

**Vitalii Turenko**

*Doctor of Science in Philosophy, Associate Professor  
Taras Shevchenko National University of Kyiv (Kyiv, Ukraine)  
<https://orcid.org/0000-0003-0572-9119>  
e-mail: vitali\_turenko@ukr.net*

**Volodymyr Kolotylo**

*Candidate (PhD) in Philosophy, Associate Professor  
Taras Shevchenko National University of Kyiv (Kyiv, Ukraine)  
<https://orcid.org/0000-0002-7577-8453>  
e-mail: kolotylo@knu.ua*

**LEXICO-SEMANTIC ANALYSIS OF THE CONCEPTS  
«MIGRATION» AND «MOBILITY»: PHILOSOPHICAL  
AND PHILOLOGICAL EXPLORATIONS**

*Abstract*

This paper reveals the essence of the lexico-semantic analysis of the concepts «mobility» and «migration,» which represent critical elements in contemporary social discourse. In particular, «mobility» is examined across physical, social, economic, and technological dimensions, reflecting significant changes in social interactions and individual life paths. Simultaneously, the concept of «migration» is analyzed in terms of its historical evolution and socio-cultural significance, focusing on various motivational aspects and forms of relocation.

It is demonstrated that mobility acquires existential meaning in a philosophical-anthropological context, symbolizing an individual's internal search related to self-identification and changes within the social environment. Migration, as a socio-cultural phenomenon, profoundly impacts both social and cultural genesis, contributing to a layered worldview that reflects both the external and internal dynamics of human life.

The study reveals that the concepts of mobility and migration possess multiple meanings, leading to their extensive use across various disciplines, including sociology, anthropology, economics, and philosophy. The article presents

an analysis of works by Western thinkers who interpret mobility as a process of human interaction with social and physical space, emphasizing the ability to overcome limitations and open new perspectives.

Key approaches to studying the concepts of «mobility» and «migration» are analyzed, particularly through comparative and philosophical-anthropological methods. This has uncovered differences in the perception of mobility and migration across cultural traditions, thus expanding the understanding of these phenomena and their roles in the globalized modern society.

**Keywords:** mobility, migration, lexico-semantic analysis, socio-cultural changes, existential migration, globalization.

### *Introduction*

Mobility and migration are key concepts in contemporary society, reflecting substantial changes across various domains—from social to cultural. The growth of globalization, technological advancements, and increased mobility options have led to continuous shifts in the understanding of these terms, encompassing not only physical movement but also economic, social, and cultural aspects. These phenomena significantly influence individual pathways and social interactions, creating a new rhythm of life where time has become a more valuable resource than money. The need to economize time drives the development of technological solutions that enable both physical and social mobility. Therefore, studying these concepts is crucial for a deeper understanding of modern socio-cultural processes and their impact on everyday life.

A philosophical-anthropological approach to mobility and migration adds a new dimension to understanding these phenomena by focusing on existential aspects of human existence. Mobility transcends being merely a means of physical movement, gaining significance as a part of internal searches for meaning, self-identification, and life values. Considering the breadth and ambiguity of concepts such as «mobility» and «migration,» their exploration reveals not only their meanings in various contexts but also profound shifts in the worldviews of contemporary society.

Extensive research has been conducted on the lexico-semantic analysis of mobility and migration, highlighting the diversity of approaches and applications of these concepts. Scholars focus on the semantic analysis of mobility from sociological, anthropological, economic, and philosophical perspectives, paying special attention to the characteristics of social, physical, and economic mobility. Noteworthy are the works of Western thinkers like G. Simmel and E. Rothacker, who propose viewing mobility as a profound philosophical-anthropological process that uncovers the essence of human existence. Studies also explore the philosophical dimensions of migration, related to the concept of «existential migration» and the interrelationship between the spiritual and material aspects of human life.

### *Research Methodology*

The objective of this article is to perform a comprehensive lexico-semantic analysis of the concepts of «mobility» and «migration» through a philosophical and philological lens, revealing various meanings and interpretations of these terms in contemporary discourse.

The article employs a lexico-semantic analysis method to examine the concepts of «mobility» and «migration,» focusing on their meanings, etymology, and evolution across various cultural-historical contexts. A comparative approach is also applied to juxtapose the philosophical and philological interpretations of these terms in Western and national academic traditions. This comprehensive approach includes an exploration of existential concepts and cultural-philosophical interpretations, enriching the depth of the study.

