



SHADMANOV Q.B., SHUKUROVA M.A.

ETIKA ATAMALARINING QISQACHA IZOHLI LUG'ATI

O'quv qo'llanma

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BUXORO DAVLAT UNIVERSITETI

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Ushbu o‘quv qo‘llanmaning lug‘at qismi keng o‘quvchilar ommasi uchun mo‘ljallangan bo‘lib, unda axloq-odobga oid atamalariga qisqacha izoh berishni maqsad qilib qo‘yadi. Terminologik izohli lug‘at xarakteriga ega bo‘lgan bu kitobga ijtimoiy-falsafiy va ilmiy-ommabop adabiyotlarda hamda gazeta va jurnal sahifalarida tez-tez uchrab turadigan atamalar, ya’ni sohasiy terminlar kiritilgan.

Taqdim qiliniyotgan o‘quv qo‘llanma nafaqat mutaxassislariga, balki keng o‘quvchilar ommasiga, gazetxon va kitobxonlarga, xususan, oliygoh talabalari va ziyolilarga mo‘ljallangan. Shuning uchun ham birinchi galda lug‘atxonlarning ehtiyojini qondirish maqsadida so‘zlarning ma’nolarini to‘laroq ochib berishga va ularga berilgan izohlarni mumkin qadar soddalashtirishga va ixchamlarshirishga, shu bilan birga, ilmiy-falsafiy atamalarning tub mohiyatiga putur o‘tkazmaslikka harakat qilingan.

“Etika atamalarining qisqacha izohli lug‘ati” nomli o‘quv qo‘llanma Oliy o‘quv yurtlarining o‘qituvchilari va talabalari uchun mo‘ljallangan. O‘quv qo‘llanma talabalarga muloqot jarayonida hamda kasbiy yo‘nalish doirasida tilning og‘zaki va yozma shakllarida etikaga doir til birliklarini to‘g‘ri qo‘llay olishni o‘rgatish, ularning ijtimoiy-milliy madaniy muloqot malakalarini rivojlantirish, nutqiy so‘zlashuv ko‘nikmasiga ega bo‘lish, ijtimoiy-madaniy kommunikativ-muloqot malakalarini takomillashtirishga yordam berish bilan bir qatorda ilmiy izlanishlar olib borishda samarali amaliy manba bo‘lib xizmat qiladi. Izohli lug‘at shaklidagi o‘quv qo‘llanmada nutq etikaga doir misollar turli kontekstlarda yoritilgan. O‘quv qo‘llanmadan joy olgan mashqlar talabalarning dunyoqarashini oshiradi.

Taqdim qiliniyotgan o‘quv qo‘llanmaning izohli lug‘ati nafaqat mutaxassislariga, balki keng o‘quvchilar ommasiga, gazetxon va kitobxonlarga, xususan, talabalar va ziyolilarga mo‘ljallangan. Shuning uchun ham, birinchi galda, lug‘atxonlarning ehtiyojini qondirish maqsadida so‘zlarning ma’nolarini to‘laroq ochib berishga va ularga berilgan izohlarni mumkin qadar soddalashtirishga va ixchamlarshirishga, shu bilan birga, ilmiy terminlarning tub mohiyatiga putur o‘tkazmaslikka harakat qilindi.

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KIRISH

O‘zbekiston Respublikasi Prezidenti Shavkat Mirziyoyevning 2029-yil 21-oktabrdagi “O‘zbek tilining davlat tili sifatidagi nufuzi va mavqeyini tubdan oshirish chora-tadbirlari to‘g‘risida”gi Farmoniga muvofiq davlat tili to‘g‘risidagi qonun hujjatlariga rioya qilinishini, sohaga oid muammolarni tahlil etib, bu borada yagona davlat siyosati amalga oshirilishini ta’minlash yuzasidan Vazirlar Mahkamasida Davlat tilini rivojlantirish departamenti tashkil etildi va yangi so‘z va atamalarni rasmiy iste’molga kiritish borasidagi ishlarni tartibga soladigan Atamalar komissiyasi tuzildi. Qo‘lingizdagi “Etika atamalarining qisqacha izohli lug‘ati” ham ushbu chora-tadbirlarga javob tariqasida til o‘qitish sohasidagi ehtiyojni birmuncha qondirishga xizmat qiladi, degan maqsadda yaratildi. Kitob bugungi globallashuv davrida o‘zbek millatining go‘zal madaniyatini, betakror tilini, shuningdek, milliy qadriyatlarini milliy muloqot jarayonida yanada yuksaltirishga xizmat qiluvchi adabiyotlar, jumladan, lug‘atlar yaratish sohasiga qo‘shilgan baholiqudrat hissa bo‘ladi, deb umid qilamiz. Ushbu nashrni amalga oshirishdan ko‘zlangan yana bir maqsad – til o‘qitish, falsafa sohasi mutaxassislari, Oliy ta’lim talabalari va qolaversa, qiziquvchilarga shu sohadagi terminlar, birikma va nomlarni o‘rganish va o‘z faoliyatlarida qo‘llash imkoniyatini yaratishdir. Shu o‘rinda hamma sohalar kabi etika terminlari ham o‘z til birliklari tizimiga ega ekani, uning lug‘at boyligi milliy, madaniy, tarixiy, lingvistik, huquqiy va boshqa xil iboralardan tashkil topganini eslatib o‘tish lozim. O‘quv qo‘llanmaning lug‘at qismidagi atamalami tanlashda ingliz, rus va o‘zbek tillari mezonlariga, til normalariga rioya qilindi.

O‘zbekistonda chet tillari, xususan, ingliz tilini o‘qitish dolzarb masalalardan biri bo‘lib, pedagog kadrlardan til o‘rgatishga katta e‘tibor berish kerakligi talab qilinmoqda. Ingliz tilida o‘qish, yozish, tinglab tushunish va gapirish kabi ko‘nikmalardan tashqari, bu tilda so‘zlashuvchi xalqlarning dunyoqarashi, madaniyati haqida bilish va bularning tilda aks etishini tahlil qilishni rivojlantirish maqsadida turli metodlardan foydalanilmoqda. “Etika atamalarining qisqacha izohli lug‘ati” nomli o‘quv qo‘llanma til o‘qitish sohasidagi ehtiyojni birmuncha qondirishga, bugungi globallashuv davrida ingliz va o‘zbek millatining milliy qadriyatlarini muloqot jarayonida yanada yuksaltirishga, kundalik muloqotda ishlatiladigan so‘zlarni o‘zbek tilida ifodalab berishga xizmat qiladi. O‘quv qo‘llanmaning lug‘at qismidagi til birliklarini tanlashda ingliz va o‘zbek tillari mezonlariga, til normalariga rioya qilingan. O‘quv qo‘llanma ushbu sohadagi dastlabki izlanish sifatida uni tuzishda

lugʻatchilikning barcha anʻana va qoidalariga rioya qilishga, milliy ingliz tilida qoʻllanilayotgan yoki oldin Uygʻonish davrida qoʻllanilgan (XVI-XVII asrlar) til birliklarini imkon qadar toʻplashga harakat qilingan.

Ushbu oʻquv qoʻllanma keng oʻquvchilar ommasi uchun moʻljallangan boʻlib, oʻzbek tilidagi etika atamalariga qisqacha izoh berishni maqsad qilib qoʻyadi. Terminologik izohli lugʻat xarakteriga ega boʻlgan bu oʻquv qoʻllanmaga ijtimoiy-falsafiy va ilmiy-ommabop adabiyotlarda hamda gazeta va jurnal sahifalarida tez-tez uchrab turadigan axloqqa oid atamalar, yaʼni sohaviy terminlar kiritilgan.

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O‘quv qo‘llanmaning tarkibi va tuzilishi

O‘quv qo‘llanmaning I-qismida Leksikologiya faniga doir mavzular va mavzu doirasida mashqlar berilgan. O‘quv qo‘llanma yangi ma’lumotlar bilan boyitilgan va talabalarning tushunishi uchun qulaylashtirilgan. Muallif har bir mavzuning mazmunini umumlashtirish va soddalashtirilishga erishgan. Talabalar uchun qiziqarli testlar, ko‘rgazmalar tavsiya etilgan. Umuman olganda, bajarilgan ishda innovatsion texnologik metodlar keng qo‘llanilgan.

O‘quv qo‘llanmaning II-qismi bo‘lmish izohli lug‘atda bosh so‘zlar alifbo tartibida joylashtirilgan. So‘zlar bosh harflar bilan yozilgan. Lug‘atning asosiy maqsadi – o‘quvchilar nutqini axloqqa oid atamalar asosida boyitishga yordam berishdir. Ushbu nashrga axloqshunoslik fanining hozirgi rivojlanish darajasiga mos ravishda aniqlangan va taqdim etilgan ba’zi lug‘aviy tushunchalar kiritilgan. Ushbu lug‘atda so‘zlar tematik ravishda taqsimlanadi va ular quyidagi bo‘limlarni o‘z ichiga oladi:

- I. Etikaning umumiy muammolari;
- II. Axloqning asosiy sohalari;
- III. Axloqning asosiy jihatlari;
- IV. Axloq va ijtimoiy ongning boshqa shakllari bilan o‘zaro bog‘liqligi;
- V. Axloqiy ta’limotlar, axloqiy nazariyalar va yo‘nalishlar;
- VI. Diniy axloq va etika.

Atamalar tematik ravishda taqsimlanganligi uchun ayrim guruhlarda ularning takrorlanishi (mavzuga mantiqan to‘g‘ri kelishi tufayli) mumkin.

Lug‘at oxirida atamalarning alifbo tartibidagi ko‘rsatkichi berilgan.

I-QISM

Lesson 1: Introduction to Lexicology

Outline of the lesson:

1. Definition of the term “lexicology”.
2. Aims of lexicology
3. Links of lexicology with other branches of Linguistics.
4. Synchronic and diachronic approach to language study.
5. Lexical units.

Key words:



lexicology, phonetics, grammar, lingua-stylistics, contrastive lexicology, word-structure and word-formation, lexicography, semasiology, synchronic approach, diachronic approach, lexical units

Definition of the “lexicology”. Lexicology is a branch of linguistics, the science of language. The term Lexicology is composed of two Greek morphemes: lexis meaning ‘word, phrase’ (hence lexicos ‘having to do with words’) and logos which denotes ‘learning, a department of knowledge’. Thus, the literal meaning of the term Lexicology is ‘the science of the word’.

The term firstly appeared in the 1970s, though there were lexicologists in essence before the term was coined. Modern English Lexicology aims at giving a systematic description of the word-stock of Modern English. Words, their component parts — morphemes — and various types of word-groups, are subjected to structural and semantic analysis primarily from the synchronic angle. In other words, Modern English Lexicology investigates the problems of word-structure and word-formation in Modern English, the semantic structure of English words, the main principles underlying the classification of vocabulary units into various

groupings the laws governing the replenishment of the vocabulary with new vocabulary units.

It also studies the relations existing between various lexical layers of the English vocabulary and the specific laws and regulations that govern its development at the present time. The source and growth of the English vocabulary, the changes it has undergone in its history are also dwelt upon, as the diachronic approach revealing the vocabulary in the making cannot but contribute to the understanding of its workings at the present time.

It has now become a tradition to include in a Course of Lexicology a short section dealing with Lexicography, the science and art of dictionary compiling, because Lexicography is a practical application of Lexicology so that the dictionary-maker is inevitably guided in his work by the principles laid down by the lexicologist as a result of his investigations. It is common knowledge that in his investigation the lexicologist makes use of various methods. An acquaintance with these methods is an indispensable part of a course of lexicology.

Modern English Lexicology as a subject of study forms part of the Theoretical Course of Modern English and as such is inseparable from its other component parts, i.e. Grammar, Phonetics, Stylistics, on the one hand, and the Course of History of the English Language, on the other.

The language learner will find the Course of Modern English Lexicology of great practical importance. He will obtain much valuable information concerning the English wordstock and the laws and regulations governing the formation and usage of English words and word-groups. Besides, the Course is aimed both at summarising the practical material already familiar to the students from foreign language classes and at helping the students to develop the skills and habits of generalising the linguistic phenomena observed. The knowledge the students gain from the Course of Modern English Lexicology will guide them in all their dealings with the English word-stock and help them apply this information to the solution of practical problems that may face them in class-room teaching. Teachers should

always remember that practical command alone does not qualify a person to teach a language.

This textbook treats the following basic problems:

1. Semasiology and semantic classifications of words;
2. Word-groups and phraseological units;
3. Word-structure;
4. Word-formation;
5. Etymological survey of the English word-stock;
6. Various aspects of vocabulary units and replenishment of Modern English word-stock;
7. Variants and dialects of Modern English;
8. Fundamentals of English Lexicography;
9. Methods and Procedures of Lexicological Analysis.

All sections end with a paragraph entitled "Summary and Conclusions". The aim of these paragraphs is to summarise in brief the contents of the preceding section, thus enabling the student to go over the chief points of the exposition of problem or problems under consideration. Material for Reference at the end of the book and the footnotes, though by no means exhaustive, may be helpful to those who wish to attain a more complete and thorough view of the lexicological problems.

Links of lexicology with other branches of Linguistics. Lexicology is closely connected with Phonetics. **Phonetics** investigates the phonetic structure of language, i.e. its system of phonemes and intonation patterns. So, it is concerned with the study of the outer sound form of the word.



Grammar, which is inseparably bound up with Lexicology, is the study of the grammatical structure of language. It is concerned with the various means of expressing grammatical relations between words and with the patterns after which words are combined into word-groups and sentences.

Lexicology as a branch of linguistics has its own aims and methods of scientific research, its basic task being a study and systematic description of vocabulary in respect to its origin, development and current use. Lexicology is concerned with words, variable word-groups, phraseological units, and with morphemes which make up words.

Distinction is naturally made between General Lexicology and Special Lexicology. General Lexicology is part of General Linguistics; it is concerned with the study of vocabulary irrespective of the specific features of any particular language. Special Lexicology is the Lexicology of a particular language (e.g. English, Russian, Uzbek, etc.), i.e. the study and description of its vocabulary and vocabulary units, primarily words as the main units of language.

Needless to say that every Special Lexicology is based on the principles worked out and laid down by General Lexicology, a general theory of vocabulary.

There is also a close relationship between Lexicology and Stylistics or, to be more exact, **L i n g u o - S t y l i s t i c s** (Linguistic Stylistics).

Linguo-Stylistics is concerned with the study of the nature, functions and structure of stylistic devices, on the one hand, and with the investigation of each style of language, on the other, i.e. with its aim, its structure, its characteristic

features and the effect it produces as well as its interrelation with the other styles of language.

Closely connected with Historical Lexicology is Contrastive and Comparative Lexicology whose aims are to study the correlation between the vocabularies of two or more languages, and find out the correspondences between the vocabulary units of the languages under comparison. Needless to say, one can hardly overestimate the importance of Contrastive Lexicology as well as of Comparative Linguistics in general for the purpose of class-room teaching of foreign languages. Of primary importance in this respect is the comparison of the foreign language with the mother tongue.

Synchronic and diachronic approach to language study. There are two principal approaches in linguistic science to the study of language material, namely the synchronic (Gr. syn — ‘together, with’ and chronos — ‘time’) and the diachronic (Gr. dia — ‘through’) approach. With regard to S p e c i a l Lexicology the synchronic approach is concerned with the vocabulary of a language as it exists at a given time, for instance, at the present time. It is special. D e s c r i p t i v e L e x i c o l o g y that deals with the vocabulary and vocabulary units of a particular language at a certain time. A Course in Modern English Lexicology is therefore a course in Special Descriptive Lexicology, its object of study being the English vocabulary as it exists at the present time.

The diachronic approach in terms of Special Lexicology deals with the changes and the development of vocabulary in the course of time. It is special Historical Lexicology that deals with the evolution of the vocabulary units of a language as time goes by. An English Historical Lexicology would be concerned, therefore, with the origin of English vocabulary units, their change and development, the linguistic and extralinguistic factors modifying their structure, meaning and usage within the history of the English language.

Lexical units. Lexicology studies various lexical units: **morphemes, words, variable word-groups and phraseological units.** We proceed from the assumption that the word is the basic unit of language system, the largest on the

morphologic and the smallest on the syntactic plane of linguistic analysis. The word is a structural and semantic entity within the language system.

It should be pointed out that there is another approach to the concept of the basic language unit. The criticism of this viewpoint cannot be discussed within the framework of the present study. Suffice (достаточно) it to say that there we consistently proceed from the concept of the word as the basic unit in all the branches of Lexicology. Both words and phraseological units are names for things, namely the names of actions, objects, qualities, etc. Unlike words proper, however, phraseological units are word groups consisting of two or more words whose combination is integrated as a unit with a specialised meaning of the whole. To illustrate, the lexical or to be more exact the vocabulary units *tattle* (болтовня), *wall*, *taxi* are words denoting various objects of the outer world; the vocabulary units *black frost*, *red tape*, *a skeleton in the cupboard* are phraseological units: each is a word-group with a specialised meaning of the whole, namely black frost is 'frost without snow or rime', red tape denotes bureaucratic methods, a skeleton in the cupboard refers to a fact of which a family is ashamed and which it tries to hide.



Activity 1. Self-study questions:

1. Definition. Links with other branches of Linguistics.
2. Two approaches to language study.
3. Lexicology and sociolinguistics.
4. Lexical units and varieties of words.

Activity 2. Reading Practice.

1. Based on the passage, the synchronic approach to language study focuses on:

- A. Changes and development of vocabulary over time
- B. Experiments and scientific research methods
- C. Analyzing words in context
- D. Vocabulary of a language at a given time

2. What is the diachronic approach in terms of Special Lexicology concerned with?

- A. Vocabulary units as they exist at the present time
- B. Origin and evolution of vocabulary units over time
- C. Implications of language changes on society
- D. Experimentation and interpretation of data

3. Which branch of Lexicology considers the word as the basic unit of language system?

- A. Historical Lexicology
- B. Special Descriptive Lexicology
- C. Scientific Lexicology
- D. Independent Lexicology

4. What is the main difference between words and phraseological units?

- A. Phraseological units consist of multiple words with a specialized meaning
- B. Words have a larger structural and semantic entity within the language system
- C. Words are used in history and social studies, while phraseological units are used in science
- D. Phraseological units are considered obsolete vocabulary units

5. Which one of the following is an example of a phraseological unit mentioned in the passage?

- A. Vocabulary
- B. Morpheme
- C. Syntax
- D. Black frost

6. The passage primarily focuses on the study of:
- A. Syntax and grammar
 - B. Vocabulary units and their usage
 - C. Sociolinguistics and language variation
 - D. Phonetics and phonology
7. What does the word “diachronic” mean in the context of the passage?
- A. Through time
 - B. In contrast
 - C. At present
 - D. Together with
8. According to the passage, the word is considered the basic unit in all branches of Lexicology except:
- A. Special Lexicology
 - B. Morphology
 - C. Syntax
 - D. Historical Lexicology
9. What is the purpose of D e s c r i p t i v e L e x i c o l o g y?
- A. To analyze words in context
 - B. To examine hypotheses and interpret data
 - C. To study vocabulary as it exists at a given time
 - D. To explore the origin and development of vocabulary units
10. How does Lexicology define phraseological units?
- A. Word groups with specialized meanings
 - B. Words denoting objects of the outer world
 - C. Words with integrated syntactic structures
 - D. Varying word-groups with dynamic meanings

Activity 3. DOK Level questions.

DOK Level 1 - Recall

- What does the term “lexicology” mean?

- When did the term “lexicology” first appear?
- What does modern English lexicology study?
- What is lexicography and how does it relate to lexicology?

DOK Level 2 - Skill/Concept

- Compare semasiology and semantic classifications of words.
- Classify the following word groups: noun phrases, verb phrases, and adjective phrases.
- Estimate the number of morphemes in the word “unhappiness”.
- Summarize the etymological survey of the English word-stock.
- Compare and contrast variants and dialects of Modern English.

DOK Level 3 - Strategic Thinking

- Investigate the methods and procedures of lexicological analysis.
- Formulate conclusions about the links between lexicology and other branches of linguistics.
- Assess the significance of historical lexicology in contrastive and comparative lexicology.
- Draw conclusions about the relationship between lexicology and stylistics.
- Construct a research project exploring the replenishment of the Modern English vocabulary.

DOK Level 4 - Extended Thinking

- Analyze the impact of phonetics on lexicology.
- Critique the fundamental principles of English lexicography.
- Create a new word-formation process for the English language.
- Design a comprehensive dictionary compiling methodology based on lexicological principles.
- Apply the concepts of lexicology to explain the differences between two languages' vocabularies.

Lesson 2. Semasiology. Types of meaning

Outline of the lesson:

1. The definition of semasiology
2. Referential and functional approach to meaning.
3. Types of meaning.

Keywords:	semasiology, form and meaning, the referential approach the functional approach, lexical meaning
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What is semasiology? By definition Lexicology deals with words, word-forming morphemes (derivational affixes) and word-groups or phrases. All these linguistic units may be said to have meaning of some kind: they are all significant and therefore must be investigated both as to form and meaning. The branch of lexicology that is devoted to the study of meaning is known as Semasiology.

The word *semasiology*, greek in origin, consists of two morphemes *semasia* meaning ‘signification’ or ‘the meaning of a word’ and *logos* – ‘study’. The discipline concerned with question “What does the word mean?” regardless how they are pronounced.

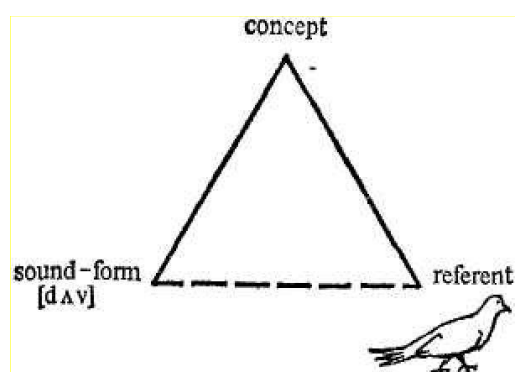
Semasiology came into its own in the 1830’s. The German scholar Karl Reisig suggested this idea in his lectures of classical philology.

Meaning is one of the most controversial (спорный) terms in the theory of language. At first sight the understanding of this term seems to present no difficulty at all — it is freely used in teaching, interpreting and translation.

Meaning is a certain reflection in our mind of objects, phenomena or relations that makes part of the linguistic sign - its so-called inner facet, whereas the sound-form functions as its outer facet. Meaning opens its features in context.

There are broadly speaking two schools to Meaning of thought in present-day linguistics representing the main lines of contemporary thinking on the problem: **the referential approach**, which seeks to formulate the essence of meaning by establishing the interdependence between words and the things or concepts they denote, and **the functional approach**, which studies the functions of a word in speech and is less concerned with what meaning is than with how it works.

Referential approach to meaning. All major works on semantic theory have so far been based on referential concepts of meaning. The essential feature of this approach is that it distinguishes between the three components closely connected with meaning: the sound-form of the linguistic sign, the concept underlying this sound-form, and the actual referent, i.e. that part or that aspect of reality to which the linguistic sign refers. The best known referential model of meaning is the so-called “basic triangle” which, with some variations, underlies the semantic systems of all the adherents of this school of thought. In a simplified form the triangle may be represented as shown below:



As can be seen from the diagram the sound-form of the linguistic sign, e.g. [dAv], is connected with our concept of the bird which it denotes and through it with the referent, i.e. the actual bird. The common feature of any referential approach is the implication that meaning is in some form or other connected with the referent. Let us now examine the place of meaning in this model. It is easily observed that the sound-form of the word is not identical with its meaning, e.g. [dAv] is the sound-form used to denote a peal-grey bird. There is no inherent connection, however, between

this particular sound-cluster and the meaning of the word dove. The connection is conventional and arbitrary.

This can be easily proved by comparing the sound-forms of different languages conveying one and the same meaning, e.g. English [dAv], Russian [golub'], German [taube] and so on. It can also be proved by comparing almost identical sound-forms that possess different meaning in different languages. The sound-cluster [kot], e.g. in the English language means 'a small, usually swinging bed for a child', but in the Russian language essentially the same sound-cluster possesses the meaning 'male cat'.

We can denote one and the same object by more than one word of a different meaning. For instance, in a speech situation 'an apple' can be denoted by the words apple, fruit, something, this, etc. as all of these words may have the same referent. Meaning cannot be equated with the actual properties of the referent, e.g. the meaning of the word water cannot be regarded as identical with its chemical formula H₂O as water means essentially the same to all English speakers including those who have no idea of its chemical composition. Last but not least there are words that have distinct meaning but do not refer to any existing thing, e.g. *angel* or *phoenix*. Such words have meaning which is understood by the speaker-hearer, but the objects they denote do not exist. Thus, meaning is not to be identified with any of the three points of the triangle.

Functional approach to meaning. In recent years a new and entirely different approach to meaning known as the functional approach has begun to take shape in linguistics and especially in structural linguistics. The functional approach maintains that the meaning of a linguistic unit may be studied only through its relation to other linguistic-units and not through its relation to either concept or referent. In a very simplified form this view may be illustrated by the following: we know, for instance, that the meaning of the two words *move* and *movement* is different because they function in speech differently.

Comparing the contexts in which we find these words we cannot fail to observe that they occupy different positions in relation to other words. (*To*) *move*, e.g., can be

followed by a noun (*move the chair*), preceded by a pronoun (*we move*), etc. The position occupied by the word *movement* is different: it may be followed by a preposition (*movement of smth*), preceded by an adjective (*slow movement*), and so on. As the distribution of the two words is different, we are entitled to the conclusion that not only do they belong to different classes of words, but that their meanings are different too.

The same is true of the different meanings of one and the same word. Analysing the function of a word in linguistic contexts and comparing these contexts, we conclude that; meanings are different (or the same) and this fact can be proved by an objective investigation of linguistic data. For example we can observe the difference of the meanings of the word *take* if we examine its functions in different linguistic contexts, *take the tram (the taxi, the cab, etc.)* as opposed to “*to take to somebody*” (привязаться к кому-либо).

When **comparing the two approaches** described above in terms of methods of linguistic analysis we see that the functional approach should not be considered an alternative, but rather a valuable complement to the referential theory. It is only natural that linguistic investigation must start by collecting an adequate number of samples of contexts. On examination the meaning or meanings of linguistic units will emerge from the contexts themselves.

Once this phase had been completed it seems but logical to pass on to the referential phase and try to formulate the meaning thus identified. There is absolutely no need to set the two approaches against each other; each handles its own side of the problem and neither is complete without the other.

Types of meaning. It is more or less universally recognised that word-meaning is not homogeneous but is made up of various components the combination and the interrelation of which determine to a great extent the inner facet of the word. These components are usually described as types of meaning. The two main types of meaning that are readily observed are the grammatical and the lexical meanings to be found in words and word-forms.

Grammatical meaning. We notice, e.g., that word-forms, such as girls, winters, joys, tables, etc. though denoting widely different objects of reality have something in common. This common element is the grammatical meaning of plurality which can be found in all of them.

Thus grammatical meaning may be defined, as the component of meaning recurrent in identical sets of individual forms of different words, as, e.g., the tense meaning in the word-forms of verbs (asked, thought, walked, etc.) or the case meaning in the word-forms of various nouns (girl's, boy's, night's, etc.).

Lexical meaning. Comparing word-forms of one and the same word we observe that besides grammatical meaning, there is another component of meaning to be found in them. Unlike the grammatical meaning this component is identical in all the forms of the word. Thus, e.g. the word-forms go, goes, went, going, gone possess different grammatical meanings of tense, person and so on, but in each of these forms we find one and the same semantic component denoting the process of movement. This is the lexical meaning of the word which may be described as the component of meaning proper to the word as a linguistic unit, i.e. recurrent in all the forms of this word.

The difference between the lexical and the grammatical components of meaning is not to be sought in the difference of the concepts underlying the two types of meaning, but rather in the way they are conveyed. The concept of plurality, e.g., may be expressed by the lexical meaning of the word plurality; it may also be expressed in the forms of various words irrespective of their lexical meaning, e.g. boys, girls, joys, etc. The concept of relation may be expressed by the lexical meaning of the word relation and also by any of the prepositions, e.g. in, on, behind, etc. (cf. the book is in/on, behind the table). “

It follows that by lexical meaning we designate the meaning proper to the given linguistic unit in all its forms and distributions, while by grammatical meaning we designate the meaning proper to sets of word-forms common to all words of a certain class. Both the lexical and the grammatical meaning make up the word-meaning as neither can exist without the other. That can be also observed in the semantic analysis

of correlated words in different languages. E.g. the Russian word сведения is not semantically identical with the English equivalent information because unlike the Russian сведения the English word does not possess the grammatical meaning of plurality which is part of the semantic structure of the Russian word.

Part of speech meaning. It is usual to classify lexical items into major word-classes (nouns, verbs, adjectives and adverbs) and minor word-classes (articles, prepositions, conjunctions, etc.).



All members of a major word-class share a distinguishing semantic component which though very abstract may be viewed as the lexical component of part-of-speech meaning. For example, the meaning of ‘thingness’ or substantiality may be found in all the nouns e.g. table, love, sugar, though they possess different grammatical meanings of number, case, etc. It should be noted, however, that the grammatical aspect of the part-of-speech meanings is conveyed as a rule by a set of forms. If we describe the word as a noun we mean to say that it is bound to possess a set of forms expressing the grammatical meaning of number (cf. table — tables), case (cf. boy, boy’s) and so on. A verb is understood to possess sets of forms expressing, e.g., tense meaning (worked — works), mood meaning (work! — (I) work), etc.

Denotational and connotational meaning. Proceeding with the semantic analysis we observe that lexical meaning is not homogenous either and may be analysed as including denotational and connotational components. As was mentioned above one of the functions of words is to denote things, concepts and so on. Users of a language cannot have any knowledge or thought of the objects or phenomena of the real world around them unless this knowledge is ultimately embodied in words which have essentially the same meaning for all speakers of that language. This is the denotational meaning, i.e. that component of the lexical meaning which makes

communication possible. There is no doubt that a physicist knows more about the atom than a singer does, or that an arctic explorer possesses a much deeper knowledge of what arctic ice is like than a man who has never been in the North. Nevertheless, they use the words atom, Arctic, etc. and understand each other.



Activity 1. Self-study questions.

1. Semasiology as a branch of linguistics.
2. Aims and significance of semasiology.
3. The definition of the meaning
4. Semasiology and its basic notions



Activity 2. Multiple-choice assessment.

1. What is semasiology?

- a. The study of words, word-forming morphemes, and word-groups
- b. The study of meaning in language
- c. The study of classical philology
- d. The study of linguistic signs

2. Which Greek morphemes make up the word semasiology?

- a. semasia and logia
- b. semasia and logos
- c. sema and logia
- d. sema and logos

3. When did semasiology gain recognition as a branch of lexicology?

- a. 1830s
- b. 1930s
- c. 1730s
- d. 1630s

4. What is the inner facet of a linguistic sign?

- a. The sound-form of the sign
- b. The concept underlying the sound-form
- c. The referent of the sign
- d. The meaning of the sign

5. Which approach to meaning in present-day linguistics focuses on the interdependence between words and the things they denote?

- a. Referential approach
- b. Functional approach
- c. Pragmatic approach
- d. Semantic approach

6. What are the three components closely connected with meaning in the referential approach?

- a. Sound-form, concept, and referent
- b. Phonology, morphology, and syntax

- c. Syntax, semantics, and pragmatics
- d. Referent, phonetics, and discourse

7. What is the best-known model of meaning in the referential approach?

- a. Basic circle
- b. Basic square
- c. Basic triangle
- d. Basic hexagon

8. What does the sound-form of a word denote according to the referential approach?

- a. The sound-cluster used to denote the concept
- b. The sound-cluster used to denote the referent
- c. The sound-cluster used to denote the sound-form
- d. The sound-cluster used to denote the meaning

9. What is the nature of the connection between the sound-form of a word and its meaning according to the referential approach?

- a. It is conventional and arbitrary
- b. It is inherent and necessary
- c. It is organic and biological
- d. It is logical and mathematical

10. Which language comparison method can prove the arbitrariness of the connection between sound-form and meaning?

- a. Semantic analysis
- b. Syntactic analysis
- c. Phonological analysis
- d. Cross-linguistic analysis

11. Can multiple words have the same referent but different meanings?

- a. Yes, because meaning depends on the sound-form
- b. No, because meaning depends on the referent
- c. Yes, because meaning is conventional and arbitrary
- d. No, because meaning is inherent and necessary

12. Does meaning equate to the actual properties of the referent?

- a. Yes, meaning is a reflection of the referent's properties
- b. No, meaning is unrelated to the referent's properties
- c. Yes, meaning depends on the referent's properties
- d. No, meaning depends on the sound-form's properties

13. Do words with distinct meanings always refer to existing things?

- a. Yes, every word has a corresponding object
- b. No, some words can denote non-existent objects
- c. Yes, non-existent objects have hidden referents
- d. No, existent objects have hidden meanings

14. What is the connection between meaning and the points of the referential triangle?

- a. Meaning is identical to the sound-form
- b. Meaning depends on the concept and referent
- c. Meaning is independent of the referent
- d. Meaning is a combination of sound-form and referent

15. Which approach to meaning in present-day linguistics focuses on the functions of words in speech?

- a. Referential approach
- b. Functional approach
- c. Pragmatic approach
- d. Semantic approach

16. Which aspect of meaning is the functional approach less concerned with?

- a. How meaning is formulated
- b. How meaning is interpreted
- c. How meaning is related to the referent
- d. How meaning is used in speech

17. Which term is synonymous with semasiology?

- a. Lexicology
- b. Morphology
- c. Phonology
- d. Syntax

18. Which linguistic units are investigated by semasiology?

- a. Words, word-forming morphemes, and word-groups
- b. Sentences, clauses, and phrases
- c. Phonemes, syllables, and stress patterns
- d. Phonetics, morphology, and syntax

19. What is the study of meaning in semasiology concerned with?

- a. The study of word meaning regardless of pronunciation
- b. The study of word meaning in different languages
- c. The study of word meaning in written texts
- d. The study of word meaning in spoken language

20. How is meaning presented in context?

- a. Meaning is a reflection of linguistic signs
- b. Meaning is determined by syntactic structures
- c. Meaning is dependent on referential connections
- d. Meaning is influenced by surrounding words

Activity 3. Spiral Review: Types of Meaning

Problem 1: Grammatical or Lexical?

Identify whether the following statements describe grammatical meaning or lexical meaning.

- a) The meaning of plurality in words like “girls” and “tables”.
- b) The meaning of movement in words like “go”, “went”, and “going”.

Problem 2: Word Analysis

Explain the difference between lexical and grammatical components of meaning in your own words.

Problem 3: Semantic Structure

In the word “сведения” (Russian) and “information” (English), there is a difference in the semantic structure. Discuss what this difference is.

Problem 4: Major Word Classes

List the major word classes (parts of speech), and explain a distinguishing semantic component that they all share.

Problem 5: Part-of-Speech Labels

What does it mean to classify a word as a noun? Provide an example of a noun.

Problem 6: Verb Forms

Describe what sets of forms a verb is associated with and provide examples.

Problem 7: Denotational and Connotational Meaning

Differentiate between denotational meaning and connotational meaning in your own words.

Problem 8: Communication and Denotation

Explain the role of denotational meaning in communication. Why is it important for words to have essentially the same meaning for all speakers?

Problem 9: Expertise and Word Usage

Describe a situation where a person with specialized knowledge uses the same words as someone with less knowledge, but understands them differently.

Problem 10: Word Meaning and Understanding

Reflect on the connection between word meaning and the understanding of concepts and objects. Why is it important for words to represent knowledge and thought about the real world?

Lesson 3. Principles of semantic change, its causes, nature and results. Figures of speech

Outline of the lesson:

1.	Semantic change and its principles
2.	Extra-linguistic causes of semantic change
3.	Figures of Speech



Keywords:

semantic changes, form and meaning, component, lexical meaning, system, extra-linguistic, principles, figures of speech

Semantic change is the process of development of a new meaning or any other change of meaning.

