

The Perception of the Concept Svoboda ("Freedom") as a Basic Value: Sociocultural Analysis of the Psycholinguistic Research

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Abstract—In the article the authors address the establishment of the psychologically relevant content of the basic value *svoboda* ("freedom") and the definition of its possible dynamics. It is commonly believed that basic ethnic values have remained stable for several generations. However, based on the study conducted by the authors, one can speak about the dynamics of the basic value *svoboda* ("freedom"). The authors use a free Associative Experiment as the main research method. The free Associative Experiment was conducted with 540 Russian native speakers at the age of 17 to 23 years. 225 reactions were selected out of the total number of reactions by random sampling and were analyzed. It was established that the conceptual core of the basic value *svoboda* ("freedom") remains almost unchanged. However, emotionally evaluative associates reveal a drastic change in the connotation of the word, which indicates a change in the attitude to the basic value *svoboda* ("freedom").

Keywords—*freedom; basic values; dynamics of basic values; free Associative Experiment; stimulus; reaction; psychologically relevant content; model of the associative meaning; core; periphery*

I. INTRODUCTION

According to T. G. Stefanenko, one of the most famous researchers of theoretical ethnopsychological issues, the interaction between ethnic groups is carried out in all spheres of life [1], although representatives of different cultures and nations often differ from each other psychologically. Starting from the 60s-70s. of the XX century tribalization, which is a process characterized by the desire of nations to preserve their originality, to emphasize the uniqueness of their culture and psychological structure, has been developing all over the world. Some researchers ([1]; [2]; [3]; [4]; [5]; [6]; [7]; [8]) and others] believe that such factors as language, values and norms, historical memory, religion, conceptions about one's native land, myths about common ancestors, national character, folklore and professional art belong to the features that distinguish one ethnos from others. The definition of these concepts remains ambiguous and even contradictory.

Thus, they can't be used as a means of interpretation in cross-cultural studies and other studies of the specific features of society.

The concept "basic value" is an interdisciplinary concept. Therefore, scientists try to define this concept precisely. K. Schlecht defines values as conceptions that are considered in society desirable and offer people a kind of guideline [9]. R. Ley defines the concept "value" as the conception about something desirable, that is formed in the sociocultural process of development. On top of that, he highlights economic, political, sociocultural and moral values. Such conceptions are commonly accepted and regarded as fundamental guidelines which a person may follow [10]. The American anthropologist K. Kluckhohn suggests the following definition of the concept "value": "A value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable, which influences the selection from available modes, means, and ends of action" [10]. M. Rokeach defines the concept "value" as "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence" [11]. He believes that the total number of significant values is small. In his opinion, everyone has similar values, which meaning and importance is different for everyone. All values are organized into systems and the origin of human values can be traced in culture, society and social institutions. Thus, we consider basic ethnic values to be a set of life attitudes and ideals that members of the ethnic group themselves find typical and significant. People prefer to behave according to the system of values that prevail in society and are approved by them, which determines their social comfort. The scientists notice that values almost always determine human behavior [12].

In every culture the system of basic values has a stable, but dynamic structure, because it is formed spontaneously in the ethnos or society, which functioning is influenced by heterogeneous and multiple factors. The implementation of basic values differs depending on the level of one's education,

occupation, income, social status, marital status, place of living, etc.

We emphasize that systems of basic values have internal dynamics. It can be seen in the change of the hierarchy of values connected with each other according to a number of factors which determine social development, socioeconomic and political and ideological factors. The tendency towards the restructuring of the system can be established with the help of special verbal diagnosis.

In order to establish the content of the basic value *svoboda* ("freedom") and possible dynamics of it, we'll take into consideration the etymology of the word. We are going to create the semantic field of the word *svoboda* ("freedom") according to the dictionaries and create the associative field of the stimulus-word *svoboda* ("freedom") according to the Russian Associative Dictionary and according to the data of our own free Associative Experiment. Then we are going to compare these associative fields. In case some reactions were not clear to the researcher, the answers were interpreted during the conversation with the examinees.

