Ключевые слова: медиадискурс, стилистика, лексика, Казахстан, Великобритания, культурные различия, журналистский стиль, стратегии фрейминга

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RETROSPECTIVE AND DETERMINISM OF THE CONCEPT *ALIENATION*

The conceptualization of the concept "alienation" is a global process related to the economic and socio-psychological problems of society, but the specifics of its semantic transformation and verbalization is not sufficiently studied, and therefore the consideration of linguistic ways of representing the concept alienation in texts aimed at the mass consumer (fiction, media) seems relevant. The study revealed that the concept "alienation" was formed in biblical times and accompanied a person throughout his history.

The concept "alienation" in modern times acquires new meanings due to the transformation of socio-economic conditions in the world. This study is aimed at identifying the semantic content of this concept, analyzing the evolution of its content, and determining the characteristic ways of its implementation in various discursive practices. The research work includes several successive stages: preliminary development of the topic, analysis and selection of relevant sources - fiction, scientific and journalistic texts; comparison of existing interpretations of the concept under study in

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the works of various authors; generalization of the obtained data and formulation of conclusions. To achieve this goal, various methods of scientific analysis were used. The method of comparative analysis allowed us to identify the features of concept representation in texts belonging to different historical eras and cultural traditions. Using the method of statistical analysis, specific ways of expressing the concept in Russian and American fiction, as well as modern Internet journalism, were recorded.

Fiction reflects the meanings of the concept "alienation": lack of understanding, cessation of intimacy, indifference, discrimination on social status. In the era of globalization, the ambivalence of the concept clearly manifested itself: alienation as individual-personal loneliness became a kind of protective reaction of a person in conditions of mass urbanization.

Key words: concept, meaning, representation, discrimination, alienation, loneliness, creative solitude, hermitry.

MAIN PROVISIONS

S.I. Ozhegov in the explanatory dictionary gives the following definition to the concept alienation: "Alienation is the termination of close relations between someone, estrangement" [1, 484]. V. Dahl connects the interpretation of alienation with the problems of humanity and society: "Alienation is to do it alien, to eliminate, to transfer to another, to deprive" [2, 321]. M.V. Zatsepina, relying on the dictionary of N.V. Goryaev, notes the differences between the words *alien* and *aloof*. The roots of *alien and aloof* have some semantic differences. In the dictionary of V.I. Dahl, the word *alien* is interpreted through a selection of synonyms: "alien is not his own, outside, unknown, unfamiliar, not related, not from our family, not from our house, foreign. I save mine and I don't need alien. Not alien people, ours, the family, relatives. Some alien came, unfamiliar" [2, 562].

According to the interpretive dictionary of S. I. Ozhegov, the word *alien* - "distant in spirit, according to views, having no proximity to anyone, anything" [1, 889]. The root of *alien* is used in words: alienating, alienation. If the word *alien* is used in the meaning 'not native, not relative', then the word *aloof* collocates with *views, ideas, thoughts*. *Alien* thought is not your own, but *aloof* thought is a thought that is repulsive for a person who does not correspond to his beliefs. Everything that is *aloof* repels, causes rejection, in essence contrasts with its own perception. The concept *alienation* in its semantics contains both meanings. Removal from something or from someone; in the Russian language 'ot*chuzhdeniye' the prefix *ot*-creates a vector direction in the opposite direction that correspond to the prepositions in English *'away, off'*: he drove away, turned away, moved away, ran off, flew off, dissuaded, etc.

This paper is devoted to the analysis of literary works by Russian and foreign authors, as well as modern Internet publications related to the problem of alienation. The main goal of the research is to explore the meaning of the concept of alienation in the context of language, literature, and journalism. The objectives of this survey are:

a) defining the scope of the concept *alienation*;

b) describing the ways to verbalize the concept *alienation* in the field of literature and journalism;

d) comparing the cloud of words of the concept *alienation* in texts of the 19th and 21st centuries;

e) argumentation of the results of interpretive and language analysis.

The scientific novelty of the work lies in its attempt to examine the concept of *alienation* using works belonging to different cultural and literary traditions, which can open up new possibilities for comparison and analysis.

In our opinion, despite the presence of a number of works in Russian-language scientific research of linguistic and psychological nature, as well as foreign literary studies, this problem has not been sufficiently studied yet. The problem of alienation has many facets, both in philosophical-aesthetic and cultural, and in social aspects. Thus, the problem is relevant.

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INTRODUCTION

The relevance of the study of problem of alienation is explained by the global nature of its manifestation. The frequency of the word was checked according to the "National Collection of the Russian Language." The results of the study are reflected in Table 1.