Extra-linguistic causes of semantic changes:

-**historical**, e.g. *a pen* ‘any instrument for writing’ < Lat. *penna* ‘a feather of a bird’; *supper* ‘the last meal of the day’ < Fr. *souper* < PIE **sup* ‘to drink in sips’;

-**social**, e.g. *a live wire* ‘one carrying electric current’ > ‘a person of intense energy’, *a feed-back* ‘the return of a sample of the output of a system’ > ‘response’, *to spark off in chain reaction*, *a launching pad*;

-**psychological**, e.g. *a don* ‘a university teacher, a leader, a master’ > ‘the head of Mafia family or other group involved in organised crime’, *bikini*.

Linguistic Causes of Semantic Change. Ellipsis is the omission of one of the components in a word-group; the meaning is transferred to the other component, e.g. *a presale view* > *a presale*; *to study works by Ch. Dickens* > *to study Dickens*;

differentiation of synonyms, i.e. a gradual change of the meanings of synonyms which develop different semantic structures, e.g. *autumn* – *harvest*, *a deer* – *a beast* – *an animal*;

fixed context results from synonymic differentiation when one of the synonyms becomes to be restricted in use to a number of set expressions and

compound words, e.g. *meat* originally ‘food’ (*mincemeat, nutmeat, sweetmeat, meat and drink*) > ‘edible flesh’;

linguistic analogy occurs when one of the members of a synonymic set acquires a new meaning and the other members of this set change their meanings in the same way, e.g. *to snack* – *to bite*.

Types of Semantic Change (by H. Hirt). Changes in the **denotative** component of meaning: **generalisation** (broadening, extension) is the widening of a word’s range of meanings, e.g. *a fellow* ‘a partner or shareholder of any kind’ > ‘a man; a person in the same group’; *ready* ‘prepared for a ride’ > ‘prepared for anything’; *rich* ‘powerful’ > ‘wealthy’ etc.;

specialisation (narrowing, restriction) is the reduction in a word’s range of meanings, often limiting a generic word to a more specialised or technical use, e.g. *lord* ‘the master of the house, the head of the family’ > ‘a man of noble rank’; *a disease* ‘any inconvenience’ > ‘an illness’; *to sell* ‘to give’ > ‘to deliver for money’ etc.

Changes in the **connotative** component of meaning:

amelioration (elevation) of meaning occurs as a word loses negative connotations or gains positive ones, e.g. a knight ‘a boy, youth’ > ‘a noble, courageous man’; *fond* ‘foolish, silly’ > ‘loving, affectionate’; *pretty* ‘tricky, sly wily’ > ‘pleasing to look at, charming and attractive’ etc.;

pejoration (degradation) of meaning occurs as a word develops negative connotations or loses positive ones; it is frequently due to social prejudice and often involves words for women and foreigners, e.g. *vulgar* ‘common, ordinary’ > ‘coarse, low, ill-bred’; *silly* ‘happy’ > ‘foolish’. A word can have its meaning deteriorate in several directions at once, e.g. *a cowboy* – (in BrE) ‘an incompetent or irresponsible workman or business’ (cowboy plumbers); (in AmE) ‘a driver who does not follow the rules of the road’; ‘a factory worker who does more than the piece-work norms set by the union or fellow-workers’.

A **euphemism** (Gr. *éu* ‘well’, *phēmi* ‘speak, glorify’; *euphēmia* ‘a word or phrase used in place of a religious word or phrase that should not be spoken aloud’) is a vague or indirect reference to the taboo topics:

-death, e.g. *to join the majority, to kick the bucket, pass away, to check out, to take a leave of life, to pay nature’s last debt, to be beyond the veil* etc.;

-human weaknesses, e.g. *to be tired and emotional, to be chemically affected (to be drunk), to have a weakness for horses (gambling)* etc.;

-mental deficiency, e.g. *to be intellectually challenged, to be thick in the head, funny farm* etc.;

-pregnancy, e.g. *to be eating for two, lady-in-waiting, in the family way, on the nest, in the interesting way, to have a bun in the oven* etc.;

-age, e.g. *God’s waiting room, the golden age* etc.;

- politics, e.g. *less fortunate elements (the poor), the economic tunnel (the crisis)* etc.

Figure of Speech. A figure of speech is a word or phrase that is used in a non-literal way to create an effect. This effect may be rhetorical as in the deliberate arrangement of words to achieve something poetic, or imagery as in the use of language to suggest a visual picture or make an idea more vivid. Overall, figures of speech function as literary devices because of their expressive use of language. Words are used in other ways than their literal meanings or typical manner of application. For example, Margaret Atwood utilizes figures of speech in her poem “you fit into me” as a means of achieving poetic meaning and creating a vivid picture for the reader.

you fit into me

like a hook into an eye

a fish hook

an open eye

The **simile** in the first two lines sets forth a comparison between the way “you” fits into the poet like a hook and eye closure for perhaps a garment. This is an example

of rhetorical effect in that the wording carefully achieves the idea of two things meant to connect to each other. In the second two lines, the wording is clarified by adding “fish” to “hook” and “open” to “eye,” which calls forth an unpleasant and even violent image. The poet’s descriptions of hooks and eyes are not meant literally in the poem. Yet the use of figurative language allows the poet to express two very different meanings and images that enhance the interpretation of the poem through contrast.

The **four** fundamental operations, or categories of change, governing the formation of all figures of speech are:

- addition (adiectio), also called repetition/expansion/superabundance
- omission (detractio), also called subtraction/abridgement/lack
- transposition (transmutatio), also called transferring
- permutation (immutatio), also called switching/interchange/substitution/transmutation

Types of Figures of Speech. The term *figure of speech* covers a wide range of literary devices, techniques, and other forms of figurative language, a few of which include:

- Simile
- Metaphor
- Personification
- Paradox
- Understatement
- Metonymy
- Apostrophe
- Hyperbole
- Synecdoche
- Irony
- Pun
- Euphemism
- Epigram
- Oxymoron

- Antithesis
- Litotes
- Alliteration
- Onomatopoeia

Metaphor. Metaphor is a figure of speech that makes a comparison between two non-similar things. As a literary device, metaphor creates implicit comparisons without the express use of “like” or “as.” Metaphor is a means of asserting that two things are identical in comparison rather than just similar. This is useful in literature for using specific images or concepts to state abstract truths.

- He is a fish out of water.
- She is a star in the sky.
- My grandchildren are the flowers of my garden.
- That story is music to my ears.
- Your words are a broken record.

Fahrenheit 451 (Ray Bradbury)

A book is a loaded gun in the house next door...Who knows who might be the target of the well-read man?

In this passage, Bradbury utilizes metaphor as a figure of speech to compare a book to a loaded gun. This is an effective literary device for this novel because, in the story, books are considered weapons of free thought and possession of them is illegal. Of course, Bradbury is only stating that a book is a loaded gun as a means of figurative, not literal meaning. This metaphor is particularly powerful because the comparison is so unlikely; books are generally not considered to be dangerous weapons. However, the comparison does have a level of logic in the context of the story in which the pursuit of knowledge is weaponized and criminalized.

Metonymy. Metonymy is a figure of speech in which one object or idea takes the place of another with which it has a close association. In fact, metonymy means “change of name.” As a literary device, it is a way of replacing an object or idea with something related to it instead of stating what is actually meant. Metonymy enables writers to express a word or thought in a different way by using a closely related word

or thought. Therefore, this is a method for writers to vary their expression and produce an effect for the reader.

Silver screen is an excellent use of metonymy. This phrase is a figure of speech, meaning it's used for effect rather than literal meaning. Also, it is a substitute concept for movies, movie theaters, etc. "Screen" is related to the way movies were traditionally shown (or screened) in a theater. In addition, "silver" is associated with original black and white films and the glitter of Hollywood. As metonymy, it can take the place of words such as movie, theater, film, etc. In this way, words such as movie or film aren't overused.

Here are some examples of metonymy that may be found in everyday expression:

Hollywood (represents associations with the movie industry)

Turf (represents associations with area of residence or expertise)

Feds (represents associations with government law enforcement)

Press (represents associations with news organizations)

Breeze (represents associations with something that is simple, straightforward, or easy)

Broadway (represents associations with New York drama productions and stage fame)

Coast (represents associations with seaside, ocean area, regions of land near water)

Booze (represents associations with alcohol or liquor)

Academics (represents associations with school, college, university, classes, or studying)

Management (represents associations with administration, leadership, or person in charge of something)



Activity 1. Self-study questions

1. Figures of speech.
2. Metaphor and metonymy.
3. Methods of semantic research (componential, contextual and other analysis)



Activity 2. Game. Jeopardy Review: Metonymy

Category 1	Category 2	Category 3	Category 4	Category 5
Hollywood	Turf	Feds	Press	Breeze
Broadway	Coast	Booze	Academics	Management

Questions:

Hollywood for 100 points: What is a figure of speech that represents associations with the movie industry?

Answer: Metonymy is a figure of speech that represents associations with the movie industry.

Turf for 100 points: What is a figure of speech that represents associations with your area of residence or expertise?

Answer: Metonymy is a figure of speech that represents associations with your area of residence or expertise.

Feds for 100 points: What is a figure of speech that represents associations with government law enforcement?

Answer: Metonymy is a figure of speech that represents associations with government law enforcement.

Press for 100 points: What is a figure of speech that represents associations with news organizations?

Answer: Metonymy is a figure of speech that represents associations with news organizations.

Breeze for 100 points: What is a figure of speech that represents something that is simple, straightforward, or easy?

Answer: Metonymy is a figure of speech that represents something that is simple, straightforward, or easy.

Broadway for 202 points: What is a figure of speech that represents associations with New York drama productions and stage fame?

Answer: Metonymy is a figure of speech that represents associations with New York drama productions and stage fame.

Coast for 202 points: What is a figure of speech that represents associations with seaside, ocean area, or regions of land near water?

Answer: Metonymy is a figure of speech that represents associations with seaside, ocean area, or regions of land near water.

Booze for 202 points: What is a figure of speech that represents associations with alcohol or liquor?

Answer: Metonymy is a figure of speech that represents associations with alcohol or liquor.

Academics for 202 points: What is a figure of speech that represents associations with school, college, university, classes, or studying?

Answer: Metonymy is a figure of speech that represents associations with school, college, university, classes, or studying.

Management for 202 points: What is a figure of speech that represents associations with administration, leadership, or a person in charge of something?

Answer: Metonymy is a figure of speech that represents associations with administration, leadership, or a person in charge of something.

Hollywood for 300 points: Give an example of metonymy that represents associations with the movie industry.

Answer: Example answer may vary.

Turf for 300 points: Give an example of metonymy that represents associations with your area of residence or expertise.

Answer: Example answer may vary.

Feds for 300 points: Give an example of metonymy that represents associations with government law enforcement.

Answer: Example answer may vary.

Press for 300 points: Give an example of metonymy that represents associations with news organizations.

Answer: Example answer may vary.

Breeze for 300 points: Give an example of metonymy that represents something that is simple, straightforward, or easy.

Answer: Example answer may vary.

Activity 3. SAT Reading Practice

1. How does an author use evidence to support a claim?

- A. By providing examples and anecdotes from personal experiences
- B. By including quotes from famous scholars or experts in the field
- C. By using data and statistics to back up their argument
- D. By using emotional language to appeal to the reader's emotions

2. What is the purpose of understanding words in context?

- A. To determine the author's intended meaning of a word or phrase
- B. To identify the author's tone and style of writing
- C. To analyze the relationship between different words in a sentence
- D. To evaluate the author's use of evidence to support their argument

3. In what subjects can analysis be applied in the Reading Test?

- A. Only in history and social studies
- B. Only in science
- C. Both in history/social studies and science
- D. None of the above

4. Which extra-linguistic cause of semantic change is exemplified in the passage?

- A. Historical
- B. Social
- C. Psychological
- D. Linguistic

5. What is the linguistic cause of semantic change called when one synonym acquires a new meaning?

- A. Ellipsis
- B. Differentiation of synonyms
- C. Fixed context
- D. Linguistic analogy

6. What type of semantic change occurs when a word's range of meanings is widened?

- A. Generalization
- B. Specialization
- C. Amelioration
- D. Pejoration

7. Which of the following is an example of amelioration of meaning?

- A. A knight
- B. Fond
- C. Pretty
- D. Vulgar

8. What is the purpose of a figure of speech in literature?

- A. To create a visual image for the reader
- B. To express abstract truths
- C. To add rhetorical effect to the writing
- D. All of the above

9. Which figure of speech makes a comparison between two non-similar things?

- A. Simile
- B. Metaphor
- C. Personification
- D. Hyperbole

10. What does metonymy involve in a figure of speech?

- A. The repetition of words for emphasis
- B. The omission of words for brevity
- C. The transposition of words for clarity
- D. The substitution of closely related words or concepts

11. How is the phrase "silver screen" an example of metonymy?

- A. It represents the color of movie screens
- B. It refers to old black and white films
- C. It substitutes for words like movies or theaters
- D. It symbolizes the glamor of Hollywood

Lesson 4. Polysemy. Synchronic and Diachronic Approaches to Polysemy.

Outline of the lesson:

1. Polysemantic and monosemantic words. Classification
2. Diachronic approach to polysemy.
3. Synchronic approach to polysemy.
4. The semantic structure of correlated words in English and Russian.
5. The national character of the semantic structure.

Key words: polysemy, meaning, semantic structure, approach, words, comparison, vocabulary, system



1. **Polysemy** is the ability of words to have more than one meaning. A word with several meanings is called **polysemantic**. **Monosemantic** words, which have only one meaning, are comparatively few; they are mainly scientific terms (e.g. hydrogen) or rare words (e.g. flamingo).

The bulk of English words are polysemantic. All the meanings of a polysemantic word make up a system which is called the semantic structure of the word.

e.g. The word **TABLE** has the semantic structure made up of at least 9 meanings:

- 1) piece of furniture;
- 2) the persons seated at a table;
- 3) (sing.) food put on the table;
- 4) a thin flat piece of stone, metal, wood, etc.;
- 5) (pl.) slabs of stone;
- 6) words cut into them or written on them (the Ten Tables);
- 7) an orderly arrangement of facts, figures, etc.;
- 8) part of a machine tool on which work is put;
- 9) a level area, a plateau.

2. Polysemy can be viewed **diachronically** and **synchronically**.

The system of meanings of a polysemantic word develops gradually, mostly over centuries, as new meanings are added to old ones or oust some of them. As a result, the total number of meanings grows, and the vocabulary is enriched.

Thus, **polysemy viewed diachronically** is a historic change in the semantic structure of a word that results in disappearance of some meanings and appearance of new meanings, and also in the rearrangement of the meanings in the semantic structure.

Diachronically, we distinguish between the primary meaning and secondary meanings of a word.

The primary meaning is the oldest meaning of the word, its original meaning with which the word first appeared in the language,

e.g. *the primary meaning of TABLE is “slabs of stone”: O.E. tabule f. Lat tabula.*

All the other meanings appeared later than the primary meaning. When we describe a meaning as **secondary** we imply that it can't have appeared before the primary meaning; when we say a meaning is derived we imply not only that but also that it is dependent on another meaning and subordinate to it,

e.g. *TABLE 1,2,3 are secondary, appeared later than TABLE 5; TABLE 2, 3 are derived from TABLE 1.*

The main source of polysemy is **semantic derivation** (radiation of meanings; adding new meanings to the existing ones). Polysemy may also result from **homonymy**. When two words coincide in sound-form, their meanings come to be felt as making up one semantic structure.

e.g. *the human EAR (f. Lat auris) and the EAR of corn (f. Lat acus, aceris) diachronically are homonyms. Synchronically, however, they are perceived as two meanings of one polysemantic word ear. The ear of corn is felt to be a metaphoric meaning (Of.: the eye of a needle, the foot of the mountain) and thus, as a derived meaning of the word. Cases of this type are comparatively rare.*

3. Viewed synchronically, polysemy is understood as co-existence of several meanings of the same word and their arrangement in the semantic structure. The status of individual meanings is not the same. We distinguish between the central (=basic, major) meaning and minor meanings.

How do we determine which meaning is the basic one? (1) The basic meaning occurs in various and widely different contexts. It is representative of the word taken in isolation, i.e. it occurs to us when we hear/see the word in isolation; that is why it is called a free meaning.

e.g. *the central meaning of TABLE is "a piece of furniture" Minor meanings occur only in specific contexts, e.g. to keep the table amused (TABLE 2) or the table of contents (TABLE 7).*

(2) The basic meaning has the highest frequency in speech,

e.g. *TABLE 1 has the highest frequency value and makes up 52% of all the uses of the word; TABLE 7 accounts for 35%; all the other meanings between them make up just 13% of all the uses.*

(3) The basic meaning is usually stylistically neutral and minor meanings are as a rule stylistically coloured,

e.g. *YELLOW 1) coloured like egg yoke or gold (neutral),*

2) sensational (Am slang),

3) cowardly (coll).

Synchronically, we also distinguish between direct meanings and figurative (transferred) meanings,

e.g. *YELLOW 4) (fig) (of looks, mood, feelings, etc.) jealous, envious, suspicious.*

We should note that a word may have two or more central meanings,

e.g. *GET "obtain" and "arrive" are equally central in the semantic structure.*

As the semantic structure of a word is never static, the status (type) of its meanings may change in the course of time. The primary meaning may become a minor one; a secondary meaning may become the central meaning of a word.

e.g. The primary meaning of QUICK is "living"; it is still retained in the semantic structure but has become a minor meaning which occurs only in some expressions: to touch/ wound to the quick, the quick and the dead; "rapid, fast" has become the central meaning.

4. Words of different languages are said to be correlated when their central meanings coincide,

e.g. *table* – *стол* "piece of furniture".

But there is practically no one-to-one correspondence between the semantic structures of correlated polysemantic words of different languages. The relations between correlated words are quite complicated, and we may single out the following cases (and show them graphically). The semantic structures of two correlated words may coincide; usually they are monosemantic words,

e.g. *flamingo*.



We can show this relationship like this: two overlapping circles.

If the number of meanings is different, the semantic structure of one word may include that of its correlate it is the relationship of inclusion, e.g. *MEETING* 1) *a gathering of people for a purpose*

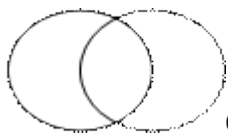


2) *the people in such a gathering*

3) *the coming together of two or more people, by chance or arrangement*

МИТИНГ a (political) gathering of a number of people".

Some meanings of two correlated words may coincide and the others don't. This is the relationship of intersection.



e.g. БОУ МАЛЬЧИК

- 1) *male child* 1) *male child*,
- 2) *young man* 2) *apprentice (obs.)*,
- 3) *male native servant*,
- 4) *junior sailor*.

5. All lexical meanings of a polysemantic word are interconnected. The relations between them are based on various logical and psychological associations. Some of these relations are common to all or to many languages; others are peculiar to a particular language. Thus, a semantic structure has a national character (some specific characteristics).

Relations that are common to all/most languages are:

- 1) metaphorical relations,

e.g. ass¹ “animal” - осёл¹ “animal”,
ass² (fig) “stupid person” - осёл² “person”.

- 2) metonymic relations,

e.g. table¹ “piece of furniture” - стол¹ “piece of furniture”,
table³ “food” – стол³ “food put on (1)”.

Relations typical of English, but not of Russian are:

1. One and the same English verb may have both transitive and intransitive meanings in its semantic structure, e.g. *Paper burns easily. (intr)* Cf.: *гореть*,

She burnt his letters, (tr) *жечь*.

2. One word has countable and uncountable, concrete and abstract meanings, e.g. *his love of painting* Cf.: *живопись* - *the paintings on the wall* картина, coal - a coal, hair - a hair.

3. In the same semantic structure we find individual and collective meanings, e.g. YOUTH 1) *young people collectively* Cf.: *молодежь*, 2) *a young man* – *юноша*, 3) *the state of being young* - *юность*.



Activity 1. Self-study questions

1. What is polysemy?
2. Diachronic Approach to Polysemy
3. Synchronic Approach to Polysemy
4. Historical changeability of semantic structure

Activity 2. Assessment on Polysemy.

1. What is polysemy?

- a. The ability of words to have more than one meaning
- b. The ability of words to have only one meaning
- c. The ability of words to have a primary meaning
- d. The ability of words to have a historical meaning

2. Which of the following words is polysemantic?

- a. Hydrogen
- b. Flamingo
- c. Table
- d. Rare

3. How does polysemy develop diachronically?

- a. New meanings are added to old ones over time
- b. New meanings replace old ones over time
- c. New meanings are completely unrelated to old ones
- d. New meanings are derived from other languages

4. What is the primary meaning of a word?

- a. The oldest meaning of the word
- b. The most common meaning of the word
- c. The meaning that appears in isolation
- d. The meaning that depends on other meanings

5. Which of the following is a minor meaning?

- a. The highest frequency meaning
- b. The meaning that occurs in various contexts
- c. The meaning that is stylistically neutral
- d. The meaning that occurs only in specific contexts

6. What is the relationship between metaphorical meanings?

- a. They are unrelated to the primary meaning
- b. They are derived from other languages
- c. They have a national character
- d. They are based on logical and psychological associations

7. What is the relationship between transitive and intransitive meanings?

- a. They have a national character
- b. They are unrelated to each other
- c. They are based on logical and psychological associations
- d. They are specific to the English language

8. Which of the following words has countable and uncountable meanings?

- a. Painting
- b. Coal
- c. Hair
- d. Love

9. What kind of meanings can be found in the semantic structure of a word?

- a. Individual and collective meanings
- b. Metaphorical and metonymic meanings
- c. Concrete and abstract meanings
- d. Historical and derived meanings

10. How does the semantic structure of a word change over time?

- a. The primary meaning becomes a minor meaning
- b. The secondary meanings become the central meanings
- c. New meanings are added and old meanings may disappear
- d. The meanings rearrange themselves randomly

11. Polysemy can be viewed both diachronically and ____.

- a. Synchronously
- b. Historically
- c. Derivatively
- d. Monosemantically

12. What is the main source of polysemy?

- a. Semantic derivation
- b. Homonymy
- c. Historical changes
- d. Synchronic view

13. How do we determine the basic meaning of a word?

- a. By its occurrence in specific contexts
- b. By its representation of the word in isolation
- c. By its frequency in speech
- d. By its stylistic coloring

14. Which language characteristic is NOT typical of Russian?

- a. One word having countable and uncountable meanings
- b. One word having transitive and intransitive meanings
- c. One word having concrete and abstract meanings
- d. One word having individual and collective meanings

15. What is the relationship between two correlated words with overlapping meanings?

- a. They have a one-to-one correspondence
- b. The semantic structure of one word includes the other
- c. The semantic structures of both words coincide
- d. The meanings of both words do not intersect

16. What is the status of minor meanings in the semantic structure?

- a. They have the highest frequency in speech
- b. They occur in various and widely different contexts
- c. They are stylistically neutral
- d. They are representative of the word taken in isolation

17. What is synchronic polysemy?

- a. The co-existence of several meanings of the same word
- b. The addition of new meanings to an existing word
- c. The disappearance of some meanings and appearance of new ones
- d. The rearrangement of meanings in the semantic structure

18. How do polysemantic words enrich the vocabulary?

- a. By developing gradually over centuries
- b. By replacing old meanings with new ones
- c. By combining multiple meanings into one word
- d. By forming one semantic structure with other languages

19. What is the relationship between metonymic meanings?

- a. They are unrelated to the primary meaning
- b. They are derived from other languages
- c. They have a national character
- d. They are based on logical and psychological associations

20. What language characteristic is typical of English but not of Russian?

- a. One word having both transitive and intransitive meanings
- b. One word having countable and uncountable meanings
- c. One word having individual and collective meanings
- d. One word having concrete and abstract meanings

Lesson 5. Synonyms and its types. Antonyms. Homonyms. Homophones

Outline of the lesson:

1.	Synonyms. Definition and its types.
2.	Antonyms. Synonyms. Definition and its types.
3.	Homonyms and Homophones.

Keywords:



meaning, form, approach, definition, sound, polysemy, language, phenomenon, dictionary, denotational meaning, phraseology, stylistics, differentiation



Synonyms (Gr. *synonymous* “of like meaning”, *syn* – “with”, *onyma* – “name”) are words belonging to the same part of speech, differing in sound form, and possessing one or more identical or nearly identical (similar) denotational meanings. English is very rich in synonyms. An elementary dictionary of synonyms contains over 8 000 synonyms. The existence of the so-called absolute synonyms (e.g. looking-glass/mirror, fatherland/homeland, etc.) is a very rare phenomenon because in the course of language development numerous old names for the same object

underwent the process of differentiation and the words came to have either a different shades of meaning or usage. Thus, we divide synonyms into the following groups: ideographic, stylistic, contextual, total and phraseological synonyms.

Ideographic synonyms denote different shades of meaning or degrees of a given quality. They sometimes called relative synonyms,

e.g. beautiful, fine, handsome, pretty, pleasant

different, various

large, great, huge, tremendous, colossal

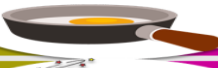
Stylistic synonyms are differ in usage and style,

e.g. doctor (official), doc (familiar)

examination (official), exam (coll.)

to commence (official), to begin (coll.)

Contextual (context-dependent) synonyms are similar in meaning in certain context. For example, the verbs to buy and to get would not generally be taken as synonyms, but they are synonyms in the following context: I'll go to the shop and buy some bread/ I'll go to the shop and get some bread.

Basic Synonyms Word		
Words		Synonyms
Obvious		Clear
Request		Beg
Shiver		Tremble
Effect		Result
Blaze		Fire
Bloom		Blossom
Pan		Pot
Torpid		lazy

Total synonyms can replace each other in any given context without the slightest alteration in denotative or emotional meaning and connotations. Examples of this type can be found in special literature among terms belonging to this or that branch of

knowledge. It must be noted that it is a very special kind of synonymy: neither ideographic nor stylistic oppositions are possible here. Thus, in linguistics the terms noun and substantive, functional affix, flexion and inflection are identical in meaning.

Phraseological synonyms. The same misunderstood conception of interchangeability lies at the bottom of considering different dialect names for the same plant, animal, etc. Thus, the cornflower is so called because it grows in cornfields; some people call it bluebottle according to the shape and colour of its petals.

Each group of synonyms comprises a synonymic dominant – the unit possessing the most general meaning of the kind, e.g. to shine: to flash, to blaze, to gleam, to glisten, to sparkle, to glitter, to shimmer, to glimmer.

1. **Sources of synonyms.** There are several sources of synonyms:

a) Borrowings from French, Latin and Greek are the most numerous, e.g. to question (Fr.) – to interrogate (L) – to ask (native); devoid (Fr.) – vacuous (L) – empty (native); guidance (Fr.) – instruction (L) – teaching (native), etc.

b) Dialectical words which come from local dialects and are used in the English vocabulary as regular, e.g. girl: lass, lassie; radio:: wireless; long ago:: long syne, etc.

c) Word-forming process which is productive in the language at a given time of its history. The words already existing in the language develop new meanings and are formed by affixation, conversion, compounding, shortening and form synonyms to those already in use, e.g. to enter – to come in (phrasal verbs), to verbalize – to word (conversion), popular – pop (shortening).

d) Euphemisms and vulgarisms employed for certain stylistic purposes, e.g. in one's birthday suit (naked), in the family way (pregnant) – euphemisms; mug (face), bloody (devilish) – vulgarisms.

e) Synonyms connected with the non-literal figurative use of words in pictorial language, e.g. walk of life (occupation, profession), star-gazer (dreamer).



1. **Antonyms. Types of antonyms. Antonyms are defined as words of the same category of parts of speech which have contrasting meaning, e.g. hot – cold, light – dark, up-down, happiness – sorrow.**

Antonyms fall into two main groups:

1. Root or absolute antonyms (those which are of different roots). These are words regularly contrasted as homogeneous sentence members connected by copulative, disjunctive conjunctions, or identically used in parallel constructions, in certain typical configurations (typical context).

e.g. He was alive – not dead (Shaw)

You will see if you were right or wrong

2. Derivational antonyms (affixal). The affixes in them serve to deny the quality stated in the stem. The contrast is implied in the morphological structure of the word itself.

e.g. appear – disappear, happiness – unhappiness, logical – illogical, pleasant – unpleasant.

There are typical affixes and typical patterns that take part in forming these derivational antonyms. The examples of given below prefixes prevail. They have negative meaning (dis-, il-/im-/in-/ir-, un-).

As to the suffixes it should be noted that modern English gives no examples of words forming their antonyms by adding a negative suffix, e.g. the suffix –less (hopeless: hopeful, useless: useful).

In most cases when the language possesses words with the suffix *-less*, the antonymic pairs found in actual speech are formed with the prefix *un-*. Thus, the antonymic opposition is not *selfish: selfless* but *selfish: unselfish*



The difference between absolute and derivational antonyms is not only morphological but semantic as well. Thus, according to the relationship between the notions expressed antonyms may be characterized as contradictory (derivational antonyms) or contrary (absolute antonyms). A pair of derivational antonyms from a binary opposition, where the absolute antonyms are polar members of a gradual opposition,

e.g. *young – old; beautiful: pretty: good-looking: plain – ugly*

Many antonyms are explained by means of the negative particle,

e.g. *clean - not dirty; shallow – not deep*

Not only words, but set expressions as well, can be grouped into antonymic pairs,

e.g. *by accident – on purpose, up to par – below par*

It is important to remember that antonyms form mostly pairs, not groups like synonyms,

e.g. *above – below, absent – present, alike – different*

Polisemantic words may have antonyms in some of their meanings and none in others. When *criticism* means ‘*censure*’ its antonym is *praise*; when it means ‘writing critical essays dealong with the works of some author’, it can have no antonym.

1. Homonyms: words of the same form. Homonyms are words which are identical in sound and spelling or, at least at one of these aspects, but different in their meaning and distribution.

e.g. *bank, n – a shore*

bank, n – an institution for receiving, lending, exchanging, and safe guarding money.

fit, n – perfectly fitting clothes

fit, n – a nervous spasm

The following joke is bases on these homonyms: “*A tailor guarantees to give each of his customers a perfect fit*”

There are several classifications of homonyms. The traditional formal classification of homonyms is as follows:

1.Homonyms proper (Absolute homonyms) are words identical in pronunciation and spelling,

e. g. *Ball (м'яч) – ball (бал), to bore (свердлими) – bore (нудна людина), to bark (гавкати) – bark (кора)*

2.Partial homonymssubdivided into:

a) homographs - words different in sound and in meaning but accidentally identical in spelling, e.g. *bow (лук) – bow (ніс корабля), lead (свинець) – to lead (вести), row (ряд) – row (прогулянка на лодці), tear (розрив) – tear (сльоза).*

b) homophones – words of the same sound but of different spelling and meaning, e.g. *night (ніч) – knight (лицар), piece (шматочок) – peace (мир), rite (звичай, обряд) – to write (писати) – right (правильно), sea (море) – see (бачити) – С (літера алфавіту), bye (бувай) – by(біля), steel (сталь) – steal (красти).*



Activity 1. Self-study questions.

1. Synonyms. Definition and its types.
2. Antonyms. Synonyms. Definition and its types.
3. Homonyms and Homophones.

Activity 2. Fill in the blanks.

1. An elementary dictionary of synonyms contains over 8,000 _____.

- A) Synonyms
- B) Antonyms
- C) Homonyms
- D) Homophones

2. Ideographic synonyms denote different shades of _____ or degrees of a given quality.

- A) meaning
- B) color
- C) features
- D) gaps

3. Contextual synonyms are similar in _____ in certain context.

A) meaning

B) color

C) shape

D) level

4. Total synonyms can replace each other in any given _____ without the slightest alteration in denotative or emotional meaning and connotations.

A) context

B) text

C) condition

D) space

5. Each group of synonyms comprises a synonymic dominant – the unit possessing the most _____ meaning of the kind.

A) general

B) specific

C) interesting

D) dominating

Activity 3. Short answer questions.

1. What are ideographic synonyms? Provide examples.

- Ideographic synonyms are words that denote different shades of meaning or degrees of a given quality. They are also referred to as relative synonyms. These synonyms have similar denotational meanings but vary in intensity or specific connotations. For example, synonyms for 'beautiful' can be 'fine', 'handsome', 'pretty', and 'pleasant'. Similarly, 'different' and 'various' are ideographic synonyms showing gradations of dissimilarity. Another example is synonyms for 'large' such as 'great', 'huge', 'tremendous', and 'colossal'. In each case, the synonyms possess similar meanings but with subtle differences in intensity, specificity, or connotation.

2. What are stylistic synonyms? Explain with examples.

- Stylistic synonyms are words that differ in their usage and style. These synonyms are influenced by the particular context or register in which they are used.

For instance, 'doctor' is an official term, while 'doc' is more colloquial or familiar. Similarly, the word 'examination' is formal or official, while 'exam' is commonly used in a more casual or colloquial context. Another example is seen in the words 'to commence', which is formal or official, and 'to begin', which is used in a more informal or colloquial manner. Stylistic synonyms showcase variation in linguistic style, formality, and appropriateness within different communicative contexts.

3. What are contextual synonyms? Provide an example.

- Contextual synonyms are words that may have differing meanings in general usage but are considered synonyms within a specific context. For instance, 'buy' and 'get' are generally not taken as synonyms, but in the context of purchasing bread, they can be used interchangeably. For example, 'I'll go to the shop and buy some bread' and 'I'll go to the shop and get some bread' convey the same meaning and can be used synonymously in this context. Contextual synonyms demonstrate how words can have distinct meanings in one situation but overlap in meaning within a particular context.

4. What are total synonyms? Explain with an example.

- Total synonyms are words that can replace each other in any given context without any alteration in denotative or emotional meaning and connotations. They are characterized by complete interchangeability in meaning and can be found in specialized language or technical terms. For example, in linguistics, the terms 'noun' and 'substantive' are identical in meaning and usage. Similarly, 'functional affix' and 'flexion' or 'inflection' can be used synonymously without any change in meaning or connotation. Total synonyms are unique in that they do not exhibit ideographic or stylistic oppositions and maintain perfect similarity and interchangeability in denotation and emotional associations.

5. What are phraseological synonyms? Provide an example.

- Phraseological synonyms refer to different dialect names or expressions used to describe the same object or concept. They arise from the misunderstanding of interchangeability between different dialects. For example, the flower known as 'cornflower' due to its growth in cornfields may also be called 'bluebottle' based on

the shape and color of its petals. Both terms refer to the same flower but vary due to regional or contextual differences. Phraseological synonyms highlight the diverse ways in which different dialects or associations can assign similar concepts multiple names or expressions.

Lesson 6. The structure of the word. Types of morphemes

Outline of the lesson:

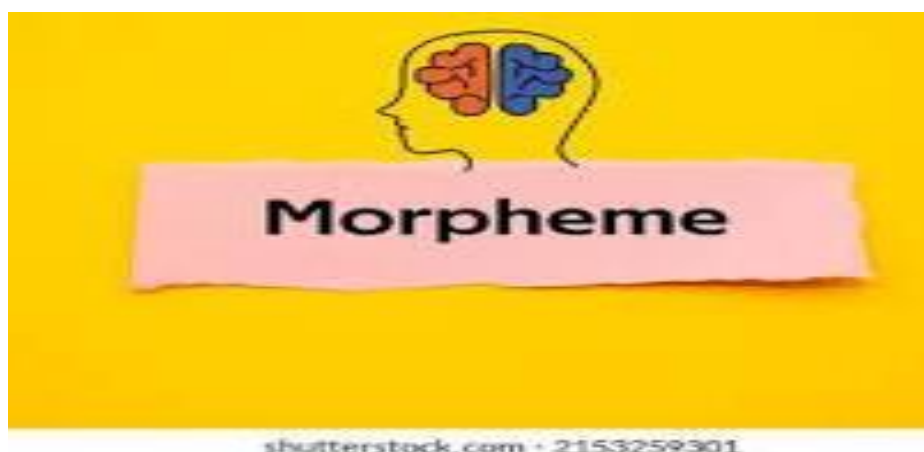
1. Segmentation of words into morphemes.
2. Classification of morphemes.
3. Historical changeability of word structure

Keywords:



Morphemes, affixational morphemes, root morphemes, inflexions, derivational affixes, free morphemes, allomorphs

Close observation and comparison of words clearly shows that a great many words have a composite nature and are made up of smaller units, each possessing sound-form and meaning. These are generally referred to as **m o r p h e m e s** defined as the smallest indivisible two-facet language units. For instance, words like **boiler, driller** fall into the morphemes **boil-, drill- and -er** by virtue of the recurrence of the morpheme **-er** in these and other similar words and of the morphemes **boil- and drill-** in **to boil, a boil, boiling** and **to drill, a drill, drilling, a drill-press**, etc. Likewise, words like **flower-pot** and **shoe-lace** are segmented into the morphemes **flower-, pot-, shoe- and lace-** (cf. **flower-show, flowerful, etc., shoe-brush, shoeless, etc., on the one hand; and pot-lid, pottery, etc., lace-boots, lacing, etc., on the other**).