The proposed method is effective for the study of basic values, as it helps to establish the meanings that are psychologically relevant for respondents, and thus makes it possible to estimate the significance of the basic value.

II. PSYCHOLINGUISTIC ANALYSIS OF THE CONCEPT *SVOBODA* ("FREEDOM")

First of all, we are going to study the etymology of the word *svoboda* ("freedom"). According to the etymological dictionary of M. Fasmer, the word *svoboda* ("freedom") derives from the Old Russian in the meaning of "independence" and "free settlement". The origin of the word may also be connected to the dissimilation of the labial sounds. Thus, the word may originate from the Old Russian word "слобода" – the state of an independent person. In the Serbo-Croatian language, *svoboda* means courage, freedom; in Slovenian – "svoboda", "sloboda" – freedom, vacation; in Czech – "svoboda" – freedom, bachelor life. In the Proto-Slavic language "sveboda" is associated with the Slavic word "свобѣство", where "svobъ" comes from "svojbъ" ("one's own") and means "the position of an independent member of the group" [13].

According to the etymological dictionary of A. V. Semenov the Russian word *svoboda* ("freedom") was used even before the invention of writing (in the VIII-X centuries). A. V. Semenov also mentions that the word *svoboda* ("freedom") is borrowed from Old Slavonic, where "свобѣство" meant "belonging to the community; personality". The word goes back to the Common Slavic word "svoboda" and further to the Indo-European word stem 'sue-' ("one's own"). The concept was initially associated with belonging to one's group, clan, tribe, nationality. A. V. Semenov also emphasizes the connection to the noun "sloboda" [14].

In the etymological dictionary of G. A. Krylov the connection between the noun *svoboda* ("freedom") and the word stem "svoy" ("one's own") is also mentioned [15]. The

etymological dictionary of N. M. Shansky confirms that the word *svoboda* ("freedom") is derived from the same word stem as "svoy" ("one's own") and means literally "one's own, separate from others position" [16].

Thus, based on the articles of the etymological dictionaries, we can come to the conclusion that the word *svoboda* ("freedom") originally meant independence from others, one's own position.

Let us refer to the explanatory dictionaries of the Russian language. In the explanatory dictionary of D. N. Ushakov the first meaning of the word is "the possibility of the manifestation of one's will", whereas the second meaning is "a situation in which there are no restrictions and rules which control the social and political life and activities of a class and the whole society" [17].

In the explanatory dictionary of V. Dahl the word *svoboda* ("freedom") is interpreted as "one's own will, the ability to act in one's own way; lack of restraint, bondage, slavery, obedience to another's will". It's stated in the dictionary that the concept of *svoboda* ("freedom") is wide. The concept may include both freedom of one's own actions and tyranny towards others.

In the explanatory dictionary of S. I. Ozhegov four definitions of the word *svoboda* ("freedom") are given. The most common meaning is "the ability to manifest one's own will being aware of the laws of nature and society". The second meaning is "the absence of constraints and restrictions which control the social and political life and the activities of a class, the whole society and its members". The third meaning is "the absence of any constraints, restrictions". And the fourth meaning is "the state of not being imprisoned or enslaved" [18].

In the explanatory dictionary of T. F. Efremova 12 definitions of the word *svoboda* ("freedom") are presented. The most common meaning is "the absence of political and economic oppression, constraints and restrictions in one's public life". The meaning "one's ability to manifest their will", which is the first and / or only meaning of the dictionaries presented above, occupies the eighth position here and, therefore, is on the periphery. In a contemporary dictionary the original meaning of the word *svoboda* ("freedom") becomes less relevant [19].

In the academic dictionary *svoboda* ("freedom") is understood as "the ability of a person to act in accordance with one's interests and goals, based on the knowledge of objective necessity". The second meaning is "the absence of political and economic oppression".

