

CONCEPTUAL ANALYSIS OF THE CONCEPTS “FREEDOM” AND “LIBERTY”

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Annotation:

Two notions, freedom and liberty has always been controversial topic in the field of linguo-conceptual study. Although they have similar meanings, several differential meanings can also be identified. The following article is going to analyse a number of idiosyncrasies of these two concepts in some world languages.

Keywords: freedom, liberty, linguistic image, free will, freedom of speech, freedom from prosecution, pride, will

“The concept of “freedom” in philosophical and everyday consciousness” is devoted to identifying the characteristics of the concept in question in linguistic studies, philosophical texts, explanatory, synonymous and etymological dictionaries, paremiological reference books, in records of oral speech, artistic texts, documents and survey data of informants. A universal model of the concept of “freedom” is proposed and its ethnocultural specificity in English-speaking and Russian linguistic consciousness.¹

Freedom is one of the key issues of philosophy, therefore each philosophical school and individual philosophers have a specific understanding of it. For a philosopher, freedom is, first of all, free will. The understanding of freedom has been transformed from the ancient freedom of man in the polis (freedom of the legitimate) to the awareness of the need for equal rights for all people in the modern political interpretation of negative freedom. The specificity of the understanding of freedom by Russian philosophers is that the latter is associated with the highest religious and moral values, Freedom for Russian philosophers (N. A. Berdyaev, L. N. Tolstoy, F. M. Dostoevsky, A. S. Khomyakov, M. P Pogodin, I.V. Kireevsky, K.S. Aksakov) is freedom in God, observance of divine commandments, in the opposition of the worldly and the spiritual. The European philosophical tradition (G. Hobbes, D. Locke, E. Fromm, I. Berlin, M. Heidegger and many others) connects freedom with right, law, human life in society, and resolves issues of absolute freedom.² The

¹ Солохина А. С. О культурном концепте «свобода» // Языковая личность: проблемы межкультурного общения: Тез. науч. конф., посвящ. 50-летию фак. иностр. яз. — Волгоград: Перемена, 2000. — С. 60

² Солохина А. С. Некоторые характеристики концепта «свобода» в русской и английской лингвокультурах //



ancient understanding of freedom is reflected in the etymology of the main names of the concept.

According to etymological data, the name of the concept “freedom” “liberty” goes back to the name of free, legitimate people who, in a slave society, belong to a certain ethnic group of “their own”. The name “freedom” comes from the etymon, which denoted an affective attitude towards oneself and others, just like and the lexeme “friend”. The relationship of friendship between people later, probably under the influence of the Celtic, begins to be used to indicate the belonging of people to a certain social community of free people. The name of the concept “freedom” in Russian culture is associated, on the one hand, with belonging to one’s circle (as in Germanic languages), and on the other, with distinguishing oneself as an individual. The name “will” does not immediately acquire the meaning “freedom”, initially meaning only desire. “Will” embodies the national characteristics of the Russian understanding of freedom and is associated with space and breadth as necessary characteristics of the Russian image of space. Based on the results of the analysis of dictionary definitions of the names of the concepts “freedom” and “will” in Russian and “freedom” and “liberty” in English linguistic cultures, three main meanings were identified that were common to the compared lexemes representing the concept: 1) the ability to do as you want; 2) no restrictions; 3) being not in imprisonment, slavery.³ Each name, in addition, has a number of its own meanings, which, accordingly, are part of the semantic content of the concept it expresses in a certain linguistic culture. The verbal representation of a concept in language is carried out using the following groups of verbs: 1) verbs of gaining freedom; 2) verbs of granting freedom; 3) verbs of loss of freedom; 4) verbs of imprisonment. The most represented group in terms of number is verbs of imprisonment.

The essence of deprivation of liberty is to force the target to do something he does not want, or to deprive him of the opportunity to do what he wants (or both).

The subject of influence can be a person, a group of people, human will indirectly through the rules and norms of human society. The object of influence can be a living creature—a person, a group of people, an animal, or a territory inhabited by people. In this case, such methods of influence are used as: 1) establishing some obstacle to movement, movement, breathing, etc., placement in some closed space (limit in

Основное высшее и дополнительное образование: проблемы дидактики и лингвистики. — Вып. 2. — Волгоград: Политехник, 2002. — С. 181—18

³ Солохина А. С. Номинативное и ассоциативное в структуре концепта «свобода» (на материале русского и английского языков) // Аксиологическая лингвистика: проблемы изучения культурных концептов и этносазнания. — Волгоград: Колледж, 2002. — С. 76



something, groups 1, 2, 3, 7, 10); 2) direct impact (physical, psychological, violent, non-violent) limit, force, subjugate, prohibit, seize, hinder. Another subject is certain forces that, for various reasons, a person cannot resist, such as: forces of nature, circumstances, disasters, etc. These forces can limit (block the road, block visibility), force (force stay at home, require concentration), make it difficult (delay in the city). The object is a living being - a person, a group of people, an animal. The verbal embodiment of the concept shows that the concept "freedom" is actualized in "borderline" situations of transition from freedom to unfreedom (or from greater freedom to less freedom), and vice versa, or if a person has a desire for such a transition. Consideration of the paremiological embodiment of the concept "freedom" illustrates its ambiguity, bipolarity - freedom does not exist without unfreedom, and vice versa. Proverbs as if collapsed the rules of behavior and norms of society, on the one hand, express the value of freedom for a person, on the other hand, they indicate the need to limit the personal freedom of each person for peaceful coexistence in society. Among Russian proverbs there are also quite a lot of units that positively evaluate obedience, submission and humility, in the absence of similar ones in the English part.⁴

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