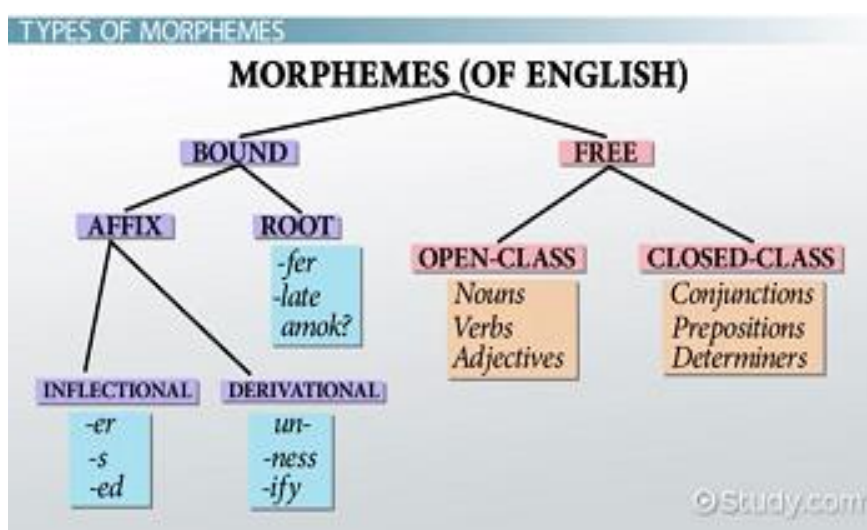


Like a word a morpheme is a two-facet language unit, an association of a certain meaning with a certain sound-pattern. Unlike a word a morpheme is not an autonomous unit and can occur in speech only as a constituent part of the word.

Morphemes cannot be segmented into smaller units without losing their constitutive essence, i.e. two-facetedness, association of a certain meaning with a given sound-pattern, cf. the morpheme *lace-* denoting '**a string or cord put through small holes in shoes**', etc.; '**to draw edges together**' and the constituent phonemes [l], [ei], [s] entirely without meaning.

Identification of morphemes in various texts shows that morphemes may have different phonemic shapes.

In the word-cluster **please, pleasing, pleasure, pleasant** the root morpheme is represented by phonemic shapes: [pli:z] in **please, pleasing**, [plez] in **pleasure** and [plez] in **pleasant**. In such cases we say that the phonemic shapes of the word stand in complementary distribution or in alternation with each other. All the representations of the given morpheme that manifest alteration are called **allomorphs** of that morpheme or **morpheme variants**. Thus [pli:z, plez] and [ple3] are allomorphs of one and the same morpheme. The root-morphemes in the word cluster **duke, ducal, duchess, duchy** or **poor, poverty** may also serve as examples of the allomorphs of one morpheme.



Classification of morphemes. Morphemes may be classified: a) from the semantic point of view, b) from the structural point of view.

a) Semantically morphemes fall into two classes: **r o o t - m o r p h e m e s** and **n o n - r o o t o r a f f i x a t i o n a l m o r p h e m e s**. Roots and affixes make two distinct classes of morphemes due to the different roles they play in word-structure.

Roots and affixational morphemes are generally easily distinguished and the difference between them is clearly felt as, e.g., in the words *helpless*, *handy*, *blackness*, *Londoner*, *refill*, etc.: the root-morphemes *help-*, *hand-*, *black-*, *London-*, *-fill* are understood as the lexical centres of the words, as the basic constituent part of a word without which the word is inconceivable.

T h e r o o t - m o r p h e m e is the lexical nucleus of a word, it has an individual lexical meaning shared by no other morpheme of the language. Besides it may also possess all other types of meaning proper to morphemes¹ except the part-of-speech meaning which is not found in roots. The root-morpheme is isolated as the morpheme common to a set of words making up a word-cluster, for example the morpheme *teach-* in *to teach*, *teacher*, *teaching*, *theor-* in *theory*, *theorist*, *theoretical*, etc.

N o n - r o o t m o r p h e m e s include **inflectional morphemes** or inflections and **affixational morphemes** or affixes. **Inflect i o n s** carry only grammatical meaning and are thus relevant only for the formation of wordforms, whereas affixes are relevant for building various types of stems — the part of a word that remains unchanged throughout its paradigm. Lexicology is concerned only with affixational morphemes.

A f f i x e s are classified into **p r e f i x e s** and **s u f f i x e s**: a prefix precedes the root-morpheme, a suffix follows it. Affixes besides the meaning proper to root-morphemes possess the part-of-speech meaning and a generalised lexical meaning.

b) Structurally morphemes fall into three types: **f r e e m o r p h e m e s**, **b o u n d m o r p h e m e s**, **s e m i - f r e e (s e m i - b o u n d) m o r p h e m e s**.

A f r e e m o r p h e m e is defined as one that coincides with the stem or a word-form. A great many root-morphemes are free morphemes, for example, the root-morpheme *friend* — of the noun *friendship* is naturally qualified as a free morpheme because it coincides with one of the forms of the noun *friend*.

A b o u n d m o r p h e m e occurs only as a constituent part of a word. Affixes are, naturally, bound morphemes, for they always make part of a word, e.g. the **suffixes -ness, -ship, -ise (-ize), etc., the prefixes un-, dis-, de-, etc.** (e.g. readiness, comradeship, to activate; unnatural, to displease, to decipher).

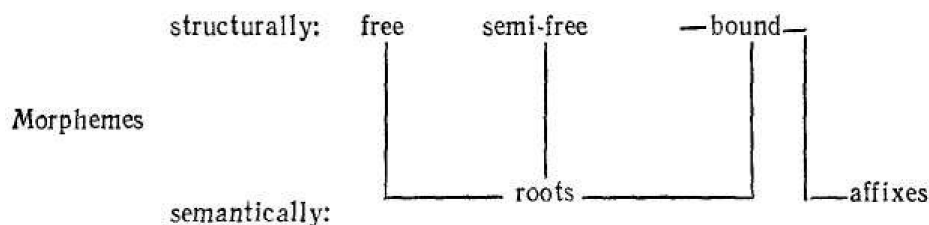
Many root-morphemes also belong to the class of bound morphemes which always occur in morphemic sequences, i.e. in combinations with roots or affixes. All unique roots and pseudo-roots are bound morphemes.

Such are the root-morphemes **theor- in theory, theoretical, etc., barbar- in barbarism, barbarian, etc., -ceive in conceive, perceive, etc.**

Semi-bound (s e m i - f r e e) m o r p h e m e s are morphemes that can function in a morphemic sequence both as an affix and as a free morpheme.

For example, the morpheme *well* and *half* on the one hand occur as free morphemes that coincide with the stem and the word-form in utterances like “sleep well, half an hour,” on the other hand they occur as bound morphemes in words like *well-known, half-eaten, half-done*.

The relationship between the two classifications of morphemes discussed above can be graphically presented in the following diagram:



Speaking of word-structure on the morphemic level two groups of morphemes should be specially mentioned.

To t h e f i r s t g r o u p belong morphemes of **Greek and Latin** origin often called **c o m b i n i n g f o r m s**, e.g. *telephone, telegraph, phonoscope, microscope*, etc. The morphemes *tele-, graph-, scope-, micro-, phone-* are characterised by a definite lexical meaning and peculiar stylistic reference: *tele-* means ‘far’, *graph-* means ‘writing’, *scope* — ‘seeing’, *micro-* implies smallness, *phone-* means ‘sound.’ Comparing words with *tele-* as their first constituent, such as *telegraph, telephone, telegram* one may conclude that *tele-* is a prefix and *graph- phone-, gram-* are root-

morphemes. On the other hand, words like phonograph, seismograph, autograph may create the impression that the second morpheme graph is a suffix and the first — a root-morpheme. This undoubtedly would lead to the absurd conclusion that words of this group contain no root-morpheme and are composed of a suffix and a prefix which runs counter to the fundamental principle of word-structure. Therefore, there is only one solution to this problem; these morphemes are all bound root-morphemes of a special kind and such words belong to words made up of bound roots. The fact that these morphemes do not possess the part-of-speech meaning typical of affixational morphemes evidences their status as roots.

T h e s e c o n d g r o u p embraces morphemes occupying a kind of intermediate position, morphemes that are changing their class membership.

The root-morpheme man- found in numerous words like postman ['poustmən], fisherman [fɪʃmə'n], gentleman ['dʒentlmən] in comparison with the same root used in the words man-made ['mænmeɪd] and manservant ['mæn,sə:vənt] is, as is well-known, pronounced, differently, the [æ] of the root-morpheme becomes [ə] and sometimes disappears altogether. The phonetic reduction of the root vowel is obviously due to the decreasing semantic value of the morpheme and some linguists argue that in words like cabman, gentleman, chairman it is now felt as denoting an agent rather than a male adult, becoming synonymous with the agent suffix-er. However, we still recognise the identity of [man] in postman, cabman and [mæn] in man-made, man-servant. Abrasion (истирание) has not yet completely disassociated the two, and we can hardly regard [man] as having completely lost the status of a root-morpheme. Besides it is impossible to say she is an Englishman (or a gentleman) and the lexical opposition of man and woman is still felt in most of these compounds (cf. though Madam Chairman in cases when a woman chairs a sitting and even all women are tradesmen). It follows from all this that the morpheme –man as the last component may be qualified as semi-free.

Procedure of morphemic analysis. The procedure generally employed for the purposes of segmenting words into the constituent morphemes is the method of **Immediate and Ultimate Constituents**. This method is based on a binary principle,

i.e. each stage of the procedure involves two components the word immediately breaks into. At each stage these two components are referred to as the Immediate Constituents (ICs). Each IC at the next stage of analysis is in turn broken into two smaller meaningful elements. The analysis is completed when we arrive at constituents incapable of further division, i.e. morphemes. In terms of the method employed these are referred to as the Ultimate Constituents (UCs). For example the noun friendliness is first segmented into the IC friendly recurring in the adjectives friendly-looking and friendly and the -ness found in a countless number of nouns, such as happiness, darkness, unselfishness, etc. The IC -ness is at the same time a UC of the noun, as it cannot be broken into any smaller elements possessing both sound-form and meaning. The IC friendly is next broken into the ICs friend-and -ly recurring in friendship, unfriendly, etc. on the one hand, and wifely, brotherly, etc., on the other. Needless to say that the ICs friend-and -ly are both UCs of the word under analysis.

In the diagram showing the segmentation of the noun friendliness the lower layer contains the ICs resulting from the first cut, the upper one those from the second, the shaded boxes representing the ICs which are at the same time the UCs of the noun. The morphemic analysis according to the IC and UC may be carried out on the basis of two principles: the so-called *r o o t p r i n c i p l e* and the *a f f i x p r i n c i p l e*. According to the affix principle this segmentation of the word into its constituent morphemes is based on the identification of an affixational morpheme within a set of words; for example, the identification of the suffixational morpheme -less leads to this segmentation of words like useless, hopeless, merciless, etc., into the suffixational morpheme -less and the root-morphemes within a word-cluster; the identification of the root-morpheme agree- in the words agreeable, agreement, disagree makes it possible to split these words into the root -agree- and the affixational morphemes -able, -ment, dis-. As a rule, the application of one of these principles is sufficient for the morphemic segmentation of words.



Activity 1. Self-study questions.

1. Segmentation of words into morphemes.
2. Classification of morphemes: grammatical (inflectional) and derivational (affixational) morphemes
3. Methods of morphological analysis of the word

Activity 2. Assessment: Close Observation and Comparison of Words.

1. What is a morpheme?

- a. A small unit of sound in a word
- b. An association of sound and meaning in a word
- c. The smallest indivisible two-facet language unit
- d. A word with multiple meanings

2. Which morphemes are present in the word "boiler"?

- a. boil
- b. driller
- c. boi
- d. er

3. How are morphemes different from words?

- a. Morphemes are smaller units that cannot stand alone, while words can.
- b. Morphemes have no meaning, while words do.
- c. Morphemes are always made up of multiple syllables, while words can be single

syllables.

d. Morphemes cannot be altered, while words can be changed.

4. What are allomorphs?

- a. Morphemes with different phonemic shapes
- b. Morphemes that have multiple meanings
- c. Morphemes that can stand alone as words
- d. Morphemes that have complementary distribution

5. How can morphemes be classified semantically?

- a. As root morphemes and bound morphemes
- b. As free morphemes and bound morphemes
- c. As inflectional morphemes and affixational morphemes
- d. As allomorphs and morpheme variants

6. What is the lexical nucleus of a word?

- a. The free morpheme in the word
- b. The root morpheme in the word
- c. The bound morpheme in the word
- d. The affixational morpheme in the word

7. What is the function of inflectional morphemes?

- a. They carry only grammatical meaning.
- b. They determine the basic meaning of a word.
- c. They change the part of speech of a word.
- d. They form the stems of words.

8. What are affixes?

- a. Root morphemes that always occur in morphemic sequences
- b. Bound morphemes that always occur as the first component of a word
- c. Bound morphemes that can function as both affixes and free morphemes
- d. Free morphemes that can occur as both affixes and root morphemes

9. Which type of morpheme coincides with the stem or a word-form?

- a. Free morpheme
- b. Bound morpheme

- c. Semi-free morpheme
- d. Root morpheme

10. What are combining forms?

- a. Affixes that modify the meaning of a root morpheme
- b. Bound root morphemes of Greek and Latin origin
- c. Free morphemes that can function as both affixes and root morphemes
- d. Affixes that carry only grammatical meaning

11. What is the relationship between affixes and root morphemes in combining forms?

- a. Affixes are always prefixes, while root morphemes are always suffixes.
- b. Affixes serve as prefixes in some words and as suffixes in others.
- c. Affixes modify the meaning of a root morpheme in all words.
- d. Root morphemes cannot exist without affixes in combining forms.

12. What is the role of the morpheme "man-" in the words "postman" and "man-made"?

- a. It signals an agent rather than a male adult.
- b. It is a prefix that denotes smallness.
- c. It carries a lexical meaning of "sound."
- d. It has lost the status of a root morpheme.

13. What is the method used for segmenting words into morphemes?

- a. Immediate and Ultimate Constituents method
- b. Root principle method
- c. Affix principle method
- d. Semantical classification method

14. What are the Immediate Constituents (ICs)?

- a. The smallest indivisible two-facet language units
- b. The morphemes that cannot be further divided
- c. The components that a word immediately breaks into
- d. The sound patterns associated with morphemes

15. What are the Ultimate Constituents (UCs)?

- a. The components that a word immediately breaks into
- b. The sound patterns associated with morphemes
- c. The smallest indivisible two-facet language units
- d. The morphemes that cannot be further divided

16. How is the morphemic analysis carried out?

- a. By identifying a root morpheme within a set of words
- b. By identifying an affixational morpheme within a set of words
- c. By using the Root principle
- d. By using the Affix principle

17. What is the root principle in morphemic analysis?

- a. The segmentation of a word into affixational morphemes
- b. The identification of a root morpheme within a set of words
- c. The classification of morphemes semantically
- d. The identification of an affixational morpheme within a word-cluster

18. How are morphemes classified structurally?

- a. As free, bound, and semi-free morphemes
- b. As root morphemes and affixational morphemes
- c. As prefixes and suffixes
- d. As immediate and ultimate constituents

19. What do free morphemes coincide with?

- a. Inflectional morphemes
- b. Root morphemes
- c. Suffixational morphemes
- d. Stem morphemes

20. What is the morphemic analysis method based on?

- a. The binary principle
- b. The classification of morphemes semantically
- c. The association of sound and meaning in morphemes
- d. The identification of allomorphs in words



Activity 3. Bloom`s quiz.

1. **Remember – Level 1.** What is the Rio Grande famous for?
 - **The Rio Grande is famous for being the border of Texas and Mexico since 1846.**
2. **Understand – Level 2.** Explain the concept of morphemes in language in your own word.
 - **Morphemes are the smallest two-faceted language units that make up words.**
3. **Apply – Level 3.** Can you create examples of words segmented into morphemes?
 - **Examples of words segmented into morphemes include boil-er, drill-ler, flower-pot, and shoe-lace.**
4. **Analyze – Level 4.** Compare and contrast root-morphemes and affixational morphemes.
 - **Root-morphemes are the lexical centers of words, while affixational morphemes, such as suffixes and prefixes, modify the meaning or form of a word.**

5. Evaluate – Level 5. Evaluate the significance of identifying and understanding complementary distribution of morphemes.

- **Identifying complementary distribution of morphemes aids in analyzing phonemic variation, thus helping to understand language diversity.**

6. Create – Level 6. Invent a scenario to demonstrate the concept of immediate and ultimate constituents in language analysis.

- **Creating a dialogue with sentences breaking down into immediate and ultimate constituents can demonstrate the concept of language analysis using the method of ICs and UCs.**

Lesson 7: Productive types of word formation. Affixation and conversion.

Outline of the lesson:

1. Types and ways of forming words.
2. Affixation
3. Conversion.

Key words:



Monomorphic or root-words, word-derivation, affixational morphemes, root morphemes, inflexions, derivational affixes, free morphemes, allomorphs

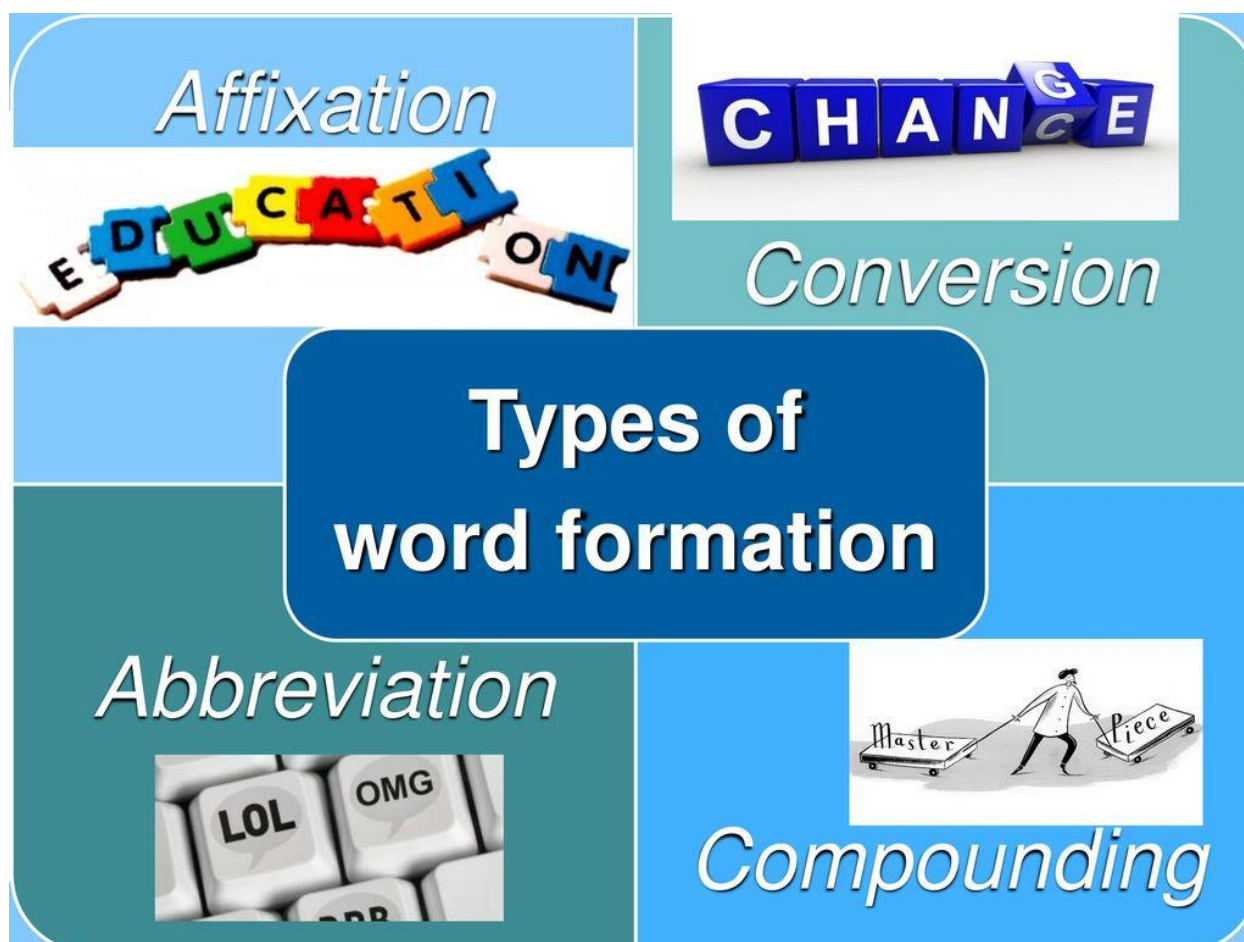
Morphemic types of words. According to the number of morphemes words are classified into monomorphic and polymorphic. Monomorphic or root-words consist of only one root-morpheme, e.g. small, dog, make, give, etc. All polymorphic words according to the number of root-morphemes are classified into two subgroups: monoradical (or one-root words) and polyradical words, i.e. words which consist of two or more roots. Monoradical words fall into two subtypes:

1) radical-suffixal words, i.e. words that consist of one root-morpheme and one or more suffixal morphemes, e.g. acceptable, acceptability, blackish, etc.;

2) radical-prefixal words, i.e. words that consist of one root-morpheme and a prefixal morpheme, e.g. outdo, rearrange, unbutton, etc. and

3) prefixo-radical-suffixal, i.e. words which consist of one root, a prefixal and suffixal morphemes, e.g. disagreeable, misinterpretation, etc.

Polyradical words fall into two types: 1) polyradical words which consist of two or more roots with no affixational morphemes, e.g. book-stand, eye-ball, lamp-shade, etc. and 2) words which contain at least two roots and one or more affixational morphemes, e.g. safety-pin, wedding-pie, classconsciousness, light-mindedness, pen-holder, etc.



Word-Formation is the process of creating new words from the material available in the language after certain structural and semantic formulas and patterns. For instance, the noun **healer** is formed after the pattern **v+-er**, i.e. a **verb-stem** + **-the noun-forming suffix -er**. The meaning of the derived noun **driver** is related to the meaning of the stem **drive** 'to cure' and the suffix **-er** meaning 'an active agent': a healer is 'one who heals' (a patient or ill person). Likewise compounds resulting from two or more stems joined together to form a new word are also built on quite definite structural and semantic patterns and formulas, for instance adjectives of the **snow-white** type are built according to the formula **n+adj** i.e. a **noun-stem**+an **adjective-stem**. It can easily be observed that the meaning of the whole compound is also related to the meanings of the component parts. The structural patterns with the semantic relations they signal give rise to regular new creations of derivatives, e.g. **sleeper**, **giver**, **smiler** or **coal-black**, **tax-free**, **age-long** etc.



Various Ways and types of forming words. In conformity (согласованность) with structural types of words described above the following two types of word-formation may be distinguished, **word derivation** (cleanness) and **word-composition (or compounding)** (lookingglass). Words created by *word-derivation* have in terms of word-formation analysis only one *derivational base* and one *derivational affix*, e.g. cleanness (from clean), to overestimate (from to estimate), chairmanship (from chairman), openhandedness (from openhanded), etc. Some derived words have no derivational affixes, because derivation is achieved through **conversion**, e.g. to paper (from paper), a fall (from to fall), etc. Words created by *word composition* have at least two bases, e.g. lamp-shade (абажур), ice-cold, lookingglass, daydream (мечтать, фантазировать), hotbed (парник), speedometer, etc.

Within the types, further distinction may be made between the ways of forming words. The basic ways of forming words in **word-derivation**, for instance, are **affixation and conversion**. It should be noted that the understanding of word-formation as expounded (излагать теорию) here excludes (исключать, непускать) *semantic word-building* as well as *shortening, sound- and stress-interchange* which traditionally are referred, as has been mentioned above, to minor ways of word-formation. By *semantic wordbuilding* some linguists understand any change in word-meaning, e.g. stock — ‘the lower part of the trunk of a tree’; ‘something lifeless or stupid’; ‘the part of an instrument that serves as a base’, etc.; bench — ‘a long seat of wood or stone’; ‘a carpenter’s table’, etc. The majority of linguists, however,

understand this process only as a change in the meaning of a word that may result in the appearance of homonyms, as is the case with flower — ‘a blossom’ and flour — ‘the finer portion of meal’, ‘powder made from wheat and used for making bread’; magazine — ‘a publication’ and magazine — ‘the chamber for cartridges in a gun or rifle’, etc. The application of the term *word-formation* to the process of semantic change and to the appearance of homonyms due to the development of polysemy seems to be debatable for the following reasons:

As semantic change does not, as a rule, lead to the introduction of a new word into the vocabulary, it can scarcely be regarded as a wordbuilding means. Neither can we consider the process a word-building means even when an actual enlargement of the vocabulary does come about through the appearance of a pair of homonyms. Actually, the appearance of homonyms is not a means of creating new words, but it is the final result of a long and labourious process of sense-development. Furthermore, there are no patterns after which homonyms can be made in the language. Finally, diverging(расходящийся) sense-development results in a semantic isolation of two or more meanings of a word, whereas the process of word-formationproper is characterised by a certain semantic connection between the new word and the source lexical unit. For these reasons diverging sensedevlopment leading to the appearance of two or more homonyms should be regarded as a specific channel through which the vocabulary of a language is replenished (пополняться) with new words and should not be treated on a par (норма) with the processes of word-formation, such as affixation, conversion and composition.

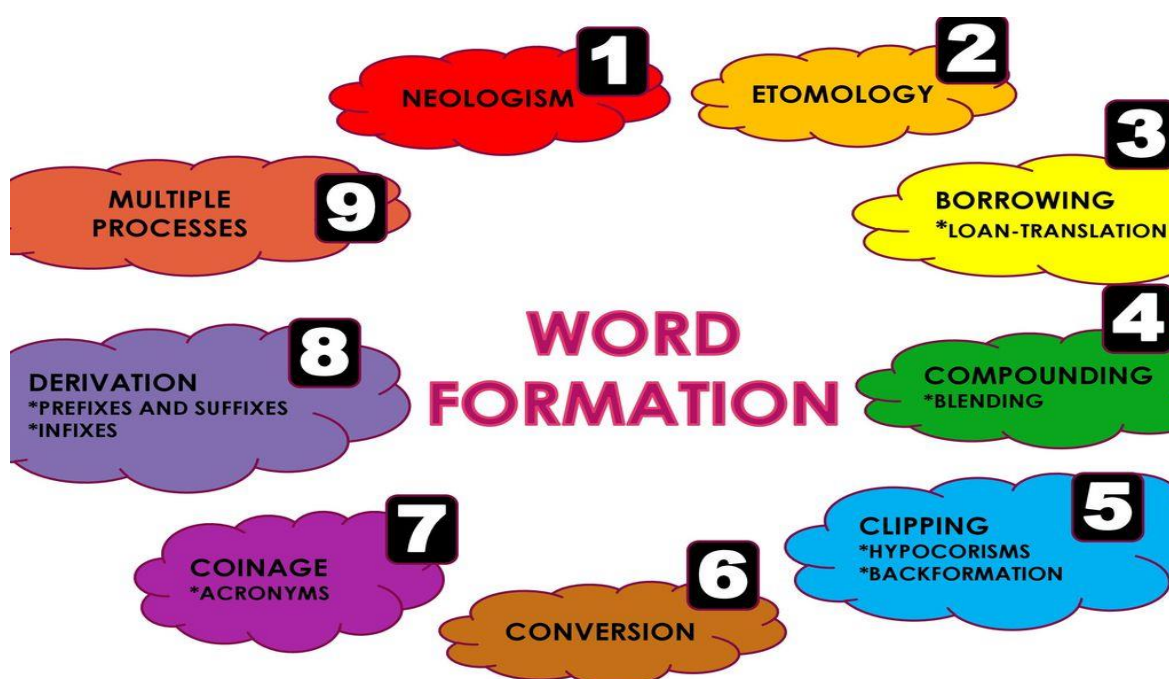
The shortening of words also stands apart from the above two-fold division of word-formation. It cannot be regarded as part of either wordderivation or word-composition for the simple reason that neither the derivational base nor the derivational affix can be singled out from the shortened word (e. g. lab, exam, Euratom (European Atomic Energy Community), V-day, etc.).

Nor are there any derivational patterns new shortened words could be farmed on by the speaker. Consequently, the shortening of words should not be regarded as a way of word-formation on a par with derivation and compounding.

For the same reasons, such ways of coining words as *acronymy*, *blending*, *lexicalisation* and some others should not be treated as means of word-formation. Strictly speaking they are all, together with wordshortening, specific means of replenishing the vocabulary different in principle from affixation, conversion and compounding.

What is said above is especially true of sound- and stress-interchange (also referred to as distinctive stress). Both sound- and stress-interchange may be regarded as ways of forming words only diachronically, because in Modern English not a single word can be coined by changing the rootvowel of a word or by shifting the place of the stress. Sound-interchange as well as stress-interchange in fact has turned into a means of distinguishing primarily between words of different parts of speech and as such is rather wide-spread in Modern English, e.g. to sing — song, to live — life, strong — strength, etc. It also distinguishes between different word-forms, e.g. man — men, wife — wives, to know — knew, to leave — left.

Sound-interchange falls into two groups: vowel-interchange and consonant-interchange. By means of vowel-interchange we distinguish different parts of speech, e.g. full — to fill, food — to feed, blood — to bleed, etc. In some cases vowel-interchange is combined with affixation, e.g. long — length, strong — strength, broad — breadth, etc.



Activity 1. Self-study questions.

1. Word-formation as a language subsystem and word-building process
2. Productivity of word-building means. Major and minor types of word-formation
3. Affixation as a highly productive type of word-formation.
4. Classification of affixes according to various criteria (position in structure, part of speech, origin, usage and meaning).

Activity 2. Group work activity. Interviewing each other.

DOK Level 1 – Recall

- What are monomorphemic words?
- Can you give an example of a monomorphemic word?
- How are polymorphemic words classified?
- Name two subgroups of polymorphemic words.
- What is the difference between monoradical words and polyradical words?
- Give an example of a monoradical word.
- What are the three subtypes of monoradical words?
- Can you provide an example of a radical-suffixal word?
- How is a radical-prefixal word formed?
- Give an example of a prefixo-radical-suffixal word.

DOK Level 2 - Skill/Concept

- Classify the word “book-stand” as monoradical or polyradical.
- Compare the formation of a radical-suffixal word and a radical-prefixal word.
- Estimate the number of morphemes in the word “unbuttoned”.
- Summarize the different types of polynomic words.
- Graph the structural pattern of a prefixo-radical-suffixal word.
- Compare the meanings of the component parts in the compound word “safety-pin”.
- Classify the word formation process of creating the noun “healer”.
- Compare the structural patterns of word derivation and word composition.
- Summarize the basic ways of forming words in word derivation.
- Estimate the number of bases in the word “lamp-shade”.

DOK Level 3 - Strategic Thinking

- Investigate the process of word formation and identify the patterns and formulas used.
- Assess the semantic connections between derived words and their source lexical units.
- Formulate a set of rules for creating new compounds using structural and semantic patterns.
- Draw conclusions about the relationship between the meanings of component parts in compound words.
- Analyze the impact of word formation on the expansion and development of a language's vocabulary.
- Construct examples of word derivation and word composition using different structural types.
- Evaluate the effectiveness of different word formation strategies in conveying meaning.
- Investigate the role of affixation and conversion in the formation of derived words.
- Assess the similarities and differences between semantic word-building and word formation.
- Formulate a hypothesis about the potential impact of word formation on language evolution.

DOK Level 4 - Extended Thinking

- Analyze the effectiveness of specific word formation patterns in conveying nuanced meanings.
- Critique the limitations and potential drawbacks of relying on affixation and conversion in word formation.
- Create a new compound word using a combination of two or more stems and affixational morphemes.

- Design a comprehensive guide for word formation, including rules, patterns, and examples.
- Apply the concepts of word formation to analyze and interpret unfamiliar words.
- Evaluate the cultural and historical influences on word formation in different languages.
- Analyze the impact of word formation on language variation and dialectal differences.
- Critique the role of word formation in shaping the lexicon of a specific domain or field of study.
- Create a unique word formation exercise that challenges students to apply various strategies.
- Apply the principles of word formation to construct a creative piece of writing using newly formed words.



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Activity 3. Morphemic Types of Words Assessment.

1. Monomorphemic words consist of only ____

- a. one prefix-morpheme
- b. one root-morpheme
- c. one suffix-morpheme
- d. one base-morpheme

2. Polymorphemic words can be classified into which two subgroups based on the number of root-morphemes?

- a. Monoradical and polyradical words
- b. Monomorphemic and polymorphemic words
- c. Affixal and suffixal words
- d. Derivational and compositional words

3. Monoradical words can fall into which two subtypes?

- a. Suffixal and prefixal words
- b. Affixal and root words
- c. Radico-suffixal and radico-prefixal words
- d. Monosyllabic and polysyllabic words

4. Which type of words consist of one root-morpheme and one or more suffixal morphemes?

- a. Affixal words
- b. Prefixal words
- c. Radico-suffixal words
- d. Polyradical words

5. Which type of words consist of one root-morpheme and a prefixal morpheme?

- a. Affixal words
- b. Suffixal words
- c. Radico-prefixal words
- d. Monoradical words

6. Words that consist of one root, a prefixal and suffixal morphemes are called:

- a. Radico-suffixal words
- b. Radico-prefixal words
- c. Prefixo-radical-suffixal words
- d. Polyradical words

7. Polyradical words can be classified into which two types based on the presence or absence of affixational morphemes?

- a. Monoradical and polyradical words
- b. Derivational and compositional words
- c. Affixal and non-affixal words
- d. Mono-morphemic and multi-morphemic words

8. Which type of polyradical words consist of two or more roots with no affixational morphemes?

- a. Compound words
- b. Affixal words
- c. Simple words
- d. Non-affixal words

9. Words that contain at least two roots and one or more affixational morphemes are called:

- a. Affixal words
- b. Polyradical words
- c. Compound words
- d. Non-affixal words

10. Word Formation is the process of creating new words from the material available in the language using:

- a. Phonetics and phonology
- b. Syntax and grammar
- c. Structural and semantic patterns
- d. Orthography and punctuation

11. The noun “healer” is formed after which word formation pattern?

- a. v+-er
- b. n+adj
- c. adj+n
- d. v+adj

12. Compounds resulting from two or more stems joined together to form a new word are built on which structural and semantic pattern?

- a. v+-er
- b. n+adj
- c. adj+n
- d. n+adj

13. What is the relationship between the meaning of a compound word and the meanings of its component parts?

- a. The meaning is unrelated to the component parts
- b. The meaning is opposite to the component parts
- c. The meaning is similar to the component parts
- d. The meaning is arbitrary and cannot be determined

14. Word formation can be distinguished into which two types?

- a. Derivation and composition
- b. Affixation and conversion
- c. Semantic word-building and shortening
- d. Acronymy and blending

15. Word derivation involves the use of:

- a. Derivational bases and derivational affixes
- b. Semantic change and polysemy
- c. Conversion and compounding
- d. Shortened words and acronyms

16. Word composition involves the combination of:

- a. Derivational bases and derivational affixes
- b. Semantic change and polysemy
- c. Conversion and compounding
- d. Two or more bases

17. Which ways of forming words are excluded from the understanding of word-formation in this context?

- a. Semantic word-building and shortening
- b. Affixation and conversion
- c. Sound-interchange and stress-interchange
- d. Acronymy and blending

18. Sound- and stress-interchange are primarily used to distinguish between:

- a. Words of different parts of speech
- b. Simple and compound words
- c. Monomorphic and polymorphic words
- d. Affixational and non-affixational words

19. Vowel-interchange in sound-interchange is used to distinguish different:

- a. Parts of speech
- b. Syllable structures
- c. Stress patterns
- d. Semantic meanings

20. Which of the following cannot be coined by changing the root vowel or shifting the place of stress in Modern English?