Table 1. "Frequency of lemma of word *alienation* according to NCRL"

Lemma	Part of speech	Freque ncy (ipm)	R	D	Tex ts
alienation	S	8.5	96	87	429
aloofness	S	2.0	73	90	147
aloof	A	1.5	63	89	117
To be alienated	V	0.6	33	81	46

To prove the relevance of the concept *alienation*, important data are the following indicators: R is the number of collection segments in which the lemma was identified (out of 100 possible); D is the Juian coefficient. "The Juian coefficient is the best currently known way to measure how commonly used a word is, or, on the contrary, how specific it is to individual subject areas." [3].

To analyze the essence and linguistic pragmatics of the concept *alienation*, we turn to its functioning in texts. In the study, we adhere to the general requirements for the analyzed materials: the semantic unity of the text, the main theme of which is the concept *alienation*, the structural-semantic organization of the text, authorship. Compliance with these conditions presents a real picture of the transformation of both the concept itself and the means of its verbalization.

The primary sources were theological texts, which recorded examples of the manifestation of *alienation*. Religious sources help to understand that alienation begins with inflated self-esteem and derogatory treatment to other people. Thus, the "The Parable of the Tax Collector and the Pharisee," mentioned in the Gospel of Luke (Synodal Translation) [4, 154], is known to each Christian, testifying to human arrogance: *God! I thank you that I am not like other people, robbers, abusers, adulterers, or like this tax collector,* the Pharisee prayed. The parable is finished with Jesus "prophetic words:" Everyone raising himself will be humiliated. "Revealing the meaning of the parable, the Blessed Theophylact states:... "*arrogance* brings a person down to the lowest level and likens him to *a demon*". "The Parable about the Merciful Samaritan" told by Jesus teaches that there are no people unworthy mercy [5, 156]. Thus, the Samaritan showed mercy to one of the dying Jews, who the Samaritans were not allowed to communicate with. "He was able to step over human conventions and do what the God expected of him - to help a living person on the border between life and death," (from the comments of Archpriest Pavel Velikanov).

In modern linguistics, the anthropocentric paradigm is recognized as the main focus of research. The active study of the language from the perspective of the anthropocentric paradigm aroused great interest in defining the concept as one of the main units of a new direction in science. The concept seems to be the bridge that connects language and thinking, represents in a concentrated form the achievements of world culture, combining objective and subjective, universal, ethnic and deeply personal.

The concept as a complex unit of memory includes objective knowledge and personal experience. Objective is represented in the concept by the concept of a word that is formed in the process of obtaining knowledge (encyclopedic component); subjective representation is explained by the linguistic consciousness of the individual and includes cultural values (mental component), the experience of social and intercultural communication of the recipient forms a personal component.

The core of the concept *alienation* is the basic concepts that are: *alien and aloof*. In the "Explanatory Dictionary," S.I. Ozhegov considers both nominations, however, when interpreting

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the ambiguity of the word *alien*, the meaning of the word *aloof* is considered as one of the meanings of the word *alien, i.e. "distant in spirit, according to views, not close to someone else, alien"*. The semantic field of the concept *alienation* is presented by lack of understanding, trust, location and also forms an internal distance, conflictness, isolation, dislike, rejection. Alienation in modern society becomes one of the pressing problems that hinder the development of human civilization in economics, science, education, communication, and spiritual development. However, different forms of alienation existed in all historical times.

The history of mankind has passed massive and bloody periods of alienation, when people were divided into the worthy and outcasts from the moment of their birth: slaveholders and slaves, healthy and weak, who were destroyed in Sparta as history says; in the ancient world, there was officially a harsh form of alienation - ostracism: the expulsion of a person from the country by a vote that replaced the cry of the crowd. Echoes of such alienation have survived to this day; for example, cast division into Brahmans and untouchables in India, racial division into white and color (black, red, yellow). The bloody stain in history was marked by crusades that were wars for the "right" religion, the terrible years of the inquisition, and then the war under the flag of national superiority and racial purity, became the madness of reason.

But alienation is not just war. "The concept *alienation* includes different levels of experience and emotion, such as loneliness, despondency, longing, stress, rejection, lack of roots, powerlessness, meaninglessness, frustration, disintegration, confusion, nonexistence, helplessness, anomaly, and a feeling of non-involvement. It denotes a general term that encompasses multiple viewpoints" [6, 197]. In peacetime, there are no less cruel processes of alienating a person from society, work, creativity, from the family, from a decent life and from life itself. So, according to official statistics, the known reasons for suicide (previous factors) for Kazakhstanis are mainly *loneliness* and *a feeling of rejection* (294 suicides), a difficult financial situation (205 suicides) and a serious illness (136 suicides).

"Alienation as a literary topic can be described as alienation of a literary character or person from something that he was, should be or would like to be in accordance and consonance" [7, 31].