Thus, based on the definitions of the explanatory dictionaries, we will create the semantic field of the word *svoboda* ("freedom"): (see "Fig. 1")

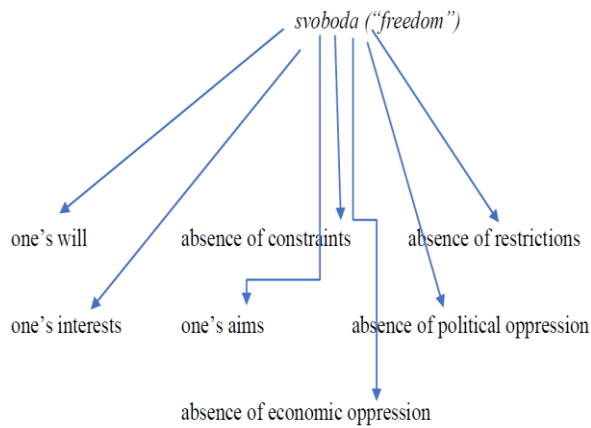


Fig. 1. Semantic field of the word "svoboda" ("freedom") according to the explanatory dictionaries of the Russian language.

According to the definitions of the explanatory dictionaries, freedom is the manifestation of one's will, the absence of restrictions and constraints, the absence of political and economic oppression. A semantic field created on the basis of the explanatory dictionaries coincides with the original meaning of the word established on the basis of the etymological dictionaries.

Let us refer to the data of the Russian Associative Dictionary of Y. N. Karaulov [20], which provides the responses of the respondents in the 1980s and compare the meanings. It's necessary to mention that associative dictionaries are created on the basis of associative experiments and are used as the fundamental basis for analyzing the results of new experiments. With the help of the associative dictionaries and associative experiments one can create the content of certain fragments in the image of the world that a certain number of representatives of particular society possess. For the word-stimulus "svoboda" ("freedom") there are 225 reactions presented in the Russian Associative Dictionary. In order to carry out a more precise analysis we will distribute the reactions according to the model of associative meaning created by V. A. Pishchalnikova [21].

Concepts: will (4), independence (2), burden, necessity (1) – 8 reactions;

Conceptions:

- personal experience: seashore at sunrise, mother, hut – 3 reactions;
- signs of struggle: to fight, to achieve, to win, forever, strength – 5 reactions;
- free country: abroad, New York, USA – 3 reactions;
- nature: summer, nature, expanse, heath – 4 reactions;
- political attributes: power, democracy – 2 reactions;
- awareness of freedom: life, peace, hope, paradise, word – 5 reactions;

In total: 22 reactions.

Emotionally evaluative reactions: happiness (3), excellent, fine, joy, happy, hurray! nonsense (1) – 9 reactions;

Formal-grammatical reactions: of speech (16), of action (7), total (5), of choice (2), desired (2), of conscience (2), for everyone, in everything, and independence, and equality, on barricades, bare, we'd never even dreamt of that, limited, drives crazy, rare, of sex, of speech and conscience, of honor – 48 reactions;

Cultural reactions: equality (5), "попугаям" ("for parrots") (2), fraternity (2), equality and fraternity (2), God, barricades, "Вас встретит радостно у входа" ("Will greet you at the gate, rejoicing"), is given, lives, "Юрию Деточкину" ("for Yury Detochkin") – 17 reactions.

Conceptual reactions correspond to the vocabulary definition of freedom: "independence, one's own will". The reaction "burden" is an antonym to the word-stimulus.

All reactions-conceptions (10% of all reactions) are isolated and reflect the following features: 'personal experience' of respondents, 'signs of struggle', 'free country', 'nature', 'political attributes', 'awareness of freedom'.