- a. New words
- b. Compound words
- c. Simple words
- d. Homonyms

Lesson 8. Productive types of word formation

Outline of the lesson:

1. Conversion.
2. Abbreviation
3. Clipping. Blending

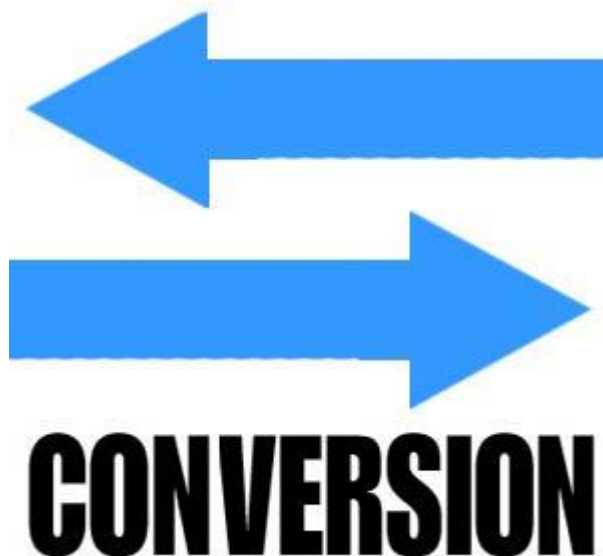
Key words:



conversion, semantics, productivity, transposition, root-word, affixes, clipping, blending, abbreviation, denominal verbs, root

Conversion. Types of conversion and semantic relation between the converted pairs. **Conversion** is a highly productive way of coining new words in Modern English. Conversion is sometimes referred to as an affixless way of word-building, a process of making a new word from some existing root word by changing the category of a part of speech without changing the morphemic shape of the original root-word. The transposition of a word from one part of speech into another brings about changes of the paradigm.

Conversion is not only highly productive but also a particularly English way of word-building. It is explained by the analytical structure of Modern English and by the simplicity of paradigms of English parts of speech. A great number of onesyllable words is another factor that facilitates conversion.



Typical semantic relations within a converted pair. I. Verbs converted from noun (denominal verbs) denote:

1. action characteristic of the object *ape (n) - to ape (v)*
butcher (n) - to butcher (v)
2. instrumental use of the object *screw (n) - to screw (v)* *whip (n) - to whip (v)*
3. acquisition or addition of the object *fish (n) - to fish (v)*

II. Nouns converted from verbs (deverbal nouns) denote:

1. instance of the action: *to jump (v) - jump (n)*; *to move (v) - move (n)*
2. agent of the action: *to help (v) - help (n)*, *to switch (v) - switch (n)*
3. place of action: *to drive (v) - drive (n)*, *to walk (v) - walk (n)*
4. object or result of the action: *to peel (v) - peel (n)*, *to find (v) - find (n)*.

GRAPHICAL ABBREVIATIONS. ACRONYMS. Because of the ever closer connection between the oral and the written forms of the language it is sometimes difficult to differentiate clippings formed in oral speech from graphical abbreviations. The more so as the latter often pass into oral speech and become widely used in conversation. During World War I and after it the custom became very popular not only in English-speaking countries, but in other parts of the world as well, to call countries, governmental, social, military, industrial and trade organisations and officials not only by their full titles but by initial abbreviations derived from writing. Later the trend became even more pronounced, e. g. *the USSR*, *the U.N.*, *the U.N.O.*, *MP*. The tendency today is to omit fullstops between the letters: *GPO* (*General Post Office*). Some abbreviations nevertheless appear in both forms: *EPA* and *E.P.A.* (*Environment Protection Agency*). Such words formed from the initial letter or letters of each of the successive parts of a phrasal term have two possible types of orthoepic correlation between written and spoken forms.



1. If the abbreviated written form lends itself to be read as though it were an ordinary English word and sounds like an English word, it will be read like one. The words thus formed are called *a c r o n y m s* (from Gr *acros-* ‘end’+*onym* ‘name’). This way of forming new words is becoming more and more popular in almost all fields of human activity, and especially in political and technical vocabulary: *U.N.O.*, also *UNO* [‘ju:nou] — *United Nations Organisation*, *NATO* — *the North Atlantic Treaty Organisation*, *SALT*—*Strategic Arms Limitation Talks*. The last example shows that acronyms are often homonymous to ordinary words; sometimes intentionally chosen so as to create certain associations. Thus, for example, *the National Organisation for Women* is called *NOW*. Typical of acronymic coinages in technical terminology are *JATO*, *laser*, *maser* and *radar*. *JATO* or *jato* means *jet-assisted take-off*; *laser* stands for *light amplification by stimulated emission radiation*; *maser* — for *micro-wave amplification and stimulated emission radiation*; *radar* — for *radio detection and ranging*, it denotes a system for ascertaining direction and ranging of aircraft, ships, coasts and other objects by means of electro-magnetic waves which they reflect. Acronyms became so popular that their number justified the publication of special dictionaries, such as D.D. Spencer’s “Computer Acronym Handbook” (1974). We shall mention only one example from computer

terminology — the rather ironic *GIGO* for *garbage in, garbage out* in reference to unreliable data fed into the computer that produces worthless output. Acronyms present a special interest because they exemplify the working of the lexical adaptive system. In meeting the needs of communication and fulfilling the laws of information theory requiring a maximum signal in the minimum time the lexical system undergoes modification in its basic structure: namely it forms new elements not by combining existing morphemes and proceeding from sound forms to their graphic representation but the other way round — coining new words from the initial letters of phrasal terms originating in texts.

2. The other subgroup consists of initial abbreviation with the alphabetical reading retained, i.e. pronounced as a series of letters. They also retain correlation with prototypes. The examples are well-known: *B.B.C.* ['bi:'bi:'si:] — *the British Broadcasting Corporation*; *G.I.* ['dʒi: 'ai] — for *Government Issue*, a widely spread metonymical name for American soldiers on the items of whose uniforms these letters are stamped. The last abbreviation was originally an Americanism but has been firmly established in British English as well. *M.P.* ['em'pi:] is mostly used as an initial abbreviation for *Member of Parliament*, also *military police*, whereas *P.M.* stands for *Prime Minister*.

Abbreviations are freely used in colloquial speech as seen from the following extract, in which CP. Snow describes the House of Commons gossip: *They were swapping promises to speak for one another: one was bragging how two senior Ministers were “in the bag” to speak for him. Roger was safe, someone said, he'd give a hand. “What has the P.M. got in mind for Roger when we come back?”* The familiar colloquial quality of the context is very definitely marked by the set expressions: *in the bag, give a hand, get in mind*, etc.

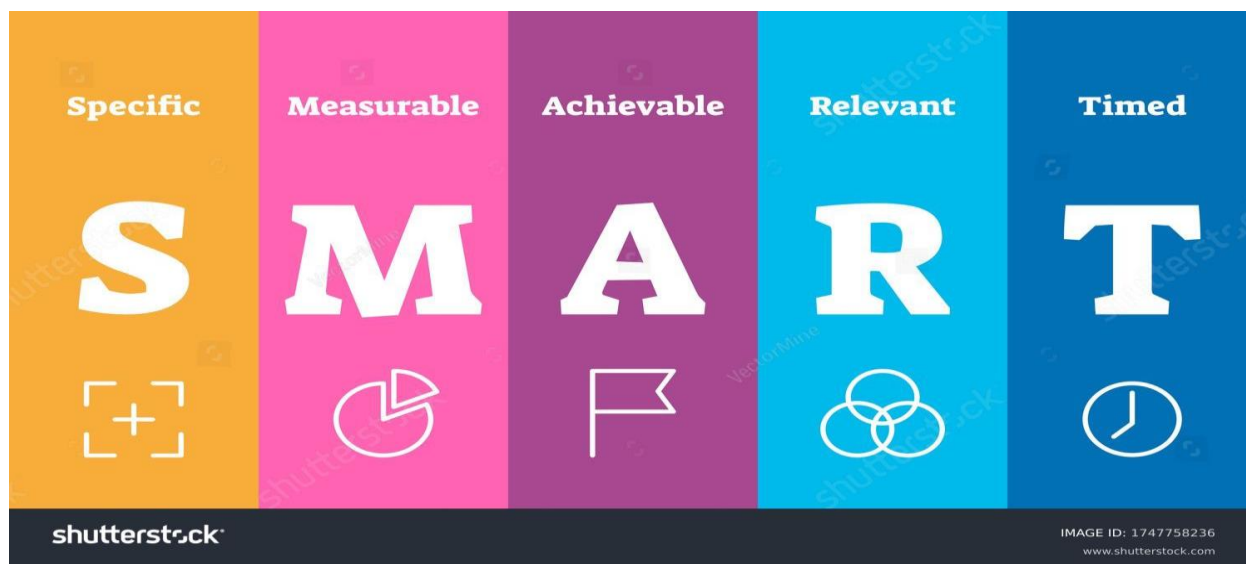
Other examples of initial abbreviations with the alphabetical reading retained are: *S.O.S.* ['es'ou'es]—*Save Our Souls*, a wireless codesignal of

extreme distress, also figuratively, any despairing cry for help; *T.V.* or *TV* ['tir'vi:] — *television*; *Y.C.L.* ['wai'sir'el] — *the Young Communist League*.

3. The term *abbreviation* may be also used for a shortened form of a written word or phrase used in a text in place of the whole for economy of space and effort. Abbreviation is achieved by omission of letters from one or more parts of the whole, as for instance *abbr* for *abbreviation*, *bldg* for *building*, *govt* for *government*, *wd* for *word*, *doz* or *dz* for *dozen*, *ltd* for *limited*, *B.A.* for *Bachelor of Arts*, *N.Y.* for *New York State*. Sometimes the part or parts retained show some alteration, thus, *oz* denotes *ounce* and *Xmas* denotes *Christmas*. Doubling of initial letters shows plural forms as for instance *pplp.p.* for *pages*, *ll* for *lines* or *cc* for *chapters*. These are in fact not separate words but only graphic signs or symbols representing them. Consequently no orthoepic correlation exists in such cases and the unabbreviated word is pronounced: *ll* ['lainz], *pp* ['peɪlɪz].

A specific type of abbreviations having no parallel in Russian is represented by Latin abbreviations which sometimes are not read as Latin words but substituted by their English equivalents. A few of the most important cases are listed below: *ad lib* (Lat *ad libitum*) — *at pleasure*', *a.m.* (Lat *ante meridiem*) — *in the morning*', *cf.* (Lat *conferre*) — *compare*; *cp.* (Lat *comparare*) — *compare*', *e.g.* (Lat *exempli gratia*) — *for example*; *ib(id)* (Lat *ibidem*) — *in the same place*; *i.e.* (Lat *id est*) — *that is*; *loc.cit.* (Lat *locus citato*) — *in the passage cited*; *ob.* (Lat *obiit*) — *he (she) died*; *q.v.* (Lat *quod vide*) — *which see*; *p.m.* (Lat *post meridiem*) — *in the afternoon*; *viz* (Lat *videlicet*) — *namely*, sometimes read *viz.* Actual letters are also read in the following cases: *a.m.* ['ei'em], *e.g.*, *i.e.*, *q.v.*, *p.m.* An interesting feature of present-day English is the use of initial abbreviations for famous persons' names and surnames. Thus, George Bernard Shaw is often alluded to as *G.B.S.* ['dʒi:'bi:'es], Herbert George Wells as *H.G.* The usage is clear from the following example: “*Oh, yes ... where was I?*” “*With H.G.'s Martians,*” *I told him* (Wyndham).

Journalistic abbreviations are often occasioned by a desire to economise head-line space, as seen from the following example “*CND Calls Lobby to Stop MLF*” (“Daily Worker”). This means that a mass lobby of Parliament against the NATO multilateral nuclear force (*MLF*) is being called by the Campaign for Nuclear Disarmament (*CND*).



These regular developments are in some cases combined with occasional jocular or accidental distortions. The National Economic Development Council is facetiously termed *Neddy*. Elementary education is colloquially referred to as *the three R's* — reading, (w)riting and 'rithmetic. Some kind of witty folk etymology is at play when the abbreviation *C.B.* for *construction battalions* in the navy is respelt into *sea bees*. The two well-known Americanisms *jeep* and *okay* may be mentioned in this connection. *Jeep* meaning ‘a small military motor vehicle’ comes from *g.p.* ['dʒi:'pi:] (the initials of *general purpose*). *Okay*, *OK* may be an illiterate misinterpretation of the initials in *all correct*. Various other historic anecdotes have been also offered by way of explanation of the latter.

It must be emphasised that initial abbreviation, no less than other types of shortening, retains the valency, i.e. the combining possibilities of the prototypes. The difference in distribution is conditioned only by a change of meaning (lexical or more rarely lexico-grammatical). Abbreviations receive the plural and Possessive case inflections: *G.I.'s*, *M.P.'s*, *P.O.W.'s*

(from *prisoner of war*), also the verb paradigm: *okays, okayed, okaying*. E. g. *A hotel's no life for you... Why don't you come and P.G. with me?* (A. Wilson) Here *P.G.* is an abbreviation for *paying guest*. Like all nouns they can be used attributively: *BBC television, TV program, UN vote*. A specifically English word pattern almost absent in the Russian language must be described in connection with initial abbreviations in which the first element is a letter and the second a complete word. The examples are: *A-bomb* for *atomic bomb*, *V-sign* — a sign made by holding the hand up with the first two fingers spread with the palm facing forward in the shape of a V used for expressing victory or the hope for it. A like sign made with the back of the hand facing forward expressed dislike and is considered very rude. The example is interesting, because it shows the connection between the lexical system and paralinguistic means of communication, that is gestures, mimics and prosodic means (from *para* 'beyond'). There is no uniformity in semantic relationships between the elements: *Z-bar* is a metallic bar with a cross section shaped like the letter Z, while *Zhour* is an abbreviation of *zero-hour* meaning 'the time set for the beginning of the attack', *U* is standing for upper classes in such combinations as *U-pronunciation, U-language*. Cf.: *U-boat* 'a submarine'. *Non-U* is its opposite. So *Non-U speakers* are those whose speech habits show that they do not belong to the upper classes. It will have been noted that all kinds of shortening are very productive in present-day English. They are especially numerous in colloquial speech, both familiar colloquial and professional slang. They display great combining activity and form bases for further word-formation and inflection.

BLENDING. It has already been mentioned that curtailed words from compounds are few; cases of curtailment combined with composition set off against phrasal prototypes are slightly more numerous, e. g. *ad-lib* v 'to speak without notes or preparation' from the Latin phrase *ad libitum* meaning 'at pleasure'; *subchaser* n from *submarine chaser*. A curious derivational compound with a clipping for one of its stems is the word *teen-ager* (see p. 35).

The jocular and ironical name *Lib-Labs* (Liberal Labour MP's, i.e. a particular group) illustrates clipping, composition and ellipsis and imitation of reduplication all in one word.

Among these formations there is a specific group that has attracted special attention of several authors and was even given several different names: blends, blendings, fusions or portmanteau words. The last term is due to Lewis Carroll, the author of "Alice in Wonderland" and "Through the Looking Glass". One of the most linguistically conscious writers, he made a special technique of using blends coined by himself, such as *chortle* v <*chuckle*+*snort*; *mimsy* a<*miserable*+*flimsy*; *galumph* v<*gallop*+*triumph*; *slithy* a< *slimy*+*lithe*.¹ Humpty Dumpty explaining these words to Alice says "You see it's like a portmanteau — there are two meanings packed up into one word." The process of formation is also called *t e l e s c o p i n g*, because the words seem to slide into one another like sections of a telescope. Blends may be defined as formations that combine two words and include the letters or sounds they have in common as a connecting element.

Compare also *snob* which may have been originally an abbreviation for *sine nobilitate*, written after a name in the registry of fashionable English schools to indicate that the bearer of the name did not belong to nobility. One of the most recent examples is *bit*, the fundamental unit of information, which is short for *binary digit*. Other examples are: the already mentioned *paratroops* and the words *bloodalyser* and *breathalyser* for apparatuses making blood and breath tests, *slimnastics* (blend of *slim* and *gymnastics*). The analysis into immediate constituents is helpful in so far as it permits the definition of a blend as a word with the first constituent represented by a stem whose final part may be missing, and the second constituent by a stem of which the initial part is missing. The second constituent when used in a series of similar blends may turn into a suffix. A new suffix *-on* is, for instance, well under way in such terms as *nylon*, *rayon*, *-silon*, formed from the final element of *cotton*.

Depending upon the prototype phrases with which they can be Most of the coinages referred to occur in the poem called "Jabberwocky": "O *frabjous day! Calloch! Callay!*" He *chortled* in his joy. correlated two types of blends can be distinguished. One may be termed additive, the second restrictive. Both involve the sliding together not only of sound but of meaning as well. Yet the semantic relations which are at work are different. The first, i.e. additive type, is transformable into a phrase consisting of the respective complete stems combined by the conjunction *and*, e. g. *smog*<*smoke* and *fog* 'a mixture of smoke and fog'. The elements may be synonymous, belong to the same semantic field or at least be members of the same lexico-grammatical class of words: *French+English*> *FrenGLISH*; compare also the coinage *smaze* <*smoke+haze*. The word *Pakistan* was made up of elements taken from the names of the five western provinces: the initials of the words *Panjab*, *Afghania*, *Kashmir* and *Singh*, and the final part of *Baluchistan*. Other examples are: *brunch*<*breakfast* and *lunch*', *transceiver*< *transmitter* and *receiver*; *Niffles*<*Niagara Falls*. The restrictive type is transformable into an attributive phrase where the first element serves as modifier of the second: *cine (matographic pano) rama*>*cinerama*. Other examples are: *medicare*<*medical care*; *positron*<*positive electron*; *telecast*<*television broadcast*. An interesting variation of the same type is presented by cases of superposition, formed by pairs of words having similar clusters of sounds which seem to provoke blending, e. g. *motel*<*motorists' hotel*: the element *-ot-* is present in both parts of the prototype. Further examples are: *shamboo*<*sham bamboo* (imitation bamboo); *atomaniac*<*atom maniac*; *slanguage*<*slang +language*; *spam*<*spiced ham*. Blends, although not very numerous altogether, seem to be on the rise, especially in terminology and also in trade advertisements.

Activity 1. Self-study questions.

1. Word composition.

2. Classification of compounds. Coordinative and subordinative compounds.
3. Conversion. Types of conversion
4. Semantic relation between the converted pairs



Activity 2. Assessment: Conversion and Abbreviations in Modern English.

1. Which of the following best defines conversion in word-building?

- a. Changing the morphemic shape of a root word
- b. Creating a new word by adding an affix to a root word
- c. Changing the category of a part of speech without changing the morphemic shape of the original root-word
- d. Making a new word by combining existing morphemes

2. What factor facilitates conversion in Modern English?

- a. The complexity of paradigms of English parts of speech
- b. The transposition of words from one part of speech into another
- c. The great number of one-syllable words
- d. The semantic relations within a converted pair

3. Which of the following is an example of a denominal verb?

- a. butcher (n) - to butcher (v)
- b. whip (n) - to whip (v)
- c. fish (n) - to fish (v)
- d. screw (n) - to screw (v)

4. What do nouns converted from verbs (deverbal nouns) denote?

- a. Instance of the action
- b. Instrumental use of the object
- c. Acquisition or addition of the object
- d. Place of action

5. Which of the following best describes acronyms?

- a. Words formed by changing the category of a part of speech without changing the morphemic shape of the original root-word
- b. Words formed by adding an affix to a root word
- c. Words formed by combining existing morphemes
- d. Words formed from the initial letters of each successive part of a phrasal term

6. What are acronyms often homonymous to?

- a. Existing English words
- b. Technical terms
- c. Ordinary words
- d. Phrasal terms

7. What does the acronym GIGO stand for?

- a. Garbage in, garbage out
- b. Genuine information, great output
- c. General input, general output
- d. Great intelligence, great operations

8. Initial abbreviations with the alphabetical reading retained are also called:

- a. Blendings
- b. Clippings
- c. Acronyms
- d. Portmanteau words

9. Which of the following is an example of an initial abbreviation with the alphabetical reading retained?

- a. B.B.C. - British Broadcasting Corporation
- b. C.N.D. - Campaign for Nuclear Disarmament
- c. T.V. - Television
- d. Y.C.L. - Young Communist League

10. What is the term used for a shortened form of a written word or phrase used in a text for economy of space and effort?

- a. Conversion
- b. Abbreviation
- c. Fusion
- d. Blending

11. What abbreviation is used to denote Christmas?

- a. oz
- b. Xmas
- c. ph
- d. hi

12. Which type of blend can be transformed into a phrase consisting of the respective complete stems combined by the conjunction 'and'?

- a. Additive blend
- b. Restrictive blend
- c. Jocular blend
- d. Accidental blend

13. What is the term used for a blend in which the first element serves as a modifier of the second in an attributive phrase?

- a. Additive blend
- b. Restrictive blend
- c. Jocular blend
- d. Accidental blend

14. What is an example of a restrictive blend?

- a. smog - smoke and fog
- b. cine - cinematographic panorama
- c. medicare - medical care
- d. positron - positive electron

15. Which of the following is an example of a blend involving superposition?

- a. motel - motorists' hotel
- b. atomaniac - atom maniac
- c. slanguage - slang + language
- d. spam - spiced ham

16. Which type of shortened form retains the valency, i.e., the combining possibilities of the prototypes?

- a. Conversion
- b. Abbreviation
- c. Clipping
- d. Blending

17. True or False: Abbreviations can receive plural and possessive case inflections.

- a. True
- b. False

18. True or False: Blends are less productive in present-day English.

- a. True
- b. False

19. True or False: Blends are often used in professional slang.

- a. True
- b. False

20. True or False: Abbreviations are mostly used in formal speech.

- a. True
- b. False



Activity 3. Recalling the text.

DOK Level 1 - Recall

- What is conversion in word-building?
- What is the purpose of conversion in Modern English?
- Give an example of a verb that is converted from a noun.
- Give an example of a noun that is converted from a verb.
- What are acronyms and why are they used?

DOK Level 2 - Skill/Concept

- Compare and contrast conversion and abbreviation.
- Classify the different types of semantic relations within a converted pair.
- Summarize the process of forming acronyms and provide examples.
- Estimate the number of acronyms used in technical terminology.
- Graph the frequency of blending in present-day English.

DOK Level 3 - Strategic Thinking

- Investigate the reasons behind the popularity of conversion in English word-building.

- Formulate a hypothesis on why acronyms are often chosen to be homonymous to ordinary words.
- Construct an argument on the impact of abbreviations on written and spoken English forms.
- Draw conclusions about the relationship between the lexical adaptive system and the formation of acronyms.
- Assess the effectiveness of blending as a word-formation strategy in creating new words.

DOK Level 4 - Extended Thinking

- Analyze the role of conversion in maintaining the simplicity of paradigms in English parts of speech.
- Critique the impact of the ever closer connection between oral and written forms of the English language on the differentiation of clippings and graphical abbreviations.
- Create a new acronym that could be used in a specific field or domain.
- Design a linguistic study to investigate the frequency and usage patterns of blending in colloquial speech.
- Apply the concept of conversion to create a new word in English.

Lesson 9. Word composition. Compounds words formed from different parts of speech.

Outline of the lesson:

1. Word composition as a type of forming words.
2. Relations between the ICs of Compounds
3. Coordinative and subordinative compounds.
4. Compounds words formed from different parts of speech.

Key words:

compound words, stem, language, function, sentence, phonetic factors, graphic factors, semantic factors, morphological factors, syntactic factors

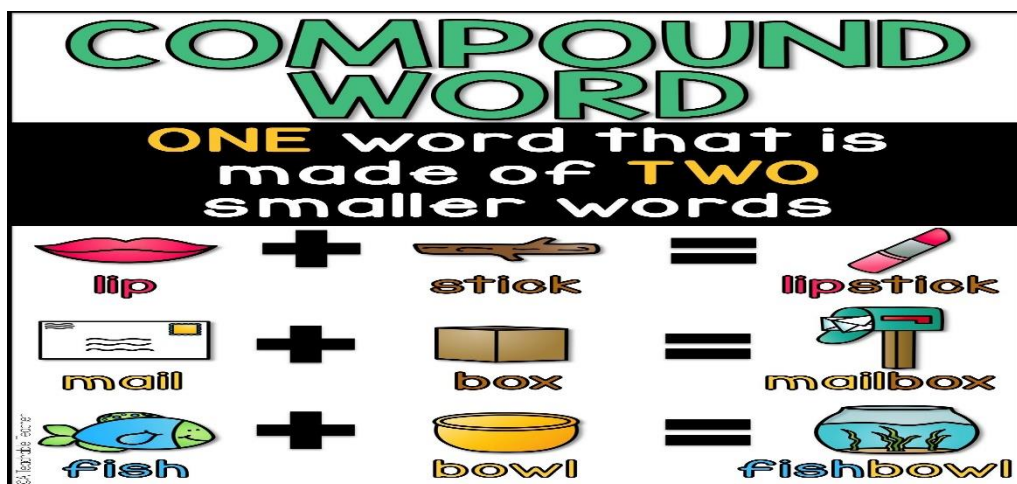


Compound words are words consisting of at least two stems which occur in the language as free forms. In a compound word the immediate constituents obtain integrity and structural cohesion that make them function in a sentence as a separate lexical unit. E. g.: *I'd rather read a time-table than nothing at all.*

The structural cohesion of a compound may depend upon unity of stress, solid or hyphenated spelling, semantic unity, unity of morphological and syntactic functioning, or, more often, upon the combined effect of several of these or similar phonetic, graphic, semantic, morphological or syntactic factors. The integrity of a compound is manifest in its indivisibility, i.e. the impossibility of inserting another word or word-group between its elements. If, for example, speaking about a *sunbeam*, we can insert some other word between the article and the noun, e. g. *a bright sunbeam*, *a bright and unexpected sunbeam*, because the article *a* is a separate word, no such insertion is possible between the stems *sun* and *beam*, for they are not words but morphemes here.

In describing the structure of a compound one should examine three types of relations, namely the relations of the members to each other, the relation

of the whole to its members, and correlation with equivalent free phrases. Some compounds are made up of a determining and a determined part, which may be called the determinant and the determinatum.¹ The second stem, in our case *beam*, is the basic part, the determinatum. The determinant *sun* serves to differentiate it from other beams.



The determinatum is the grammatically most important part which undergoes inflection, cf. *sunbeams*, *brothers-in-law*, *passers-by*.

There are non-idiomatic compounds with a perfectly clear motivation. Here the meanings of the constituents add up in creating the meaning of the whole and name the referent either directly or figuratively.

Thus, when the combination *seaman* was first used it was not difficult to understand that it meant 'a man professionally connected with the sea'. The word differentiated in this way a sailor from the rest of mankind. When aviation came into being the same formula with the same kind of motivation was used to coin the compound *airman*, and also *aircraft* and *airship* to name the machines designed for air-travel, differentiating them from seagoing craft. *Spaceman*, *spacecraft* and *spaceship*, built on the model of *airman*, *aircraft* and *airship*, are readily understood even when heard for the first time. The semantic unity of the compounds *seaman*, *airman*, *spaceman*, *aircraft*, *spacecraft*, *airship* and *spaceship* is based on the fact that as the conquest of the sea, air and outer space advanced, new notions were created, notions possessing enough relevant distinctive features to ensure their separate

existence. The logical integrity of the new combinations is supported by solid spelling and by the unity of stress. When the meaning is not only related to the meaning of the parts but can be inferred from it, the compound is said to be *t r a n s p a r e n t* or *n o n - i d i o m a t i c*. The non-idiomatic compounds can be easily transformed into free phrases: *air mail* → ‘*mail conveyed by air*’, *night flight* > ‘*flying at night*’. Such compounds are like regularly derived words in that their meaning is readily understood, and so they need not be listed in dictionaries.

On the other hand, a compound may be very different in meaning from the corresponding free phrase. These compounds are called *i d i o m a t i c*. Thus, a blackboard is very different from a black board. Its essential feature is being a teaching aid: not every board of a black colour is a blackboard. A blackboard may be not a board at all but a piece of linoleum or some other suitable material. Its colour is not necessarily black: it may be brown or something else. Thus, *blackboard* ↔ ‘a board which is black’. G. Leech calls this not idiomatic but petrified meaning; the expression in his opinion is suggestive of solidifying and shrinking of the denotation, i.e. of the word becoming more restricted in sense. His examples are: *a trousersuit* which is not just a ‘suit with trousers’ but ‘suit with trousers for women’. He also compared *wheel-chair* and *push-chair*, i.e. ‘chair which has wheels’ and ‘chair which one pushes’. They look interchangeable since all push-chairs have wheels and almost all wheelchairs are pushed, and yet wheel chairs are for invalids and push-chairs — for infants.¹ A compound may lose its motivation and become idiomatic because one of its elements is at present not used in the language in the same meaning. The word *blackmail* has nothing to do with *mail* ‘post’. Its second element, now obsolete except in Scottish, was used in the 16th century meaning ‘payment’ or ‘tax’. Blackmail was the payment exacted by freebooting chiefs in return for immunity from plunder. This motivation is now forgotten and the compound is idiomatic. We shall call idiomatic such compounds the meaning of

which is not a simple sum of the meanings of the determinant and determinatum.

The analysis of semantic relationships existing between the constituents of a compound present many difficulties. Some authors have attempted a purely logical interpretation. They distinguish copulative, existential, spatial and some other types of connection. Others, like H. Marchand,¹ think that the most important factor is that the under lying concept may be grammatical. He illustrates the verb/object relation by such compounds as *skyscraper* or *housekeeping* and subject/verb relation in *rattlesnake* and *crybaby*. The first element in *well-being* or *shortcoming* is equivalent to the predicate complement.

N.G. Guterman pointed out that syntactic ties are ties between words, whereas in dealing with a compound one studies relations within a word, the relations between its constituents, the morphemes. In the compound *spacecraft* *space* is not attribute, it is the determinant restricting the meaning of the determinatum by expressing the purpose for which *craft* is designed or the medium in which it will travel.

Phrases correlated with compounds by means of transformational analysis may show objective, subject/predicative, attributive and adverbial relations. E. g. *house-keeping* : *to keep house*, *well-being* : *to be well*. In the majority of cases compounds manifest some restrictive relationship between the constituents; the types of restrictions show great variety. Some examples of determinative compound nouns with restrictive qualitative relations are given below. The list is not meant to be exhaustive and serves only to illustrate the manifold possibilities. Purpose or functional relations underlie such compounds as *bathrobe*, *raincoat*, *classroom*, *notice-board*, *suitcase*, *identity-card*, *textbook*. Different place or local relations are expressed in *dockland*, *garden-party*, *sea-front*. Comparison is the basis of *blockhead*, *butter-fingers*, *floodlight*, *goldfish*. The material or elements the thing is made of is pointed out in *silverware*, *tinhat*, *waxwork*,

clay-pipe, gold-foil. Temporal relations underlie such compounds as *night-club, night-duty, summer-house, day-train, season-ticket*. Sex-denoting compounds are rather numerous: *she-dog, he-goat, jack-ass, Jenny-ass, tom-cat, pea-hen*. When characterising some process, the first element will point out the agent (*cock-crowing*), the instrument (*pin-prick*), etc. Many compounds defy this kind of analysis or may be explained in different ways: thus *spacecraft* may be analysed as ‘a craft travelling in space’ (local) or ‘a craft designed for travelling in space’ (purpose). There are also some tautological compounds such as *pathway, roadway* and the French translation loan *courtyard*. They are especially numerous in uneducated speech which is generally given to producing redundant forms: *tumblerglass, trout-fish, engineerman*.

Often different relations are expressed by the same determinant: *earache* (local) ‘an ache in the ear’, *earmark* (comparison) ‘a mark like an ear’, *ear-lobe* (part) ‘a lobe of the ear’, *eardrop* (purpose) ‘a drop for the ear’, *ear-ring* (local or purpose). Compare also: *lip-reading* (instrumental relations) ‘interpretation of the motion of the lips’; *lip-service* (comparison) ‘superficial service from the lips only’; *lipstick* (purpose) ‘a stick of cosmetics for rouging lips’

SPECIFIC FEATURES OF ENGLISH COMPOUNDS. There are two important peculiarities distinguishing compounding in English from compounding in other languages. Firstly, both immediate constituents of an English compound are free forms, i.e. they can be used as independent words with a distinct meaning of their own. The conditions of distribution will be different but the sound pattern the same, except for the stress. The point may be illustrated by a brief list of the most frequently used compounds studied in every elementary course of English: *afternoon, anyway, anybody, anything, birthday, day-off, downstairs, everybody, fountain-pen, grown-up, ice-cream, large-scale, looking-glass, mankind, motherin-law, motherland, nevertheless, notebook, nowhere, post-card, railway,*

schoolboy, skating-rink, somebody, staircase, Sunday.

It is common knowledge that the combining elements in Russian are as a rule bound forms (*прикормство*), but in English combinations like *Anglo-Saxon, Anglo-Soviet, Indo-European* or *politico-economical*, where the first elements are bound forms, occur very rarely and seem to be avoided. They are coined on the neo-Latin pattern. The second feature that should attract attention is that the regular pattern for the English language is a two-stem compound, as is clearly testified by all the preceding examples. An exception to this rule is observed when the combining element is represented by a form-word stem, as in *mother-inlaw, bread-and-butter, whisky-and-soda, deaf-and-dumb, good-for-nothing, man-of-war, mother-of-pearl, stick-in-the-mud*.

If, however, the number of stems is more than two, so that one of the immediate constituents is itself a compound, it will be more often the determinant than the determinatum. Thus *aircraft-carrier, waste-paper-basket* are words, but *baby outfit, village schoolmaster, night watchman* and similar combinations are syntactic groups with two stresses, or even phrases with the conjunction *and*: *book-keeper and typist*. The predominance of two-stem structures in English compounding distinguishes it from the German language which can coin monstrosities like the anecdotal *Vierwaldstatterseeschraubendampfschiffgesellschaft* or *Feuer- and Unfallversicherungsgesellschaft*.

One more specific feature of English compounding is the important role the attributive syntactic function can play in providing a phrase with structural cohesion and turning it into a compound. Compare: ... *we've done last-minute changes before* ... (Priestley) and the same combination as a free phrase in the function of an adverbial: *we changed it at the last minute more than once*. Cf. *four-year course, pass-fail basis* (a student passes or fails but is not graded).

It often happens that elements of a phrase united by their attributive function become further united phonemically by stress and graphically by a hyphen, or even solid spelling. Cf. *common sense* and *common-sense advice*; *old age* and *old-age pensioner*; *the records are out of date* and *out-of-date records*; *the let-sleeping-dogs-lie approach* (Priestley). Cf.: *Let sleeping dogs lie* (a proverb). This last type is also called quotation compound or holophrasis. The speaker (or writer, as the case may be) creates those combinations freely as the need for them arises: they are originally nonce-compounds. In the course of time they may become firmly established in the language: *the ban-the-bomb voice*, *round-the-clock duty*. Other syntactical functions unusual for the combination can also provide structural cohesion. E. g. *working class* is a noun phrase, but when used predicatively it is turned into a compound word. E. g.: *He wasn't working-class enough*. The process may be, and often is, combined with conversion and will be discussed elsewhere (see p. 163). The function of hyphenated spelling in these cases is not quite clear. It may be argued that it serves to indicate syntactical relationships and not structural cohesion, e. g. *keep-your-distance chilliness*. It is then not a word-formative but a phrase-formative device. This last term was suggested by L. Bloomfield, who wrote: "A phrase may contain a bound form which is not part of a word. For example, the possessive [z] in *the man I saw yesterday's daughter*. Such a bound form is a phrase formative."¹ Cf. ... *for the I-don't-know-how-manyth time* (Cooper).

CLASSIFICATION OF COMPOUNDS. The great variety of compound types brings about a great variety of classifications. Compound words may be classified according to the type of composition and the linking element; according to the part of speech to which the compound belongs; and within each part of speech according to the structural pattern (see the next paragraph). It is also possible to subdivide compounds according to other characteristics, i.e. semantically, into motivated and idiomatic compounds (in the motivated ones the

meaning of the constituents can be either direct or figurative). Structurally, compounds are distinguished as endocentric and exocentric, with the subgroup of bahuvrihi (see p. 125ff) and syntactic and asyntactic combinations. A classification according to the type of the syntactic phrase with which the compound is correlated has also been suggested. Even so there remain some miscellaneous types that defy classification, such as phrase compounds, reduplicative compounds, pseudo-compounds and quotation compounds.