The first ideas about alienation originated in antiquity. So, Aristotle interpreted alienation as the exclusion of a person from the community. Cicero used this term in civil law when transferring property to other hands. The ancient idealist philosopher Plotinus speaks about alienation of the soul from its supersensitive origin and about ascension to it as alienation from the world. The Greek Christian philosopher Origen first touches on the topic of mental ill health of a person, using the term "alienation" as damage of the mind under the influence of the infusions of evil spirits. The interpretation of alienation in religion has played a historical role. Augustine and Athanasius the Great talk not only about alienation from God, about a soul seized with fleshly passions, but also about alienation as a detachment from earthly affections.

In philosophical treatises, the term "alienation" appeared in the 17-18 centuries in the New Age. It was used by J.J. Russo, D. Locke, T. Gobs. Being supporters of the theory of social contract, they considered modern society as a society of alienation, where social institutions become alien to a person and force them to obey private individuals. In psychological science, alienation is defined by experiences: feeling of isolation, loneliness, rejection, loss of one's identity. Thus, the term *alienation* is revealed in many sciences: in philosophy, in Christian theology, in sociology, in civil law, in psychology. As an interdisciplinary concept, it became the subject of research in political science, description in fiction, transmission by means of fine art.

MATERIALS AND METHODS

The specific problem addressed in this work is to determine the range of meanings of the concept of alienation based on the material of fiction and journalistic texts, in the collective awareness of the past and present.

Hypothesis: the concept of alienation has not been sufficiently studied in modern linguistics and literary criticism; the semantic connections of this concept with the economic and socio-

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psychological problems of modern society have not been identified. The concept of "alienation" in the 20th-21st centuries absorbs new meanings that arise in connection with the change in the conditions of socio-economic life. The purpose of this study is to identify the semantics of the concept, its transformation and the specifics of the means of representation.

This work includes several stages: defining the research goals and objectives; studying and selecting literary, scientific, and journalistic texts that form the basis of the research; examining and comparatively analyzing existing scientific works on the issue; and generalizing the obtained data and formulating conclusions.

This study pays special attention to the analysis of the works of the classic of 19th century Russian literature A.P. Chekhov. For the study, 15 stories by A.P. Chekhov were analyzed: "Case from practice", "On matters of service", "Kalkhas", "I Want to sleep", "Man in a Case", "Appropriate Measures", "Enemies", "Death of an Official", "Anyuta", "Alien Trouble", "Fat and Thin", "Rothschild Violin", "Chameleon", "Longing", "Mask".

The concept of *alienation* was explored using classic American literary works: "Sister Kerry" by T. Dreiser, "When I Was Dying" by W. Faulkner, "The Catcher in the Rye" by J. Salinger, and "Under the Glass Cap" by S. Plath. Valery Skripko's article "About Social Racism" was used as an example of an online source that explores the problem of *alienation* in contemporary society.

To achieve this goal, various methods of scientific analysis were employed. The study employs both linguistic and literary methods. In the linguistic and statistical analysis of the concept of *alienation,* the authors rely on definitions presented in dictionaries of N.V. Goryaev, S.I. Ozhegov and V. Dahl.

The cultural and cultural-historical aspects of the study are linked to the history of interpreting the concept of *alienation* in the philosophies of Aristotle, Plato, European thinkers, and within Christian ideology. The method of linguistic analysis is applied to the works of A. P. Chekhov, while literary-critical and cultural-historical methods are used to examine the manifestation and features of the interpretation of the concept of *alienation* in the works of T. Dreiser, W. Faulkner, J. Salinger, and S. Plath.

The novelty of this work lies in analyzing the various interpretations of the concept of *alienation* in both historical and modern cultural contexts; examining the ways it is represented in 19th–20th century fiction and in journalism; and studying it from both linguistic and literary perspectives using material from Russian and American literature.

RESULTS

In the 19th century A.P. Chekhov became the master of verbal expression of the concept "alienation". The Chekhov vision of the process of alienation of personality is synonymous with the psychological definition of this concept. In psychological science, alienation is defined as a feeling of isolation, loneliness, rejection, loss of one's self.

The Chekhov characters reflect the society of the 19th century, where the concept "alienation" expresses coldness in relations between people, indifference to someone else's misfortune, detachment caused by social inequality. To characterize literary heroes of this type, the term "little man" began to be used in literary criticism. For the first time, the very use of the concept "little man" was introduced by V.G. Belinsky in 1840 in the article "Woe from the Mind". Chekhov shows an alienated person who is distant from reality, where official honor dominates. So, the stories "Alien Trouble", "Fat and Thin", "Enemies", "A Man in a Case" predict alienation with their name.

