

A BRIEF OVERVIEW OF THE DEVELOPMENT OF THE LEXICAL- CONCEPTUAL FIELD OF ETHICS IN THE XVIth-XVIIIth CENTURIES

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Ethics, like any other socio-humanitarian philosophical phenomenon, has a historical character. This is one of the oldest theoretical disciplines. Ethical issues have been at the center of society's attention since the advent of homo sapiens. Moreover, it is the emergence of ethical forms of relationships between individuals that gives us one of the grounds for distinguishing such a historical and sociological category as a reasonable person, to state his transition from a primitive state to a more developed one. Modern linguistics characterizes the steady growth of attention to the content side of language as a means of communication. However, the study of the meaning of a word in the aspect of diachrony still lags behind the studies and descriptions of other levels of the language. In particular, in Anglistics, in the presence of general and detailed works on historical phonology, morphology, syntax, there are no more or less generalizing works on historical semantics of one of the main periods of its formation and development. The scale and nature of lexical changes in the language system in general have been poorly studied, the internal mechanism of the evolution of the ethical and philosophical terminological system of the English language has not been studied at all.

There are literally few studies devoted to changes in the modern vocabulary of social disciplines, including terminological ones. In Russian and foreign literature, much attention is paid to the study of the poetic heritage of the past. In this regard, the main stages of the development of ethical thought are analyzed in some detail: antiquity-Renaissance-classicism-Enlightenment. Of particular value in this regard are the works of I.Braginsky, Y.Dzhumabaev, F.Suleymanova, G.Tulchinsky, O.Masleeva, M.Makarov, H.Gafarov, K.Khanazarov, K.Shadmanov. If we talk about the Western tradition of studying the problem of the evolution of ethics in the period of the XVI-XVIII centuries, then it is necessary to point out theoretical and cognitive developments of various significance, in which, in general, only a partial explanation of individual problems of historical and ethical knowledge, culture and morality is offered and certain aspects of the evolution of the conceptual apparatus of ethics as a science of morality are considered.

The well-known words morality, moral, ethics are often used as synonyms or by concept, depending on the consonance of the words in the sentence. If we take the history of the appearance of these terms, it is known that etymologically the word ethics comes from ethos (Greek) and in translation means custom, temper, character. The Latin word mos also translates as custom, temper. Cicero, focusing on the Greek translation, formed from the word mos the adjective moralis (referring

to morals), and from it later arises the term moralitas (morality). Consequently, as they write in some textbooks, the etymological meanings of the Greek ethica and Latin moralitas coincide and correspond to the Russian word morality. In the understanding of the term ethics, two approaches can be distinguished. The first one – the traditional one – understands ethics as the science of morality. In the modern sense, ethics is a philosophical science about the essence, origin, development and structure of morality. The indication of its philosophical character shows that morality, morality is comprehended from certain ideological positions. The second approach is to understand ethics as a doctrine of morality. Its peculiarity lies in the fact that not every teaching is scientific. Scientific knowledge is the highest form of knowledge, assuming the truth, the evidence of knowledge. In relation to ethics, this is not always possible to achieve. Ethics does not just reflect customs, customs, but gives them critically – carries out a value analysis. It is a way of realizing social existence, included in the moral consciousness as the highest level. Accordingly, there are two parts in the structure of ethics: theoretical, which describes and explains morality, and applied, which teaches morality, i.e., instills certain moral ideas and principles. It is known that ethics is a science that studies morality and morality as expressions of social consciousness and forms of social behavior. Morality and morality are the most important, fundamental features of the existence of human society, its culture. The latter can be represented as an ordered semantic structure associated with the corresponding normative-value systems of practical activity and related social institutions, patterns of behavior, ideas, etc. These normative value systems and corresponding semantic structures form complex compositions. The determining role in ensuring the integrity of the semantic structure of a culture is played by its ideological model².

Since the process in the development of culture is associated with the constant differentiation and specialization of normative value systems and related semantic parameters, the role of worldview as an integral factor of comprehension is constantly increasing. The problems of ethics as a science and a form of social existence have undoubtedly been considered at all stages of human civilization. However, every time and in every country, the interpretation of ethical concepts and norms (and hence terms) had a concrete historical and national character. It is known that ethics is a science that studies morality and morality as expressions of social consciousness and forms of social behavior. Morality and morality are the most important, fundamental features of the existence of human society. Ethics, like a number of other sciences, has experienced a number of paradoxes in its centuries-old history. The first philosophical science was physics, i.e., the study of

² Гусев С.С., Тульчинский Г.Л. Проблема понимания в философии. – М.: Политиздат, 1985. – 60 с.; Вергинская О.Э. Генезис конструктивистских тенденций в аналитической философии: Дис.канд. филос. наук. – Мурманск, 2005. – С. 180; Овсянников М.Ф. История эстетической мысли. – М.: Высшая школа, 1984. – С. 335.

nature in the form of philosophical reasoning³. Socrates became the founder of an independent ethical direction in philosophy.