The classification according to the type of composition permits us to establish the following groups: 1) The predominant type is a mere juxtaposition without connecting elements: *heartache* n, *heart-beat* n, *heart-break* n, *heart-breaking* a, *heartbroken* a, *heart-felt* a.

2) Composition with a vowel or a consonant as a linking element. The examples are very few: *electromotive* a, *speedometer* n, *Afro-Asian* a, *handicraft* n, *statesman* n.

3) Compounds with linking elements represented by preposition or conjunction stems: *down-and-out* n, *matter-of-fact* a, *son-in-law* n, *pepper-and-salt* a, *wall-to-wall* a, *up-to-date* a, *on the up-and-up* adv (continually improving), *up-and-coming*, as in the following example: *No doubt he'd had the pick of some up-and-coming jazzmen in Paris (Wain)*. There are also a few other lexicalised phrases like *devil-may-care* a, *forget-me-not* n, *pickme-up* n, *stick-in-the-mud* n, *what's-her name* n.

The classification of compounds according to the structure of immediate constituents distinguishes: 1) compounds consisting of simple stems: *film-star*; 2) compounds where at least one of the constituents is a derived stem: *chain-smoker*; 3) compounds where at least one of the constituents is a clipped stem: *maths-mistress* (in British English) and *math-mistress* (in American English). The subgroup will contain abbreviations like *H-bag* (*handbag*) or *Xmas* (*Christmas*), *whodunit* n (for mystery novels) considered substandard; 4) compounds where at least one of the constituents is a compound stem: *wastepaper-basket*.

In what follows the main structural types of English compounds are described in greater detail. The list is by no means exhaustive but it may serve as a general guide.



Compound Words

Name:
 Date:

Match and fill in the blanks.

 sun	 man	snowman
 snow	 fish	fish
 jelly	 flower	
 arm	 brush	
 tooth	 chair	
 light	 bow	
 rain	 house	

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Activity 1. Self-study questions.

1. Shortening (abbreviation and clipping, blending)
2. Back-formation
3. Sound interchange and stress interchange
4. Lexicalisation of plural forms of nouns
5. Substantivisation of Adjectives and adjectivisation of nouns.
6. Mixed forms of word-formation.

Activity 2. Classification of Compounds Assessment.

1. What are the different ways in which compound words may be classified?

- a. According to their length
- b. According to their spelling
- c. According to their type of composition and linking element
- d. According to their origin

2. Which type of compounds are characterized by the meaning of their constituents being either direct or figurative?

- a. Motivated compounds
- b. Idiomatic compounds
- c. Endocentric compounds
- d. Exocentric compounds

3. What is the linking element in the compound word "heartache"?

- a. Preposition stem
- b. Conjunction stem
- c. Vowel
- d. Consonant

4. Which of the following compounds is an example of composition with a preposition or conjunction stem?

- a. Heartbeat
- b. Electromotive
- c. Handicraft
- d. Matter-of-fact

5. What does the compound word "down-and-out" mean?

- a. Continually improving
- b. Speeding up
- c. Financially destitute
- d. Warm and cozy

6. Which type of compound consists of simple stems?

- a. Endocentric compounds
- b. Derived compounds
- c. Clipped compounds
- d. Compound compound

7. Which type of compound contains an abbreviation?

- a. Derived compound
- b. Clipped compound

- c. Compound compound
- d. Endocentric compound

8. What is the structure of the compound word "whodunit"?

- a. Simple stem compound
- b. Derived compound
- c. Clipped compound
- d. Compound compound

9. Which type of compound contains at least one compound stem?

- a. Endocentric compound
- b. Derived compound
- c. Clipped compound
- d. Compound compound

10. Which of the following compound words is an example of a phrase compound?

- a. Heartbreak
- b. Afro-Asian
- c. Red duplicative
- d. Quotation compound

11. What is the linking element in the compound word "math-mistress"?

- a. Preposition stem
- b. Conjunction stem
- c. Vowel
- d. Consonant

12. Which type of compound is characterized by a mere juxtaposition without connecting elements?

- a. Endocentric compound
- b. Derived compound
- c. Semantically motivated compound
- d. Simple stem compound

13. What does the compound word "stick-in-the-mud" mean?

- a. A person who is stuck in old ways
- b. A long stick stuck in the mud
- c. A muddy stick
- d. A playful stick

14. Which type of compound consists of derived stems?

- a. Simple stem compound
- b. Derived compound
- c. Clipped compound
- d. Compound compound

15. What is the structure of the compound word "wastepaper-basket"?

- a. Simple stem compound
- b. Derived compound
- c. Clipped compound
- d. Compound compound

16. What does the compound word "Xmas" stand for?

- a. Christmas
- b. Christmas tree
- c. Cross massacre
- d. Exotic masquerade

17. What is the structure of the compound word "chain-smoker"?

- a. Simple stem compound
- b. Derived compound
- c. Clipped compound
- d. Compound compound

18. Which type of compound is characterized by composition with a vowel or consonant as a linking element?

- a. Endocentric compound
- b. Electromotive compound

- c. Derived compound
- d. Simple stem compound

19. What does the compound word "heartbroken" mean?

- a. Feeling extreme sadness
- b. Having a broken heart physically
- c. Healing a broken heart
- d. Break-dancing with the heart

20. Which type of compound contains a combination of syntactic and asyntactic elements?

- a. Endocentric compound
- b. Syntactic compound
- c. Derived compound
- d. Compound compound

Activity 3. Conclude the given statement.

DOK Level 1 - Recall

- Define the term "compound" in English language.
- List three examples of compound words in English.
- Identify the two important peculiarities of English compounds mentioned in the passage.

DOK Level 2 - Skill/Concept

- Compare and contrast compounding in English and compounding in other languages.
- Classify the compounds mentioned in the passage as two-stem compounds or multi-stem compounds.
- Summarize the role of attributive syntactic function in English compounding.

DOK Level 3 - Strategic Thinking

- Investigate and analyze the reasons why English compounds rarely have bound form elements.

- Assess the impact of the attributive syntactic function on the structural cohesion of compounds.
- Formulate a hypothesis on why two-stem structures predominate in English compounding.

DOK Level 4 - Extended Thinking

- Analyze the impact of the English language's two-stem compound pattern on language complexity and efficiency.
- Critique the use of hyphenation in compound words and suggest alternative strategies for indicating syntactical relationships.
- Create your own compound words using attributive syntactic function and explain their meanings.

Lesson 10. Phraseological units

Outline of the lesson:

- | | |
|----|--|
| 1. | Free Word-Groups |
| 2. | Set-Phrases |
| 3. | Phraseological Units and their classification. |
| 4. | Idioms. |

Key words: Free Word-Groups, phraseological units, phraseological fusions, idioms, set-phrases



Phraseology is a branch of linguistics which studies different types of set expressions, which like words name various objects and phenomena. They exist in the language as ready-made units. **A Phraseological unit (PU)** can be defined as a non-motivated word-group that cannot be freely made up in speech, but is reproduced as a ready-made unit. It is a group of words whose meaning cannot be deduced by examining the meaning of the constituent lexemes.

The essential features of PU are:

- 1) lack of motivation;
- 2) stability of the lexical components.

A dark horse is actually not a horse but a person about whom no one knows anything definite.

A bull in a china shop: the idiom describes a clumsy person.

A white elephant – it is a waste of money because it is completely useless.

The green-eyed monster is jealousy, the image being drawn from Othello.

To let the cat out of the bag: to let some secret become known.

To bark up the wrong tree (Am) means ‘to follow a false scent; to look for somebody or something in a wrong place; to expect from somebody what he is unlikely to do’.

The idiom is not infrequently used in detective stories: ***The police are barking up the wrong tree as usual***, i.e. they suspect somebody who has nothing to do with the crime.

The ambiguity of these interesting word-groups may lead to an amusing misunderstanding, especially for children who are apt to accept words at their face value.

- Little Johnnie (crying): *Mummy, mummy, my auntie Jane is dead.*

- Mother: *Nonsense, child! She phoned me 5 minutes ago.*

- Little Johnnie: *But I heard Mrs. Brown say that her neighbours **cut her dead**.*

To cut somebody dead means ‘to rudely ignore somebody; to pretend not to know or recognize him’.

Puns are frequently based on the ambiguousness of idioms:

- *Isn't our Kate a marvel! I wish you could have seen her at the Harrisons' party yesterday. If I'd collected **the bricks she dropped** all over the place, I could built a villa'.*

To drop a brick means ‘to say unintentionally a quite indiscreet or tactless thing that shocks and offended people’.

The author of the “Book of English Idioms” Collins write: “In standard spoken and written English today idioms is an established and essential element that, used with care, ornaments and enriches the language.”

Used with care is an important warning because speech overloaded with idioms loses its freshness and originality. Idioms, after all, are ready-made speech units, and their continual repetition sometimes wears them out: they lose their colours and become trite clichés.

In modern linguistics, there is considerable confusion about the terminology associated with these word-groups.

Most Russian scholars use the term “phraseological units” introduced by academician V.V. Vinogradov.

The term “idiom” used by western scholars has comparatively recently found its way into Russian phraseology but is applied mostly to only a certain type of phraseological unit as it will be clear from further explanations.

There are some other terms: set-expressions, set-phrases, phrases, fixed word-groups, collocations. The ‘freedom’ of free word-groups is relative and arbitrary. Nothing is entirely ‘free’ in speech as its linear relationships are governed, restricted and regulated, on the one hand, by requirements of logic and common sense and, on the other, by the rules of grammar and combinability.

A black-eyed girl but not of *a black-eyed table*.

The child was glad is quite correct, but *a glad child* is wrong.

Free word-groups are so called not because of any absolute freedom in using them but simply because they are each time built up anew in the speech process whereas idioms are used as ready-made units with fixed and constant structures.

FREE-WORD GROUPS vs PHRASEOLOGICAL UNITS. The border-line between free or variable word-groups and phraseological units is not clearly defined.

The free word-groups are only relatively free as collocability of their member-words is fundamentally delimited by their lexical and syntactic valency. Phraseological units are comparatively stable and semantically inseparable.

Between the extremes of complete motivation and variability of member-words and lack of motivation combined with complete stability of the lexical components and grammatical structure there are innumerable border-line cases.

- There are differences between word-groups and phraseological units

The difference often is in the interrelation of lexical components, e.g.: *Blue ribbon* (or *red, brown*, etc.), but *blue ribbon* – an honour given to the winner of the first prize in a competition – no substitution is possible in a phraseological unit;

Stretch one’s legs – размять ноги, прогуляться (а не «протянуть ноги»),

See eye to eye – быть полностью согласным (а не «видеться с глазу на глаз»),

Under one’s hand – за собственной подписью (а не «под рукой»),

Stew in one’s own juice – страдать по своей собственной глупости (а не «вариться в собственном соку»).

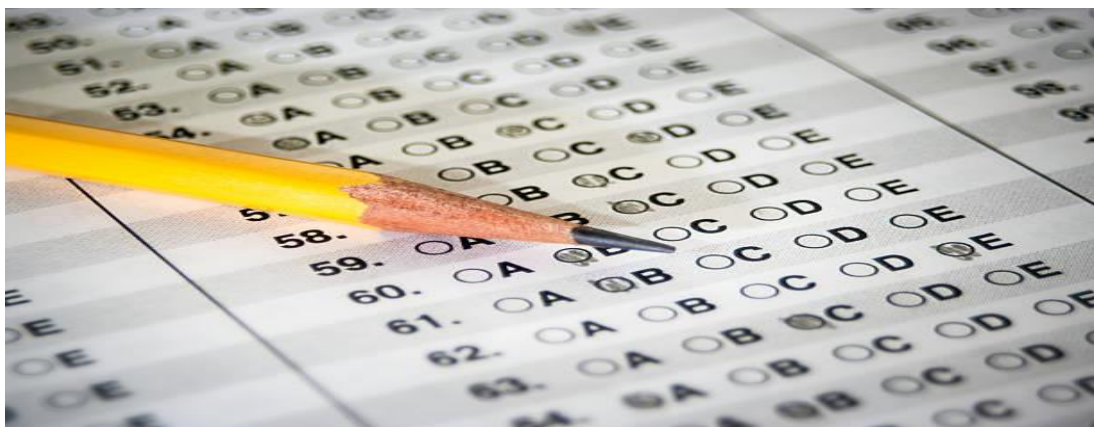
In free word-groups each of its constituents preserves its denotational meaning. In the case of phraseological units however the denotational meaning belongs to the word-group as a single semantically inseparable unit. For example, compare a free word-group *a white elephant* (белый слон) and a phraseological unit *white elephant* (обуза, подарок, от которого не знаешь как избавиться).

Distinctive features of free-word groups and phraseological units. Free word-groups are but relatively free: they may possess some of the features characteristic of phraseological units.

On the other hand, phraseological units are heterogeneous. Alongside absolutely unchangeable phraseological units, there are expressions that allow some degree of substitution. Phraseology is concerned with all types of set expressions including those that stand for certain sentences.

Activity 1. Self-study questions.

1. Phraseological units and their different classification.
2. Set-Phrases. Semi-fixed combinations. Free Word-Groups.
3. Idioms.
4. Proverbs and sayings as a special subsystem of phraseology.
5. Phrasal verbs and verbal collocations



Activity 2. Assessment on Phraseology.

1. What is a phraseological unit (PU)?

- a. A group of words whose meaning can be deduced by examining the meaning of the constituent lexemes.

- b. A non-motivated word-group that can be freely made up in speech.
- c. A group of words whose meaning cannot be deduced by examining the meaning of the constituent lexemes.
- d. A stable word-group that can be easily changed in speech.

2. What are the essential features of a phraseological unit (PU)?

- a. Lack of stability and motivation.
- b. Lack of stability and freedom of creation.
- c. Lack of motivation and freedom of creation.
- d. Lack of motivation and stability.

3. What does “a dark horse” idiom mean?

- a. A person about whom no one knows anything definite.
- b. A person who loves horses.
- c. A person who rides horses at night.
- d. A black horse.

4. What does “a bull in a china shop” idiom describe?

- a. A person who is good at shopping.
- b. A person who is careful in delicate situations.
- c. A person who is good with china.
- d. A clumsy person.

5. Why is a white elephant considered a waste of money?

- a. It is a rare and valuable animal.
- b. It is completely useless.
- c. It is an elephant with white fur.
- d. It brings bad luck.

6. What does “the green-eyed monster” idiom represent?

- a. Jealousy.
- b. A monster with green eyes.
- c. The Hulk.
- d. Greed.

7. What does “to let the cat out of the bag” mean?

- a. To release a cat from a bag.
- b. To reveal a secret.
- c. To play with a cat inside a bag.
- d. To buy a bag for a cat.

8. What does the idiom “to bark up the wrong tree” mean?

- a. To look for somebody or something in a wrong place.
- b. To follow a false scent.
- c. To expect from somebody what he is unlikely to do.
- d. All of the above.

9. How can the ambiguity of phraseological units lead to amusing misunderstandings?

- a. They can be easily understood by children.
- b. They can be misinterpreted by children.
- c. They are only used in detective stories.
- d. They are rarely used in daily speech.

10. What does “to cut somebody dead” mean?

- a. To politely ignore somebody.
- b. To rudely ignore somebody.
- c. To pretend not to know or recognize somebody.
- d. To cut somebody's hair without permission.

11. What does “to drop a brick” mean?

- a. To accidentally break a brick.
- b. To say something tactless that shocks and offends people.
- c. To collect bricks from all over the place.
- d. To drop a literal brick.

12. According to Collins, how does the use of idioms in English language enrich the language?

- a. Idioms can be used without any caution.
- b. Idioms should never be used in speech.

- c. Idioms ornament and enrich the language when used with care.
- d. Idioms are not important in English language.

13. What warning is given about the use of idioms?

- a. Idioms should be used frequently to maintain their freshness.
- b. Idioms should not be used as they are trite clichés.
- c. Idioms should be avoided in speech.
- d. Idioms should be used with care to avoid losing their freshness.

14. What term is commonly used by Russian scholars to refer to phraseological units?

- a. Idioms.
- b. Set expressions.
- c. Phraseological units.
- d. Set-phrases.

15. What is the difference between free word-groups and phraseological units?

- a. Free word-groups can be freely created in speech, while phraseological units cannot.
- b. Free word-groups are stable and semantically inseparable, while phraseological units are not.
- c. Free word-groups are completely motivated, while phraseological units are not.
- d. Free word-groups are ready-made speech units, while phraseological units are not.

16. How do free word-groups differ from phraseological units in terms of the interrelation of lexical components?

- a. Free word-groups have interchangeable lexical components.
- b. Phraseological units have interchangeable lexical components.
- c. Both free word-groups and phraseological units have interchangeable lexical components.

d. Neither free word-groups nor phraseological units have interchangeable lexical components.

17. What is the denotational meaning of a phraseological unit?

- a. Each constituent of the unit maintains its denotational meaning.
- b. The denotational meaning belongs to the word-group as a single unit.
- c. The denotational meaning is absent in phraseological units.
- d. The denotational meaning can change depending on the context.

18. What are the distinctive features of phraseological units?

- a. They are always completely stable and semantically inseparable.
- b. They may allow for some degree of substitution.
- c. They can be easily changed in speech.
- d. They possess denotational meaning.

19. Why are free word-groups considered "relatively free"?

- a. They have completely interchangeable member-words.
- b. They are built up anew in each speech process.
- c. They have fixed and constant structures.
- d. They are used as ready-made units in speech.

20. What types of set expressions does phraseology cover?

- a. Only completely motivated expressions.
- b. Only completely stable expressions.
- c. All types of set expressions, including those that stand for certain sentences.
- d. Only idioms and proverbs.

Activity 3. SAT Reading Practice. SAT Questions:

- 1.** How does the author define free word-groups and phraseological units?
- A. Free word-groups are completely stable and semantically inseparable.
 - B. Free word-groups are relatively free in terms of collocability.
 - C. Phraseological units have complete motivation and variability of member-words.
 - D. Phraseological units have lexical and syntactic valency.

2. What is the main difference between a free word-group and a phraseological unit?

- A. Free word-groups have interchangeable lexical components, while phraseological units do not.
- B. Free word-groups are semantically inseparable, while phraseological units are not.
- C. Free word-groups have complete stability of the lexical components, while phraseological units lack motivation.
- D. Free word-groups preserve denotational meaning for each constituent, while phraseological units do not.

3. According to the passage, which of the following is true about phraseological units?

- A. They allow some degree of substitution.
- B. They are completely unchangeable.
- C. They stand for certain sentences.
- D. They lack motivation in their lexical components.

4. What type of questions are asked to show understanding of how an author uses evidence?

- A. Questions that ask for the definition of words in context.
- B. Questions that ask for the relationship between an informational graphic and the passage it's paired with.
- C. Questions that ask to find evidence supporting a point made by the author.
- D. Questions that ask to interpret data in the fields of history, social studies, and science.

5. When reading about an experiment, what type of questions might you expect to see?

- A. Questions that ask for the interpretation of graphs.
- B. Questions that ask to examine hypotheses.
- C. Questions that require drawing on reading skills needed for history.
- D. Questions that ask for context clues to identify the meaning of words.

6. Which of the following is not an example of a phraseological unit mentioned in the passage?

- A. Blue ribbon
- B. See eye to eye
- C. Stretch one's legs
- D. Stew in one's own juice

7. What determines the collocability of member-words in free word-groups?

- A. Lexical and syntactic valency
- B. Complete stability of the lexical components
- C. Lack of motivation combined with complete stability
- D. Semantic inseparability of the unit

8. What is the purpose of asking questions about word choice in a passage

- A. To identify the meaning of words in context
- B. To determine the author's style and tone
- C. To understand how the author uses evidence
- D. To interpret data in history and social studies

9. According to the passage, what do phraseological units and free word-groups have in common?

- A. Denotational meaning is preserved for each constituent.
- B. They are semantically inseparable units.
- C. They stand for certain sentences.
- D. They have complete motivation and variability.

10. What type of questions might be asked to evaluate understanding of words in context?

- A. Questions about how an author's word choice shapes meaning
- B. Questions that ask for the relationship between an informational graphic and the passage it's paired with
- C. Questions that ask to interpret data in the fields of history, social studies, and science
- D. Questions that ask to find evidence supporting a point made by the author

11. Which of the following is an example of a phraseological unit mentioned in the passage?

- A. A white elephant (белый слон)
- B. An honor given to the winner of the first prize in a competition
- C. The ability to stretch one's legs
- D. Suffering due to one's own foolishness

12. What subjects do the passages in the Reading Test cover?

- A. History, social studies, and science
- B. Literature and fiction
- C. Mathematics and statistics
- D. Current events and politics

13. How can you determine the meaning of a word in context?

- A. By using prior knowledge of the subject
- B. By interpreting data in the passage
- C. By identifying the author's style and tone
- D. By using contextual clues in the passage

14. According to the passage, what defines the border-line between free word-groups and phraseological units?

- A. The complete stability of member-words
- B. The lexical and syntactic valency
- C. The complete motivation of lexical components
- D. The lack of motivation combined with complete stability

15. What is NOT based on prior knowledge of the subject in the Reading Test?

- A. Finding evidence supporting an answer to a previous question
- B. Examining hypotheses in a passage
- C. Interpreting data related to history and social studies
- D. Understanding how an author uses evidence

Activity 4. Group Work Task: Free-word Groups vs Phraseological Units

Objective: To understand the difference between free-word groups and phraseological units, focusing on their interrelation of lexical components and denotational meaning.

Duration: Approximately 10 minutes

Instructions:

1. Divide the students into pairs.
2. Provide each pair with a set of flashcards or word cards. On each card, write a word or phrase that can be part of either a free-word group or a phraseological unit. Examples of words/phrases could include: blue ribbon, stretch one's legs, see eye to eye, under one's hand, stew in one's own juice.
3. Explain to the students the difference between free-word groups and phraseological units. Use the examples provided in the topic description to highlight the interrelation of lexical components and denotational meaning.
4. Instruct each pair to sort their flashcards into two categories: "Free-word Groups" and "Phraseological Units." They should discuss and justify their choices to each other.
5. After the pairs have finished sorting, bring the whole class together for a discussion. Ask each pair to share their categorization and explain their reasoning. Encourage other students to ask questions or provide alternative categorizations.
6. Facilitate a class discussion to summarize the differences between free-word groups and phraseological units. Highlight the concepts of interrelation of lexical components and denotational meaning.
7. Wrap up the activity by asking each student to share one example of a free-word group and one example of a phraseological unit.

Assessment:

During the activity, monitor the participation and interaction of each pair. Take notes on their categorization and justifications to assess their understanding of the topic. After the activity, provide feedback to each pair, highlighting their strengths and areas for improvement.

Extension Activity:

For an extended activity, encourage students to create their own examples of free-word groups and phraseological units. They can use their creativity to come up with unique word combinations that demonstrate the concept. This extension can be done as a follow-up task or included as part of the initial activity.

Lesson 11. Phraseological units and its types. Phraseological units, fusions and collations

Outline of the lesson

1. Stability and idiomacity of phraseological units.
2. Phraseological units and problems of their translation.
3. Linguistic and pragmatic aspects of phraseological units

Key words: stability, idiomacity, phraseological units, linguistic aspects, pragmatic aspects, translation, cohesion, coherence, substitution



FEATURES ENHANCING UNITY AND STABILITY OF SET EXPRESSIONS. Set expressions have their own specific features, which enhance their stability and cohesion. These are their euphonic, imaginative and connotative qualities. It has been often pointed out that many set expressions are distinctly rhythmical, contain alliteration, rhyme, imagery, contrast, are based on puns, etc. These features have always been treated from the point of view of style and expressiveness. Their cementing function is perhaps no less important. All these qualities ensure the strongest possible contact between the elements, give them their peculiar muscular feel, so that in pronouncing something like *stuff and nonsense* the speaker can enjoy some release of pent-up nervous tension. Consider the following sentence: *Tommy would come back to her safe and sound* (O'Flaherty). *Safe and sound* is somehow more reassuring than the synonymous word *uninjured*, which could have been used. These euphonic and connotative qualities also prevent substitution for another purely linguistic, though not semantic, reason — any substitution would destroy the euphonic effect. Consider, for instance, the result of synonymic substitution in the above alliterative pair *safe and sound*. *Secure* and *uninjured* has the same denotational meaning but sounds so dull and trivial that the phrase may be considered destroyed and one is justified in saying that *safe and sound* admits no substitution. R h y t h m i c qualities are characteristic of almost all set expressions. They are

especially marked in such pairs as *far and wide*, *far and near* ‘many places both near and distant’; *by fits and starts* ‘irregularly’; *heart and soul* ‘with complete devotion to a cause’. Rhythm is combined with reiteration in the following well-known phrases: *more and more*, *on and on*, *one by one*, *through and through*. Alliteration occurs in many cases: *part and parcel* ‘an essential and necessary part’; *with might and main* ‘with all one’s powers’; *rack and ruin* ‘a state of neglect and collapse’; *then and there* ‘at once and on the spot’; *from pillar to post*, *in for a penny, in for a pound*, *head over heels*; *without rhyme or reason*, *pick of the pops*, *a bee in one’s bonnet*, *the why and wherefore*. It is interesting to note that alliterative phrases often contain obsolete elements, not used elsewhere. In the above expressions these are *main*, an obsolete synonym to *might*, and *rack*, probably a variant of *wreck*.

Features of Phraseological Units

- semantic and structural stability
- idiomacity (lack of motivation)
- ready-madeness
- the most common structure:
verb + object
- formed from free word combinations

As one of the elements becomes obsolete and falls out of the language, demotivation may set in, and this, paradoxical though it may seem, also tends to increase the stability and constancy of a set expression. The process is complicated, because the preservation of obsolete elements in set expressions is in its turn assisted by all the features mentioned above.

Some more examples of set expressions containing obsolete elements are: *hue and cry* ‘a loud clamour about something’ (a synonymic pair with the obsolete word *hue*); *leave in the lurch* ‘to leave in a helpless position’ (with the obsolete noun *lurch* meaning ‘ambush’); *not a whit* ‘not at all’ (with the obsolete word *whit* — a variant of *wight* ‘creature’, ‘thing’ — not used outside this expression and meaning ‘the smallest thing imaginable’).

R h y m e is also characteristic of set expressions: *fair and square* ‘honest’; *by hook or by crook* ‘by any method, right or wrong’ (its elements are not only rhymed but synonymous). *Out and about* ‘able to go out’ is used about a convalescent person. *High and dry* was originally used about ships, meaning ‘out of the water’, ‘aground’; at present it is mostly used figuratively in several metaphorical meanings: ‘isolated’, ‘left without help’, ‘out of date’. This capacity of developing an integer (undivided) transferred meaning is one more feature that makes set expressions similar to words.

Semantic stylistic features contracting set expressions into units of fixed context are simile, contrast, metaphor and synonymy.

For example: *as like as two peas*, *as old as the hills and older than the hills* (simile); *from beginning to end*, *for love or money, more or less, sooner or later* (contrast); *a lame duck*, *a pack of lies*, *arms race*, *to swallow the pill*, *in a nutshell* (metaphor); *by leaps and bounds*, *proud and haughty* (synonymy). A few more combinations of different features in the same phrase are: *as good as gold*, *as pleased as Punch*, *as fit as a fiddle* (alliteration, simile); *now or never*, *to kill or cure* (alliteration and contrast). More rarely there is an intentional pun: *as cross as two sticks* means ‘very angry’. This play upon words makes the phrase jocular. The comic effect is created by the absurdity of the combination making use of two different meanings of the word *cross* a and n. To a linguistically conscious mind most set expressions tend to keep their history. It remains in them as an intricate force, and the awareness of

their history can yield rewarding pleasure in using or hearing them. Very many examples of metaphors connected with the sea can be quoted: *be on the rocks, rest on the oars, sail close to the wind, smooth sailing, weather the storm*. Those connected with agriculture are no less expressive and therefore easily remembered: *plough the sand, plough a lonely furrow, reap a rich harvest, thrash (a subject) out*.

For all practical purposes the boundary between set expressions and free phrases is vague. The point that is to be kept in mind is that there are also some structural features of a set expression correlated with its invariability. There are, of course, other cases when set expressions lose their metaphorical picturesqueness, having preserved some fossilised words and phrases, the meaning of which is no longer correctly understood. For instance, the expression *buy a pig in a poke* may be still used, although *poke* ‘bag’ (cf. *pouch, pocket*) does not occur in other contexts. Expressions taken from obsolete sports and occupations may survive in their new figurative meaning. In these cases the euphonic qualities of the expression are even more important. A muscular and irreducible phrase is also memorable. The muscular feeling is of special importance in slogans and battle cries. *Saint George and the Dragon for Merrie England*, the medieval battle cry, was a rhythmic unit to which a man on a horse could swing his sword. The modern *Scholarships not battleships*] can be conveniently scanned by a marching crowd.



Phraseological Units

- non-motivated word-groups
- cannot be freely made up in speech
- reproduced as ready-made units
- structurally stable
- possess stability of lexical components
- reproduced as single unchangeable collocations

To sum up, the memorableness of a set expression, as well as its unity, is assisted by various factors within the expression such as rhythm, rhyme, alliteration, imagery and even the muscular feeling one gets when pronouncing them.

PROVERBS, SAYINGS, FAMILIAR QUOTATIONS AND CLICHÉS.

The place of proverbs, sayings and familiar quotations with respect to set expressions is a controversial issue. A proverb is a short familiar epigrammatic saying expressing popular wisdom, a truth or a moral lesson in a concise and imaginative way. Proverbs have much in common with set expressions, because their lexical components are also constant, their meaning is traditional and mostly figurative, and they are introduced into speech ready-made. That is why some scholars following V.V.Vinogradov think proverbs must be studied together with phraseological units. Others like J. Casares and N.N. Amosova think that unless they regularly form parts of other sentences it is erroneous to include them into the system of language, because they are independent units of communication. N.N.Amosova even thinks that there is no more reason to consider them as part of phraseology than, for instance, riddles and children's counts. This standpoint is hardly acceptable especially if we do not agree with the narrow limits of phraseology offered by this author. Riddles and counts are not as a rule included into utterances in the process of communication, whereas proverbs are. Whether they are included into an utterance as independent sentences or as part of sentences is immaterial. If we follow that line of reasoning, we shall have to exclude all interjections such as *Hang it (all)!* because they are also syntactically independent. As to the argument that in many proverbs the meaning of component parts does not show any specific changes when compared to the meaning of the same words in free combinations, it must be pointed out that in this respect they do not differ from very many set expressions, especially those which are emotionally neutral.

Another reason why proverbs must be taken into consideration together with set expressions is that they often form the basis of set expressions. E. g. *the last straw breaks the camel's back* : : *the last straw*; *a drowning man will clutch at a straw* : : *clutch at a straw*; *it is useless to lock the stable door when the steed is stolen* : : *lock the stable door* 'to take precautions when the accident they are meant to prevent has already happened'.

Activity 1. Self-study questions.

1. Stability and idiomacity of phraseological units.
2. Phraseological units and problems of their translation.
3. Linguistic and pragmatic aspects of phraseological units

Activity 2. Features Enhancing Unity and Stability of Set Expressions Assessment.

1. What are the specific qualities that enhance the stability and cohesion of set expressions?

- a. Euphonic, imaginative, and rhyming qualities
- b. Rhythmical, imaginative, and connotative qualities
- c. Alliterative, rhyming, and contrastive qualities
- d. Euphonic, connotative, and contrastive qualities

2. Which of the following is an example of a set expression with rhythmic qualities?

- a. Safe and sound
- b. Far and near
- c. Secure and uninjured
- d. Uninjured and sound

3. How does the presence of euphonic and connotative qualities prevent substitution in set expressions?

- a. Substitution would destroy the denotational meaning.
- b. Substitution would change the rhyme scheme.

- c. Substitution would remove the alliterative effect.
- d. Substitution would eliminate the euphonic effect.

4. Which set expression contains obsolete elements?

- a. In for a penny, in for a pound
- b. Without rhyme or reason
- c. Pick of the pops
- d. A bee in one's bonnet

5. What effect does the preservation of obsolete elements have on a set expression?

- a. It increases the stability and constancy.
- b. It decreases the memorableness.
- c. It causes demotivation in the language.
- d. It creates unintended puns.

6. Which of the following set expressions exhibits both alliteration and contrast?

- a. More and more
- b. On and on
- c. One by one
- d. Through and through

7. What stylistic features contract set expressions into units of fixed context?

- a. Simile, contrast, metaphor, and synonymy
- b. Rhyme, alliteration, and imagery
- c. Euphonic, connotative, and rhyming qualities
- d. Obsolete elements and reiteration

8. Which set expression contains an intentional pun?

- a. As good as gold
- b. As cross as two sticks
- c. Fair and square
- d. By leaps and bounds

9. What does it mean for a set expression to have an "undivided" transferred meaning?

- a. It has multiple meanings that cannot be separated.
- b. It has a single, clear meaning.
- c. It has a meaning that is not connected to the original words.
- d. It has a meaning that cannot be changed.

10. Which of the following metaphors is associated with the sea?

- a. Proud and haughty
- b. Weather the storm
- c. A pack of lies
- d. Be on the rocks

11. What defines the boundary between set expressions and free phrases?

- a. The structural features and invariability of set expressions
- b. The presence of rhyme and alliteration
- c. The connotative and euphonic qualities of set expressions
- d. The absence of metaphorical meanings

12. Which of the following expressions still retains some fossilized words?

- a. Buy a pig in a poke
- b. Plough a lonely furrow
- c. Swallow the pill
- d. Reap a rich harvest

13. What is the importance of euphonic qualities in set expressions?

- a. They create a memorable phrase.
- b. They add rhythm and rhyme.
- c. They prevent substitution by preserving obsolete elements.
- d. They contract the expression into a fixed context.

14. Which factor contributes to the memorable unity of slogans and battle cries?

- a. Metaphorical meanings
- b. Euphonic qualities
- c. Muscular feeling
- d. Synonymy and contrast

15. In which line of the passage is the phrase "smooth sailing" mentioned?

- a. Line 15
- b. Line 19
- c. Line 23
- d. Line 26

16. What is one reason why set expressions with obsolete elements may still be used?

- a. They have preserved some fossilized words.
- b. They have a clear and literal meaning.
- c. They are based on rhythmic qualities.
- d. They facilitate linguistic demotivation.

17. Which feature of set expressions makes them similar to words?

- a. Rhyme and alliteration
- b. Euphonic and connotative qualities
- c. Alliteration and metaphor
- d. Synonymy and contrast

18. What is the relationship between rhythm and reiteration in set expressions?

- a. Rhythm and reiteration are the same thing.
- b. Reiteration tends to increase rhythm in set expressions.
- c. Rhythm and reiteration work together to create memorable units.
- d. Reiteration is a component of rhythmic qualities.

19. Which phrase exhibits alliteration and is representative of an obsolete element?

- a. Plough the sand
- b. More and more
- c. Proud and haughty
- d. By fits and starts

20. What effect does the historic awareness of set expressions have on their usage?

- a. It enhances style and expressiveness.
- b. It increases the stability and constancy.
- c. It prevents substitution of words.
- d. It creates rhythmic and connotative qualities.

Activity 3. Group Work Task: Exploring Set Expressions.

Objective: Students will analyze and identify the features that enhance unity and stability of set expressions.

Grade Level: Year 2

Group Size: 2 students

Time: Approximately 10 minutes

Instructions:

1. Divide the students into pairs.
2. Provide each pair with a set of set expressions (e.g., safe and sound, far and wide, heart and soul) written on separate slips of paper.
3. Instruct the pairs to analyze the set expressions and identify the features that enhance unity and stability.
4. Encourage the students to discuss and share their observations, ensuring both students contribute to the conversation.
5. Have each pair present their findings to the class.
6. Facilitate a class discussion to summarize the features discussed, such as euphonic qualities, rhythm, rhyme, alliteration, imagery, and connotation.

7. Conclude the activity by asking students to reflect on the importance of these features in creating strong and memorable expressions.