In the story "Longing", a *little* man Iona with his grief is not interesting to the cold St. Petersburg society, thirsty for power and wealth. This society openly expresses indifference to the grief of man. The Chekhov small prose presents various linguistic ways of expressing the concept *alienation*. In the story "Longing," alienation is visible in the etymology of the name of the main character: Iona in Hebrew means dove and it is derived from Ioann. A.P. Chekhov associates Iona with the holy martyr: "Iona hears more than he feels the sounds of a slap. "Cheerful gentlemen, God bless you" [8, 124]. His offenders take a metaphorical form: *leshii, devil, old dog, hell, old cholera,*

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Zmey Gorynych. The story is dominated by verbs of imperative mood, emphasizing the alienation of passengers from the lasher Iona: *hold, turn, go, chase, swipe, hit.* The ellipses in the dialogues reflect the understatement in Iona's speech, which is caused by the reluctance of passengers to listen to the main character. Repetitions of wor9ds and negative particles emphasize the indifferent attitude of people towards Iona: ***Again*** *he is alone, and* ***again*** *silence comes for him... will there be at least one of these thousands who listens to him? But the crowds flee without noticing him or his longing...* [8, 124].

The lexemes *cold* and *blackness* are frequent in the Chekhov texts as a reflection of the atmosphere of society in which a small person exists: *She saw only vulgarity in everything, and his hand, hugging her waist, seemed to her tough and* ***cold*** *as a hoop* [8, 437]; *Heavy anger, definitely as a* ***cold*** *hammer, woke in his soul, and he wanted to tell Manya something rude and even jump up and hit her* ("Literature Teacher") [8, 268]. In conditions of non-freedom and alienation, even a hug feels like a hoop, and anger turns into a hammer, a tool for rough beating. *The entire auditorium appeared to be a* ***black****, bottomless hole, gaping mouth, it seemed infinitely deep, deserted, like a grave...* [8, 244], the mention of the grave also evokes the idea of the cold (recall Lermontov: *but not that cold dream of the grave*).In the story "Anyuta," the main character complains about the **cold** hands of the student: *Anyuta, definitely tattooed,with* ***black*** *stripes on her chest, having cringed because ofcold, sat and thought, thought...* [8, 132]. The adjective *cold* in the text, in addition to the direct meaning, conveys the coldness in the relationship, the indifference of the person whom she serves. Black stripes evoke the idea of hopelessness and a black stripe period in the life of Anyuta. In the cloud of words of the Chekhov story, the approaching of consumer society is guessed, and the student, as his future builder, is ready to use the weakness of others.

Semantic word formation of the surname allows you to focus on the event line of the narrative. So, the surname *Abogin* comes from the root of "bog-" ("God"), the capital letter *A* is an abbreviated version of the prefix *anti-*. Therefore, *Abogin* is a godless man. Such *the Abogins* are anti-spiritual, they deprive people of faith by their existence and alienate a person from a person. The student Klochkov in the story "Anyuta" is not awarded a detailed description, but his last name is informative. The root *"cloch-"*is derived from the word *"lock"* that is "fragments of something". The semantics of the surname represents a person who has not formed, unreliable, irresponsible, does not have his own worldview, spiritual values.

Negative verbs are often found in the stories by Chekhov: *he did not like, he did not want to listen, he did not understand, etc.* To describe alienation, A.P. Chekhov uses: word formation of names and surnames (*Abogin, Plyunin, Osheinikov, Chervyakov, Khryukin, Klochkov, Ochumelov–* about 16 examples). Metaphors, comparisons and associative words allow the writer to convey the scale, duration and depth of alienation. Social stratification of society gives rise to hopeless chronic poverty, ignorance. Spiritual weakness leads to the alienation of people from the spiritual and moral beginning, 115 uses were revealed that form closeness, indifference, selfishness, aloofness of the Chekhov character. The negative particles – ***not, nor*** are presented with parts of speech in 96 examples. Exclamation sentences and rhetorical questions are found in the analyzed texts 161 times, which indicates the emotional tension of the discourse of Chekhov's stories. Although *alienation* is undoubtedly one of the most ancient concepts in world culture, in the twentieth century it is being reinterpreted.

Paradoxical, chaotic, alienation of a lonely person became a universal topic (and problem) in Western European and American literature of the late XIX - early XX centuries. According to the famous American critic and literary theorist H. Bloom, the artistic depiction of *alienation* is found in the poems by Homer [9, 15]. In American literature of the twentieth century, the topic of alienation is often represented in the socio-psychological and emotional aspects. According to John P. Clark, «Of the numerous definitions given to alienation - feeling of meaninglessness, powerlessness, belonginglessness, being manipulated, social and self-isolation — an isolable feature in all of them is man's feeling of lack of means (power) to eliminate the discrepancy between his definition of the role he is playing and the one he feels he should be playing in a situation. Alienation is the degree to which man feels powerless to achieve the role he has

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determined to be rightfully his m specific situations. Those who feel their actions meaningless would make them meaningful if they could, those who feel they do not belong would cause themselves to belong if they could, those who feel manipulated would cease to do so, those socially or self-isolated would not be so if they were in a position to change circumstances - provided that they have decided that their roles rightfully should be different» [10, 849].