The personal associative-verbal connections of the respondents are indicated by the reactions "seashore during sunrise", "abroad", "summer", "mother", "hut", which are probably connected to the personal experience of the respondents and are recorded in the associative-verbal memory. It is interesting to find out that two reactions belonging to the meaning 'free country' are connected to the United States of America ("New York", "USA"). This country is considered to be the freest country in the world. Perhaps the reactions are opposed to the perception of their own homeland. Three of the five reactions belonging to the group 'signs of struggle' are verbs: to fight, to achieve, to win. They are associated with respondents' understanding that fight for freedom is necessary. Reactions that have the meaning 'nature' ("nature", "expanse", "heath") are associated with absence of any visible boundaries, with free space. Reactions related to freedom in a political sense connect the word-stimulus with democracy and freedom of speech. The remaining reactions belong to the group 'awareness of freedom' and are associated with the image of peaceful skies, with representation of life as a human value.

Emotionally evaluative responses are mostly positive. Only one reaction "nonsense" means that the respondent doubts whether freedom exists.

Most of reactions (48 reactions) are formal-grammatical, which indicates that the lexeme is relevant for respondents and the word is frequently used. It is rather difficult to distinguish between formal-grammatical and cultural responses. The most common reactions "freedom of speech", "freedom of action", as well as the reaction "freedom of conscience" reflect the human rights of expressing one's thoughts, of acting in accordance with one's interests, aims and ideals. "Total freedom" is one of the most interesting reactions. On the one hand, the reaction can be interpreted positively, as it expresses the absence of any restrictions, but on the other hand, total freedom may be considered negative, since it can be understood as lawlessness.

Cultural reactions mainly refer to the national motto of the French Republic: "Freedom, equality, fraternity!" which originates from the time of the French Revolution and is a symbol of a free democratic state. Reactions "попугаям" ("for parrots") and "Юрию Деточкину" ("for Yuri Detochkin") are precedent. The first reaction refers to the Soviet animated series "Возвращение блудного попугая" ("The Return of the Prodigal Parrot") that tells about the adventures of a parrot Kasha. The second reaction refers to the Soviet film "Берегись автомобиля" ("Beware of the car") directed by Eldar Ryazanov. The reaction "God" is probably related to the biblical understanding of God as a liberator. The Ten Commandments begin with the proclamation: "I am the Lord your God who brought you out of the land of Egypt, out of the house of bondage". The reaction "Вас встретит радостно у входа" ("Will greet you at the gate, rejoicing") is also precedent and is a line from the poem of A. S. Pushkin: "Оковы тяжкие падут, / Темницы рухнут – и свобода / Вас примет радостно у входа, / и братья меч вам отдадут". ("Then heavy chains fall by the board, / Then dungeons crack and freedom's voices / Will greet you at the gate, rejoicing, / And brothers hand to you a sword.") The poem itself is perceived as a symbol of freedom, as it is a message sent to the Decembrists.

The most common reactions "of speech" (16), "of action" (7), "total", "equality" (5), "will" (4), "happiness" (3) mean that respondents perceive freedom primarily as absence of subjection to domination or despotic government. Moreover, these reactions reflect the positive connotation of the word. The associative field of the word-stimulus "svoboda" ("freedom") coincides both with the dictionary meaning and with the original meaning of the word marked on the basis of etymological dictionaries: the expression of one's will, the absence of restrictions.

III. ANALYSIS OF THE PSYCHOLINGUISTIC RESEARCH

We're going to refer to the data of our free Associative Experiment.

G. Miller, S. Osgood and A. A. Leontyev consider the use of an Associative Experiment to be one of the most effective methods of studying the lexical meaning and the associative field of a word ([22]; [23]; [24]). With the help of Associative Experiment one can establish subjective semantic fields of the word formed in human consciousness, as well as determine the nature of semantic connections of words within an associative field – an interpretative construct that basically combines both internal and external connections and the relations of a word as a unit of language [25]. The Associative Experiment, which registers a variety of verbal and non-verbal associative links of the word, allows us to verify the assumptions about the structure and content of the lexical meaning that have been made on the basis of the definitional analysis. Moreover, by exploring the semantic structure of words-correlates in a number of languages, one can find not only their lexical-semantic variants, but also the level of relevance of each variant for native speakers [25]. It is not possible to compare words only from the perspective of information given in explanatory dictionaries. We believe that the comparison of the data

given in the dictionaries with the analysis of the results of a free Associative Experiment is more efficient. On the basis of such comparison, it is possible to identify the semantic core of the word that is relevant to the speakers of a particular language.