Note to Educator: During the activity, monitor each group's participation and interaction. Encourage collaborative decision-making and ensure equal contributions from both students. Provide guidance and support as needed, emphasizing the importance of respect and active listening. After the activity, facilitate a reflection session where students offer feedback to their peers on their contributions to the group work. Reiterate the importance of teamwork and effective communication in achieving group objectives.

Lesson 12. Etymology. The Etymological Survey of the English word-stock.

Outline of the lesson:

1. Words of native origin.
2. Causes and ways of Borrowing.
3. The English vocabulary as an adaptive system. Neologisms.

Key words:



etymology, borrowings, neologisms, words stock, vocabulary, layers, homogeneous, polysemantic, borrowings, language, productivity

Etymologically the vocabulary of the English language is far from being homogeneous. It consists of two layers - the native stock of words and the borrowed stock of words. Numerically the borrowed stock of words is considerably larger than the native stock of words. In fact native words comprise only 30 % of the total number of words in the English vocabulary but the native words form the bulk of the most frequent words actually used in speech and writing. Besides the native words have a wider range of lexical and grammatical valency, they are highly polysemantic and productive in forming word clusters and set expressions.

What is Etymology?

Greek origin: 'etymologia'
Meaning: 'analysis of a word to find its true origin'

etymon – 'true sense or original meaning'
-logy – 'the study of'



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Borrowed words (or loan words or borrowings) are words taken over from another language and modified according to the patterns of the receiving language.

In many cases a borrowed word especially one borrowed long ago is practically indistinguishable from a native word without a thorough etymological analysis (street, school, face). The number of borrowings in the vocabulary of a language and the role played by them is determined by the historical development of the nation speaking the language. The most effective way of borrowing is direct borrowing from another language as the result of contacts with the people of another country or with their literature. But a word may also be borrowed indirectly not from the source language but through another language. When analysing borrowed words one must distinguish between the two terms – “source of borrowing” and “origin of borrowing”. The first term is applied to the language from which the word was immediately borrowed, the second - to the language to which the word may be ultimately traced e.g. *table* - source of borrowing - French, origin of borrowing - Latin elephant - source of borrowing - French, origin-Egypt convene - source of borrowing - French, origin Latin. The closer the two interacting languages are in structure the easier it is for words of one language to penetrate into the other.

There are different ways of classifying the borrowed stock of words. First of all the borrowed stock of words may be classified according to the nature of the borrowing itself as borrowings proper, translation loans and semantic loans. Translation loans are words or expressions formed from the elements existing in the English language according to the patterns of the source language (the moment of truth - sp. el momento de la verdad).

A semantic loan is the borrowing of a meaning for a word already existing in the English language e.g. the compound word *shock brigade* which existed in the English language with the meaning "аварийная бригада" acquired a new meaning "ударная бригада" which it borrowed from the Russian language. Latin Loans are classified into the subgroups.

1. Early Latin Loans. Those are the words which came into English through the language of Anglo-Saxon tribes. The tribes had been in contact with Roman

civilisation and had adopted several Latin words denoting objects belonging to that civilisation long before the invasion of Angles, Saxons and Jutes into Britain (*cup, kitchen, mill, port, wine*).

2. Later Latin Borrowings. To this group belong the words which penetrated the English vocabulary in the sixth and seventh centuries, when the people of England were converted to Christianity (*priest, bishop, nun, candle*).

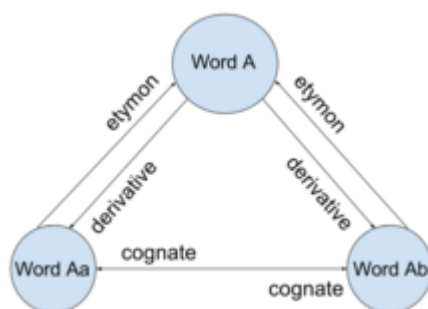
3. The third period of Latin includes words which came into English due to two historical events: the Norman conquest in 1066 and the Renaissance or the Revival of Learning. Some words came into English through French but some were taken directly from Latin (*major, minor, intelligent, permanent*).

4. The Latest Stratum of Latin Words. The words of this period are mainly abstract and scientific words (*nylon, molecular, vaccine, phenomenon, vacuum*).

Norman-French Borrowings may be subdivided into subgroups:

1. Early loans - 12th - 15th century

2. Later loans - beginning from the 16th century. The Early French borrowings are simple short words, naturalised in accordance with the English language system (*state, power, war, pen, river*) Later French borrowings can be identified by their peculiarities of form and pronunciation (*regime, police, ballet, scene, bourgeois*).



The Etymological Structure of the English Vocabulary: The Native element: I. Indo-European element; II. Germanic element; III. English proper element (brought by Angles, Saxons and Jutes not earlier than 5th c. A.D.)

The Borrowed Element:

I. Celtic (5-6th c. A.D.)

II. Latin: 1st group: B.C.

2nd group: 7 th c. A.D.

3d group: the Renaissance period

III. Scandinavian (8-11 th c. A.D.)

IV. French: 1. Norman borrowings (11-13th c. A.D.); 2. Parisian borrowings (Renaissance)

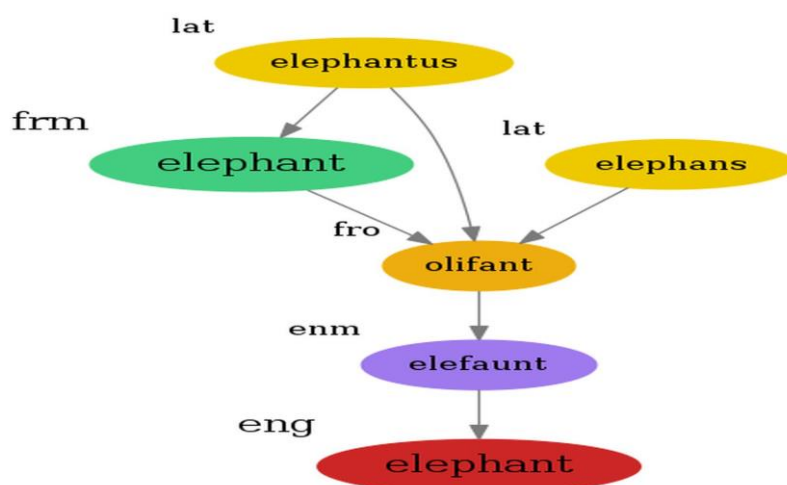
V. Greek

VI. Italian (Renaissance and later)

VII. Spanish (Renaissance)

VIII. German

IX. Indian and others



Russian - English lexical correlations. Lexical correlations are defined as lexical units from different languages which are phonetically and semantically related. Semantically Russian- English lexical correlations are various. They may denote everyday objects and commonly used things; *brutal* -грубый, *cold* - холодный, *ground* - грунт, *kettle* -котел, *kitchen* - кухня, *money* - монета, *sister* - сестра, *wolf*- волк etc. For instance the word *bolshevik* was at first indivisible in English, which is seen from the forms *bolshevikism*, *bolshevikise*, *bolshevikian* entered by some dictionaries. Later on the word came to be divided into the morphological elements bolshev-ik.

The new morphological division can be accounted for by the existence of a number of words containing these elements (bolshevism, bolshevist, bolshevis; sputnik, udarnik, menshevik).

Assimilation is the process of changing the adopted word. The process of assimilation of borrowings includes changes in sound form of morphological structure, grammar characteristics, meaning and usage. Phonetic assimilation comprises changes in sound form and stress. Sounds that were alien to the English language were fitted into its scheme of sounds, e.g. In the recent French borrowings *communiqué*, *café* the long [e] and [e] are rendered with the help of [ei]. The accent is usually transferred to the first syllable in the words from foreign sources.

The degree of phonetic adaptation depends on the period of borrowing: the earlier the period the more completed this adaptation. While such words as “*table*”, “*plate*” borrowed from French in the 8th - 11th centuries can be considered fully assimilated, later Parisian borrowings (15th c.) such as “*regime*, *valise*, *café*” are still pronounced in a French manner. Grammatical adaption is usually a less lasting process, because in order to function adequately in the recipient language a borrowing must completely change its paradigm. Though there are some well-known exceptions as plural forms of the English Renaissance borrowings - *datum* pl. *data*, *criterion* - pl. *criteria* and others.

The process of semantic assimilation has many forms: narrowing of meaning (usually polysemantic words are borrowed in one of the meanings); specialisation or generalisation of meanings, acquiring new meanings in the recipient language, shifting a primary meaning to the position of a secondary meaning. Completely assimilated borrowings are the words, which have undergone all types of assimilation. Such words are frequently used and are stylistically neutral, they may occur as dominant words in a synonymic group. They take an active part in wordformation. Partially assimilated borrowings are the words which lack one of the types of assimilation. They are subdivided into the groups:

- 1) Borrowings not assimilated semantically (e.g. *shah*, *rajah*). Such words usually

denote objects and notions peculiar to the country from which they came.

2) Loan words not assimilated grammatically, e.g. nouns borrowed from Latin or Greek which keep their original plural forms (*datum* - *data*, *phenomenon* - *phenomena*).

3) Loan words not completely assimilated phonetically. These words contain peculiarities in stress, combinations of sounds that are not standard for English (*machine*, *camouflage*, *tobacco*).

4) Loan words not completely assimilated graphically (e.g. *ballet*, *cafe*, *cliche*).

Barbarisms are words from other languages used by the English people in conversation or in writing but not assimilated in any way, and for which there are corresponding English equivalents e.g. *ciao* Italian - *good-bye* English. The borrowed stock of the English vocabulary contains not only words but a great number of suffixes and prefixes. When these first appeared in the English language they were parts of words and only later began a life of their own as word-building elements of the English language (*-age*, *-ance*, *-ess*, *-merit*) This brought about the creation of hybrid words like *shortage*, *hindrance*, *lovable* and many others in which a borrowed suffix is joined to a native root. A reverse process is also possible.

In many cases one and the same word was borrowed twice either from the same language or from different languages. This accounts for the existence of the so called etymological doublets like *canal* - *channel* (Latin - French), *skirt* - *shirt* (Sc. - English), *balsam* - *halm* (Greek - French).

International words. There exist many words that were borrowed by several languages. Such words are mostly of Latin and Greek origin and convey notions which are significant in the field of communication in different countries. Here belong names of sciences (*philosophy*, *physics*, *chemistry*, *linguistics*), terms of art (*music*, *theatre*, *drama*, *artist*, *comedy*), political terms (*politics*, *policy*, *progress*). The English language became a source for international sports terms (*football*, *hockey*, *cricket*, *rugby*, *tennis*).

Activity 1. Self-study questions.

1. Words of native origin.

2. Causes and ways of Borrowing.
3. The English vocabulary as an adaptive system. Neologisms.
4. Translation loans. Etymological doublets. Hybrids.

Activity 2. English Vocabulary Assessment: Native and Borrowed Words.

1. What percentage of the total number of words in the English vocabulary do native words comprise?

- a. 40%
- b. 50%
- c. 30%
- d. 60%

2. Which term is applied to the language from which a word was immediately borrowed?

- a. Origin of borrowing
- b. Loan word
- c. Source of borrowing
- d. Native language

3. Which type of borrowing involves words or expressions formed from elements existing in the English language according to the patterns of the source language?

- a. Borrowings proper
- b. Semantic loans
- c. Translation loans
- d. Direct borrowings

4. When did Later Latin Borrowings penetrate the English vocabulary?

- a. 8th and 9th centuries
- b. 4th and 5th centuries
- c. 6th and 7th centuries
- d. 10th and 11th centuries

5. Words from which period are mainly abstract and scientific words in the English language?

- a. Early Latin Loans
- b. Later Latin Borrowings
- c. Third period of Latin
- d. Latest Stratum of Latin Words

6. Norman-French Borrowings consist of which two main subgroups?

- a. Early Renaissance and Late Renaissance loans
- b. Early loans and Later loans
- c. Early Norman words and Late Norman words
- d. Ancient French imports and Modern French imports

7. Which group of Norman-French Borrowings include words naturalized in accordance with the English language system?

- a. Early loans
- b. Later loans
- c. Mid-term loans
- d. Ancient loans

8. In which century did Later French borrowings begin?

- a. 18th century
- b. 16th century
- c. 19th century
- d. 14th century

9. Which characteristic helps identify Later French borrowings?

- a. Longer words
- b. Short and naturalized words
- c. Complex pronunciations
- d. Ancient origins

10. What is the primary way of borrowing words directly from another language?

- a. Through literature

- b. Through movies
- c. Through direct contact
- d. Through historical texts

11. Which term is used to classify words borrowed through another language, not directly from the source language?

- a. Indirect borrowing
- b. Secondary borrowing
- c. Step-wise borrowing
- d. Multi-level borrowing

12. Translation loans are created from elements existing in the English language according to the patterns of which language?

- a. French
- b. Russian
- c. German
- d. Spanish

13. What is the main characteristic of semantic loans?

- a. Borrowing the word itself
- b. Acquiring a new meaning for an existing word
- c. Translating entire sentences
- d. Borrowing only verbs

14. Which language is the source of borrowing for the English word "elephant"?

- a. Russian
- b. Latin
- c. Spanish
- d. French

15. Which English word is used as an example of a semantic loan?

- a. Shock brigade
- b. Kitchen sink
- c. Apple pie

d. Red balloon

16. Borrowings proper, translation loans, and semantic loans classify words based on what aspect?

- a. Length of the word
- b. Origin of the word
- c. Nature of the borrowing
- d. Complexity of the meaning

17. Which term refers to words taken over from another language and modified according to the patterns of the receiving language?

- a. Native words
- b. Borrowed words
- c. Loan words
- d. Pure words

18. What is the primary determining factor for the number of borrowings in the vocabulary of a language?

- a. Total population
- b. Cultural heritage
- c. Historical development
- d. Economic status

19. How are Latin Loans classified into subgroups based on their occurrence in the English language?

- a. By meaning
- b. By popularity
- c. By historical period
- d. By length

20. Who had adopted several Latin words denoting objects belonging to Roman civilization long before the invasion of Angles, Saxons, and Jutes into Britain?

- a. Vikings
- b. Romans

d. Anglo-Saxon tribes



Objective: To understand and explore lexical correlations between Russian and English words, focusing on phonetic and semantic relationships.

Group Size: 6 students

Time: Approximately 20 minutes

Task Description:

1. **Group Formation:** Divide the students into groups of 6, ensuring a mix of abilities and assign clear roles such as Moderator, Recorder, Timekeeper, Researcher, Presenter, and Encourager.

2. Research and Exploration (10 minutes):

- Each student independently researches and writes down at least 5 Russian-English word pairs that show phonetic and semantic correlations (e.g., brutal - грубый, money - монета).
- Students note down any interesting historical or linguistic information about the word pairs they find.

3. Collaborative Discussion (5 minutes):

- Students come together and share their findings within their group, discussing the phonetic and semantic relationships they discovered.

- Encourage students to compare and contrast their word pairs to deepen their understanding.

4. Presentation (5 minutes):

- The Presenter from each group shares their group's most interesting findings with the whole class.
- Other groups can ask questions or provide additional insights on the word pairs presented.

Reflection and Feedback:

After the activity, guide students in reflecting on what they learned about Russian-English lexical correlations. Encourage them to provide feedback on the group work process, including what went well and areas for improvement.

This activity is designed to foster collaboration, critical thinking, and linguistic exploration among Year-2 students studying Russian-English lexical correlations.

Lesson 13. The vocabulary of a language as a system

Outline of the lesson:

1. Notional and Form words.
2. The English vocabulary as an adaptive system. Neologisms.
3. Replenishment of modern English vocabulary

Keywords:



hyperonym, notional and form words, polysemy, replenishment of modern English vocabulary, lexical system, systematic phenomena of a vocabulary.

Being an adaptive system the vocabulary is constantly adjusting itself to the changing requirements and conditions of human communication and cultural and other needs. This process of self-regulation of the lexical system is a result of overcoming contradictions between the state of the system and the demands it has to meet. The speaker chooses from the existing stock of words such words that in his opinion can adequately express his thought and feeling. Failing to find the expression he needs, he coins a new one. It is important to stress that the development is not confined to coining new words on the existing patterns but in adapting the very structure of the system to its changing functions.

The concept of adaptive system permits us to study language as a constantly developing but systematic whole, The adaptive system approach gives a more adequate account of the systematic phenomena of a vocabulary by explaining more facts about the functioning of words and providing more relevant generalisations, because we can take into account the influence of extra-linguistic reality. The study of the vocabulary as an adaptive system reveals the pragmatic essence of the communication process, i.e. the way language is used to influence the addressee.

The adaptive system approach to vocabulary is still in its infancy, but it is already possible to give an interim estimate of its significance. The process may be observed by its results, that is by studying new words or neologisms. New notions constantly come into being, requiring new words to name them. New words and expressions or neologisms are created for new things irrespective of their scale of importance. They

may be all important and concern some social relationships such as a new form of state (People's Republic), or the thing may be quite insignificant and shortlived, like fashions in dancing, clothing, hairdo or footwear (rollneck). In every case either the old words are appropriately changed in meaning or new words are borrowed, or more often coined out of the existing language material either according to the patterns and ways already productive in the language at a given stage of its development or creating new ones. Thus, a neologism is a newly coined word or phrase or a new meaning for an existing word, or a word borrowed from another language. The intense development of science and industry has called forth the invention and introduction of an immense number of new words and changed the meaning of old ones, e.g. aerobics, black hole, computer, hardware, software, isotope, feedback, penicillin, pulsar, super-market and so on.

One should consult the supplementary volume of the English-Russian Dictionary edited by I.R.Galperin, the three supplementary volumes of The Oxford English Dictionary, The Longman Dictionary of New Words and the dictionaries of New English which are usually referred to as Barnhart Dictionaries. The first volume covers words and word equivalents that have come into the vocabulary of the English-speaking world during the period 1963-1972 and the second-those of the 70s.

There is a considerable difference of opinion as to the type of system involved, although the majority of linguists nowadays agree that the vocabulary should be studied as a system. Our present state of knowledge is however, insufficient to present the whole of the vocabulary as one articulated system, so we deal with it as if it were a set of interrelated systems. By a lexico-grammatical group we understand a class of words which have a common lexico-grammatical meaning, common paradigm, the same substituting elements and possible characteristic set of suffixes rendering the lexico-grammatical meaning. These groups are subsets of the parts of speech, several lexico-grammatical groups constitute one part of speech. Thus English nouns are subdivided approximately into the following lexico-grammatical groups: personal names, animal names, collective names (for people), collective names (for animals),

abstract nouns, material nouns, object nouns, proper names for people, toponymic names.

Antonyms are words belonging to the same pan of speech different in sound, and characterised by semantic polarity of their denotational meaning. According to the character of semantic opposition antonyms are subdivided into antonyms proper, complementary and converse antonyms. The semantic polarity in antonyms proper is relative, the opposition is gradual, it may embrace several elements characterised by different degrees of the same property. They always imply comparison. Large and little or small denote polar degrees of the same notion, i.e. size.

Complementaries are words characterised only by a binary opposition which may have only two members; the denial of one member of the opposition implies the assertion of the other e.g. not male means female.

Conversives are words which denote one and the same referent as viewed from different points of view, that of the subject and that of the object, e.g. buy-sell, give-receive.

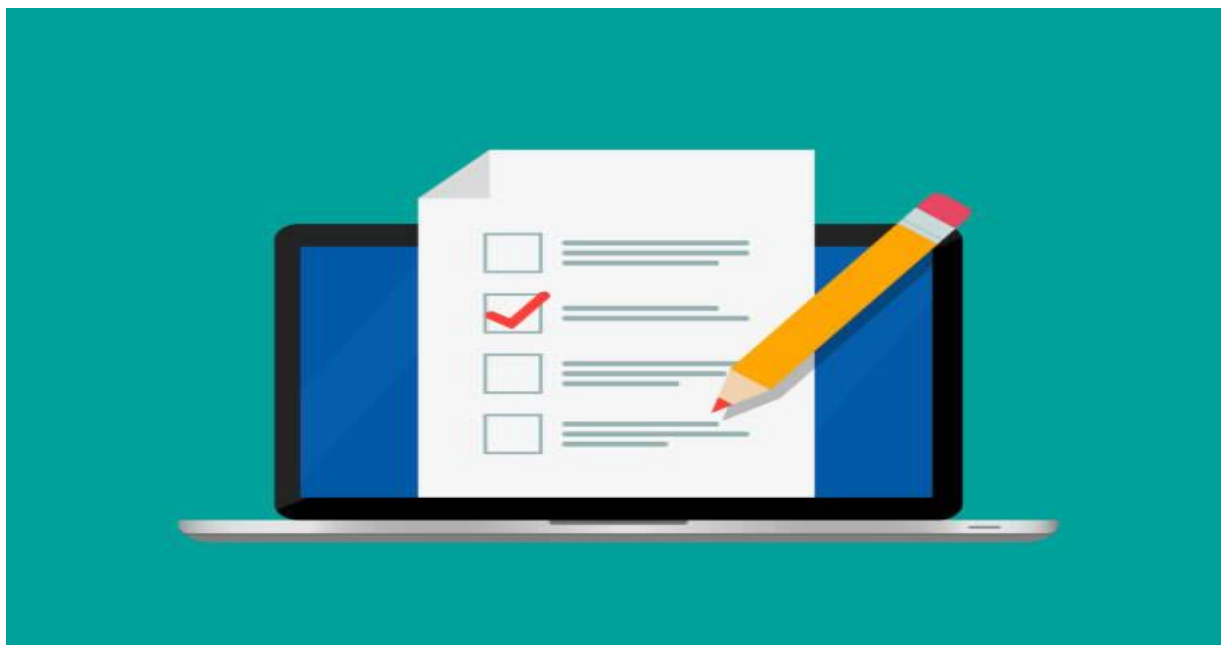
Morphologically antonyms are subdivided into root (absolute) antonyms (good - bad) and derivational antonyms (appear - disappear). Semantic field is a closely knit sector of vocabulary characterised by a common concept (e.g. in the semantic field of space we find nouns (expanse, extent, surface); verbs (extend, spread, span); adjectives (spacious, roomy, vast, broad)). The members of the semantic fields are not synonymous but all of them are joined together by some common semantic component. This semantic component common to all the members of the field is sometimes described as the common denominator of meaning, like the concept of kinship, concept of colour, parts of the human body and so on. The basis of grouping in this case is not only linguistic but also extra-linguistic: the words are associated, because the things they name occur together and are closely connected in reality.

Thematic (or ideographic) groups are groups of words joined together by common contextual associations within the framework of the sentence and reflect the interlinking of things and events in objective reality. Contextual association are formed as a result of regular co-occurrence of words in similar repeatedly used

contexts. Thematic or ideographic groups are independent of classification into parts of speech. Words and expression are here classed not according to their lexico-grammatical meaning but strictly according to their signification, i.e. to the system of logical notions (e.g. tree - -grow - green; journey - train, taxi, bass - ticket; sunshine -brightly - blue - sky).

Hyponymy is the semantic relationship of inclusion existing between elements of various levels. Thus, e.g. vehicle includes car, bus, taxi; oak implies tree, horse implies animal; table implies furniture. The hyponymic relationship is the relationship between the meaning of the general and the individual terms.

A hyperonym is a generic term which serves as the name of the general as distinguished from the names of the species-hyponyms. In other words the more specific term is called the hyponym. For instance, animal is a generic term as compared to the specific names wolf, dog or mouse (these are called equonyms) Dog, in its turn, may serve as a generic term for different breeds such as bull-dog, collie, poodle, etc.



Activity 1. Self-study questions.

1. Notional and Form words.
2. Replenishment of modern English vocabulary
3. Structural and semantic peculiarities of new vocabulary units

4. Ways and means of enriching the vocabulary. Professional terms. International words

Activity 2. Vocabulary Development and Adaptive System Assessment.

1. What does the concept of adaptive system allow us to study regarding language?

- a. Vocabulary development through memorization
- b. Language as a static and unchanging system
- c. Constant evolution and systematic nature of language
- d. Limitations in word usage and expression

2. How does the speaker contribute to the adaptation of the lexical system?

- a. By learning only existing words without using new ones
- b. By avoiding expressing thoughts and feelings
- c. By coining new words when existing ones are insufficient
- d. By using random words without consideration

3. What does the study of vocabulary as an adaptive system reveal about communication?

- a. The use of language to confuse the addressee
- b. The way language influences the speaker's thoughts
- c. The pragmatic essence of the communication process
- d. The limitation of vocabulary in conveying feelings

4. Which types of words are considered neologisms?

- a. Words borrowed from another language
- b. Words with unchanged meanings over time
- c. Words that are no longer in use
- d. Words that have multiple meanings

5. What resource is recommended for studying new words in the English language from past decades?

- a. The Oxford English Dictionary
- b. A French-Spanish translation dictionary
- c. The latest newspaper articles
- d. A book on ancient hieroglyphics

6. How are antonyms categorized based on semantic opposition?

- a. Absolute and relative
- b. Gradual and sudden
- c. Binary and ternary
- d. Polarity and neutrality

7. What do complementary antonyms require for understanding one member of the pair?

- a. A dictionary with synonyms
- b. A definition from a thesaurus
- c. Denial of the other member
- d. Explanation from a linguist

8. Conversive antonyms provide different perspectives on:

- a. The speaker's intentions
- b. The object being described
- c. The relationship between words
- d. The emotional tone of a conversation

9. What distinguishes root antonyms from derivational antonyms?

- a. Root antonyms are related to trees
- b. Derivational antonyms have prefixes added
- c. Root antonyms have absolute meanings
- d. Derivational antonyms are longer in length

10. What defines a semantic field in vocabulary?

- a. A wide range of dictionary entries
- b. Synonymous words across languages
- c. Closely related terms with a common concept
- d. Words with varied spellings and pronunciations

11. How are thematic groups of words classified?

- a. According to their context in a sentence
- b. By their length and complexity
- c. Based on their year of origin
- d. Organized alphabetically

12. What is the basis of grouping in thematic groups?

- a. Only linguistic criteria
- b. Only extra-linguistic criteria
- c. Both linguistic and extra-linguistic criteria
- d. Random selection

13. What is hyponymy in semantics concerned with?

- a. The relationship between spelling and pronunciation
- b. The inclusion relationship between different word levels
- c. The comparison of words and their antonyms
- d. The classification of words into specific categories

14. How is the relationship between a hyperonym and hyponym described?

- a. Hyperonym is the specific term, and hyponym is the general term
- b. Hyperonym is the general term, and hyponym is the specific term
- c. Hyperonym is the antonym of hyponym
- d. Hyperonym is a thematic term

15. What does a hyperonym serve as in relation to hyponyms?

- a. A term for specific breeds
- b. A name for general concepts

- c. An antonym for species
- d. An abbreviation for specialized terms

16. Which type of antonyms are defined by the denial of one member implying the assertion of the other?

- a. Absolute antonyms
- b. Root antonyms
- c. Derivational antonyms
- d. Complementary antonyms

17. How do converse antonyms relate to the perspective of the subject and object?

- a. They reflect the speaker's intentions
- b. They provide a neutral viewpoint
- c. They show opposite ends of a spectrum
- d. They view the same referent from different angles

18. What characterizes semantic fields in vocabulary?

- a. Words with diverse meanings
- b. Concepts with shared components
- c. Terms with identical spellings
- d. Definitions that are constantly changing

19. What is the role of thematic groups in vocabulary analysis?

- a. To categorize words alphabetically
- b. To highlight similarities in pronunciation
- c. To depict words based on logical notions
- d. To explain the origin of neologisms

20. In semantic relationships, what does a hyperonym represent?

- a. A specific term within a broad category
- b. A general term encompassing specific names
- c. A synonym for an obscure word
- d. A term describing individual differences



Activity 3. Group Work Task for Year 2 Students: Exploring Vocabulary as an Adaptive System

Objective:

- Understand the concept of vocabulary as an adaptive system.
- Recognize the importance of vocabulary development in language.

Materials Needed:

- Chart paper or whiteboard.
- Markers.

Time: Approximately 10 minutes.

Instructions:

1. Group Formation:

- Divide the students into groups of 6, ensuring a mix of different skill levels and strengths within each group.

2. Roles Assignment:

- Assign each student in the group a specific role:
- **Reader:** Reads the provided text aloud to the group.
- **Recorder:** Takes notes on key points discussed by the group.
- **Timekeeper:** Keeps track of time and ensures the group stays on schedule.
- **Facilitator:** Guides the discussion and ensures everyone participates.
- **Illustrator:** Draws a visual representation of the vocabulary concepts discussed.

- **Presenter:** Shares the group's findings with the class.

3. **Activity Steps:**

- Provide each group with a section of the text describing the adaptive system of vocabulary.
- Instruct the groups to:
- Read and discuss the text together.
- Identify and highlight key points related to vocabulary adaptation.
- Collaborate to create a simple visual representation of vocabulary as an adaptive system.
- Prepare a brief presentation to share their understanding with the class.

4. **Group Discussion:**

- Monitor each group to ensure active participation and understanding of the task.
- Encourage students to ask questions and engage in meaningful discussions about vocabulary development.

5. **Presentation:**

- Allocate time for each group to present their findings to the class.
- Facilitate a brief discussion after each presentation to clarify any concepts or address questions.

6. **Reflection:**

- Lead a short reflection session where students discuss what they learned about vocabulary as an adaptive system.
- Encourage students to provide feedback on the group work process and their individual contributions.

Assessment:

- Evaluate group presentations based on understanding of vocabulary adaptation concepts.
- Assess individual participation and contributions during the activity.

Outcome:

- Students will gain a better understanding of vocabulary development as an adaptive system and its importance in language evolution.

Lesson 14. Dialects and slang

Outline of the lesson:

1. The main variants of the English language.
2. The English language of the British Isles
3. Lexical peculiarities of the American variant.

Keywords:



Lexical peculiarities, synonymous, Briticisms, territorial variants, semantic structure, equivalents, lexical units denoting

The history of the English language begins with incursion of the Jutes, Saxons and Angles about the middle of the 5th century. The Jutes came first and occupied the smallest territory, principally Kent and the Isle of Wight. The Saxons occupied practically all of England south of the Thames, with the exception of these Jutish territories and of Cornwall, which remained in the possession of the Celts; north of the Thames. They also occupied the regions which later became Essex and Middlesex. The Angles occupied the greatest part of what is now England and extended their conquest to the lowlands of Scotland as far as the Firth of Forth, with the exception of the west coast. Here then is the explanation of the division of Old English into dialects that have left their trace in the provincial speech of England until the present time.

The first dialect that could lay claim to literary precedence was the Northumbrian, the language of the kingdom of Northumbria, including the North of England and the south of Scotland. Other dialects which had grown apart by the 8th century were: Mercian, spoken in the kingdom of Mercia, corresponding to the midland countries of the present day, Saxon, spoken throughout of the south of England (the most important of the Saxon dialects was the dialect of Wessex, West-Saxon); Kentish, spoken by the Jutes of Kent. Northumbrian and Mercian are two subdivisions of Anglian dialects. After the fall of Northumbria from its political supremacy Northumbrian sank to the position of a provincial dialect, and under

King Alfred, in the 9th century, the West Saxon dialect came to be predominant and was regarded as the literary language.

Meantime, however, the name English that is "Anglian" had associated itself inseparably with the idea of any literary form of the vernacular. The Northumbrians had called their tongue "englisc" because it was English, that is Anglian. The Saxons of Wessex applied the same term to their own non-Anglian literary tongue.

From the King Alfred to the Battle of Hastings is about two hundred years. In this time literary English (the West Saxon dialect) had made great strides and seemed to become the universal speech of Englishmen.

The Norman Conquest displaced the southern dialect of Wessex from this position of supremacy. The West Saxon sank to the level of the other dialects.

The development of feudalism in England tended to create dialectical divergencies of speech. He who wrote in the native language wrote in that form of it with which he was most familiar. He wrote in the dialect of the district in which he had been brought up, or in which he dwelt. There was an entire absence of controlling standard.

During the 12th, 13th centuries there existed a number of dialects, each one of which had as much right as any other to be called the English language. The geographical limits of these divisions of English speech may be approximately stated as follows:

- the Northern dialect as the descendant of the Northumbrian dialect of Old English.

Later a variety of the Northumbrian was developed into the Scottish language.

The Midland dialect was the descendant of the Mercian of the Old English period. It was divided into 2 distinct varieties, called the East Midland and the West Midland. The former stretched over a much larger district and was altogether more important both for its linguistic influence and for the character of the literature that was written in it.

- The Southern dialect was spoken between the Thames and the English Channel. It was a direct descendant of the West Saxon.

Kentish may have been originally very different but as it is found in the Middle English period, it is only a variety of the Southern dialect.

Thus, in the 14th century three great dialects existed in Britain, each calling itself English, and each possessing a literature of its own. Of these three it was the Midland that became the national language of the country. There were several reasons that led to the predominance of the Midland dialect. In the first place, it covered a larger territory than the others. It was the dialect of the region most important economically, politically and culturally. The dialect of London was the dialect of such cultural centres as Oxford and Cambridge. It was the form of speech native to Chaucer (1340–1400), the first great literary artist, the “Father of English poetry,” as he is often called. He wrote in the Midland dialect and contributed greatly to raising it into a position of superiority. We should certainly distinguish between local (territorial) dialects and “class” dialects or jargons. It is self-evident that the latter cannot be regarded as languages, because they are confined to a narrow sphere, they are unsuitable as a means of intercourse among the people, for society as a whole.

Class dialects, which it would be more correct to call jargons, do not serve the masses of people, but a narrow social group. Moreover, they do not have a grammatical system nor a basic stock of words of their own. In view of this they cannot by any means develop into independent languages.

By slang we mean words or phrases in common colloquial use in some or all of their senses hanging on the outskirts of the literary language, but continually forcing their way into it. On the other hand, the term is often applied to the words and phrases either entirely peculiar to or used in a special sense by some class or profession. The ultimate origin of the name slang is not definitely known. The word itself is probably a slang creation. The sources of slang are extremely varied. Slang is often humorous, witty and sometimes picturesque. It is more and more penetrating into the literary language.

As an intentionally, often humorously strained form of speech in which the desire for novelty and for striking expression is predominant, slang though it draws numerous words from the shop talk of various occupations, gives them a currency outside of the limits of the occupation.

In considering the nature of slang one should not identify it with colloquial speech. Slang, while particularly prevalent in colloquial speech, often has its origin in a striving for renewed concreteness and for novelty. Slang may be easily condemned on the basis of its frequent tendency to use slovenly and bizarre expressions. Slang words are ill-adapted to serve as a medium of intercourse. The very currency of slang depends on its allusions to things which are not supposed to be universally familiar or generally respectable; and hence it is often vulgar since it brings in associations with what is for the moment regarded as unknown or in bad repute.

Slang is not only unstable but it also has no fixed meaning, its terms are vague and ill defined, and they grow more and more uncertain from day to day. When such a word becomes definite in its meaning it has almost ceased to be slang. No doubt that it may accidentally happen that a word which originates as slang is better in expressiveness than its regular synonym. If it fills a real gap in the means of expression, language will take care of it. In fact, anything that is good in slang is almost sure to be picked up and adopted in the language.

It is natural that the English language is not used with uniformity in the British Isles and in Australia, in the USA and in New Zealand, in Canada and in India, etc. The English language also has some peculiarities in Wales, Scotland, in other parts of the British Isles and America. Is the nature of these varieties the same? Modern linguistics distinguishes territorial variants of a national language and local dialects. Variants of a language are regional varieties of a standard literary language characterised by some minor peculiarities in the sound system, vocabulary and grammar and by their own literary norms. Dialects are varieties of a language used as a means of oral communication in small localities, they are set off (more or less

sharply) from other varieties by some distinctive features of pronunciation, grammar and vocabulary.



English Slang

Heave- vomit	Zit- pimple
Gig- job or work	Threads- clothes
Goof Of- wasting time	Shades- Sunglasses
Flicks- movies or films	Shot- try something
Eye popper- astonishing	Jam- being in trouble
Eyeball- look and admire	Razz- annoy or tease
In - currently fashionable	Umpteen- incalculable
Hustle- leave hurriedly	Wimp- a cowardly person
Guts- courage or boldness	Zapped - exhausted or tired
Gross Out- a very bad time	Zero- an unimportant person
Icky- unpleasant or annoying	Vibes- general atmosphere/feelings

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Lexical differences of territorial variants. Speaking about the lexical distinctions between the territorial variants of the English language it is necessary to point out that from the point of view of their modern currency in different parts of the English- speaking world all lexical units may be divided into *g e n e r a l E n g l i s h* , those common to all the variants and locally-marked, those specific to present-day usage in one of the variants and not found in the others (i.e. Briticisms, Americanisms, Australianisms, Canadianisms, etc.).