Unlike romantic writers of the 19th century, American novelists of the naturalistic direction interpreted the image of man as socially deterministic, limited by the laws of genetics and the foundations of society. The character of T. Dreiser Carolina Meeber ("Sister Kerry," 1900) arrives in Chicago, trying to conquer a large city. However, reality strikes the "little knight" with a blow, starting with tedious, exhausting soul and body searches for work, and ending with love disappointments. *Half the undoing of the unsophisticated and natural mind is accomplished by forces wholly superhuman*, – the author notes [Theodore Dreiser, 2005, 35]. It does not come to mind of Kerry and the other characters of the novel to fight the existing orders. They can only try to adapt - and Kerry adapts, taking advantage of her youth and beauty. She succeeds as a comedy actress, but her dramatic talent remains unrealized. *Little newspaper fame* does not bring her happiness [11, 459].

The former patron of Kerry Gerstwood, who in the past personified life's success, falls to the very bottom and dies. At the end of the novel, the author mentions *harps in the wind, blind strivings of the human heart* [11, 477-478] - a heart striving for the beauty, but powerless to find the desired. And the words of the author himself are perceived as a sentence to a "little person": *In your rocking-chair, by your window dreaming, shall you long, alone. In your rocking- chair, by your window, shall you dream such happiness as you may never feel!* [11, 479]. Thus, Kerry's fate reflects the fate of a man in a world of indifference and alienation.

In well-known novel by J. Salinger "The Catcher in the Rye" (1951), the sixteen-year-old Holden Caulfield is alienated from teachers and classmates, family and society. In the world of adults, he is stumbled by hypocrisy, vulgarity, falsity. According to Robert S. Evans, Holden "looks on the world with premature cynicism and jaded contempt, and yet at some level he also hungers for a deeper, richer, more fulfilling existence" [12, 42]. He tells his sister Phoebe about it: *Anyway, I keep picturing all these little kids playing some game in this big field of rye and all. Thousands of little kids, and nobody's around - nobody big, I mean - except me. And I'm standing on the edge of some crazy cliff. What I have to do, I have to catch everybody if they start to go over the cliff - I mean if they're running and they don't look where they're going I have to come out from somewhere and catch them. That's all I do all day. I'd just be the catcher in the rye and all* [12, 199]. J. Salinger's character finds sincerity and absolute morality only in children.

The category *alienation* is represented in American literature in symbolically meaningful motives of death and old age ("When I Was Dying" by W. Faulkner, 1930), a rebellion against materialism and leveling of individuality ("The Catcher in the Rye" by J. Salinger, 1951; "Flying over the cuckoo's nest" K. Kisi, 1962); through coverage of painful mental dissatisfaction, depression and suicide ("Under the Glass Cap" by S. Plath, 1963).

In the novel by W. Faulkner "When I Was Dying", Addy Bandren in a suicide inner monologue sums up, talks about the meaning of life, about her children, about God, sin and salvation. In her girlhood, Addie did not feel spiritual intimacy with her father and other people: *I would have to look at them day after day, each with his or her secret and selfish thought, and blood strange to each other blood and strange to mine* [13, 118]. Her own family turned out to be alien to Addy. The eldest son makes a coffin right outside his mother's window: *If we were deaf we could almost watch her face and hear him, see him* [*13*, 13]. While the coffin is being transported to the city, each member of a large family think about his/her own. Immediately after the funeral, the widower-farmer inserts his teeth and, *kind of hangdog and proud too* [*13,* 174], introduces the children to the new Mrs. Bandren.

In the novel by S. Plath "Under the Glass Cap," the heroine, a former provincial, cannot find herself in crowded New York: *I guess I should have been excited the way most of the other girls were, but I could get myself to react* [14, 4]. New circumstances, work, people around us are

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perceived by Esther Greenwood as something alien and unrelated to her. The city outside the window reminds her a flat poster: *The city hung in my window, flat as a poster, glittering and blinking, but it might just as well not have been there at all, for all the good it did me* [14, 14]. And Esther herself seems to herself *very still and very empty*, *the way the eye of a tornado must feel*, lonely, removed from the exciting life [14, 4]. Signs of obsessive-compulsive disorder, obsessive thoughts of death, moral misophobia and the suspicion that the heroine is *giving up, fading away*, lead Esther to a psychiatric clinic. Reflecting on her isolation from life, the girl concludes: "To the person in the bell jar, blank and stopped as a dead baby, the world itself is the bad dream" [14, 153].

