

PHILOSOPHICAL-LINGUISTIC ANALYSIS OF THE IDEA OF FREEDOM

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Abstract: In recent decades, ideal factors have become an independent force for the implementation of social transformations. At the same time, the question remains debatable, what caused the change in the original meanings and, as a result, the unequal implementation of social ideas in practice. The methodology of linguistic analysis is considered. The importance of considering contextual realities for a more valid understanding of the transformation of the content of social ideas is determined. Changes in the meanings of the idea of freedom are analyzed. It is revealed which maxims were the cornerstones of English, American, French and Russian theorists. It is shown how the aspirations of actors can limit the implementation of freedoms in practice, depending on general social needs.

Keywords: idea, freedom, meaning, change, interpretation, context.

Introduction

The appeal of philosophy to the ideal factors of social change, generated in the course of the activities of intellectuals and aimed at transforming the world through the use of activist attitudes by the subjects, is of particular importance these days. Earlier, we examined how ideas, in the process of their distribution from their first theoreticians, the classics, gradually reaching our time, cease to be clearly associated with only those meanings that were originally laid down in them, which occurs due to the creation of modifications and configurations by combining their content with other mental constructs (Ravochkin, 2021a).

Methodology of Linguistic Philosophy

Considering that ideas are clothed in a linguistic shell, we believe that for a more valid study of these foundations of social changes, it is very difficult to do without a linguistic analysis of their content. As you know, linguistic analysis is a methodology proposed by representatives of the analytical philosophical tradition and consisting of a set of techniques and tools for analyzing linguistic reality and, most importantly, ways to apply the results in practice.

The logical-semantic analysis of language proposed by analysts also involves the study of linguistic forms of thought expression, the distinction between natural and artificial languages,

indicating the resources of each of them. As N. N. Zhaldak (2008), “logical-semantic analysis involves the determination of the meanings of the linguistic expression of these forms, and the visual logical-semantic analysis includes the determination of their meanings by model schemes (mental models, semantic models), i.e. correlation of these forms with pictorial, figurative representations of the signified” (pp. 13-14). At the same time, the need to study logical tables is clearly seen here, which makes it possible to determine the truth and reliability of existing knowledge. So, we see that logical-semantic analysis makes it possible to achieve the truth of the expression of knowledge in semantic forms, while studying the correspondence of the linguistic logical form of expressing an idea to its content is significant. Figurative schemes are formalized and determine the content of the transmitted knowledge. That is why the study of formal schemes of linguistic reality becomes the basis for the accuracy of knowledge transfer. Understood in such logic, the meaning and significance of the correspondence of a formal element of linguistic reality to its substantive block confirm the expediency of using the entire set of methods - logical, semantic and even contextual analysis - to understand the transmitted social ideas.

Of course, one can agree with N. N. Zhaldak (2008) in the fact that when analyzing the formal-logical structure of a language, mathematized schemes also acquire instrumental significance, especially when describing the entire set of conditions for the accuracy of recorded knowledge. Yes, such a result makes it possible to determine the degree of efficiency of information transfer and the achievement of its minimum costs, makes it possible to avoid “empty values” and use exclusively effective formal designations of ideas. The advantage of this method is the optimization of linguistic units, followed by the possibility of identifying the explicit function of characters as pictorial elements, as well as the possibility of reducing a large number of characters and reducing them to an optimal dimension for perception. At the same time, our rejection of this approach is justified by its overload with formalism and craving for logic. Moreover, this attitude does not correspond with modern social philosophy, where, on the contrary, when carrying out a linguistic analysis of ideas, it is necessary to take into account various

historical and cultural features that affect the content of linguistic reality, ways and patterns of thinking, as well as ways of distributing intellectual constructs.