The Associative Experiment was conducted in April-May 2019 with respondents at the age of 17 to 23 years. Respondents received a questionnaire with 28 words-stimuli. They had to respond to the word-stimulus with the first word that came to their mind. The time to fill in one form was 1 minute 30 seconds.

540 reactions to the word-stimulus "svoboda" ("freedom") were received, 225 of which were selected by random sampling for a valid comparison with the reactions presented in the Russian Associative Dictionary. We classify the reactions according to the chosen model of associative meaning:

Concepts: independence (6), loneliness (4), will (2), lawlessness – 13 reactions;

Conceptions:

- personal experience: rest (2), travel (2), opportunity to walk, comfort, place, circumstances, development, conversation, stamina, wide – 13 reactions;
- signs of struggle: 0 reactions;
- free country: America (2), Germany, USA, flag – 5 reactions;
- nature: sky (7), flight (6), wind (4), air (4), bird (4), ocean (2), serenity, dove, mountain, mountains, road, wings, summer, meadow, field, nature, a bird in the sky, desert, dawn – 40 reactions;
- political attributes: liberalism, personality – 2 reactions;
- awareness of freedom: life (13), peace (13), flight (6), goal (4), value (4), soul (2), justice (2), sigh, spirit, desire, love, openness, truth, incentive, honor – 52 reactions;
- lack of freedom: cage (6), chains (2), illusion, mask, obedience, almost there, slavery, boundaries, prison, formality – 16 reactions;
- color: white (2) – 2 reactions;
- price of freedom: money, contract, gold – 3 reactions.

In total: 125 reactions.

Emotionally evaluative reactions: happiness (6), no (2), joy (2), pain, the most important, dead, punishment, does not exist, not Russia – 16 reactions;

- positive: happiness (6), joy (2), the main thing, the most important – 10 reactions;
- negative: no (2), pain, dead, punishment, does not exist, not in Russia, deception, burden, obligation, of speech, but not in our country – 11 reactions;

Formal-grammatical reactions: of speech (11), of choice (8), is limited (2), more important, in the soul, is important, of will, for everyone, above all, for development, is paradise, freedom – 31 reactions;

Cultural reactions: the Statue of Liberty (4), the abolition of serfdom, "попугаям" ("for parrots"); equality, fraternity, collapsed wall, XXI century – 10 reactions.

Conceptual reactions coincide with definitions of the word "svoboda" ("freedom") presented in the dictionaries, which may indicate that the respondents understand the meaning of the word. Among new meanings that appeared during the Associative Experiment, the reaction "loneliness" should be highlighted. This reaction is not presented among

the reactions given in the Russian Associative Dictionary and corresponds to the etymological meaning "bachelor life". We also lay stress on the reaction "lawlessness", which is an extreme degree of freedom and is perceived negatively. We emphasize that according to the definitions of the explanatory dictionaries, freedom should be based on the awareness of the law of nature and society. Lawlessness, on the contrary, is freedom from socially established norms and rules [18].

The greatest number of reactions belongs to conceptions (125 reactions). We've also divided them due to the additionally highlighted features and compared them with the conceptions outlined in the Russian Associative Dictionary. (See "Table I")

TABLE I. REACTIONS-CONCEPTIONS TO THE WORD-STIMULUS "SVOBODA" ("FREEDOM") (DATA FROM THE RUSSIAN ASSOCIATIVE DICTIONARY AND ASSOCIATIVE EXPERIMENT)