The concept *alienation* from the field of literary creativity with its focus on description in the field of personal relations has become widespread in the political life of a person, turning him into an outcast, and there are frequent attempts to consider the entire countries with a multi-million population as outcasts. In modern political discourse, alienation has become a fact of discrimination of a person on the level of material status of people, belonging to power bodies, age, on the basis of language, gender relations. At the same time, the alienation of a person in the family, in the staff members has not disappeared anywhere, it has not become less aggressive, but the problems of human socialization have sharply worsened in civil society. The deep gap between the rich and the poor has created new forms of alienation of a labor man.

Let us turn to the analysis of media materials that address the formation of a society based on market relations. Naturally, an author's personal code is unique, as it depends on their established cognitive base. Nevertheless, each genre's discourse is characterized by a particular style of presentation and a specific cluster of words that objectively shapes the reader's perception of the text. It is no coincidence that authors precede their research works with key words.

Modern society is deeply politicized, and the media have significantly contributed to this process. As with any large-scale development, the widespread adoption of the Internet has both advantages and disadvantages. Its undeniable benefits include broad access to information for wide segments of the population. However, its major drawback is equally evident: it has made it possible to manipulate the consciousness of individuals who lack critical thinking skills and are not inclined toward analytical reflection. In addition to our interest in the content of political discourse, we were guided by its linguistic proximity to works of fiction. Texts belonging to these styles share common pragmatic aims and are often produced by the same individuals.

The common genres addressing this topic include *interviews, conversations, articles, reviews,* and *comments*. All of these genres are subject to modification, evolving into various forms or subgenres. With the expansion of freedom of expression, an off-system commentary genre has emerged—allowing any reader or listener to provide feedback or express an opinion on a discussed text. Such commentary lacks a fixed structure and traditional linguistic conventions. The categorical tone in evaluating content and the erosion of language norms often lead to open conflict among commenters; the original subject of discussion is frequently forgotten as participants shift to mutual insults. This type of communication, generated by the digital environment, can be classified as amateur discourse.

To construct a 'word cloud' for the concept of *alienation*, we analyzed discussion-oriented publications on various Internet platforms. A linguistic analysis was conducted on Valery Skripko's article *"On Social Racism"* [15]. In modern political discourse, alienation has come to signify a form of discrimination based on material status, affiliation with power structures, age, language, or gender relations. At the same time, personal alienation within the family and workplace has not disappeared or become less severe; on the contrary, issues of human socialization have sharply intensified in contemporary civil society.

In the era of globalism and urbanization, the process of human alienation has become a prerequisite for survival in the large city. In this context, *alienation* emerges as a natural mechanism of individual adaptation to urban life. The absence of strong social ties, as researchers note, grants a person the 'right to loneliness'—a right made possible by the weakening of traditional dependence on the patriarchal family and its behavioral norms. The city allows an individual to become a freer personality and to live according to their own notions of everyday comfort and moral orientation.

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Urbanization inevitably disrupts established relationships, and modern literature also reflects these concerns. However, the shift in cultural paradigms has not resulted in the predicted "decline of Europe," for the solitude experienced by city dwellers does not equate to complete alienation from life or to their transformation into "soulless" performers.

The concept of *alienation* encompasses the notion of loneliness, which may—though not necessarily—constitute one of its components. However, even when an individual becomes an outcast within a professional or social group, the presence of a supportive family or loyal friends can prevent the experience of loneliness. Researchers at the Center for Longitudinal Studies of the Institute for Social Policy at the Higher School of Economics have warned of a growing sense of isolation: "More than 43 percent of Russians feel lonely to some degree (2.7% — almost always; 9.5% — often; and 30.9% — rarely)." Yet long before scholars addressed this issue empirically, the problem of loneliness had already been observed and vividly depicted in literature.

In the context of urbanization, an individual's experience of loneliness increasingly becomes a condition for psychological survival in the modern city. One of the core meanings embedded in the concept of *alienation* is personal privacy. This dimension does not imply coercion, as privacy is typically chosen voluntarily and consciously. Numerous examples from the creative and scientific spheres illustrate the productive potential of deliberate solitude. For instance, the renowned mathematician G. J. Perelman, for whom solitude became a natural mode of existence, created optimal conditions for scientific work. His indifference to public recognition—even to the point of declining the million-dollar Millennium Prize—reflects his preference for intellectual immersion over social engagement. Such forms of alienation are often described as *creative solitude*, a state in which great works are produced, including immortal lines of poetry, Malevich's "*Black Square*", and the sublime music of Tchaikovsky.

Hermitage represents another form of *alienation* from established social norms. It is one of the most radical modes of withdrawing from conventional life, yet paradoxically the most democratic, as it generally results from an individual's own deliberate choice, grounded in personal convictions or intentions.