M. A. Fedorov (2013), based on the basic postulates and ideas of W. von Humboldt about the close connection between language and thinking, believes that language is a symbolic representation of all conceivable varieties of our experience. Earlier we also noted that language can be interpreted as a form of symbolic transmission of knowledge (Ravochkin, 2021b). On the one hand, such an understanding makes it possible to assert the existence of thought patterns that ensure the processes of distribution of ideas in a uniform form for many people, but on the other hand, it makes it possible to determine the influence of the sociocultural conditions of human existence on the ways of linguistic transmission of experience. In addition to this, the language is interpreted by the researcher as a “convention” – this is not only a certain significance for a particular speech group, but also a fixed beginning in the system of national models (Fedorov, 2013). As a consequence, taking into account the presented reasoning allows us to provide an expanded vision of the topic of interest to us. After all, it is precisely this approach to the study of language that introduces historical and cultural features into analytics, which makes it possible to observe a trend in the transformation of the content of the meaning of the terms used and their corresponding mental constructs both at the real-practical and at the ideal-theoretical levels.

For practice, the proposed N. V. Shatrovich’s (2010) hypothesis of linguistic relativity, since “culture-specific words are conceptual tools that reflect the past experience of society regarding actions and thinking about various things in certain ways; and they contribute to the perpetuation of these ways” (p. 189). It becomes fair to assert that language, as a means of distributing ideas, is able to reflect the ethno-cultural situation of societal context, since it crystallizes the schemes and principles of thinking of representatives of a particular society and culture. The conceptual picture of the world is expressed in a linguistic form and depends on the cultural and physical experience of people and communities that are directly related to it. For clarity, let us turn to the work of Yu. V. Bukhantseva, who analyzes the transformation of natural language not in a society at

itself, but in various subcultures. She argues that depending on the type of cultural education, a specific type of linguistic communication is used with specific patterns and archetypes of speech turns. The grounds for the formation of the latter are developed in the aspirations of the subjects involved in a particular subculture to some kind of “psychological unity”, which opens up the possibility for them to conform their own life strategies and also allows them to choose variant forms of implementing social processes (Bukhanceva, 2016).

When covering the methodology of linguistic analysis, it is also impossible to bypass such a significant element as the semantic study of linguistic structural elements, which allows the researcher to consider the unique correlations of historically conditioned reality and the language itself. At the same time, it is important to remember that the structuralist formalized study of the language did not lead to an understanding of its essence, therefore we dare to assert with full confidence that changing the structure (structures) of the language often entails the transformation of social reality. In particular, the relevance of our remark is confirmed by the position of M. V. Payunena (2014): “Language, being a determining factor in human development and an “instrument of thought”, or cognition, completely determines the effectiveness of all forms of human life and human society” (p. 31). This gives rise to the idea that, in fact, the linguistic analysis of texts is vitally obliged to include the identification of the mutual influence of language and social and historical reality.

In our opinion, the pragmatics of these operations will be most justified in cases where language is relied upon as a “functional adaptive activity, the essence of which is to control information” (Kravchenko, 2001, p. 40). In fact, the linguistic behavior of people is subject to certain normative principles, thereby establishing the possibilities for the formation of certain cultural patterns of behavior and certain modes of activity and existence of a person as a whole. Summarizing, we can say that the methods of linguistic and logical analysis of texts allow us to study not only the content of linguistic reality, but also to understand the linguistic determinants and forms of language influence. In general, it should be said that the study of the resources of a language involves the analysis of both its formal structure in

thinking forms and ways of expressing thoughts, and the mutual influence of language and culture. For us, borrowing the methods of linguistic and logical analysis in unity makes it possible to realize their socio-philosophical application, namely, to more accurately understand the content of ideas, to fix the ways of their practical application with the subsequent formation of significant results of human activity in institutional embodiment.

Analytics of Ideas Dialectic in Modern Society

Let's start with the fact that the study of the content of specific ideas can be achieved in the course of their linguistic analysis and in the process of following the procedures for determining identity in certain actual conditions of social life, including through the study of individual practices. It is noteworthy that they can not only be forms of implementation of certain ideas in the form of institutions, but also affect the subsequent processes of social construction. It is important to understand that the linguistic analysis of core meanings at the same time allows revealing the formal and implicit meaning of individual intellectual constructs of ideas and reflecting their historical transformation both in a particular society and constructing more complex trajectories from the original theoretical concept.

