue Gums, Bootlip, Bumper Lips, Burr Hair, Buscuit Lip, Congo Lip, Horse Gums, Nappy Head, Wool Head* etc.), first of all the skin colour (*Blackie, Black Barbie, Burnt Cracker, Burnt Match, Burnt Toast, Choco, Chocolate Drop, Coal-Burner, Coalminer, Cocoa, Colored, Darkie, Poo, Skinflint* etc.);

- a group of sociocultural features (*Antique Farm Equipment, Apple, Boy, Cargo, Cotton-Picker, Lincoln's Mistake, Point Six, Remote Control, Slave, Strange Fruit* etc.), as well as a low level of life and high level of crime in black quarters, unemployment etc. (*Blow, Future Inmate, Gee, Ghetto, Gimpy, Safe* etc.).

The same groups have been observed among the ethnic nominations to denote "white people" by Afro-Americans:

- appearance peculiarities (*Flat-ass, Flat-back, Golden Toe, Gorilla Head, Missing Tooth, Mullethead* etc.), first of all the skin colour (*Cracker, Paleface, Pastyface, Redneck, White Devil, Whitey* and others);

- a group of sociocultural features (*Boss, Caveman, Cornfed, Grand Dragon, Hick, Honkey, Serial Killer* etc.) [14].

Thus, the definition of certain features for the nomination of representatives of "alien" ethnic groups and "alien" culture is quite natural in language and linguistic culture, when the choice focuses on individual human qualities, namely the most recognizable of them.

The conceptual opposition of "familiar – alien" in culture and linguistic differences is reflected in American-British intercultural communication. Communication between American and British linguistic cultures is special for a number of reasons. One of these reasons is the affinity of cultures and the presence of a common language, but its different variants. At the same time, the Americans and Britons are ethnically original and nationally self-conscious, with all the inherent characteristics (the presence of a holistic ethnic picture of the world, autostereotypes, heterostereotypes, etc.). The Americans' attitudes toward the British and vice versa, as communicative partners were shaped by the influence of various factors, including stereotypical perceptions of each other, certain judgments about their culture, political course, and so on. Thus, the stereotypes of the American and the British to each other continue to be relevant to the representatives of these two linguistic cultures: *«British stereotypes of Americans: Americans are illiterate, have no culture, are immodest and gauche, have a throw away culture (e.g. automobiles) and everything has a price. Churchill called Americans a nation of shopkeepers... Americans' stereotypes of themselves: think they are culture free (symptom: culture vultures, no Usenet newsgroup), think other countries don't like them, think they are the world (world series, international news virtually absent from major news broadcasts and newspapers unless American interests are involved), and are born to shop (for trinkets to show off to each other). Americans are patriotic, direct and open in conversation, globally naïve, experts at marketing welcome you into their stores, have more*

shopping malls, and don't have a class structure. American stereotypes of the British: bad lovers, terrible cooks (food is boiled to within an inch of its flavour, and then some), snotty, pompous, insular, cold, regimented (traditional), do things in their own fashion, make the best 'bad guys' in movies, and speak English correctly» [8, p. 222].

The American culture spread all over the world cannot help provoking a reaction of the British. Some people say that «*Americans are never called "foreigners"*», others – «*maybe still do fear that we have been 'swamped' by American culture ... and American interests were being put above British interests*» [8, p. 222].

The specificity of American-British intercultural communication is also that Americans and Britons are not sufficiently aware of each other's culture: «*many Americans are clueless about British mores and many Britons are ignorant of the American way of life*» [11].

Thus, despite the historical closeness of cultures and language options, communication between the American and British linguistic cultures is a very special type of intercultural communication, where the conceptual opposition "familiar – alien", i.e. the opposition of oneself to a communication partner, acquires special importance.

As the analysis shows, the essence of metacommunication is to consider differences in language and culture. Let us note that according to our observations, differences in culture and use of language units by the Americans and Britons are often determined by emotional coloring, a clear conceptual opposition "familiar – alien", usually verbalized by the pronouns *they*, *we*. There are several reasons for this:

- 1) relatively neutral use of a language unit in order to eliminate misunderstanding of the context in both American and British linguistic cultures, i.e. respect for the opposite linguistic culture;
- 2) surprise at a new meaning or context through the use of a familiar language unit;
- 3) irony about the meaning of a language unit, cultural reality;
- 4) clear comments about the preference of a particular option, the correctness / incorrectness of the use of a particular language unit.