The separation of ethics, as well as the development of philosophy in general, was carried out gradually. The ancient Greeks usually divided philosophy into three parts, but each school did it in its own way. Some distinguished physics, dialectics and logic, others physics, dialectics and rhetoric, etc. Ethics, together with physics and logic, were first distinguished by Stoics. This division, co-existing along with others, has not disappeared, but has gradually developed. It was also characteristic of medieval thinkers, representatives of the Renaissance and Modern times (Abelard, Chaucer, Thomas Aquinas, T. More, Fr. Bacon, Hobbes, Locke, Spinoza, Shaftesbury, Hutcheson, Hume, Helvetius, Edm. Spencer et al.). In general, for antiquity and the Middle Ages, ethics was an integral part of philosophy, it was merged with them together. Ethics was actually a concrete, practical science, the main task of which was the bodily and mental hygiene of life. In ancient and medieval ethics, naturalistic and moral trends were closely intertwined, and at first the former prevailed. Thus, a rather narrow understanding of the essence, purpose and objectives of ethics as a science about human nature, about the causes and forms of his actions, existed for a very long time, until the late Renaissance and Modern Times⁴.

In the Middle Ages, such a tradition prevailed, when everything was subordinated to theology, and philosophy was recognized as its servant. The Church, God, and the Holy Scriptures have predetermined the solution of any problems, including the place and role of a person in this life. Questions of morality, morality, human values, etc. were solved in the same ways. However, all these centuries, then secretly, then openly, there was a persistent struggle of free thought with theological prejudices. Many thinkers of the Middle Ages (Augustine the Blessed, Thomas Aquinas, etc.) highly valued the freedom of the human mind. The development of ethical thought among Eastern and European philosophers in the Middle Ages gradually led to a revolution in the understanding of ethics in subsequent periods - in the Renaissance and Modern Times.

In the history of English philosophy, this is associated with the names of Duns Scott, T. More, F. Bacon, Thomas Hobbes, J. Locke, J. Berkeley, D. Hume, B. Spinoza, Shaftesbury, as well as W. Shakespeare, J. Donne, B. Johnson, J. Puttenham, etc. It should be emphasized that this revolution was not a revolution only in ethics, it was a revolution in all science and social practice. Science could not remain indefinitely in the narrow grip of religious thinking, this contradicted the very nature of science as a specific sphere of thought, as an objective form of reflection of life. The revolution began with the discovery of Copernicus, who destroyed the geocentric picture of the world and created a heliocentric one. The right of the supreme judge was taken away from God, the Earth turned out to be

³ Горфункель А.Х. Философия эпохи Возрождения. – М.: Высшая школа, 1980. –137 с.

⁴ Горфункель А.Х. Философия эпохи Возрождения. – М.: Высшая школа, 1980. –138 с.

immeasurably smaller than the Sun, moreover, rotating around it. Determining what happiness is and what a person's goals are is an important task of any ethical teaching. Although the concepts and terms of ethics are quite common in the English philosophical, socio-political and fiction literature of the XIV-XVII centuries, nevertheless, this does not mean that the thinkers of the country clearly realized the place of ethics in the general system of sciences and explored it as an independent direction⁵.

Initially, ethics as an independent scientific system was formed only at the end of the XVII century; as for the final formalization of science, this process, as many researchers believe, continues to this day⁶.

Francis Bacon, the developer of "natural philosophy" was one of those who laid the foundation in England for the concept of "natural morality", the construction of ethics, although a shared theology, but mostly without the help of religious ideas, based on rationally understood worldly life aspirations and effects of the human personality⁷.

For a deeper insight into the nature of the ethical and philosophical linguistic unit, we aim to identify how the system connections that are found in the semantic analysis of the vocabulary of ethics relate to each other at the syntactic level. Let's focus on the types of syntactic models and their foreign-language sub-basis in order to explicate convenient identification milestones of the written variety of the literary language and limit it from oral-colloquial variants. When considering semantic and syntactic parameters, we found that the functioning of borrowings of the XVI-XVIII centuries. It is characterized by the following features⁸: 1. The analysis of syntagmatic connections of the studied vocabulary reveals the main models of combinations and their partners in the context in the initial period: a) nominal - N+prep+N (N+of+N); Pron+N (Pron. Pers.+ +N; Pron.ind.+N); N+Conj.+N; N+and+N; N+or+N; A+N; б) verbal - V+prep+N; Vmod. +N; V be+N⁹.

Despite the certain limitations of the semantic structure, the analyzed vocabulary enters into all possible combinations with both full-meaning and service words. There were no restrictions in the use of constructions of various types in the initial period of the functioning of these new arrivals in the English language. 2.

