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**THE SEMANTIC CHANGE OF THE CONCEPT *FAITH*  
IN THE POETIC TEXTS BY *JOHN KEATS***

**СЕМАНТИЧНА ЗМІНА КОНЦЕПТУ ВІРА  
В ПОЕТИЧНИХ ТЕКСТАХ ДЖОНА КІТСА**

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In cognitive linguistics which deals with the ways of acquiring, processing, storing and using information that has been verbalized the data obtained from the other fields of research (cognitive psychology, psycholinguistics, semiotics, ethnography, etc.) are widely used in case these data help to explain language phenomena. And, vice versa, the results obtained by cognitive linguistics can become helpful for some other domains of science. In general, all the branches of cognitive science are to be contributed by joint effort to solving the most urgent problem: to verify the principles underlying the structures of human thought, especially the core of it manifested through language [1; 3].

The Aristotelian tradition produced many of the elements of what is widely thought of as “the traditional view” of concepts [1].

The cognitive analysis of my paper includes the structural characteristics of natural language categorization and the relationship between language and thought. And our analysis also coincides with an analysis of discourse.

A traditional consideration in favor of this view was expressed by Aristotle: thoughts are the same for all men, but languages vary [1].

John Keats’s narrative simplicity is the powerful instrument with the help of which he shows reality and non- reality. The language of his works is simple. John Keats seldom uses complex allegories. His message is an eternal one: human being is in a constant searching of oneself. During this search a person meets the Good and the Evil, which are always going hand in hand. We cannot determine what the Good is in its universal sense and how could it be that the Good can cause more the Evil than the Evil itself. So how does it work? If we ask anyone to determine these two everlasting notions as the Good and the Evil, we will see that it is not easy to combine all the aspects of them into one full concept. Many men many minds, with

time the cognition of these notions may be changed as human minds are changing constantly.

The *aim* of the paper is to see the world through John Keats's eyes, to perceive what FAITH for him is and how he interprets it.

One of the most important and absolutely necessary parts of human's creative process is acquiring knowledge:

*"At best, only a limited value*

*In the knowledge derived from experience*

*The knowledge imposes a pattern, and falsifies,*

*The only wisdom we can hope to acquire"* [4, p. 37].

We will analyze the concept FAITH as the principal constituent of the notion the Good. FAITH, according to the above-mentioned classification is characterized by a feature of restriction. FAITH is the whole that serves for the part of this world, for the person. So, the person and especially his heart is that container for the content FAITH that produces the struggle against the whole world. FAITH is the impulse for the human to continue the eternal search for the Good. Undoubtedly FAITH is not separated from the world, it exists in this world and the place for its search is the world itself. The results of this invisible fighting can be controlled by the human's heart. The results of this invisible fighting can be controlled by the human's heart only, whether it fails or wins. The author expresses his own attitude to the concept FAITH in the following lines:

*"Grant us thy peace. I have walked many*

*Years in this city. Kept faith and fast"* [4, p. 54].

They emphasize the author's religious belief, for example: "...

*And pray to God to have mercy upon us. Lord"* [4, p. 67].

*I am not worthy"*. So, we may conclude that FAITH causes the effect of never ending struggle and keeps the hope in person's power alive. FAITH comprises the features of pejoration, exaggeration and expressiveness being concentrated in this notion.

Linguistic world is a mode of reflection of reality in the consciousness of human beings: it means perception of this reality through the prism of linguistic, cultural and notional peculiarities; peculiar to a certain linguistic group of people; and interpretation of that world while following the national conceptual and structural cannons.

Our conceptual system thus plays the central role in defining our reality.

We deal with the concept of *faith* in terms of its history, etymology and change. The author tries to analyse the concept of *faith* and to compare it with original meaning and different opinions in order to clarify it.

The period of approval of the term concept in science is associated with a certain arbitrariness of its use, blurring of boundaries, mixing with terms close in meaning or in linguistic form. In this regard, it is necessary to clarify the definition of the term. The Lexico UK Dictionary gives the following

definition: “Concept” (from Latin *Conceptus* – thought, concept) is the semantic meaning of a name (sign), i.e. the content of a concept, the object of which is the object of this name [4]. At first sight, the lexical meaning of a word may be called a concept. However, it is now considered already proven that the meaning of a word in a dictionary entry is presented as “insufficient, narrow, far from cognitive reality and even inadequate” [2, p. 47].

The concept *faith* is a central category of philosophy. It expresses ideas about human existence. It is the lever of all that is positive and all that is negative in human life. Through the prism of this concept, human actions are evaluated.

The issue of *faith* has been studied by Schwartz, Barry, Rosenthal, Edward, Todd P. M., Iyengar S.S., Eger E.A., Fodor J. A. A recent analysis of the literature on FAITH congestion puts these kinds of studies into doubt [7, p. 1]. On many occasions, the studies have found no effect of *faith* sets on people's convictions, sentiments and attitudes. That the predominant reporting point of human activity, in general the impact of too much *faith*” is minimised at most. The word *choice* was Romanized by Gothic word (which means – to taste) which as a result became Franconian “*kausijan*” [8]. The Merriam Webster Dictionary tells us that the FAITH is “the act or power of choosing”. Also in terms of coordinates – “*cyre*” which is derived from the Proto-West Germanic “*kure*” (to test, choose) which can mean FAITH; *free will*; election.

There's a quote in the Art of Choosing: *What is freedom? Everything can be taken from a man but one thing: the last of the human freedoms – to CHOOSE one's attitude in any given set of circumstances, to CHOOSE one's own way* [1, p. 190]. Each moment is a *faith*. This realization will change my life [1, p. 190]. Every person who lives their life and has their own worldview has their own view of what is a right *faith* and what is a wrong *faith*. According to Schwartz in most cases the process of making the right *faith* will involve the following steps:

1. The certainty of one's goal.
2. An assessment of the importance of each objective.
3. Preconceiving all the options in mind.
4. Assess whether each option is likely to lead to a goal.

5. Choosing the winning option. Later, use the results of the *faith* to adjust the goals, the importance you attach to them and the way you assess future opportunities [7, p. 63].

The simplicity of John Keats's narrative is a strong asset with which he demonstrates both reality and unreality. The language of his works is elementary. John Keats infrequently uses elaborate allegories. His manner captures not only the imagination, but also the hearts of his audience.

His epistle is timeless: man is in a constant search for himself. In this search man meets Good and Evil, which always go hand in hand.

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