Freedom as Social Idea

To conduct our study, let us take the classical idea of freedom, which in the 17th century was formulated as a social value by the English founders of liberalism T. Hobbes and J. Locke, and later developed in the works and concepts of French, German and American thinkers of the 18th-19th centuries (Karimov, 2012). It was pointed out that it is the idea of freedom that includes the possibility of an uprising of citizens to defend their rights in the face of the oppressive machine of state administration. Recall that the state is a machine for ensuring security and the guarantor of freedom and equality of all citizens of society. For example, J. Locke believed that citizens could resist the state on the grounds that they perceived and evaluated tyranny as a variant of

government that violated their natural rights. In essence, “freedom” included the ability of people to assert natural rights formulated and enshrined in civil law (Kupriyanov, 2019).

Freedom Idea Content Metamorphosis

The idea of freedom in the socio-political dimension was also realized in the ability of a person to fully realize his personal abilities in all spheres of public life and avoid destructive influence from other participants in various social processes. It's well-known, that new emphasis on the classical idea was most clearly implemented in the United States - the state where the principle of freedom was enshrined at the legislative level and guaranteed many rights to its citizens. So, since the time of T. Jefferson, a whole ideology has been formed, which ensured the implementation of numerous fundamental provisions of natural law in practice. A. V. Karimov (2012) emphasizes the fact that “to ensure these rights, the people of the United States have the right and duty to be always armed, have the right to freedom of the individual, freedom of religion, freedom of property and freedom of the press. Jefferson emphasizes the achievement of religious freedom” (p. 242). However, the above provisions still contain some restrictions related to the national idea, which determines the observance and implementation of these rights and freedoms exclusively for American citizens. It is Jefferson who connects national characteristics and the specifics of the mentality with the inability of representatives of other nations (in particular, Europeans and Creoles) to ensure human rights and freedoms. By and large, in T. Jefferson's statement, there is some negative national discrimination, indicating that other nations do not form effective state institutions. Thus, the transformation of the original principles of the natural equality of all people, regardless of their origin, takes place. Hence, the widespread opinion that the natural abilities of a person determine the need for the implementation of social differentiation on the basis of pursued interests cannot be surprising. In practice, this means the need to search for new principles for the realization of the idea of freedom, the essence of which is already summed up in the realization of personal aspirations, desires and interests. At the same time, it is the axiologi-

cal modes that are regulated not so much by natural and corresponding civil laws, but by the norms that determine the possibilities for coordinating the diverse interests of people.

In turn, when understanding freedom, R. Owen paid attention to the will. He noted that a person does not have free will, since he dissolves himself in social being. As a result, human happiness is seen by him as the result of social development, while the primacy of freedom is reduced to social being. It is characteristic that the norms of the coexistence of people in a certain way allow preserving between people not only the principle of equality, but also open up the ability for them to achieve happiness, while human freedom is often determined by social ties and relationships. In this case, the realization of the idea of freedom does not take place on the basis of the naturalness of human existence, but is founded precisely on the principles for the realization of one's own interests, which may contradict the natural inclinations of a person, but be fully realized in various aspects of public life.

Transformations of the meanings of the idea of freedom in Anglo-Saxon social thought are also observed in L. Acton, G. Spencer and J. St. Mill - for the last two, the recognition of the freedom of the individual in general becomes the goal of the existence of any state. Of course, in this reading one sees a connection between the original meaning of the idea of freedom. In particular, this concerns the fact that the state is a resource for limiting the natural aspirations and aggression of a person, and also acts as a guarantor of the realization of civil rights and freedoms of a person. However, in the future, J. St. Mill demonstrates that the question of human free will is simply deprived, since it cannot be unambiguously resolved by the available means, while the formal achievement of freedom can be carried out through such social institutions as “legal equality, the existence of a market and competition of producers, universal suffrage, ensuring freedom of thought and speech, religious freedom, respect for the rights of minorities, inviolability of private property” (Karimov, 2012, p. 244). It is noteworthy that the transformations of the original meanings of the idea under consideration allow us to draw some distinctions between “natural” and “civil” freedom. In turn, this dichotomy is a significant block of the whole direction of modernity - neo-institutionalism,

which recognizes the expediency of coordinating interests.