### *Research Results*

If we begin discussing the lexico-semantic analysis of the concept of “mobility”, it undoubtedly entails a comprehensive study encompassing the term’s meaning, usage variability, and evolution across various contexts, as well as its linguistic connections with other lexical units. This analysis requires consideration of both etymological and contemporary aspects of the term’s functioning across different languages and cultures.

To start, it is worth noting that the term “mobility” originates from the Latin word “mobilitas”, meaning “movement” or “capacity to move”. Its primary definition refers to the ability to change place or state, moving within space or under specific conditions. From “mobilis”, related words such as “mobile” (capable of rapid and easy movement or change) are also derived. In this sense, the concept’s core relates to physical movement in space; however, in the modern context, it has acquired broader meanings and is utilized across various fields, from physics and engineering to sociology and economics.

The concept of “mobility” occupies a significant place in contemporary scholarly discourse, as it reflects crucial aspects of different social phenomena. To understand the full scope of its meanings, we must examine its main applications:

1) Physical mobility: the fundamental meaning of the term refers to an individual’s or object’s ability to move within space. this can include transportation mobility or human movement within a physical space. it also pertains to biological movement capacity, studied in fields such as anatomy, physiology, and medicine.

2) Social mobility: frequently used in sociology, this term describes an individual’s or group’s ability to move between different social classes or statuses. social mobility may be vertical (an increase or decrease in social status) or horizontal (a change in status without a shift in social level). this concept is often associated with issues of social equality, access to education, and economic opportunity.

3) Economic mobility: in economic contexts, mobility refers to workers' ability to transition between sectors of the labor market, regions, or companies. economic mobility can also encompass the movement of capital between industries and markets.

4) Technological mobility: in technology, this term pertains to mobile devices, such as smartphones and tablets, which enable users to stay connected and work from anywhere. mobility here emphasizes the removal of restrictions on activity within geographic space and access to resources through modern technology.

Therefore, "mobility" is a polysemous term, and its various meanings may be applied depending on context. For example, in technology discussions, mobile devices and applications that allow users to stay connected to networks are often referred to. Conversely, sociological studies view mobility as individuals' capacity to alter their social status.

However, in philosophical-anthropological discourse, mobility differs from socio-philosophical or sociological expositions.

In these discourses, mobility is primarily explained by two parameters: transportation; devices (e. g., phones, tablets).

Nevertheless, according to the philosophical-anthropological discourse, human mobility lies not so much in the use of transportation or electronic devices as in the very essence of human nature. Accordingly, mobility is the formation of a new rhythm of human life. Since time, rather than money, has become the primary valuable resource, it must be maximally economized. This need is reflected in the development of technical gadgets and devices that optimize basic processes in daily life. Smartphones and computers hold a special place in the life of a mobile person.

In some cases, movement slows or ceases entirely without these tools (geolocation, navigation, electronic maps with routes). Thus, technology becomes our guide in life, our "right hand". Systems make mobility possible by providing conditions for its cyclical repetition. "In the modern world, movement accumulates similarly to the accumulation of capital — repeated movement or circulation is possible thanks to various interdependent mobility systems" [1, c. 84].

Therefore, in our view, when considering mobility within a philosophical-anthropological context, three additional concepts from Western thinkers become important:

- (1) "route" (G. Simmel);
- (2) "distance" and (3) "situation" (E. Rothacker).

Let us examine each of these in more detail.

Regarding the concept of "route", Simmel's essays on the philosophy of culture reveal an understanding of the process that we now term mobility. A route, as the connection between points A and B and the connection that forms

between them, serves as the foundation for a system. Each of us creates many such connections, and the internet era only accelerates this process. We diversify our interests, expand our knowledge, increase the number of connections, and broaden spheres of influence. This root system is the foundation of any network marketing and, of course, financial pyramids — a concept widely recognized. As a result, the entire planet is now a constantly operating global network, encompassing countless connections — social, physical, cultural, etc. A system is thus formed, covering all aspects of human life and exerting influence on them.

For Rothacker, however, the human being is inherently both a biological and spiritual entity. The spirit pervades the entire human being, creating an internal unity destined for culture. The thinker develops his theory of the successive layers of human existence, which consist of five levels: — the first level: life in general; — the second: plant life (life within me); — the third: the “animal self”, the “animal within us”, driven by sensory desire; — the fourth stage: the “animated, instinctive unconscious”, characterized by our character, tendencies, and habits; — the fifth stage: my own thinking being, my “higher self”, self-awareness, the “I.”