	Russian Associative Dictionary	The Associative Experiment
Personal experience	the seashore at sunrise, mother, hut – 3 reactions;	rest (2), travel (2), the opportunity to walk, comfort, place, circumstances, development, conversation, stamina, wide – 13 reactions;
Sign of struggle	to fight, to achieve, to win, forever, strength – 5 reactions;	-
Free country	abroad, New York, USA – 3 reactions;	America (2), Germany, USA, flag – 5 reactions;
Nature	summer, nature, expanse, heath – 4 reactions;	sky (7), flight (6), wind (4), air (4), bird (4), ocean (2), serenity, dove, mountain, mountains, road, wings, summer, meadow, field, nature, a bird in the sky, desert, dawn – 40 reactions;
Political attributes	power, democracy – 2 reactions;	liberalism, personality – 2 reactions;
Awareness of freedom	life, peace, hope, paradise, word – 5 reactions;	life (13), peace (13), flight (6), goal (4), value (4), soul (2), justice (2), sigh, spirit, desire, love, openness, truth, incentive, honor – 52 reactions;
Absence of freedom	-	cage (6), chains (2), illusion, mask, obedience, almost there, slavery, boundaries, prison, formality – 16 reactions;
Color	-	white (2) – 2 reactions;
Price of freedom	-	money, contract, gold – 3 reactions.

The reactions received during the Associative Experiment that have the meaning 'personal experience' partially coincide with the reactions given in the Russian Associative Dictionary. They are connected to rest, walks, travel, as well as with a specific resort. Among the reactions received during the Associative Experiment there are no reactions reflecting the meaning 'signs of struggle'. We can assume that in this case the content of the value *svoboda* ("freedom") is partially changing. Respondents don't think that one should fight for freedom. It is interesting to notice that some respondents associate freedom with the United States of America. The United States is commonly believed to be a symbol of freedom. Probably it is connected with its cultural influence in the 80s: with American music, literature, and cinema. This reaction has remained steady for 30 years. The number of reactions that refer to the meaning 'nature' received during the Associative Experiment is 10 times bigger than the number of reactions given in the Russian Associative Dictionary. The psychologically relevant meaning of the basic value *svoboda* ("freedom") is connected to the blue sky, flight of birds, air in the mountains and a huge ocean. Supposedly respondents have implicit

associations: free as a bird, free as the wind. Reactions "sky", "air", "ocean", "meadow", "field", "desert" indicate absence of restrictions, that coincides with the meaning of the word "svoboda" ("freedom") given in the dictionary. The philosophical concept "liberalism" declares the rights and freedoms of each person the highest value. The common reactions "world" and "life" also confirm that. The reaction "personality" is associated with the concept "personal freedom". Most of the reactions indicate that respondents consider freedom to be a moral and ethical value. In addition, on the basis of current responses we can highlight new features, such as 'lack of freedom', 'color', 'price of freedom'. Reactions that reflect the meaning 'lack of freedom' make us oppose freedom to imprisonment, which also corresponds to the definition of the dictionary. Three reactions indicate the illusion of freedom ("illusion", "mask", "formality"). It is interesting to notice that respondents currently think that freedom can be bought.

The number of positive ("happiness" (6), "joy" (2), "the most important") and negative ("no" (2), "pain", "dead", "punishment", "doesn't exist", "not in Russia", "deception",

"burden", "obligation", "of speech", "but not in our country") emotionally evaluative reactions is the same. Positive reactions represent freedom as happiness, whereas negative ones indicate that this value doesn't exist in the value system of some respondents. As it has been found out in previous studies: a change in the content of the value begins with a change in the emotionally evaluative component [26], [27].