In addition, J. St. Mill (2003) argues that “the only freedom worthy of the name is that freedom in which we have the opportunity to seek our own good, following the path that we have chosen for ourselves, provided, however, that we do not deprive our close opportunities to achieve the same goal, or we do not prevent them in their striving to acquire the same benefits” (pp. 28-29). Once again, it is confirmed that the logic of coordinating the interests of neo-institutionalists is realized precisely through the principle of transition from one type of freedom to another. However, the decisive factor is the call for the formation and implementation of the idea of freedom at the highest state level. The main argument is associated with the fact that from now on freedom contains not the natural foundations of human existence, but the result of his creativity in the social and political-legal planes. In other words, it goes back to the transformative activity of man, which we have already noted, and, agreeing with I. Kant, it is a created necessity.

In many ways similar to the views of the Anglo-Saxon intellectuals are the ideas of freedom of the French thinkers of the XIX century. In the models they propose, human freedom is not reduced to the natural conditions of its existence, but is only based on them. In particular, a person receives such an idea at his disposal only when he dissolves his individuality in the social whole, becoming one with the social organism. For this reason, J.-J. Rousseau formed the concept of a social contract as a form of “collective subject” reflecting the general political will, and C. Fourier (1971) preached the rejection of capitalist moral norms that led to the enslavement of man.

Problematic is the interpretation of the idea of freedom put forward by representatives of classical liberalism. For them, freedom was determined by the natural conditions and principles of human existence. The idea of freedom as the preservation of natural human rights was somewhat transformed both during and immediately after the French Revolution, which ultimately became a powerful factor emphasizing the value of freedom as a result of the coordination of citizens’ interests, which can be achieved in the course of uniting the intentions of power structures and citizens.

Modern Interpretations of Freedom

It is obvious that Russian intellectuals also could not stand aside from the consideration of freedom. N. A. Kasavina notes that many Russian thinkers of the 19th and early 20th centuries perceived the revolution as an illusion of freedom, since they first of all saw it as a reactionary force that entailed only a formal change in power structures, behind which there was no real embodiment of the idea of freedom. L. Shestov and P. Sorokin believed that the revolution is both a challenge to social reality and the desire to achieve the realization of the rights and freedoms of the least protected segments of the population, in its essence, turns out to be a simple change of powerful actors. For this reason, they believed that the most effective method for solving the problem of implementing the idea of freedom can be considered the achievement of a socio-political compromise that would guarantee the possibility of security for all citizens and the realization of their interests (Kasavina, 2019). Qualitatively different interpretations from the European reading of freedom led to the fact that in the Russian socio-philosophical thought of the XIX century there was an understanding of the ideas of classical liberalism as ineffective for solving the problem of a safe collective existence of a person. Such a modification of meanings contributed to the fact that representatives of the Russian liberal tradition considered the ideas of revolution a destructive means in the confrontation between social groups and the state.

The most effective and useful way to implement the idea of freedom in practice is the refusal of individual subjects and entire civil communities from opposing themselves to the state. As a result, Russian liberalism develops the concept of “public solidarity, that is, the idea of harmonious cooperation between society and the state in the name of the common good” (Kupriyanov, 2019, p. 268). The new meanings given by Russian thinkers of freedom led to the formation of the theory and practice of transforming the state into the main driving force of reforms: the supreme power relies on the solidarity efforts of citizens, which makes it possible to achieve social unity and individual realization of the idea of freedom for the population. Thus, it is in the process of creating for oneself the conditions of a

“correct”, that is, mutually beneficial and safe, social existence that a person gets the opportunity to realize the idea of freedom.

In general, we clearly see a meaningful transformation of the idea of freedom, which is carried out through the transition from the natural existence of the subject of social relations to the political and legal sphere. Important consequences of such a transition are, on the one hand, the provision of a security machine for the personal existence of a person, on the other hand, the emergence of opportunities to change the socio-cultural, political, legal, economic and other conditions of human society according to models approved by power actors. At the same time, it should be remembered that the new conditions inevitably remodel institutions that fundamentally affect the characteristics of intersubjective interactions, which in some cases, with certain actions, makes it possible to restrict a person’s freedom and his right to perform certain actions. Without going into substantive analysis of specific prohibitions and regulations, we generally note that in the process of historical development, societies inevitably face new challenges that involve changes and restrictions on individual rights and freedoms of the population, thereby forcing the content of the central idea of freedom to be modified.