Constant interaction exists between these layers. The lower, more powerful layers form the foundation for the higher ones, which, in turn, add something new. Humanity is the only thinking being that does not merge with its environment but maintains a certain distance from it. In humans, there is a close link between the spiritual and biological elements. However, a person can overcome this connection, creating a distance within themselves, including through existential migration.

Unlike an animal, for which the environment is merely an extension of the world, a human being has an entire world. Rothacker introduced the concept of “situation”. Every living being exists within a certain situation and acts within it. Only an animal is bound to the situation, while a person senses and creates it. A human can transcend their limitations through their mobile nature and discover the perspectives of other people and cultures. When people navigate from one city point to another, they create personal routes filled with meaning. As the researcher notes, personal routes “secretly structure the defining conditions of social life”. Moving within physical and social space, each of us carries memories, anticipations, and various associations [2, p. 96].

Thus, as we see, the philosophical and philological analysis of the concept of “mobility” reveals its polysemy and diverse usage in contemporary discourses. This term has evolved from simply denoting physical movement to a complex concept encompassing social, economic, technological, and cultural phenomena. Such a broad spectrum of meanings makes it a key element in understanding modern society and its transformative processes.

At the same time, in analyzing the lexeme and phenomenon of “migration”, it becomes evident that this word holds significant importance in both scientific

discourse and public consciousness, as it reflects one of the key processes of contemporary globalization and the shifts in the world's demographic landscape.

The word “migration” originates from the Latin *migratio*, derived from the verb *migrare*, which means “to move”, “to relocate”, or “to change residence”. [3, p. 571]. Based on this, the primary meaning of the term includes the processes of people or groups relocating from one place to another, particularly between countries, regions, or continents. In a historical context, migration has always accompanied humanity, dating back to the earliest times when people moved in search of better living conditions. As N. Tsymbal aptly notes, “Migration is a human experience, felt and comprehended by those who wish to realize their own aspirations, and language becomes an inseparable part of this awareness”. [4, p. 272].

Accordingly, it logically follows that the semantic field of the concept of “migration” is extremely broad, encompassing various types of movement. In modern scientific studies, the term can denote several different processes: internal migration, where people move within one country, and external or international migration, which involves crossing national borders. Additionally, within the concept of “migration”, there is a distinction based on motivation: voluntary migration, where individuals independently decide to relocate, and forced migration, driven by wars, political persecution, or environmental disasters.

An intriguing observation here is that in Ancient Greek, lexemes related to migration processes (immigration/emigration) are rooted not in *πόλις* (*polis*) but in *οἶκος* (*oikos*), which signifies home or land—terms like *μετοικία* and *μετοικισμός* [5, p. 456]. Consequently, in Ancient Greek consciousness, the focus was less on leaving a sociopolitical location and more on leaving the “domestic hearth”, the native place, the *topos* where most of life was spent with cherished and close ones.

One fascinating aspect of the lexico-semantic analysis of “migration” is its impact on the linguistic worldview, particularly through the formation of various derivative words and expressions. For instance, “immigration” refers to the arrival of people in a new country for permanent or temporary residence, whereas “emigration” signifies leaving one’s native country. These words form a semantic opposition, reflecting different facets of the same relocation process. Conversely, “reemigration” describes migrants returning to their homeland after prolonged residence abroad. All these terms share a common semantic field, as migration is a complex phenomenon with both positive and negative consequences for society as a whole. Migrations exhibit unprecedented characteristics in terms of migration routes, individual migrant profiles, and conditions of isolation/assimilation upon arrival. One of the challenges in understanding migration dynamics is the tendency to view migration as movement between two points (origin and destination) without adequate consideration of what occurs from geographic, temporal, social, psychological, linguistic, and political perspectives. Overlooking any of these aspects provides an incomplete or distorted picture, impeding accurate situation analysis

and sound decision-making in migration policy, including linguistic migration policy [4, p. 277–278].