Valery Skripko's article *"On Social Racism"* addresses the pressing issue of societal stratification based on property and social status. The gap between socioeconomic groups continues to widen, resulting in various forms of social discrimination. While the development of civilization undeniably improves material living conditions, it simultaneously enters into conflict with moral principles, rendering the boundary between good and evil increasingly blurred and fragile for many individuals.

According to the author, the "successful" citizen often undergoes a form of moral degeneration during their ascent "from rags to riches." Having begun to perceive themselves as part of an elite social stratum, such individuals tend to regard those who have not achieved comparable wealth or success as inferior — "second-class" citizens, deficient or inadequate in their eyes.

The author's rejection and heightened emotionality are reflected in the article through the extensive use of expressive linguistic devices. Consider the following fragment: *"At the heart of this phenomenon is pridefulness. It permeates the entire being of a person who has found himself superior to others in terms of property or social status. Often, a "successful" citizen—unshielded from moral degradation either by faith or by proper education—undergoes a transformation and begins to perceive himself as part of an elite social stratum. At the same time, he views all those who have not achieved comparable success as inferior, defective individuals of the "second class."'* [15] As we can observe, the reasoning attributed to representatives of the modern "elite" closely echoes the self-justifying rhetoric traditionally associated with the Pharisees.

DISCUSSION

In our research, we have attempted for the first time to examine the concept of *alienation* in a broad historical and literary context, using the works of Russian and American writers from the 19th and 20th centuries. We discovered that the concept *alienation* is interdisciplinary and timeless,

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the roots of the concept *alienation* go into biblical texts; growing new meanings, it has not disappeared throughout the further history of mankind. By analyzing the concept *alienation* within the framework of the historical past, one can acquire the essence of alienation, its topology and transformations in society. Religion introduced its idea into the conceptual basis of the concept *alienation*, including the meaning of godlessness. During the Inquisition, the concept alienation becomes synonymous with the concept *nonconformity*. Racial discrimination led to the death of millions of people, its semantics were identified with the meaning *allogeneity*.

The semantic system of the concept *alienation*, transforming, is determined through loneliness, creative solitude and hermitry. Over time, the concept *alienation* reflects an increasingly deep split in society and the loss of spirituality. Attempts to establish the artificial division of people into the elite and outcasts of society not only do not stop, but become more diverse and harsh. The main reason for all kinds of separation of people is social and material inequality. In recent years, new types of discrimination have been added to certain types of people: alienation on the basis of national and gender affiliation, besides, age discrimination is increasing.

In the era of globalization, a new communication is created that replaces face-to-face communication and negatively affects the mental, personal and spiritual development of mankind, and alienation between people increases, gaining new forms. Further study of this concept is significant for society, since understanding the essence of alienation will contribute to solving not only global material, but also political problems of the world. The realization comes that improving the civilized living conditions of mankind without the spiritual improvement of a person will not help to create a society of universal prosperity.

CONCLUSION

Having studied the narrative of the stories by A.P. Chekhov, we identified the main ways of verbalizing the concept "alienation", the frequency of their functioning.

Chekhov shows the weakness and uncertainty of "a little man," his servility and cringing. "A little man" does not tell everything, he is doubting constantly; hence, in the texts the presence of repetitions of words and servility, voluntary self-humiliation. Chekhov sought to show the alienation of people in society, highlighting the main causes of the tragedy that is social inequality and the decline of morality.

In American art prose, the category *alienation* is represented in a number of topics. The works of T. Dreiser, J. Salinger, W. Faulkner, S. Plath and other authors consider a wide range of social, psychological and philosophical issues affecting the problem of moral insolvency and the loneliness of modern man, as well as his dependence on a chaotic, constantly changing world. The category *alienation* in artistic interpretation includes motives and images of spiritual decline, degradation, mental crisis, illness and death.

The relevance of the study of problem of *alienation* in modern society is explained by the global nature of its manifestation. In the era of general globalization, a new communication is created that replaces living communication and negatively affects the mental, personal and spiritual development of mankind, in these conditions alienation between people grows, taking new forms. These factors also lead to dramatic changes in the concept *alienation* itself. The ambivalence of the concept is more clearly manifested.

Prospects for further research in this area are related to an in-depth analysis of various manifestations of the concept of alienation as a significant element of modern culture. Of particular interest, in our opinion, in this sense are descriptions and references in fiction of mental, psychological states reflecting the processes of alienation in the society of the 20th-21st centuries.