We illustrate these trends with examples that reflect the conceptual opposition of "familiar – alien" in metacommunication between the Americans and British [17; 18].

The first tendency: we trace a fairly correct and respectful comment on the culture and variants of the English language in order to explain the difference in the use of a language unit. Thus, the question of the American:

«English or British...What is the difference really? Just because asking I've heard some say they're English and others say they're British...If there is what is the significance of calling yourself either one or both?» is answered politely by the British: «*English people are from England, British is a description of all of those relating to Great Britain. Like a Scotsman can be called British or Scottish but under no circumstance call him English. And an English is British as well, it is just that British is our common name while the English part describes what part of GB he/she is from*». Conceptual opposition "familiar – alien" in this example is verbalized by the pronouns *they*, *our*, *I*, at the same time it is reinforced by the advice to use the linguistic unit «*call*» while forming Imperative [11; 15].

The second statement. A British informs how badly the young residents of Great Britain are aware of the USA culture: «*I mean, a staggering amount of British schoolkids still think New York is the capital*», which is followed by the reaction of a surprised American lady: «*hahaha!!! New York???*». In this case the conceptual opposition "familiar – alien" is not verbalized. The next example demonstrates the irony concerning a linguistic unit pronunciation: «*In British English, we pronounce it "stop", but to my ears, Americans pronounce it "stup"*», when an American expresses his irony: «*Where was the "stup" speaker from? I'm from St. Louis. and I've always said "stop" as in "pop"*», – bearing in mind that the British exaggerate. Conceptual opposition "familiar – alien" is verbalized by pronouns *we*, *my*, *I*, as well as the word *Americans*, which means «*alien*».

Understandable comments also brightly demonstrate conceptual opposition "familiar – alien", stressing the advantages of this or that linguoculture. An American lady writes: «*I totally agree with Kathryn about the fluidity and aesthetic qualities of the British accent. It really does sound more refined and proper*», and a British answers demonstrating his advantage: «*There are dozens of British accents! Can you tell the difference between them? I've found that most Americans can't*». Conceptual opposition "familiar – alien" is verbalized: *British*, *Americans*, *you*, *I*.

The linguistic means include, first of all, political vocabulary, political euphemisms and dysphemisms. These linguistic means are united by the limited scope of their use in political discourse.

Political vocabulary identifies familiar and aliens. Euphemisms and dysphemisms also reflect two sides of the power struggle:

- euphemisms are used to form a positive image of "familiar", as well as to justify actions against "alien";

- the use of dysphemisms, on the contrary, exposes the "enemy".

The study revealed the following set of language tools used in the actualization of the conceptual opposition "familiar – alien" in political discourse:

- at the lexical level: evaluative vocabulary, metaphors, political vocabulary, euphemisms, dysphemisms, colloquial vocabulary, paraphrases;

- at the morphological level: pronouns (*we, us, our, you and I; they, their, that, those*), affixes (*anti-, pro-, i pan-*);

- at the syntactic level: active inserted constructions, passive inserted constructions, interrogative sentences, elliptical sentences, parenthetical entries, emphatic sentences, parallel constructions, interrogative-corresponding units, citation.

The conceptual opposition "familiar – alien" is often represented in the text through the convergence of linguistic means of different levels – lexical, morphological and syntactic. The analysis of the axiological potential of language means that actualize the opposition "familiar – alien" showed that among them there are means that are able to present "familiar – alien" in different contexts through both positive and negative evaluation. There is also a set of tools, the use of which is aimed at implementing only a positive assessment of "familiar" or only a negative assessment of "alien". The specifics of the use of the latter precludes their participation in the creation of feedback ("familiar – is bad, alien – is good"). Due to the fact that the use of such language tools is projected on the basic evaluation model of the opposition "*familiar – alien*" "*familiar is good, alien is bad*", it is possible to attribute these tools to the evaluative conceptual opposition.

At the lexical level, the basic evaluation model "familiar is good, alien is bad" is embodied through political vocabulary, euphemisms, dysphemisms, colloquial vocabulary, which evaluates the object of communication and creates preconditions for interpreting the logical chain "*foreign - communist / autocrat / Nazi means bad*", "*own – democrat / liberal – means good*". Words such as *fascism, Nazism, dictatorship, racism, totalitarian*, which have a negative assessment, direct the assessment vector to "foreign" and never used to describe "their", regardless of the real state of the political system.