Slang Word	Translation	Slang Word	Translation
What's up?	What are you doing?	In no time	Very soon
My bad	My mistake	Pig out	To eat a lot
No biggie	It's not a problem	Show up	Arrive at an event
Laid back	Relaxed or calm	Hang out	To spend time with others
It sucked	It was bad/poor quality	Couch potato	A lazy person
A turn off	Something that's repulsive	Have a crush	Attracted to someone romantically
Getting hitched /Tying the knot	Getting married	No worries	That's alright
I'm down	I'm able to join	You bet	Certainly
Screw up	To make a mistake	I feel you	I understand and empathize with you
Wrap up	To finish something	Blow or bomb	To fail or to be unsuccessful
Drive up the wall	To irritate	Give the cold shoulder	To ignore
Hold your horses!	Wait a minute!	Pass the buck	To transfer responsibility to someone else

When speaking about the territorial differences of the English language philologists and lexicographers usually *note the fact that* different variants of English use different words for the same objects. Thus in describing the lexical differences between the British and American variants they provide long lists of word pairs like:

BE AE

flat - apartment

underground - subway

lorry - truck

pavement - sidewalk

post - mail

tin-opener can-opener

government - administration

leader - editorial

teaching staff - faculty

From such lists one may infer that the words in the left column are the equivalents of those given in the right column and used on the other side of the Atlantic. But the matter is not as simple *as that*.

These pairs present quite different cases. It is only in some rare cases like **tin-opener** — **can-opener** or **fishmonger** — **fish-dealer** that the members of such pairs are semantically equivalent.

In pairs like **government** — **administration**, **leader** — **editorial** only one lexical *semantic* variant of one of the members is locally-marked. Thus in the first pair the lexical semantic variant of **administration**— ‘the executive officials of a government’ is an Americanism, in the second pair the word **leader** in the meaning of ‘leading article in a newspaper’ is a Britishism.

In some cases a notion may have two synonymous designations used on both sides of the Atlantic ocean, but one of them is more frequent in Britain, the other — in the USA. Thus in the pairs **post** — **mail**, **timetable** — **shedule**, **notice** — **bulletin** the first word is more frequent in Britain, the second — in America. So the difference “here lies only in word frequency.

Most locally-marked lexical units belong to partial Britishisms, Americanisms, etc., that is they are typical of this or that variant only in one or some of their meanings. Within the semantic structure of such words one may often find meanings belonging to general English, Americanisms and Britishisms, e.g., in the word **pavement**, the meaning ‘street or road covered with stone, asphalt, concrete, etc’ is an Americanism, the meaning ‘paved path for pedestrians at the side of the road’ is a Britishism (the corresponding American expression is sidewalk), the other two meanings ‘the covering of the floor made of flat blocks of wood, stone, etc’ and ‘soil’ (*geol.*) are general English. Very often the meanings that belong to general English are common and neutral, central, direct, while the Americanisms are colloquial, marginal and figurative, e.g. **shoulder**— general English — ‘the joint connecting the arm or forelimb with the body’, Americanism — ‘either edge of a road or highway’.

There are also some full Briticisms, Americanisms, etc., i.e. lexical units specific to the British, American, etc. variant in all their meanings.

For example, the words **fortnight**, **pillar-box** are full Briticisms, **campus**, **mailboy** are full Americanisms, **outback**, **backblocks** are full Australianisms.

These may be subdivided into lexical units denoting some realia that have no counterparts elsewhere (such as the Americanism junior high school) and those denoting phenomena observable in other English-speaking countries but expressed there in a different way (e.g. campus is defined in British dictionaries as ‘grounds of a school or college’).

The number of lexical units denoting some “realia having no counterparts in the other English-speaking countries is considerable in each variant. To these we may refer, for example, lexical units pertaining to such spheres of life as flora and fauna (e.g. *AuE* kangaroo, kaola, dingo, gumtree), names of schools of learning (e.g. junior high school and senior high school in *AE* or composite high school in *CnE*), names of things of everyday life, often connected with peculiar national conditions, traditions and customs (e.g. *AuE* boomerang, *AE* drug-store, *CnE* float-house). But it is not the lexical units of this kind that can be considered distinguishing features of this or that variant. As the lexical units are the only means of expressing the notions in question in the English language some of them have become common property of the entire English-speaking community (as, e.g., drug-store, lightning rod, super-market, babysitter that extended from *AE*, or the hockey terms that originated in Canada (body-check, red-line, puck-carrier, etc.); others have even become international (as the former Americanisms motel, lynch, abolitionist, radio, cybernetics, telephone, anesthesia, or the former Australianisms dingo, kangaroo and cockatoo).

The numerous locally-marked slangisms, professionalisms and dialectisms cannot be considered distinguishing features either, since they do not belong to the literary language.

Less obvious, yet not less important, are the regional differences of another kind, the so-called derivational variants of words, having the same root and

identical in lexical meaning though differing in derivational **affixes** (e.g. *BE acclimate* — *AE acclimatize*, *BE aluminium* — *AE aluminum*).

Sometimes the derivational variation embraces several words of the same word-cluster. Compare, for example, the derivatives of race (division of mankind) in British and American English: *BE* racial/racialist *a*, racialist *n*, racialism *n* *AE* racist *a*, racist *n*, racialism/racism *n* When speaking about the territorial lexical divergences it is not sufficient to bring into comparison separate words, it is necessary to compare lexico-semantic groups of words or synonymic sets, to study the relations within these groups and sets, because on the one hand a different number of members in a lexico-semantic group is connected with a different semantic structure of its members, on the other hand even insignificant modifications in the semantic structure of a word bring about tangible reshuffle in the structure of the lexico-semantic group to which the word belongs.

For example, the British and Australian variants have different sets of words denoting inland areas: only inland is common to both, besides *BE* has interior, remote, etc., *AuE* has bush, outback, backblocks, back of beyond, back of Bourke and many others. Accordingly, the semantic structure of the word bush and its position in the two variants are altogether different: in *BE* it has one central meaning ('shrub') and several derived ones, some of which are now obsolete, in *AuE* it has two semantic centres ('wood' and 'inland areas') that embrace five main and four derived meanings.

Lexical peculiarities in different parts of the English-speaking world are not only those in vocabulary, to be disposed of in an alphabetical list, they also concern the very fashion of using words. For instance, the grammatical valency of the verb to push is much narrower in *AuE*, than in *BE* and *AE* (e.g. in this variant it is not used in the patterns *VVen*, *NVen*, *NVing*, *NprpVing*. Some patterns of the verb are typical only of one variant (e.g. *NVen* and *NprpVinf* — of *BE*, *NV* and *NVing* — of *AE*). There are also some features of dissimilarity in the word's lexical valency, e.g. a specifically British peculiarity observed in newspaper style is the ability of the

verb to be used in combination with nouns denoting price or quality (to push up prices, rents, etc.).

As to word-formation in different variants, the word-building means employed are the same and most of them are equally productive. The difference lies only in the varying degree of productivity of some of them in this or that variant. As compared with the British variant, for example, in the American variant the affixes -ette, -ee, super-, as in kitchenette, draftee, super-market, are used more extensively; the same is true of conversion and blending (as in walk-out — 'workers' strike' from (to) walk out; (to) major — 'specialise in a subject or field of study' from the adjective major; motel from motor + hotel, etc.). In the Australian variant the suffixes -ie/-y and -ee, as well as abbreviations are more productive than in *BE*.

Activity 1. Self-study questions.

1. Dialects and slang
2. The main variants of the English language.
3. The English language of the British Isles

Activity 2. History of the English Language Assessment.

1. Who were the first invaders to land in England during the incursion in the 5th century?

- a. Saxons
- b. Angles
- c. Jutes
- d. Celts

2. Which territory was primarily occupied by the Jutes?

- a. Isle of Wight
- b. Cornwall
- c. Northumbria
- d. Essex

3. Which region did the Saxons occupy south of the Thames?

- a. Cornwall
- b. Kent
- c. Essex
- d. Middlesex

4. Which dialect was associated with the kingdom of Northumbria?

- a. Mercian
- b. Saxon
- c. Kentish
- d. Northumbrian

5. During which century did the West Saxon dialect become the predominant literary language under King Alfred?

- a. 5th century
- b. 8th century
- c. 9th century
- d. 12th century

6. What event displaced the southern dialect of Wessex from its position of supremacy?

- a. The Jute invasion
- b. The Battle of Hastings
- c. The Angles invasion
- d. The overthrow of the Celts

7. Which dialect of English was predominant during the 12th and 13th centuries, evolving into the Scottish language?

- a. Midland
- b. Northern
- c. Southern
- d. Kentish

8. Who is often referred to as the "Father of English poetry" and wrote in the Midland dialect?

- a. Chaucer
- b. King Alfred
- c. Norman Conquest
- d. Northumbrians

9. What term is used to describe words or phrases in common colloquial use at the outskirts of the literary language?

- a. Class dialect
- b. Slang
- c. Old English
- d. Jargon

10. According to the text, what is the ultimate fate of slang words as they gain meaning and usage?

- a. They become obsolete
- b. They are adopted into the language
- c. They remain obscure
- d. They evolve into jargon

11. What is the distinction made between slang and colloquial speech in the text?

- a. Slang is more stable
- b. Slang is more formal
- c. Slang originates from jargon
- d. Slang aims for novelty

12. What does the text suggest about the nature and development of slang terms over time?

- a. They become fixed in meaning
- b. They remain vague and uncertain
- c. They are widely accepted
- d. They replace standard language

13. Which region was associated with the Northumbrian dialect of Old English?

- a. West Midland
- b. Scottish Highlands
- c. East Midland
- d. Southern England

14. What did the Midland dialect become in the 14th century?

- a. International language
- b. National language
- c. Regional language
- d. Local dialect

15. In which region of the British Isles was the Midland dialect predominantly spoken?

- a. Wales
- b. Scotland
- c. England
- d. Ireland

16. What period saw the emergence of the Midland dialect as the national language of England?

- a. 5th century
- b. 9th century
- c. 11th century
- d. 14th century

17. What did the text suggest was the form of speech native to Chaucer and other cultural centers like Oxford and Cambridge?

- a. Northern dialect
- b. Southern dialect
- c. London dialect
- d. West Saxon dialect

18. What were jargons primarily associated with in the text?

- a. Literary norms
- b. Cultural centers
- c. Narrow social groups
- d. Territorial variants

19. How does the text describe the influence of slang on the literary language?

- a. Limited and fixed
- b. Humorous and witty
- c. Stable and structured
- d. Formal and reserved

20. Which variety of English did the Norman Conquest displace from its supremacy?

- a. Northumbrian
- b. Midland
- c. Southern
- d. Kentish



Activity 3. SAT Reading Practice. SAT Questions:

1. According to the passage, what characterizes lexical units common to all territorial variants of the English language?
 - A) They are known as Briticisms and Americanisms.
 - B) They are only used in a specific region.

- C) They are specific to one variant and not found in others.
- D) They are semantically equivalent across variants.

2. What does the passage suggest about the relationship between the words in the provided pairs, such as "government - administration"?

- A) Both words have identical meanings.
- B) One word in each pair is locally-marked.
- C) The words have different meanings in different regions.
- D) The pairs are colloquial and figurative in nature.

3. Based on the passage, why might the frequency of usage differ between the words in pairs like "post - mail"?

- A) Due to variations in the spelling of words.
- B) One word might be more prevalent in Britain.
- C) One word has multiple meanings.
- D) All variants prefer different words for the same object.

4. What differentiates full Britishisms and Americanisms from partial ones according to the text?

- A) They are only used in literature.
- B) They are specific to a single meaning.
- C) They have meanings common to all regions.
- D) They are specific to a geographic variant in all meanings.

5. In which category do words like "fortnight" and "pillar-box" fall based on the passage?

- A) Locally-marked lexical units.
- B) General English words.
- C) Full Australianisms or Britishisms.
- D) Synonymous designations used in different regions.

6. Which term is used in the text to describe realia that have no counterparts in other English-speaking countries?

- A) Britishisms
- B) Americanisms

C) Lexical semantic variants

D) Distinguishing features

7. According to the passage, what are some examples of full Americanisms?

A) Kangaroo, koala, dingo

B) Campus, mailboy

C) Outback, backblocks

D) Motel, lynch, abolitionist

8. How are derivational variants of words discussed in the text?

A) They have different root meanings.

B) They differ in lexical valency.

C) They vary in alphabetical order.

D) They have conflicting semantic structures.

9. What is an example of derivational variation provided for the word "race" in British and American English?

A) Different spelling patterns

B) Different forms of the same root

C) Different semantic group structures

D) Different derivational affixes

10. What distinguishes the semantic structure of the word "bush" between British and Australian English?

A) The number of definitions

B) The centrality of its meaning

C) The frequency of usage

D) The derived meanings

11. How do lexical peculiarities in English-speaking regions extend beyond vocabulary according to the passage?

A) They influence grammatical valency

B) They affect word formation

C) They define cultural customs

D) They shape literary language

12. Based on the information provided, what characterizes word-formation in different variants of English?

- A) Different suffix usage
- B) Varying affix productivity
- C) Identical morphological rules
- D) Limited conversion and blending

13. According to the passage, what is a specifically British peculiarity observed in newspaper style regarding the use of verbs?

- A) Combination with nouns for price or quality
- B) Narrower grammatical valency compared to other variants
- C) Extensive use of specific affixes like -ette
- D) Productivity in conversion and blending

14. How does the text suggest regional differences in lexico-semantic groups of words?

- A) Through varying degrees of derivation
- B) Through differing derivational affixes
- C) By comparing synonyms used in different contexts
- D) By studying relationships and structures within groups

15. In what way does the passage imply that lexical units contribute to distinguishing features of English variants?

- A) Through the literary language
- B) Through slang and dialect usage
- C) Through derivational word variants
- D) Through unique word usage and word formation



Activity 4. Group Work Task: Exploring Variants of the English Language

Objective:

To understand the historical development and regional variations in the English language.

Duration:

Approximately 10 minutes

Task Description:

1. **Group Formation:** Form a group of 5 students.
2. **Roles Assignment:** Assign each student a role - Researcher, Presenter, Timekeeper, Recorder, and Questioner.
3. **Task Instructions:**
 - The Researcher's role is to read and summarize a section of the text provided on the history of the English language.
 - The Presenter will share the summary with the group.
 - The Timekeeper will ensure the group stays within the 10-minute time limit.
 - The Recorder will jot down key points discussed by the group.
 - The Questioner will come up with questions to ask the group after the discussion.

4. Discussion Points:

- Discuss the incursion of the Jutes, Saxons, and Angles in the 5th century.
- Explore the emergence of dialects and their literary precedence.
- Examine the influence of King Alfred and the West Saxon dialect.
- Analyze the impact of the Norman Conquest on English dialects.
- Consider the reasons leading to the predominance of the Midland dialect.

5. **Discussion:**

- Discuss the importance of regional variants in the English language.
- Compare and contrast lexical differences between British and American English.
- Identify locally-marked words and full Briticisms/Americanisms.
- Analyze the concept of slang and its impact on language development.

6. **Reflection:** Each student shares one thing they learned during the discussion.

7. **Feedback:** Discuss what went well during the activity and how group collaboration can be improved in the future.

Reflection Questions:

1. What surprised you the most about the history of the English language?
2. How do regional variants of English contribute to cultural diversity?
3. Why is it important to study the evolution of language over time?
4. How can understanding dialectical divergencies enhance our communication skills?

Note: Provide time for each student to share their reflections and feedback at the end of the task.

Lesson 15. Fundamentals of the English lexicography.

Outline of the lesson:

1. Lexicography as a branch of linguistics.
2. Main characteristics, features and classification of Dictionaries.
3. English and American Lexicography: history, problems and solutions.

Key words:

lexicography, period, translation, dictionary, Old English, word formation, alphabet, religion, explanation, publication



Lexicography is an important branch of linguistics which covers the theory and practice of compiling dictionaries. The history of lexicography of the English language goes as far back as the Old English period where its first traces are found in the form of glosses of religious books with interlinear translation from Latin. Regular bilingual English-Latin dictionaries already existed in the 15th century. The First unilingual English dictionary, explaining words appeared in 1604. Its aim was to explain difficult words. Its title was “A Table Alphabetical, containing and teaching the true writing and understanding of hard usual English words borrowed from the Hebrew, Greece, Latin or French”. The volume of 120 pages explaining about 3000 words was compiled by Robert Cawdrey, a schoolmaster. The first attempt at a bigger dictionary including all the words of the language, not only the difficult ones, was made by Nathaniel Bailey. He published the first edition of Universal Etymological English Dictionary in 1721. It was the first to include pronunciation and etymology.

The first big explanatory dictionary “A Dictionary of the English Language in Which the Words are Deduced from Their Originals and Illustrated in Their General Significations by Examples from the Best Writers: In 2 vols.” was compiled by Dr Samuel Johnson and published in 1755. The most important innovation of S. Johnson's Dictionary was the introduction of illustrations of the meanings of the words by examples from the best writers. Pronunciation was not marked, because S. Johnson was very touch sure of the wide variety of the English pronunciation and

thought it impossible to set up a standard there; he paid attention only to those aspects of vocabulary where he believed he could improve linguistic usage. S. Johnson's influence was tremendous. He remained the unquestionable authority for more than 75 years.

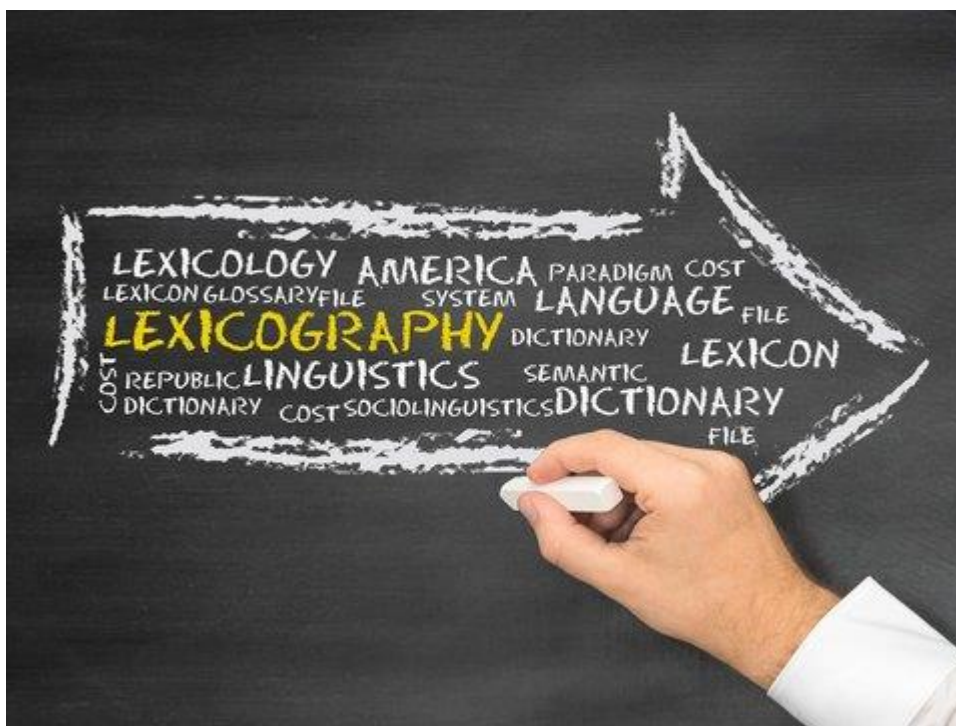
As to pronunciation, the first pronouncing dictionary was published in 1780 by Thomas Sheridan, grandfather of the great dramatist. In 1791 appeared *The Critical Pronouncing Dictionary and Expositor of the English Language* by John

Walker, an actor. The vogue of this second dictionary was very great, and in later publications Walker's pronunciations were inserted into S. Johnson's text - a further step to a unilingual dictionary in its present-day form.

The Golden Age of English lexicography began in the last quarter of the 19th century when the English Philological Society started work on compiling *The Oxford English Dictionary* (OED), which was originally named *New English Dictionary on Historical Principles* (NED). It is still referred to as either OED or NED.

The objective of this colossal work was and still is to trace the development of English words from their form in Old English. Where they were not found in Old English, it was shown when they were introduced into the language. The development of each meaning and its historical relation to other meanings of the same word is as well displayed. For words and meanings which have ' become obsolete the date of the latest occurrence is provided. All this is done by means of dated quotations ranging from the oldest to recent appearances of the words in question. The English of G. Chaucer, of the "Bible" and of W. Shakespeare is given as much attention as that of the most modern authors. The dictionary includes spellings, pronunciations and detailed etymologies.

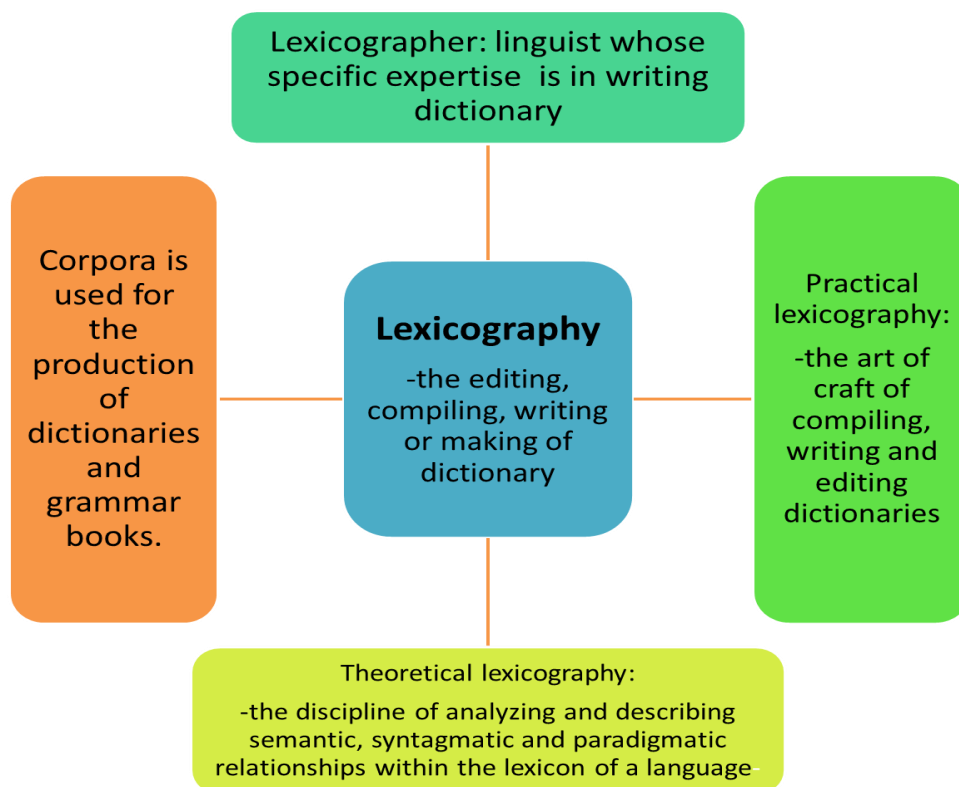
The completion of the work required more than 75 years. The result is a kind of encyclopaedia of language used not only for reference purposes but also as a basis for lexicological research.



The First part of the Dictionary appeared in 1884 and the last in 1928. Later it was issued in twelve volumes and in order to hold new words a three volume Supplement was issued in 1933. These volumes were revised in the seventies. Nearly all the material of the original Supplement was retained and a large body of the most recent accessions to the English language added.

Concise Oxford Dictionary of Current English was first published in 1911, i.e. before the work on the main version was completed. It is not a historical dictionary but one of current usage. A still shorter form is The Pocket Oxford Dictionary. The latest edition of OED was undertaken in 1905. The new enlarged version was issued in 22 volumes 2034. Two Russian borrowings glasnost and perestroika were included in it. This publication was followed by a two volume Supplement to hold new words. Another big dictionary, also created by joined effort of enthusiasts, is Joseph Wright's "English Dialect Dictionary". Before this dictionary could be started upon, a thorough study of English dialects had to be completed. With this target in view W.W. Skeat, famous for his "Etymological English Dictionary" founded the English Dialect Society in 1873. Dialects are of great importance for the historical study of the language. In the 19th century they were very pronounced though now they are almost disappearing. The Society existed till 1896 and issued 80

publications.



The History of American Lexicography. Curiously enough, the first American dictionary of the English language was compiled by a man whose name was also Samuel Johnson. Samuel Johnson Jr., a Connecticut schoolmaster, published in 1798 a small book entitled "A School Dictionary". This book was followed in 1800 by another dictionary by the same author, which showed already some signs of Americanisation. It was Noah Webster, universally considered to be the father of American lexicography, who emphatically broke away from English tradition and embodied in his book the specifically American usage of his time. His great work, The American Dictionary of the English Language, appeared in two volumes in 1828 and later sustained numerous revised and enlarged editions. In many respect N. Webster follows the lead of Dr S. Johnson (the British lexicographer). But he has also improved and corrected many of S. Johnson's etymologies and his definitions are often more exact. N. Webster attempted to simplify the spelling and pronunciation that were current in the USA of the period. He devoted many years to the collection of words and the preparation of more accurate definitions. N. Webster realised the importance of language for the

development of a nation, and devoted his energy to giving the American English the status of an independent language, distinct from British English. At that time the idea was progressive as it helped the unification of separate states into one federation. In the latest edition of Webster's International Dictionary of the English Language not Americanisms (words not used in America) but so called Britishisms were marked off. N. Webster's dictionary enjoyed great popularity from its first editions. This popularity was due not only to the accuracy and clarity of definitions but also to the richness of additional information of encyclopaedic character, which had become a tradition in American lexicography. Soon after N. Webster's death two publishers and booksellers of Massachusetts, George and Charles Merriam, acquired the rights of his dictionary from his family and started the publication of revised single volume editions under the name Merriam-Webster (1864, 1890, 1909, 1934, 1961). The staff working for the modern editions is a big institution numbering hundreds of specialists in different branches of human activity.

The other great American dictionaries are the Century Dictionary first completed in 1891; Funk and Wagnalls New Standard Dictionary first completed in 1895, the Random House Dictionary of the English Language, completed in 1967; The Heritage Illustrated Dictionary of the English Language first published in 1969, and C.L. Barnhart's The World Book Dictionary presenting a synchronic review of the language in the 20th century.



The main problems in lexicography. The problems of lexicography are connected with the selection of headwords, the number, the structure and contents of the vocabulary entry (in different types of dictionaries). The starting group of lexicographical problems deals with *selection*: 1) In the first place it is the problem of whether a general descriptive dictionary, whether unilingual or bilingual, should give the historical information about a word. 2) For the purpose of a

dictionary, which must not be too massive, selection between scientific and technical terms is also a very important task. 3) It is a debatable point whether a unilingual explanatory dictionary should try to cover all the words of the language, including neologisms, nonce-word, slang, etc. and note with impartial accuracy all the words actually used by English people; or whether, as the great English lexicographer of the 18th century Samuel Johnson used to think, it should be preceptive, and (viewed from the other side) prohibitive. Dictionary-makers should attempt to improve and stabilise the English vocabulary according to the best classical samples and advise the readers on preferable usage. A distinctly modern criterion in selection of entries is the frequency of the words to be included. This is especially important for certain lines of practical work in preparing graded elementary textbooks. The other problem which of the selected units have the right to a separate entry and which are to be included under one common head-word. These are, *in other words*, the issues of *separateness* and *sameness* of words. The first deals with syntagmatic boundaries of word-units and has to solve such questions as whether *each other* is a group of two separate words to be treated separately under the headwords *each* and *other*; or whether *each other* is a unit deserving a special entry (compare also: *one another*). As to the *sameness*, this deals with paradigmatic boundaries. How many entries are justified for *hound*? Concise Oxford Dictionary has two one *tot* the noun, and the other for the verb: to chase (as) with hounds'; the verb and the noun are thus treated as homonyms. Chambers's Twentieth Century Dictionary combines them under one head-word, i.e. it takes them as variants of the same word (hence the term "sameness"). The problem is even more complicated with variants belonging to the same part of speech. This involves differentiation between polysemy and homonymy. The second group of problems deals with the structure and content of a dictionary entry in different types of dictionaries. A historical dictionary (the Oxford Dictionary, for instance) is primarily concerned with the development of the English vocabulary. It arranges various senses chronologically, first comes the etymology, then the earliest meanings marked by the label *obs.* – *obsolete*. The etymologies are either comparative or confined to a single language. The development is illustrated by quotations, ranging

from the oldest to recent usages of the word in question. A descriptive dictionary dealing with current usage has to face its own specific problems. It has to give precedence to the most important meanings. But how is the most important meaning determined upon? So far each compiler was guided by his own personal opinion. An objective criterion would be statistical counts. But counting the frequency of different meanings of the same word is far more difficult than counting the frequency of its forms. It is therefore not by chance that up to now many counts have been undertaken only for word forms, irrespective of meaning. Also, the interdependence of meanings and their relative importance within the semantic structure of the word do not remain the same. They change almost incessantly, so that establishing their frequency would have to be repeated very often. The constant revisions necessary would make the publication of dictionaries very expensive. It may also be argued that an arrangement of meanings according to frequency would sometimes conceal the ties and relationship between various elements of the semantic structure.

A synchronic dictionary should also show the distribution of every word. It has been traditionally done by labelling words as belonging to a certain part of speech, and by noting some special cases of grammatically or lexically bound meanings. Thus, the word *spin* is labelled in The Concise Oxford Dictionary as v.t. & i, which gives a general idea of its distribution; its various senses are shown in connection with words that may serve as subject or object, e. g.: 2. (of spider, silkworm, etc.) *make* (web, gossamer, cocoon, or abs.) by extrusion of fine viscous thread... 10. *spun glass* (spun when heated into filaments that remain pliant when cold); *spun gold, silver* (gold, silver thread prepared for weaving...) This technique is gradually being improved upon, and compilers strive to provide more detailed information on these points.

The Advanced Learner's Dictionary ... by A.S. Hornby, E.V. Gatenby and H. Wakefield supplies information on the syntactical distribution of each verb. In their Notes on Syntax the compilers state that one who is learning English as a foreign language is apt to form sentences by analogy, which at times *may* lead him into error.

For instance, the student must be warned against taking the use of the verb *tell*

in the sentence *Please tell me the meaning* as a model for the word *explain*, because *Please, explain me the meaning* would be ungrammatical. For this purpose they provide a table of 25 verb patterns and supply the numerical indications in each verb entry. This gives the student the necessary guidance. Indications are also supplied as to which nouns and which semantic varieties of nouns may be used in the plural. This helps the student to avoid mistakes like **interesting informations*.

The third group of lexicographic problems is the problem of definitions in a unilingual dictionary. The explanation of meaning may be achieved by a group of synonyms which together give a fairly general idea; but one synonym is never sufficient for the purpose, because no absolute synonyms exist. Besides, if synonyms are the only type of explanation used, the reader will be placed in a vicious circle of synonymic references, with not a single word actually explained. Definitions serve the purpose much better. These are of two main types. If they are only concerned with words as speech material, the definition is called *linguistic*. If they are concerned with things for which the words are names, they are termed *encyclopaedic*.

American dictionaries are for the most part traditionally encyclopaedic, which accounts for so much attention paid to graphic illustration. They furnish their readers with far more information about facts and things than their British counterparts, which are more linguistic and more fundamentally occupied with purely lexical data with the grammatical properties of words, their components, their stylistic features, etc. Opinions differ upon the optimum proportion of linguistic and encyclopaedic material.

Historical development of English lexicography

- Old English period - glosses of religious books with translation from Latin
- the 15th century - regular bilingual English-Latin dictionaries



Types of dictionaries. The term dictionary is used to denote a book listing words of a language with their meanings and often with data regarding pronunciation, usage and/or origin.

There are also dictionaries that concentrate their attention upon only one of these aspects: pronouncing (phonetical) dictionaries (by Daniel Jones) and etymological dictionaries (by Walter Skeat, by Erik Partridge, The Oxford English Dictionary). For dictionaries in which the words and their definitions belong to the same language the term *unilingual* or *explanatory* is used, whereas *bilingual* or *translation* dictionaries are those that explain words by giving their equivalents in another language. Unilingual dictionaries are further subdivided with regard to the time.

Diachronic dictionaries, of which The Oxford English Dictionary is the main example, reflect the development of the English vocabulary by recording the history of form and meaning for every word registered. They may be contrasted to synchronic or descriptive dictionaries of current English concerned with present meaning and usage of words. Both bilingual and unilingual dictionaries can be *general* and *special*. General dictionaries represent the vocabulary as a whole. The group includes the thirteen volumes of The Oxford English Dictionary alongside with any miniature pocket dictionary. Some general dictionaries may have very specific aims and still be

considered general due to their coverage. They include, for instance, frequency dictionaries, i.e. lists of words, each of which is followed by a record of its frequency of occurrence in one or several sets of reading matter. A rhyming dictionary is also a general dictionary, though arranged in inverse order, and so is a thesaurus in spite of its unusual arrangement. General dictionaries are contrasted to special dictionaries whose stated aim is to cover only a certain specific part of the vocabulary. Special dictionaries may be further subdivided depending on whether the words are chosen according to the sphere of human activity in which they are used (technical dictionaries), the type of the units themselves (e. g. phraseological dictionaries) or the relationships existing between them (e.g. dictionaries of synonyms).

The first subgroup embraces specialised dictionaries which register and explain technical terms for various branches of knowledge, art and trade: linguistic, medical, technical, economical terms, etc. Unilingual books of this type giving definitions of terms are called glossaries.

The second subgroup deals with specific language units, i.e. with phraseology, abbreviations, neologisms, borrowings, surnames, toponyms, proverbs and sayings, etc.

The third subgroup contains synonymic dictionaries. Dictionaries recording the complete vocabulary of some author are called concordances. They should be distinguished from those that deal only with difficult words, i.e. glossaries. To this group are also referred dialect dictionaries and dictionaries of Americanisms.

Activity 1. Self-study questions

1. The international fund of words. Lexicography
2. Shortening: Abbreviation and clipping
3. Proverbs and sayings as a special sub-system of phraseology.

Activity 2. Lexicography Quiz for Year-2 Students

1. Who compiled the first unilingual English dictionary in 1604?

- a. Nathaniel Bailey
- b. Samuel Johnson

- c. Thomas Sheridan
- d. Robert Cawdrey

2. The first big explanatory dictionary “A Dictionary of the English Language” was compiled by whom in 1755?

- a. Nathaniel Bailey
- b. Thomas Sheridan
- c. Samuel Johnson
- d. Robert Cawdrey

3. Who published the first pronouncing dictionary in 1780?

- a. Samuel Johnson
- b. Nathaniel Bailey
- c. Thomas Sheridan
- d. John Walker

4. Which society began compiling The Oxford English Dictionary in the late 19th century?

- a. English Philological Society
- b. British Lexicography Society
- c. American Philological Society
- d. English Language Association

5. Who is considered the father of American lexicography?

- a. Samuel Johnson Jr.
- b. Nathaniel Bailey
- c. Thomas Sheridan
- d. Noah Webster

6. When was Noah Webster's “The American Dictionary of the English Language” first published?

- a. 1604
- b. 1755
- c. 1798
- d. 1828

7. What name is used for the revised editions of Noah Webster's dictionary published by George and Charles Merriam?

- a. Webster & Co. Publications
- b. Webster's Modern Dictionary
- c. Merriam-Webster
- d. Webster's American Lexicography

8. When was the Century Dictionary first completed?

- a. 1604
- b. 1755
- c. 1828
- d. 1891

9. The problems of lexicography are connected with the selection of...

- a. Book covers
- b. Headwords
- c. Page numbers
- d. Author biographies

10. What did Noah Webster attempt to simplify in American English?

- a. Grammar
- b. Spelling and pronunciation
- c. Punctuation
- d. Vocabulary

11. How many volumes was the new enlarged version of OED issued in 2034?

- a. 12
- b. 16
- c. 22
- d. 30

12. What did Samuel Johnson's Dictionary introduce as an important innovation?

- a. Illustrations
- b. Synonyms
- c. Pronunciations
- d. Word origins

13. How many syllables did the first unilingual English dictionary contain?

- a. 800 words
- b. 2020 words
- c. 3000 words
- d. 4000 words

14. What did John Walker publish in 1791?

- a. The American Dictionary of the English Language
- b. The Critical Pronouncing Dictionary
- c. The Oxford English Dictionary
- d. The Concise English Dictionary

15. Which dictionary is considered to be an encyclopaedia of language?

- a. The Merriam-Webster Dictionary
- b. The Century Dictionary
- c. The Oxford English Dictionary
- d. The Random House Dictionary

16. What was Noah Webster's objective for American English?

- a. To keep it similar to British English
- b. To simplify the language
- c. To complicate the spelling
- d. To ignore pronunciation

17. Which lexicographer founded the English Dialect Society in 1873?

- a. Nathaniel Bailey
- b. Thomas Sheridan

- c. Samuel Johnson
- d. W.W. Skeat

18. How many years did it take to complete The Oxford English Dictionary?

- a. 50 years
- b. 75 years
- c. 100 years
- d. 125 years

19. Which dictionary is considered to be a review of the language in the 20th century?

- a. The World Book Dictionary
- b. The Heritage Illustrated Dictionary
- c. The Concise Oxford Dictionary
- d. The American Dictionary

20. What is the main focus of a historical dictionary like the Oxford Dictionary?

- a. Current modern context
- b. Development of the English vocabulary
- c. Encyclopaedic information
- d. Practical usage



Activity 3. Group Work Task: Exploring Types of Dictionaries

Objective: To understand the various types of dictionaries and their purposes.