It is also important to emphasize that migration holds significance in both cultural and political contexts, further broadening its semantic field. In political discourse, migration often becomes a subject of debates and controversies due to various issues it raises in host societies, such as social integration, cultural differences, and migrants' rights. Many countries' political agendas include measures related to migration regulation, controlling migrant flows, and integrating newcomers into society. This reflects the complex social and cultural dynamics linked to relocation processes, which foster the creation of new meanings and contexts for the term's usage.

At the same time, the philosophical approach to analyzing migration, as N. Parkhomenko asserts, entails viewing it as “one of the structural factors influencing both socio-cultural processes (sociogenesis, culturgenesis, civilizational development) and ethno-national processes (ethnogenesis, ethnic history, nation-building). Migration, as a process of spatial relocation driven by climatic, health-related, economic, cultural, demographic, educational, intellectual, religious, technological, ideological, political, military, and other reasons, is understood here as a distinctive ‘spatial’ expression of the socio-cultural and ethno-national reproduction of human communities and societies”. [6, p. 460]

In this context, the term “existential migration”, introduced by Greg Madison, appears quite logically. It describes individuals with an “existential” motivation to travel, differing from economic migration, the simple desire to travel, exile, or types of forced migration. Existential migration is seen as a person's unique attempt to express something fundamental about their existence by leaving their homeland and thereby becoming a foreigner. In addition to the new concept of existential migration, research has proposed a new understanding of home as an interaction; a “sense of home” arises from specific interactions with our environment, potentially occurring anywhere and anytime. This challenges the usual concept of home as a fixed geographic location. This concept questions traditional definitions of both alienation and home itself, encompassing all that represents comfort and homelessness. The implications of this new concept enrich our current understanding of migration. Existential migration calls for a reassessment of the psychological foundations in cultural anthropology, migration studies, refugee studies, intercultural learning, tourism research, and psychotherapy. Madison's work presents the topic clearly and eloquently, highlighting real stories of voluntary migrants [7, p. 240].

In summary, we can note that the lexico-semantic analysis of the concept of “migration” also requires examining its evolution within a historical context. In ancient times, migration was a primary survival tool for human communities, as they moved in search of resources or safer territories. In the modern world, this process has taken on new forms due to political and economic factors, as well as

globalization. With the development of transportation systems, the internet, and global communication networks, migration has transformed into not only a physical process but also an intellectual and cultural one, thereby expanding the semantic field of this term.

### *Conclusion*

The lexico-semantic analysis of the concepts “mobility” and “migration” confirms their polysemy and broad range of meanings, reflecting contemporary socio-cultural transformations. The concept of “mobility” transcends physical movement, encompassing social, economic, and cultural aspects. Modern technologies and the increasing pace of life contribute to the expanded meaning of this concept, making it a symbol of human adaptability and time optimization. Migration, in turn, is a complex phenomenon involving not only physical relocation but also an existential dimension, where environmental change becomes part of personal identity. The study emphasizes the importance of “existential migration”, expanding our understanding of traditional migration processes and opening new dimensions in personal and social interactions.

A deepened understanding of these concepts is crucial for grasping the modern socio-cultural context, as it helps better comprehend global movement and social mobility processes, which affect societal structures and individual life strategies. Recognizing connections between different meanings of mobility and migration allows not only for the expansion of theoretical frameworks for these phenomena but also enables an assessment of their roles in developing personal, economic, and cultural spheres of life. Consequently, further research can support the formation of an integrative approach to studying mobility and migration, reflecting the new challenges and trends of a globalized world.

### *Список посилань*

1. Urry, J. *Sociology Beyond Societies: Mobilities for the Twenty-first Century*. Cambridge: Polity Press, 1999. 255 p.
2. Certeau, M. de. *The Practice of Everyday Life*. Berkeley: University of California Press, 1984. 229 p.
3. *A Latin Dictionary*. Founded on Andrews' edition of Freund's Latin dictionary. Revised, enlarged, and in great part rewritten by Charlton T. Lewis, Ph. D., & Charles Short, LL.D. Oxford: Clarendon Press. 1879. 2019 p.
4. Цимбал Н. Термінологічне забезпечення міграційного дискурсу в українській мові. *Вісник науки та освіти*. 2023. № 10 (63). С. 268–280.
5. Faculty of Classics, University of Cambridge, & Diggle, J. *The Cambridge Greek Lexicon*. Cambridge: Cambridge University Press, 2021. 1600 p.