The number of formal-grammatical reactions of the Associative Experiment is one and a half times smaller than the number of reactions given in the Russian Associative Dictionary (48 and 30 reactions respectively). However, the content-related reactions partially coincide: (see "Table II")

TABLE II. FORMAL-GRAMMATICAL REACTIONS TO THE WORD-STIMULUS "SVOBODA" ("FREEDOM") (DATA FROM THE RUSSIAN ASSOCIATIVE EXPERIMENT AND ASSOCIATIVE EXPERIMENT)

Russian Associative Dictionary	Associative Experiment
of speech (16), of action (7), total (5), of choice (2), desired (2), of conscience (2), for everyone, in everything, and independence, and equality, on barricades, bare, we'd never even dreamt of that, limited, drives crazy, rare, of sex, of speech and conscience, of honor – 48 reactions;	of speech (11), of choice (8), is limited (2), more important, in the soul, is important, of will, for everyone, above all, for development, is paradise, freedom – 31 reactions.

Among culturological reactions the reactions "попугаям" ("for parrots"), "equality" and "fraternity" coincide. The culturological reaction "the Statue of Liberty" is an icon of freedom. The statue represents a woman who is standing on broken chains. In her left hand the woman carries a tablet where the date of the U.S. Declaration of Independence (July 4, 1776) is inscribed. The reaction "abolition of serfdom" is associated with the events that took place in Russia in 1861. In 1861 the emancipation reform was implemented, according to which the peasants were declared free. The reaction "collapsed wall" refers to the fall of the Berlin Wall, which symbolized the acquisition of civil rights and freedoms by the German people. The reaction "XXI century" is associated with the expectation of freedom.

Let us compare the most common reactions given in the Russian Associative Dictionary with the most frequent reactions received during the Associative Experiment ("Table III"):

TABLE III. THE MOST COMMON REACTIONS TO THE WORD-STIMULUS "СВОБОДА" ("FREEDOM") (DATA FROM THE RUSSIAN ASSOCIATIVE DICTIONARY AND ASSOCIATIVE EXPERIMENT)

Russian Associative Dictionary	Associative Experiment
of speech (16), of action (7), total, equality (5), will (4), happiness (3)	life (13), peace (13), of speech (11), of choice (8), sky (7), cage (6), independency (6), flight (6), happiness (6)

It is important to mention that those reactions that were met more than 6 times are included in the core of the concept.

The reactions of modern respondents are more similar. Despite the fact that *svoboda* ("freedom") is a basic value for respondents, which is reflected in the reactions "life" and "world", the connotation of the word changes. Among the most common reactions there is the reaction "cage", which is an antonym to the word-stimulus. It has also been already highlighted that most of the reactions given in the Russian Associative Dictionary are positive, whereas the number of positive and negative responses received during the Associative Experiment is equal. A drastic change in the connotation of the word that was noted with the help of the Associative Experiment indicates the dynamics of this basic value and the beginning of the restructuring of the concept. On top of that, as basic values are basically stereotypes based on the emotional component, we can talk about the beginning of transformation of the stereotypical content of this basic value. In addition, new meanings are found, such as 'lack of freedom' and 'price of freedom'. Respondents find it possible to sell and buy freedom, which contradicts to understanding of a value itself.

IV. CONCLUSION

Thus, despite the fact that the reactions presented in the Russian Associative Dictionary and those received during the Associative Experiment partially coincide and correspond to the data of explanatory and etymological dictionaries, we can speak about the dynamics of the basic value *svoboda* ("freedom"). Many of the reactions that represent the concept itself coincide which indicates the stability of the basic value *svoboda* ("freedom"), although its less common meanings tend to change somehow. The increasing number of negative connotations indicates the structural-informative restructuring of the word. The content-related core of the basic value *svoboda* ("freedom") remains almost unchanged. However, emotionally evaluative associates reveal a drastic change in the connotation of the word, which indicates a change in the attitude to the value.

In conclusion, we'd like to point out that these changes may be a sign of a certain crisis in the traditional understanding of basic sociocultural values in general. The predominance of negative meanings may signify that political, legal, economic, social and moral freedoms of people are about to develop. The younger generation often tends to deny traditional values. However, the younger generation certainly has the influence on the value system of the whole society and is able to change it. Comprehensive and interdisciplinary sociopsychological studies of basic values can reflect these changes and predate emerging trends in the development of value systems.

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