The orientation of euphemism and dysphemism in political discourse on the basic evaluation model of the conceptual opposition "*familiar – alien*" is reflected in the camouflage characteristics of "alien". Thus, we observe, for example, a large number of euphemisms denoting the British military invasion of the Middle East. Such euphemisms are used to present a military invasion in a positive light and to divert attention from one of the main value dominants of civilized society, that "*any war, aggression is bad*." Here are some ways to neutralize the negative assessment of Britain's military involvement:

- ✓ reducing components «war», «aggression», «violation» (*action in Afghanistan and Iraq, expeditionary missions. Western interference etc.*);
- ✓ using words with positive evaluative semantics (*peacekeeping efforts, humanitarian intervention, to bring stability to Iraq etc.*);
- ✓ usage of general notions instead of concrete ones creating an indefinite or neutral impression of the denotate; (*the Afghan problem, British involvement in Iraq etc.*).

The contrast of euphemisms about "familiar" are dysphemisms, which are used to name the aggressive actions of "alien", which leads to the death of "familiar": *to offer a battlefield on which jihadis can kill westerners, indiscriminate killing, to slaughter as many civilians as possible, to harass the troops with roadside and bombs suicide attacks, random acts of savagery, to be executed in a hard and revolting manner* and so on. Concrete notions are used in dysphemism (*to kill / execute / shoot westerners*), as well of words with emotional evaluative component (*indiscriminate killing, slaughter, savagery*), stressing in this way the components «murder», «violation», «aggression».

Or: *Such operations nearly always lead to civilian casualties, and, even when they do not, there is an inherent unfairness about them which causes intense resentment...*

...In spite of Muslim anger over both Iraq and Afghanistan, that assessment, never truly positive, has become more and more negative as alQaida has alienated people by its indiscriminate killing, its patently fantastical solutions and its lack of interest in poverty, unemployment and education [16].

The basic evaluation model of the opposition "familiar – alien" at the morphological level is formed by indicative pronouns *that, those*, the semantics of which contains a component of distancing and serves as a pragmatic definition of discrediting the opponent.

For instance: *Sooner or later, those in power [alien] come to think that is for accountability the little people – people without a blue or a uniform large parliamentary majority [familiar]*.

The usage of the phrase *those in power* instead of evaluative neutral *government* is caused by the author's intention to indicate the distance between the political elite and people (*the little people*).

The correlation of linguistic means with the opposition "familiar – alien", used in the macrocontext, most often relies on the megacontext (context of the text level) and / or the thesaurus of the addressee. Thus, the conclusion that a particular political party or political agent, who is marked by the author as "his" or "alien", have a set of language means, due to such labeling. This is due to the political affiliation / disapproval of the author of the publication (for example, in publications in the conservative newspaper the Times, members of the Conservative Party are "familiar", members of any other party – "alien").

Thus, the conceptual opposition "familiar – alien" is realized by linguistic means of all levels: lexical, morphological and syntactic. At the same time, the conceptual opposition "familiar – alien" integrates verbal means of different levels to create an assessment that focuses on public consciousness in order to intervene and which arises due to the correlation of the object with the zone of "familiar" or with the zone of "alien".

Phraseological units play an important role in the reproduction of the described opposition.

Phraseological nomination is associated with the mechanism of phraseologization, studied in the theory of onomasiological process, which is based on phraseological reinterpretation. Reinterpretation is one of the ways of reality cognition in the human mind and it is associated with the reproduction of real or imaginary features of the displayed objects based on the identification of connections between them. The most important types of reinterpretation are metaphor and metonymy.

In cognitive linguistics, the phraseological unit is considered to be a way of reproducing the linguistic picture of the world, which arises as a result of cognitive manipulation of existing values in the language in order to create new concepts. Involvement of word combination in a phraseological unit is based on the similarity of meaning that underlies the nominative idea and the word combination in the literal sense, which is a part of a certain structure of knowledge about the world – the frame [3].