6. Пархоменко Н. Міграційні процеси як філософська проблема: теоретико-методологічні основи дослідження. Молодий вчений. 2018. № 3 (55). С. 457–461.
7. Медісон Г. Existential Migration. Existential Analysis. 2006. Вип. 17 (2). С. 238–260.

*References*

1. Urry, J. (1999). *Sociology Beyond Societies: Mobilities for the Twenty-first Century*. Cambridge: Polity Press, 255 p.
2. Certeau, M. de. (1984). *The Practice of Everyday Life*. Berkeley: University of California Press, 229 p.
3. *A Latin Dictionary* (1879). Founded on Andrews' edition of Freund's Latin dictionary. Revised, enlarged, and in great part rewritten by Charlton T. Lewis, Ph. D., & Charles Short, LL.D. Oxford: Clarendon Press, 2019 p.
4. Tsymbal, N. (2023). Terminological support of migration discourse in the Ukrainian language. *Visnyk nauky ta osvity*, (10)63, 268–280. [in Ukrainian].
5. Faculty of Classics, University of Cambridge, & Diggle, J. (2021). *The Cambridge Greek Lexicon*. Cambridge: Cambridge University Press, 1600 p.
6. Parkhomenko, N. (2018). Migration processes as a philosophical problem: Theoretical and methodological foundations of research. *Molodyi vchenyi*, 3 (55), 457–461. Retrieved from <https://molodyivchenyi.ua/index.php/journal/article/view/4983> [in Ukrainian].
7. Madison, G. (2006). Existential migration. *Existential Analysis*, 17 (2), 238–260.

**Туренко Віталій Едуардович**

*Доктор філософських наук, старший дослідник, доцент*

*Київський національний університет імені Тараса Шевченка (м. Київ, Україна)*

*<https://orcid.org/0000-0003-0572-9119>*

*e-mail: vitali\_turenko@ukr.net*

**Колотило Володимир Володимирович**

*Кандидат філософських наук, доцент*

*Київський національний університет імені Тараса Шевченка (м. Київ, Україна)*

*<https://orcid.org/0000-0002-7577-8453>*

*e-mail: kolotylo@knu.ua*

**ЛЕКСИКО-СЕМАНТИЧНИЙ АНАЛІЗ ПОНЯТЬ  
«МІГРАЦІЯ» І «МОБІЛЬНІСТЬ»: ФІЛОСОФСЬКО-  
ФІЛОЛОГІЧНІ ПОШУКИ**

*Резюме*

Розкрито сутність лексико-семантичного аналізу понять «мобільність» і «міграція», що виступають важливими елементами сучасного суспільного дискурсу. Зокрема, термін «мобільність» розглядається у фізичному, соціальному, економічному та технологічному вимірах, відображаючи значні зміни, що стосуються соціальних взаємодій та індивідуальних життєвих маршрутів. Водночас, поняття «міграція» вивчається з погляду його історичної еволюції та соціокультурного значення, зосереджуючись на різних мотиваційних аспектах і варіантах переміщень.

Доведено, що мобільність у філософсько-антропологічному контексті набуває екзистенційного змісту, стаючи символом внутрішніх пошуків людини, пов'язаних із самоідентифікацією та зміною соціального середовища. Зазначено, що міграція як соціокультурний феномен має глибокий вплив на соціогенез та культурогенез, сприяючи формуванню багатозарової картини світу, що відображає як зовнішню, так і внутрішню динаміку людського життя.

Виявлено, що поняття мобільності та міграції мають багатозначний характер, що зумовлює їх широке використання в різних дисциплінах, включаючи соціологію, антропологію, економіку та філософію. У статті представлено аналіз праць західних мислителів, які розглядають мобільність як процес взаємодії людини з соціальним і фізичним простором, акцентуючи на її здатності до подолання обмежень і відкриття нових перспектив.

Проаналізовано ключові підходи до вивчення понять «мобільність» і «міграція», зокрема через компаративний і філософсько-антропологічний підходи. Завдяки цьому вдалося виявити відмінності у сприйнятті мобільності та міграції в різних культурних традиціях, що розширює розуміння цих феноменів і їхню роль у сучасному глобалізованому суспільстві.

**Ключові слова:** мобільність, міграція, лексико-семантичний аналіз, соціокультурні зміни, екзистенціальна міграція, глобалізація.

*Стаття надійшла до редакції 10.09.24*

*© Туренко В. Е., Колотило В. В., 2024*