It should also be noted that the Convention on Human Rights gives in a concentrated form a modern understanding of the significance of the rights and freedoms of the individual, in particular, it is argued that “in exercising his rights and freedoms, each individual should be subject only to those restrictions that are established by law solely for the purpose of ensuring due recognition and respect for the rights and freedoms of others and the satisfaction of the just requirements of morality, public order and the general welfare in a democratic society” (Universal Declaration of Human Rights, 1948). It is the mutual recognition and respect of human rights and the coordination of interests that constitute the central principles of the modern understanding of the idea of natural freedom. However, in the current realities of the world, namely in the context of a pandemic, when the conditions of human existence change, the emergence of the above-mentioned need for restrictions is inevitable, which contributes to the retreat of states from their obligations. This is stated in the European

Convention for the Protection of Human Rights and Fundamental Freedoms. At the level of international and national law, a statement is formed that “restrictions that meet the requirements of fairness, adequacy, proportionality, symmetry and the need to protect constitutionally significant values are justified” (Vasilevich, Ostapovich, & Kalinina, 2021, p. 64). At the same time, the above measures should not bear any signs of discrimination, which would allow them to preserve the highest values of modern culture and society, among which the importance of individualism stands out: the individual is perceived as a value in itself, however, due to the threat to collective health and the life of the population, some restrictions imposed in the conditions pandemics in individual states on the basis of decisions of the international court, look justified (Vasilevich, Ostapovich, & Kalinina, 2021).

In fact, even the topical example of the COVID-19 pandemic allows us to conclude that the transformation of the meanings of the idea of freedom is inevitable, not only in the context of linguistic discrepancies, but also in view of contextual realities. A multidimensional and complex world in one way or another implies a clash of collective and individual interests and values. As practice shows, power actors give priority to collective values, which makes it possible to some restrictions on personal freedoms of a person in order to achieve general social security and allows opposition of individuals and separate groups.

The pandemic world throughout the regions contributed to new meanings given to the idea of freedom, repeatedly realized in formal and substantive aspects. The first of these is that in a number of normative documents, including at the level of the constitutional order of the state, the concept of self-limitations of constitutional human rights is introduced, which can be understood as “conscious voluntary refraining from exercising constitutional rights on the recommendation of public authorities in an emergency or others close to conditions (high alert, self-isolation) in order to ensure public and personal security” (Lungu, 2020, p. 71). Such a definition makes it possible to fix at the legislative level the principle of discreteness of social relations, allowing the possibility of preserving the idea of human freedom for self-realization, but at the same time it constitutes ways of influence of

power actors and political elites on models and patterns of human behavior. In turn, the content aspect of the idea of freedom, understood in a new way, is directly related to the interpretative capabilities of the power structures themselves regarding the interpretation of the content and the formulation of recommendations for practical actions of citizens of the state, which would subsequently reduce the impact of the negative factors diagnosed and ranked by them, emanating from certain calls. Finally, the realization of the content component of the idea of freedom can also be carried out through the human right to be informed about the actual conditions of one's being (Osipov, 2021).

Conclusion

As a result of the study, we can say that, supplemented by the study of the context, the linguistic analysis of the idea of freedom in various states forms ideas about the transformation of formal requirements for the activities of a person and citizen, and also allows you to see its informal, nationally marked, meaningful elements. A formal analysis of the presented idea indicates that the conceptual meaning of the idea of freedom, formed in a number of socio-philosophical concepts, is implemented in the normative dimension of social life in the form of legally fixed norms. International law and national norms of individual states regulate the activities of citizens and allow, on a practical level, to implement the principles of the idea of freedom quite close in meaning to each other, despite the existing discrepancies and transformational trajectories passed through to practical implementation. A meaningful analysis of the idea of freedom allows us to talk about the principles and ways of its implementation in the actual conditions of its existence. An analysis of contextual realities allows us to talk about a change in the significance of the idea of freedom for certain states, and the actions of powerful actors make it possible to judge possible modifications of its practical implementation up to the introduction of restrictions.

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