Phraseological picture of the world is a naive picture of the world, because it reflects the knowledge of the world at the level of everyday consciousness. Situations enshrined in a stable turn become stereotypes of human behavior due to the national worldview. The core of this picture of the world consists of units of more ancient origin, often with a lost, blurred (phraseological merging) or transparent (phraseological unity) internal form. We can say that the phraseological picture of the world is the most stable part of the linguistic picture of the world, because it is replenished in the development of society not so fast, as the process of formation of phraseological units is rather long.

Phraseo-semantic microfield is a set of phraseological units united by the common meaning, reflecting the conceptual similarity of specific phenomena. The concepts of "familiar – alien" contain moments of self-denial. For example, the internal form of the word "familiar" in English contains a clear semantics of possession, possession, belonging (one's own). So the family, the family is the closest, is "theirs". Like the etymology of the Ukrainian word "own", one's own also means "independent, free".

As a way to study the linguistic means of the English microfield, the method of the semantic field is chosen (Table 1).

Table 1. Level model of structure of concepts "familiar" and "alien"

	Notion component	Imagery component	Valour component
NUCLEUS	Distinctive signs of the phenomena "familiar" and "alien"	Perceptive image of the phenomena "familiar" and "alien"	Universal evaluation of the phenomena "familiar" and "alien"
PERIPHERY	Additional signs of the phenomena "familiar" and "alien"	Associative image of the phenomena "familiar" and "alien"	Non-characteristic evaluation of the phenomena "familiar" and "alien"

The analysis of the random selection of English phraseological units in the microfield helped to define such integral semes of phraseological units with the concepts "familiar – alien": *person, privacy, life, work, house, profit, responsibility, similarity, freedom, egoism, hypocrisy, thought, persistence, diligence, confidence, stiffness* etc. For example:

- 1) phraseological units that characterize perseverance, diligence: *«of one's own accord», «off one's own bat»;*
- 2) phraseological units which characterize egoism: *«turn to smth good account», «play for one's own hand»;*
- 3) phraseological units which characterize drawbacks: *«beam in one's eye», «every bean has its black»;*
- 4) phraseological units which characterize reserve, insureness: *«be in the wrong place», «be out of one's element»;*
- 5) phraseological units which characterize confidence: *«be in one's element», «be on one's own garden».*

By the nature of detection in the meaning one can determine explicit and implicit semes. Explicit semes give information directly, it is available, not hidden in meaning. They can be literal and figurative. By implicit semes we mean those elements of meaning that are present in the facet of content, but absent in the facet of expression. Implicit semes convey the amount of implicit information in the meaning structure. Implicitness in the field of phraseology is associated with the laconicization of meaning, they are characterized by asymmetry of the facet of content and the facet of expression.

Semes of «familiar» and «alien» are presented in the proverb *«Every man is the architect of his own fortune»*. This phraseologism means "everybody is able to achieve his / her aims that bring happiness and satisfaction, but to achieve this, it's quite important to make every effort".

This meaning is a signification of a phraseological unit, the denotative aspect is the whole utterance, actions that a person needs to realize, as well as the efforts that a person makes to achieve success, the connotative aspect is expressiveness created by imagery. Archiseme is "the fact that a person has goals and objectives for life." Differential seme is "purposefulness, self-confidence" and so on, that is, what a person has with the aim to achieve their happiness.

Such semes can distinguish not only proverbs, but also phraseological units of other structural types, for example, in phraseology: *«lift oneself by one's own bootlaces», «pick smb's brains»* – *«вукористовувати чужі думки», «eat smb's bread», «a cock in valiant on his own dunghill», «keep one's counsel»*. The information in explicit semes is directly represented in meaning. They can be literal or figurative, for example, the literal seme "eat someone else's bread, live at someone else's expense" is distinguished in the proverb "eat smb's bread". An example is the figurative seme of a phraseological unit *«East or west home is best»*: This proverb compares "familiar – alien" – a non-native home and place. Implicit semes are represented in such phraseological units as *Beam in one's eye, No garden without its weeds*.