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Өзгестену концептінің ретроспективасы мен детерминизмі

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«Өзгестену» ұғымының концептуализациясы экономикалық және әлеуметтік-психологиялық мәселелерімен байланысты жаһандық процесті білдіреді, бірақ оның семантикалық трансформациясы мен вербализациясының ерекшелігі жеткілікті зерттелмеген, осыған байланысты жаппай тұтынушыға бағытталған мәтіндерде (көркем әдебиет, БАҚ) тілдік репрезентация тәсілдерін қарастыру өзекті мәселе болып табылады. Зерттеу барысында өзгестену ұғымы көне замандарда, атап айтқанда, Інжіл кезеңінен бастау алғаны және адамзат тарихының барлық кезеңдерінде оны ертіп жүргені анықталды.

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«Өзгестену» ұғымы қазіргі заманда әлемдегі әлеуметтік-экономикалық жағдайлардың өзгеруіне байланысты жаңа мағынаға ие болуда. Бұл зерттеу осы ұғымның семантикалық мазмұнын анықтауға, оның мазмұнының эволюциясын талдауға және оны әртүрлі дискурсивті тәжірибелерде жүзеге асырудың сипаттамалық жолдарын анықтауға бағытталған. Зерттеу жұмысы бірнеше кезекті кезеңдерді қамтиды: тақырыпты алдын ала әзірлеу, тиісті дереккөздерді – көркем әдебиет, ғылыми және публицистикалық мәтіндерді талдау және таңдау; әртүрлі авторлардың еңбектеріндегі зерттелетін ұғымның бар түсіндірмелерін салыстыру; алынған мәліметтерді жалпылау және қорытындыларды тұжырымдау. Бұл мақсатқа жету үшін ғылыми талдаудың әртүрлі әдістері қолданылды. Салыстырмалы талдау әдісі әртүрлі тарихи дәуірлер мен мәдени дәстүрлерге жататын мәтіндердегі ұғымды бейнелеу ерекшеліктерін анықтауға мүмкіндік берді. Статистикалық талдау әдісін қолдана отырып, концепцияны орыс және американдық көркем әдебиетте, сонымен қатар қазіргі интернет журналистикасында көрсетудің нақты тәсілдері жазылды.

Көркем әдебиетте өзгестену концептісінің келесі мағыналары көрініс тапқан: түсініспеушілік, жақындықтың үзілуі, немқұрайдылық, әлеуметтік мәртебеге байланысты кемсітушілік. Жаһандану дәуірінде бұл концептінің амбиваленттілігі айқын көріне бастады: жеке тұлғаның жалғыздығы жаппай урбанизация жағдайында өзіндік қорғаныс реакциясының бір түріне айналды.

Кілт сөздер: концепт, мағына, репрезентация, кемсітушілік, өзгестену, жалғыздық, шығармашылық оқшаулану, оңашалану.

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Ретроспектива и детерминизм концепта *отчуждение*

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Концептуализация понятия «отчуждение» представляет собой глобальный процесс, связанный с экономическими и социально-психологическими проблемами общества, но специфика его семантической трансформации и вербализации изучена недостаточно, в связи с чем рассмотрение лингвистических способов репрезентации концепта отчуждение в текстах, ориентированных на массового потребителя (художественная литература, СМИ) представляется актуальным. В ходе исследования выявлено, что концепт «отчуждение» сформировался в библейские времена и сопровождал человека на протяжении всей его истории.

Концепт «отчуждение» в новейшее время приобретает новые значения, обусловленные трансформацией социально-экономических условий в мире. Настоящее исследование направлено на выявление смыслового наполнения данного концепта, анализ эволюции его содержания, а также определение характерных способов его реализации в различных дискурсивных практиках.

Исследовательская работа включает несколько последовательных этапов: предварительную разработку темы, анализ и отбор релевантных источников — художественных, научных и публицистических текстов; сопоставление существующих интерпретаций исследуемого концепта в трудах различных авторов; обобщение полученных данных и формулирование выводов.

Для реализации поставленной цели были применены различные методы научного анализа. Метод сравнительного анализа позволил выявить особенности репрезентации концепта в текстах, принадлежащих разным историческим эпохам и культурным традициям. С помощью метода статистического анализа были зафиксированы специфические способы выражения концепта в русской и американской художественной литературе, а также современной Internet публицистике.

В ходе исследования выявлено, что концепт «отчуждение» сформировался в библейские времена и сопровождал человека на протяжении всей его истории. В художественной литературе отражены смыслы концепта «отчуждение»: отсутствие понимания, прекращение близости, равнодушие, дискриминация по социальному положению. В эпоху глобализации отчётливо проявилась амбивалентность концепта: отчуждение как индивидуально-личностное одиночество стало своеобразной защитной реакцией человека в условиях массовой урбанизации.

Ключевые слова: концепт, смысл, репрезентация, дискриминация, отчуждение, одиночество, творческое уединение, отшельничество.

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