⁵ Гуревич А.Я. Категории средневековой культуры. – М.: Наука, 1984. – 85 с.

⁶ McLaughlin G.C. *Aspects of the History of English*. – N.-Y., 1968. – 55-60 pp.; Овсянников М.Ф. *История эстетической мысли*. – М.: Высшая школа, 1984. – 8-10 с.

⁷ Овсянников М.Ф. *История эстетической мысли*. – М.: Высшая школа, 1984. – 8-10 с.

⁸ Шукурова, М. А. XVI-XVIII АСРЛАРДА ИНГЛИЗ ТИЛИДА ЭТИКА АТАМАЛАРИНИНГ РИВОЖЛАНИШИГА ДОИР БАЪЗИ МАСАЛАЛАР НЕКОТОРЫЕ ВОПРОСЫ РАЗВИТИЯ ЭТИЧЕСКИХ ТЕРМИНОВ В АНГЛИЙСКОМ ЯЗЫКЕ XVI-XVIII ВЕКОВ SOME ISSUES ON THE DEVELOPMENT OF TERMS OF ETHICS IN THE. *ANIQ VA TAVIIY FANLAR*, 165; Шукурова–БухГУ, М. А. (2020). КОРРЕЛЯЦИЯ СОЗНАНИЯ, ЯЗЫКА И СТИЛЯ НАУЧНО-ФИЛОСОФСКОГО ИЗЛОЖЕНИЯ ПЕРИОДА XVI-XVII ВЕКОВ. *ТАЪЛИМ ТИЗИМИДА ЧЕТ ТИЛЛАРНИ ЎРГАНИШИНИНГ ЗАМОНАВИЙ МУАММОЛАРИ ВА ИСТИҚБОЛЛАРИ* *Халқаро шмий-амалий анжуман 5-6 март 2020 йил*, 597.

⁹ Askarova, S. M., & Djurabayeva, D. N. (2019). Some principles of the formation and development of ethical terms in the English language in the XVI-XVIII centuries. *International Journal on Integrated Education*, 2(6), 31-39; Shukurova, M. A. (2017). Coherence and cohesion as essential parts in effective writing. *Міжнародний науковий журнал Інтернаука*, (1 (1)), 143-145; Шукурова, М. А. (2021). Анализ специальной лексики английского языка XVI века по аспектам терминологичности. *МЕЖДУНАРОДНЫЙ ЖУРНАЛ ИСКУССТВОСЛОВА*, 4(2).

During the first hundred years on the basis of the borrowing language, the number of constructions increased. They are characterized by a variety of structures. In particular, models were added that were not fixed in the initial period of the functioning of borrowings in the recipient language¹⁰: Ns+and+Ns; Ns+prep+Ns; N's+N; N+to+N; Num+N; N+upon+N; N+of+Pron. With the dominance of two composite combinations, among which the most common model is A+N (Adj.+N).

In addition: the movement, the crystallization of the semantic structure of the unit of ethical order towards their terminologization in the early period of the formation of the language of English ethics is mainly the result of the splitting of a broad meaning in the past in the direction of its narrowing; in the ethical and philosophical narrative, some lexical units of the commonly used layer of vocabulary are able to shift towards the layer of ethical terminology and form a special the subsystem of the vocabulary of ethics; the choice of the vocabulary of the text of the ethical and moral order reflects the subjective and emotional assessment of events by the thinker; the secondary nature, borrowing - for the most part - of the English ethical terminology system is largely due to the high susceptibility of the English language of the study period to borrowing in general and to term-making in particular; the potentially realizable volume of special designations, especially at the early stage of the formation of the English ethical term system, most often has as its source the commonly used words of the vocabulary of the English language of the late Renaissance - the latter became a term, already having a fairly well-defined semantic and stylistic orientation in a non-specialized literary language.

Thus, we define the term ethics as a unit of vocabulary included as an integral component in a particular thematic group of a certain philosophical and terminological system, and quite clearly designating a certain concept within this philosophical and ethical system. At the same time, in the study and description of terminological units, where the impact of the semantic factor is particularly noticeable, the main attention should be paid to the substantive characteristics of the terms, and not to their morphological or morphosyntactic structure, since this concerns the philosophical terminology of ethics and morality.

¹⁰Askarovna, S. M. (2021, March). Comparative investigation on the semantic meaning of some terms of ethics of the XVI-XVII centuries. In *E-Conference Globe* (pp. 285-287); Shukurova, M. A. (2017). Useful strategies in teaching grammar in english language classes. *Міжнародний науковий журнал Інтернаука*, (1 (1)), 146-148; Askarovna, S. M. (2021). Historical background on the systematization of the vocabulary of ethics. *ACADEMICIA: An International Multidisciplinary Research Journal*, 11(3), 25-29.

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