According to the content, we distinguish between positive and negative semes. Positive semes reflect a sign that is present in the denotation, and negative – a significant absence of a certain sign in the denotation. The following examples illustrate these types of families. For example, in the phraseologism "batting average" the positive seme is "success", "achievement". It is also worth noting that the negative seme is explicitly expressed in all phraseological units, which include negative particles no and not, for example: *two blacks do not make a white*. Negative seme is "do not make a white". A characteristic feature of the semantics of such structures is not only the explicit expression of the negative semes, but also the presence of a positive seme, which is expressed implicitly. This is because every objection contains a statement that can be confirmed by definitions of negative structures, for example, *there is no joy without alloy, though everything has its own defects and imperfection, it is only by endurance, effort, that perfection and beauty is to be attained*. Macro- and microelements of grammatical meaning can play a certain role in the semantic structure of phraseology to denote familiar and alien. The macroelements include the categorical semes of the most generalized grammatical meaning, for example, the semes denoting action, objectivity, state. The microelements include semes, denoting the number, gender and cases, real and passive states [4, p. 335].

For example, the semes denote an action: *carry the baby, come between the bark and the tree, do one's bit*, situation: *be off one's own beat, be in smb's boots, like a cat on hot bricks*.

The semes of singularity, which are characteristic of substantive phraseological units, denote single denotations such as *"a chip of the old block" – "son of his father"*. The semes sets are found in

phraseological units denoting two or more denotations: "no garden without its weeds" – everything has its drawbacks, there is nothing perfect. In verbal phraseological units there are semes of real and passive states, which show the direction of the process: "be stuck in a groove" – to get bogged down in routine.

Thus, it is sure to say that the concept of opposition "*familiar – alien*" is ambivalent, because it characterizes different facets and gradation of intercultural relations, combining the notion of "one's own culture" and "alien culture". The concept of "*familiar – alien*" implies, first, the understanding of the cultural "familiar" against the background of cultural "alien" and vice versa. In the process of intercultural communication, the "stranger" is given the character of the enemy, but at the same time they gradually reach a relative approach, understanding and mastery of the "stranger".

6. Conclusions

The formation of the anthropocentric paradigm at the end of the twentieth century determined the key role of discursive factors in the research of linguists, linguaculturologists, sociologists, political scientists and others. The volume and multifaceted nature of the binary opposition "*familiar – alien*" allow us to consider it from different points of view and to build different concepts about the nature and properties of this opposition concept.

Conceptual opposition "*familiar – alien*" can be objectified by linguistic means in the form of a set of other oppositions (options): direct concretization (*man – non-human, we – they*), evaluative oppositions (*good – bad, right – wrong, norm – deviation*), spatial relations (*close – far, personal – general*), qualitative (*living – dead, white – red, Christian – non-Christ, real – fake*), temporal (*permanent, temporary, single – frequency*), affective-social and social (*friend – enemy, native – outsider*), etc. The relationship between "*familiar – alien*" permeates all aspects of community life and largely determines its consciousness: people often build their relationships based on ideas and "*familiar – alien*". Therefore, the options in which this opposition can be represented in a particular culture are numerous.

Nominations of a person according to national origin reflect a complex hierarchy of social relations, in which the opposition "*familiar – alien*" has a different evaluation load and is reflected in the Ukrainian-language model of the world as a set of human knowledge about the environment and stereotypical perception of people living in a certain place. A fragment of this model is a system of nominative means to denote "familiar" living in the same place (or coming from the same place) with those who use a certain nomination, and "alien" living in other places in relation to the speaker.

The use of political vocabulary, euphemisms and dysphemisms in political discourse implements an evaluative function. In this case, the assessment is based on the conceptual opposition "*familiar – alien*" and is based on the postulate: "familiar is good, alien is bad".

Each of the concepts of the opposition "*familiar – alien*" can have both positive and negative assessment. However, at each language level there are certain tools, the use of which in British political discourse is due to the evaluation model "familiar is good, alien is bad." The specifics of the use of these language tools precludes their participation in the creation of feedback ("familiar is bad, alien is good").

The study found that the relationship of language tools with the conceptual opposition "*familiar – alien*", used in the micro / macro context (contexts of the sentence level or supra-phrase unity), often occurs based on megacontext (text level context) and / or thesaurus.

Thus, the study showed that the conceptual opposition "*familiar – alien*" is realized through linguistic means of all levels, lexical, morphological and syntactic. At the same time, the conceptual opposition "*familiar – alien*" integrates verbal means of different levels to create an assessment that focuses on effective influence on public consciousness in order to gain power and which is derived from the correlation of the object with the zone of "familiar" or "alien".

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