Duration: Approximately 30 minutes

Group Size: 6 students

Task Description:

1. Preparation (5 minutes): Assign each student a role within the group:

- Leader: Responsible for coordinating group discussions and ensuring everyone participates.
- Researcher: Investigates and gathers information about different types of dictionaries.
- Presenter: Prepares to present the findings to the class.
- Recorder: Takes notes during the group discussion.
- Timekeeper: Monitors the time to ensure all tasks are completed within the timeframe.
- Materials Manager: Ensures all required materials are organized for the activity.

2. Research Phase (15 minutes): Each student will research and read about a specific type of dictionary:

- Phonetic Dictionaries
- Etymological Dictionaries
- Unilingual vs. Bilingual Dictionaries
- Diachronic vs. Synchronic Dictionaries
- General vs. Special Dictionaries
- Glossaries, Phraseological Dictionaries, Dictionaries of Synonyms, etc.

3. Collaborative Discussion (10 minutes):

- Students will come together to share their findings and discuss the unique characteristics of each type of dictionary.
- Each student should explain their assigned type of dictionary and its significance.

4. Presentation (5 minutes):

- The presenter will summarize the key points discussed by the group.
- Each student will have the opportunity to contribute to the final presentation.

Reflection:

- After the activity, each student will write a short reflection on what they learned and their individual contributions to the group task.

This task is designed to engage students in collaborative learning, encourage communication skills, and deepen their understanding of the diverse types of dictionaries available.

A

Abbreviation (syn. **clipping, shortening**) – a shortened form of a word or phrase, e.g., *prof* – *professor*, *pike* – *turnpike*, etc.

Abbreviation, graphical – a sign representing a word or word-group of high frequency of occurrence, e.g., *Mr* – *Mister*, *Mrs* – *Mistress*, *i.e.* (Latin “*id est*”) – *that is*, cf (Latin “*cofferre*”) – *compare*.

Abbreviation, lexical (syn. **acronym**) – a word formed from the first (or first few) letters of several words which constitute a compound word or word-group, e.g., *U.N.E.S.C.O.* – United Nations Educational Scientific and Cultural Organization, *B.B.C.* – the British Broadcasting Corporation, *S.O.S.* – Save Our Souls, *B.A.* – Bachelor of Arts, etc.

Ablaut (syn. **vowel gradation** or **interchange**) – a change from one to another vowel, characteristic of Indo-European languages, e.g., to bear – *burden*, to abide – *abode*, to bite – *bit*, to ride – *rode*, to strike – *stroke*, etc.

Absolute (total, complete) synonyms – synonyms so identical in their meaning that one can always be substituted for by the other in any given context, e.g., *fricative* – *spirant*, *almost* – *nearly*, *mirror* – *looking-glass*, *flection* – *inflection*, *noun* – *substantive*, etc.

Acronym (see **lexical abbreviation**) – a word formed from the initial letters of a fixed phrase or title, e.g., *TV* – television, *VIP* – very important person, *hi-fi* – high fidelity, etc.

Adjectivalization – the use of nouns and participles as adjectives, e.g., a *stone* wall, *home* affairs, *swimming-pool*, etc.

Adverbialization – the use of adjectives as adverbs, e.g., he spoke *loud* (loudly), it tastes *good*, etc.

Affix (affixational morpheme) – a derivational morpheme which is always bound to a stem or to a combination containing a stem, e.g., *unmistakable*, *unpardonable*, *irregularity*. Affixes are subdivided into prefixes, suffixes and infixes according to their position (see **prefix, suffix, infix**), e.g., *un-*, *dis-*, *re-*, *-ful*, *-less*, *-able*, etc.

Affixation – is the formation of new words by adding derivative affixes to derivational bases or stems, e.g., *kind* + *ness*, *grate* + *ful*, *un* + *happy*, *im* +

moral, etc.

Allomorphs –positional variants of a morpheme characterized by complementary distribution (they are used in mutually exclusive environment and stand in alternation with each other), e.g., allomorphs of the prefix *in-* are: *il-* (*illegal*), *ir-* (*irregular*), *im-* (*impossible*), etc.

B

Back-formation –derivation of a new word by subtracting a real or supposed affix from an existing word, e.g., to sculpt – *sculptor*, to beg – *beggar*, to burgle – *burglar*, etc.

Barbarisms –unassimilated borrowings or loan words, used by English people in conversation or in writing, printed in italics, or in inverted commas, e.g., such French phrases as *mon cher* – my dear, *tête-a-tête* – face to face, or Italian words, *addio*, *ciao* – good bye.

Blending or telescoping –formation of a word by merging parts of words (not morphemes) into one new word; the result is a blend, fusion, e.g., *smog* (smoke + fog), *transceiver* (transmitter + receiver), *motel* (motor + hotel), *brunch* (breakfast + lunch), etc.

Borrowings (also **loan words**) –words taken over from another language and (partially or totally) modified in phonetic shape, spelling, paradigm or meaning according to the standards of the English language, e.g., *rickshaw* (Chinese), *sherbet* (Arabian), *ballet*, *café*, *machine*, *cartoon*, *police* (French), etc.

Bound form (stem or morpheme) –a form (morpheme) which must always be combined with another morpheme (i.e. always bound to some other morpheme)

C

Clipping –formation of a word by cutting off one or several syllables of a word, e.g., *doc* (from *doctor*), *phone* (from *telephone*), etc. (see **abbreviation**, **apocope**, **aphaeresis**, **syncope**).

Cockney –the regional dialect of London marked by some deviations in pronunciation and few in vocabulary and syntax, e.g., *fing* stands for thing, *farver* for farther, *garn* for go on, *toff* for a person of the upper class.

GLOSSARY OF BASIC LEXICOLOGICAL NOTIONS AND

TERMS

General overview of Lexicology as a science.

Lexicology is a branch of Linguistics which studies the vocabulary of the language. The term Lexicology is composed of two Greek morphemes: '*lexis*' meaning 'word, phrase' and '*logos*' which denotes 'learning, science'. Thus, the literal meaning of the term Lexicology is 'the science of the word'. **Lexicology** deals with words, word-forming morphemes (derivational affixes) and word-groups or phrases.

The word is the basic unit of language system used for the purpose of human communication, materially representing a group of sounds, possessing a meaning, susceptible to grammatical employment and characterized by formal and semantic unity. The **word** is the largest on the morphologic and the smallest on the syntactic plane of linguistic analysis. The **word** as well as any linguistic sign is a two-facet unit possessing both form and content or, to be more exact, sound-form and meaning. Neither can exist without the other.

Types of Lexicology:

General Lexicology	is part of General Linguistics; it is concerned with the study of vocabulary irrespective of the specific features of any particular language.
Special Lexicology	is the Lexicology of a particular language (e.g. English, Russian, etc.), i.e. the study and description of its vocabulary and vocabulary units, primarily words as the main units of the language.
Descriptive Lexicology	deals with the vocabulary and vocabulary units of a particular language at a certain time.
Historical Lexicology	deals with evolution of the vocabulary units of a language as time goes by.

Contrastive and Comparative Lexicology	deal with the study of the correlation between the vocabularies of two or more languages, finding out the correspondences and differences between the vocabulary units of the languages under comparison.
Morphology	is the branch of Lexicology studying the structure of a word, types of morphemes and stems.
Semasiology	is the branch of Lexicology that is devoted to the study of meaning of lexical units.
Phraseology	is the branch of Lexicology specializing in the phraseological subsystem of language and is concerned with all types of set expressions.
Lexicography	is the science of dictionary-compiling dealing with the problems of the presentation of the number, forms, meaning, usage and origin of vocabulary units.
Etymology	is the science studying the origin of the words, native and borrowed lexical units, ways of the assimilation of borrowed words, external replenishment of the vocabulary.

1. Morphological structure of the word

Morpheme is the smallest two-facet unit (it has sound form and meaning) to be found within the word which is studied on the morphological level of analysis. All morphemes are subdivided into two large classes: **root (free)** morphemes and non-root (bound) morphemes. Bound morphemes are represented by grammatical (inflections) and derivational (affixes) morphemes. Affixes include suffixes, prefixes, infixes and semi-affixes.

Semantic features – root morphemes (have individual lexical meaning) and non-root morphemes (have generalized meaning).

Root-morphemes are the semantic centre of the words and the basic constituent part without which the word is inconceivable.

Non-root morphemes include grammatical morphemes (inflections) and derivational morphemes (affixes).

Inflections carry only grammatical meaning reflecting grammatical categories (tense, number, person, degree, etc.).

Affixes are relevant for building various types of stems – the part of a word that remains unchanged throughout its paradigm. Lexicology is concerned only with affixational morphemes, but not with inflectional ones, unless they are important for word building.

Affixes are classified into **prefixes** and **suffixes**: a **prefix** [precedes the root-morpheme](#), a **suffix** follows it. Besides, we also distinguish infixes (a few) and semi-affixes.

A **free morpheme** coincides with the stem or a word-form. A great many root-morphemes are free morphemes, for example, the root-morpheme **friend** of the noun **friendship** is naturally qualified as a free morpheme because it coincides with the noun **friend**.

A **bound morpheme** occurs only as a constituent part of a word. Affixes are, naturally, bound morphemes, for they always make a part of a word, e.g. the suffixes **-ness, -ship, -ise (-ize), etc.**, the prefixes **un-, dis-, de-, etc.** (e.g. **readiness, comradeship, to activise; unnatural, to displease**) and can not be used separately.

Semi-bound (semi-free) morphemes are morphemes that can function in a morphemic sequence both as an affix and as a free morpheme (a word). For example, the morpheme **well** and **half**, on the one hand, occur as free morphemes that coincide with the stem and the word-form in utterances like **sleep well, half** an hour, on the other hand, they occur as bound morphemes in words like **well-known, half-eaten, half-done**.

The procedure generally employed for the purposes of segmenting words into the constituent morphemes is **the method of Immediate and Ultimate Constituents**. During breaking a word into its constituents at each stage of the procedure we segment the word into immediately broken morphemes, and they are termed as **the Immediate Constituents (ICs)**. We finish the process of segmentation when we arrive at constituents which cannot be further broken, and these indivisible morphemes are referred to as **the Ultimate Constituents (UCs)**.

The nature, type and arrangement of the ICs of the word is known as its **derivative structure**.

According to the derivative structure all words fall into such classes: **simplexes (simple)**, **non-derived words** and **complexes (derivatives)**.

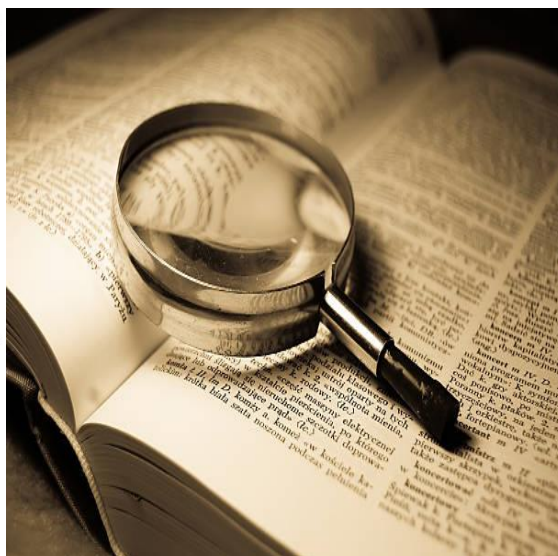
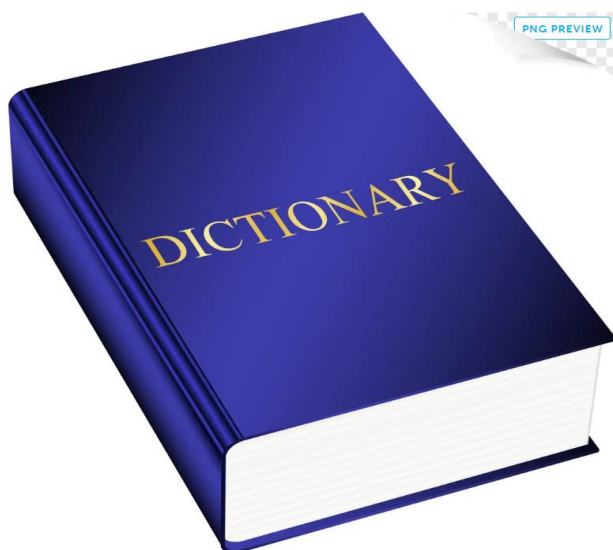
Simple words are words which derivationally cannot be segmented into ICs, e.g. **hand, come, blue**, etc.

Derivatives are words which are made up of two ICs, i.e. [binary units](#), e.g. friendly+ness, un+wifely, school-master+ish, etc. All derivatives are marked by the fixed order of their ICs.

Stem is the part of a word that remains unchanged throughout its paradigm. Structurally the **stems** may be: a) **simple**, which consist of only one, semantically non-motivated constituent. It is phonetically and graphically identical with the root-morpheme and the word-form that habitually represents the word as a whole; b) **derived**, which are the results of the application of word-formation rules; c) **compound**, which are always binary, but unlike the derived stems both ICs of compound stems are stems themselves. The derivative structure and morphemic composition of each IC may be of different degree of complexity, for example, the compound stem of the noun **match-box** consists of two simple stems, the stem of the noun **letter-writer** — of one simple and one derived stem, and the stem **aircraft-carrier** — of a compound and derived stem. **Paradigm** is a system of forms of one word it reveals the differences and relationships between them; in abstraction from concrete words it is treated as a pattern on which every word of one part of speech models its forms, thus serving to distinguish one part of speech from another. Cf. the noun paradigm – boy (□), boy (-s), boy (-‘s), boy (-s’) as distinct from that of the regular verb – to work (□), work (-s), work (-ed), work (-ing), etc.

3. Word formation and its types and patterns. **Word formation** is the branch of Lexicology which studies the derivative structure of the words and the structural and semantic formulas and patterns after which the new words are created in a language. **Productive ways** of forming words are such types of word-formation which are frequently used to create new words. Those types of word-formation which cannot or seldom produce new words.

II-QISM



I. AXLOQSHUNOSLIKNING UMUMIY MUAMMOLARI

AXLOQ (lat. moralitaz, moralis - xulq-atvor, xarakter, ruhiy holat) - shaxsning qadr-qimmatini, barcha odamlarning baxtli va munosib hayotga intilishlarida tengligini, insoniyat idealini, tarixning gumanistik nuqtai nazarini ifoda etishga qaratilgan ijtimoiy ong shakli va ijtimoiy munosabatlar turi.

AXLOQSIZLIK - shaxsning qarashlari, xulq-atvori va turmush tarzi, shuningdek, siyosiy guruh yoki partiya, korruptsiyalashgan klanlar va korporatsiyalar tomonidan olib borilayotgan siyosatning o'ziga xos xususiyati bo'lib, ular ijtimoiy va birinchi navbatda umuminsoniy axloqiy me'yorlarga nigilistik munosabatga asoslangan.

AXLOQIY FAZILATLAR - axloqiy *ong* tushunchasi, uning yordamida ular ijtimoiy hayotda ajralib turadi va axloqiy nuqtai nazardan odamlarning xulq-atvorining eng tipik xususiyatlari bilan tavsiflanadi.

AXLOQIY ZIDDIYAT - bu axloqiy tanlovning o'ziga xos holati bo'lib, unda qaror qabul qiluvchi shaxs o'z ongiga qarama-qarshilikni bildiradi: har qanday axloqiy me'yor nomidan harakatning tanlangan imkoniyatlarining har birini amalga oshirish bir vaqtning o'zida ma'lum bir shaxs uchun ma'lum bir axloqiy ahamiyatga ega bo'lgan boshqa me'yorning buzilishiga olib keladi.

PRINTSIPLAR (axloqiy) - axloqiy ong shakllaridan biridir, unda axloqiy *talablar* eng umumlashtirilgan tarzda ifodalanadi. Printsipalar umumiy shaklda u yoki bu axloqning mazmunini ochib beradi, jamiyatning axloqiy ongida insonning axloqiy mohiyati, uning maqsadi, hayotining ma'nosi va odamlar o'rtasidagi munosabatlarning tabiati bilan bog'liq talablarni ifodalaydi.

SABABLIK (axloqda) – Axloqqa nisbatan sabablik muammosi quyidagi asosiy masalalarni hal qilish bilan bog‘liq: birinchidan, axloqiy talablarning obyektiv asosi mavjudmi, ularning mazmuni axloqiy ongdan tashqaridagi sharoitlar bilan belgilanadimi yoki bu ongning o‘zi; ikkinchidan, agar biz insonning xulq-atvori sababchi ekanligini tan olsak, determinizmni insonning axloqiy tanlov qilish qobiliyati va u qilgan xatti-harakatlari uchun javobgarligi bilan qanday birlashtirish kerak?

AXLOQIY TARAQQIYOT (lat. progressus-oldinga siljish, yuqorida) - axloqning kam rivojlangan tarixiy holatlardan (bosqichlardan) yanada mukammalgacha ko‘tarilishi (axloq regressiyasi tushunchasi qarama-qarshi ma’noga ega).

TENGLIK (axloqda) - odamlar o‘rtasidagi ijodiy qobiliyatlarni rivojlantirish, baxtga erishish va shaxsiy qadr-qimmatini hurmat qilish uchun bir xil huquqlarga ega bo‘lgan munosabatlar. Tenglik tarixan odamlarning qarindoshlik izolyatsiyasi va ijtimoiy izolyatsiyasiga, ularning haqiqiy iqtisodiy va siyosiy tengsizligiga alternativa sifatida paydo bo‘lgan axloqning asosiy g‘oyasidir.

IRODA ERKINLIGI - falsafiy kategoriya; eng umumiy ma’noda, insonning o‘zi qabul qilgan dunyoqarashga muvofiq, o‘z harakatlarini aniqlash, o‘z qarori asosida harakat qilish qobiliyatini anglatadi.

AXLOQIY ONG - ijtimoiy ongning shakllaridan biri bo‘lib, uning boshqa shakllari (siyosiy, huquqiy, estetik, diniy ong va boshqalar) singari, odamlarning ijtimoiy mavjudligini aks ettiradi. Axloqiy ong tarixiy o‘zgaruvchan axloqiy munosabatlarni o‘rnatadi, axloqning subyektiv tomonini ifodalaydi.

HARAKAT - bu insonning amaliy mazmuni va erishilgan natijasi nuqtai nazaridan ko‘rib chiqiladigan harakat (inson tomonidan obyektiv ravishda nima sodir etilgan, aslida u qanday o‘zgarishlar qilgan).

MOTIV (lat. movere - harakatga keltirish) – ichki, subyektiv-shaxsiy harakatga intilish va uning tugallanishiga qiziqish.

HARAKAT (axloqiy) - yagona mustaqil harakat sifatida axloq odatda ma’lum bir natijaga (*harakatga*) olib kelgan, ijobiy yoki salbiy axloqiy qadr-qimmatga (*qiymatga*) ega bo‘lgan, axloqiy *baholanishi* mumkin bo‘lgan va shaxsning sodir etilishi uchun javobgar deb hisoblanishi mumkin bo‘lgan harakatni ko‘rib chiqadi (*javobgarlik*).

ACHINISH - boshqa shaxsga uning ehtiyojlari va manfaatlarining qonuniyligini tan olishga asoslangan munosabat; boshqa odamning his-tuyg‘ulari va fikrlarini tushunish, uning intilishlarini ma’naviy qo‘llab-quvvatlash va ularni amalga oshirishga hissa qo‘shishga tayyorlikda ifodalanadi.

MAQSAD - amalga oshirilgan harakat yoki harakatning kutilgan va kutilayotgan natijasi.

HAYOTIY POZITSIYA - xulq-atvor printsipli, ya'ni, shaxslar ijtimoiy hayotda o'z o'rni va roli uchun (ijtimoiy mavqe, pozitsiyadan farqli o'laroq). Axloqiy nuqtai nazardan, hayotiy pozitsiya - bu shaxsning *e'tiqodi, mafkuraviy, vijdoni* bilan belgilanadigan xulq-atvor tizimi.

INDIVIDUALIZM (lat. Individuum - bo'linmas, individual). Hayotiy pozitsiya va fikrlash sifatida individualizm yirik ijtimoiy-davlat tuzilmalarining shakllanishi va odamlarning individual hayotini ajratish sharoitida yuzaga keladi.

KOLLEKTIVIZM - axloqning asosiy tamoyillaridan biri bo'lib, ijtimoiy faoliyatning jamoaviy, kooperativ xususiyatiga asoslangan shaxslar, guruhlar va jamiyat o'rtasidagi munosabatlarni nazarda tutadi.

MULOQOT - bu odamlarning o'zaro ta'sirining bir shakli, boshqa odamlar bilan harakatlar, harakatlar, fikrlar, tajriba va his-tuyg'ularni almashish.

BEGONALASHTIRISH - faoliyat natijalari va mahsulotlarini insonga bog'liq bo'lmagan va uning ustidan hukmronlik qiladigan narsaga aylantirish jarayoni; inson faoliyatining mohiyatini buzish, shunda u ijodiy mazmunidan mahrum bo'ladi va insonning o'zi depersonifikatsiya qilinadi, chunki odamlarning ijtimoiy munosabatlari narsalar munosabati shakliga ega bo'ladi.

ETIKA (yunon. ethika - qabul qilish, xulq-atvor) falsafiy fan, uning obyekti axloqni o'rganish

AKSIOLOGIYA (axloqiy) - falsafiy masalalarni o'rganuvchi axloqiy qadriyatlar nazariyasi. Maxsus falsafiy fan sifatida iqtisodiy, estetik, axloqiy, tarixiy va boshqa qadriyatlarning mohiyatini o'rganuvchi falsafa fani nisbatan yaqinda, 19-asrning ikkinchi yarmida paydo bo'ldi.

DEONTOLOGIYA (yunon. deon oddiylik va logos-ta'limot) - axloqning burch va umuman nima kerakligi muammolari bilan shug'ullanadigan bo'limi (axloq talablarini ko'rsatmalar shaklida ifodalovchi barcha narsalar).

ETIKA KATEGORIYALARI (yunon. - kategoriya) - axloqning eng muhim jihatlarini va elementlarini aks ettiruvchi va axloqiy fanning nazariy apparatini tashkil etuvchi axloqning asosiy tushunchalari.

METAETIKA - *neopozitivizm* tomonidan axloqning falsafiy nazariyasini *normativ etikaga* qarama-qarshi deb belgilash uchun kiritilgan tushuncha.

NORMATIV ETIKA - axloqning ajralmas qismi bo'lib, unda *hayot*, insonning *maqsadi*, insonning axloqiy burchining mazmuni muammolari hal qilinadi, ma'lum axloqiy tamoyillar va normalar asoslanadi, shu bilan mohiyatan jamiyat yoki sinfning axloqiy ongini nazariy rivojlantirish va to'ldirish vazifasini bajaradi.

AXLOQ TILI - axloqiy muammolarni hal qilish, ularning axloqiy talablarini, me'yorlarini, baholarini asoslash, axloq masalalari bo'yicha turli xil ko'rish nuqtalari to'qnashganda ma'lum qoidalarni isbotlash yoki rad etish, odamlar mafkuraviy pozitsiyalari farqiga qaramay, umuman bir xil tushunchalardan foydalanadilar va shu

munosabat bilan ko‘pincha ushbu mazmundan foydalanadilar. Ular ushbu tushunchalarga (*axloqdagi umuminsoniy va sinfiy*) aniqlik kiritadilar, fikrlashning muayyan usullari va usullaridan foydalanadilar.

II. AXLOQNING ASOSIY SOHALARI

XULQ-ATVOR MADANIYATI - inson munosabatlarining tashqi ko‘rinishini tartibga soluvchi xatti-harakatlar qoidalarini to‘plami (boshqalar bilan muomala, muomala va salomlashish shakllari, jamoat joylarida o‘zini tutish, odo, axloq va kiyim-kechak).

XULQ-ATVOR – o‘zini tutish usuli, tashqi xulq-atvor shakllari va boshqa odamlarga munosabat.

XULQ-ATVOR (axloqiy) - inson tomonidan nisbatan uzoq vaqt davomida doimiy yoki o‘zgaruvchan sharoitlarda sodir bo‘lgan axloqiy ahamiyatga ega bo‘lgan harakatlar majmui.

YAXSHI FAZILAT - shaxsning ijobiy barqaror axloqiy fazilatlarining umumlashtirilgan xarakteristikasi bo‘lib xizmat qiladigan axloqiy ong tushunchasi.

QADR-QIMMAT - har bir shaxsning shaxs sifatidagi qadriyati, shaxsning o‘ziga nisbatan alohida axloqiy munosabati, shuningdek, jamiyat tomonidan shaxsning qadr-qimmatini e‘tirof etuvchi unga bo‘lgan munosabati g‘oyasini ifodalovchi axloqiy tushuncha.

XUSHMUOMALALIK - insonning xulq-atvorini tavsiflovchi axloqiy fazilat bo‘lib, u uchun odamlarga hurmat kundalik hatti-harakatlar normasiga va boshqalar bilan muomala qilishning odatiy usuliga aylandi.

QO‘POLLIK - madaniy xatti-harakatlarga e‘tibor bermaslikni tavsiflovchi salbiy axloqiy sifat; xushmuomalalikning aksi.

ODOB-AXLOQ - (fransuzcha: maniere-qabul qilish, harakat qilish usuli) – o‘zini tutish usuli, tashqi *xatti-harakatlar* va boshqa odamlar bilan muomala, nutqning xususiyatlari to‘plami (ishlatilgan iboralar, ohang, intonatsiya) va odamga xos yurish, imo-ishoralar, yuz ifodalari (ba‘zan ular kiyinish uslubi haqida ham gapirishadi).

MODA - ma‘lum bir davrda va ma‘lum bir jamiyatda hukmronlik qiladigan kayfiyat, did, sevimli mashg‘ulotlarning ta‘siri ostida yuzaga keladigan standartlashtirilgan ommaviy xatti-harakatlarning qisqa muddatli shakli.

MULOQOT - odamlarning o‘zaro ta‘sirining bir shakli. Muloqot - boshqa odamlar bilan harakatlar, harakatlar, fikrlar, tajriba va his-tuyg‘ularni almashish.

DEVIANT XATTI-HARAKATLAR (lat. deviatio-qochish, og‘ish) - axloqiy yovuzlikning o‘ziga xos turi bo‘lib, u normalar va xulq-atvor namunalaridan salbiy og‘ishlarda namoyon bo‘ladi.

ODOB-AXLOQ QOIDALARI - inson munosabatlarning tashqi ko‘rinishini tartibga soluvchi xatti-harakatlar qoidalarini to‘plami (boshqalar bilan muomala, muomala va salomlashish shakllari, jamoat joylarida o‘zini tutish, *odob-axloq va kiyim-kechak*).

III. AXLOQNING ASOSIY JIHATLARI

AXLOQ - axloqiy *munosabatlar* orqali jamiyatda qo‘llab-quvvatlanadigan axloqiy ahamiyatga (*qiymatga*) ega bo‘lgan *urf-odatlar*.

TURMUSH TARZI - mehnat, ijtimoiy-siyosiy faoliyat, kundalik hayot va bo‘sh vaqt sohalarida ularning aloqasi, xulq-atvori va fikrlash tarzining xususiyatlarini tavsiflovchi, odamlarning individual (guruh) hayoti va faoliyatining tarixiy o‘ziga xos ijtimoiy munosabatlariga xos bo‘lgan belgilangan shakllari.

ODAT – ijtimoiy intizomning bir turi; jamiyat yoki jamoada tarixan shakllangan va keng tarqalgan, muayyan sharoitlarda takrorlanadigan harakat shakli.

OLTIN QOIDA - qadimgi qoidalardan biri bo‘lib, axloqning umuminsoniy mazmunini ifodalovchi me‘yoriy talablar.

HARAKAT - axloqiy faoliyat hujayrasi; motiv va oqibatlarining birligi, niyat va ishlar, maqsadlar va vositalar nuqtai nazaridan ko‘rib chiqilgan harakat. Inson harakatlariga oldingi va undan keyingi axloqiy ongning prizmasi orqali yondashish. Harakatning tuzilishi haqidagi g‘oyada aks etadi.

FAOLIYAT - insonning dunyoga nisbatan faol munosabati muayyan qadriyatlar, tamoyillar va ideallarni amalga oshirishga qaratilgan.

XATTI-HARAKAT – insonning amaliy mazmuni va erishilgan natijasi nuqtai nazaridan ko‘rib chiqiladigan harakat (inson tomonidan obyektiv ravishda nima sodir etilgan, aslida u qanday o‘zgarishlar qilgan). Harakat - bu faoliyat subyektining (odamning) o‘zaro ta’siri va harakat amalga oshiriladigan obyektiv sharoitlar mahsulidir.

MOTIV (lat. *movere* harakatga keltiring, itaring) - ichki, subyektiv-shaxsiy harakat uchun intilish.

NIYAT - shaxsning biror harakatni amalga oshirish va ma’lum bir natijaga erishish qaroridir. N. - bu insonning irodaviy munosabati (turtki), bu avvalgi ma’naviy faoliyatning natijasidir: inson oldida turgan manfaatlar va ehtiyojlar (o‘z, ijtimoiy yoki boshqa odamlar) tufayli yuzaga keladigan vazifalarni anglash, maqsadni belgilash, unga erishish uchun tegishli vositalarni tanlash.

MOTIVATSIYA - harakatni bajarish motivi va niyati namoyon bo‘ladigan hissiy shakl. Psixologik tabiatiga ko‘ra, motivatsiya - bu vosita impulsi, hissiy-ixtiyoriy intilish, inson harakatlarini boshqaradi.

NOQONUNIY XATTI-HARAKATLAR - o‘z mazmuniga ko‘ra axloqiy talablarning buzilishini ko‘rsatadigan harakat.

NOMUS - axloqiy ong tushunchasi va axloq toifasi bo'lib, u chambarchas bog'liq va ko'p jihatdan qadr-qimmat toifasiga o'xshaydi.

OQIBATLAR - inson harakati olib kelgan obyektiv natija (erishilgan holat yoki voqealarning keyingi rivojlanishi).

MAQSAD - bajarilgan harakat yoki harakatning kutilgan va kutilayotgan natijasi.

MURUVVAT - boshqa shaxsga foyda keltirishga qaratilgan harakat yoki jamiyat va shaxs oldidagi burchini anglash boshqa odamlar, jamiyatga (altruizm).

NAFRAT - bu odamlar o'rtasidagi o'zaro dushmanlik munosabatlariga mos keladigan axloqiy tuyg'u.

NIYAT - bu shaxsning biror harakatni amalga oshirish va ma'lum bir natijaga erishish qaroridir.

YAXSHILIK - bu boshqa odam yoki jamiyat manfaati uchun qaratilgan va insonning boshqa odamlarga, jamiyatga (*altruizm*) nisbatan burchini amalga oshiradigan harakat.

VAHSHIYLIK - yaxshilik va yaxshi tabiatga qarama-qarshi; qilmish va motivning tabiati bo'yicha axloqiy yovuzlik va uning oqibatlari bo'yicha ijtimoiy yovuzlik bo'lgan harakat.

GUNOHINI YUVISH - o'z aybini to'liq tan olish, yetkazilgan jazo yoki keyingi ijobiy harakatlar orqali o'tmishdagi xatti-harakatlar uchun aybni (qisman yoki to'liq) olib tashlash, buning uchun odam kechirimga loyiqdir.

QASOS - bu jabrlanuvchining o'zi yoki uning yaqinlari tomonidan amalga oshiriladigan, yovuzlik uchun yovuzlik bilan to'lanadigan haqning bir shakli.

JASORAT - qahramonlik harakati, insondan juda ko'p iroda va kuch talab qiladigan, favqulodda qiyinchiliklarni yengish bilan bog'liq bo'lgan, ijtimoiy foydali bo'lgan, natijasi oddiy harakatlar natijalaridan miqyosda oshib ketadigan harakat.

ZOHIDLIK - axloqiy faoliyatning bir turi; boshqa odamlarga nisbatan axloqiy majburiyatlarni bajarish, o'ta noqulay ijtimoiy sharoitlarga yoki shaxsiy hayot sharoitlariga, dushmanlik muhitiga va tashqi bosimga qaramay, qiyinchiliklar, og'irliklar, mahrumliklar, fidoyiliklarga doimiy ravishda toqat qilish.

ISTE'MOLCHILIK - xulq-atvor, turmush tarzi va munosabatlarni yo'naltiradigan tartibga soluvchi g'oyalar, umidlar va kayfiyatlar to'plami, bu yerda faoliyatning yetakchi yo'nalishi nufuzli iste'molga, maksimal zavq va o'yin-kulgiga intilishdir.

XIYONAT - umumiy ishga sodiqlikni buzish, sinfiy yoki milliy manfaatlarga xiyonat qilish, dushman tomoniga o'tish, dushmanlariga foyda keltiradigan qasddan harakatlar qilish; umumiy maqsadga, birdamlik, do'stlik va muhabbat rishtalariga sodiqlikning buzilishi.

JINOYAT - xayrixohlik va ezgulikka qarama-qarshi bo‘lib, tabiati va maqsadiga ko‘ra axloqiy jihatdan yomon bo‘lgan harakatdir.

JINOYAT (axloqda) - axloqiy g‘oyalar va qadriyatlarni qo‘pol ravishda buzadigan, odamlarning ma‘naviy va jismoniy azoblanishiga olib keladigan, tabiiy va madaniy-tarixiy muhitni buzadigan, tinchlikka tahdid soladigan harakat yoki faoliyat.

NOTO‘G‘RI XATTI-HARAKAT - o‘z mazmuniga ko‘ra axloq talablarining buzilishini ifodalovchi harakatdir.

FIDOYILIK - odamlarning fidoyilik, boshqa odamlarning manfaatlari yo‘lida o‘z manfaatlarini ixtiyoriy qurbon qilish, ular uchun qadrli ideallar yo‘lida umumiy maqsadga erishish harakatlarini ifodalovchi ijobiy axloqiy sifat.

QAHRAMONLIK (yunon. heros - qahramon) - axloqiy jihatdan inson xatti-harakatlarining o‘ziga xos shakli hurmat jasoratni ifodalaydi.

HAYOTIY POZITSIYA - xulq-atvor printsipi, shaxsning ijtimoiy hayotdagi o‘rni va roliga bo‘lgan nuqtai nazari (ijtimoiy mavqe, pozitsiyadan farqli o‘laroq). Axloqiy nuqtai nazardan, hayotiy pozitsiya uning etiqodi, mafkuraviy, vijdoni bilan belgilanadigan shaxsning xulq-atvori tizimidir.

TASHABBUS (lat. initiare - boshlash) - ijtimoiy hayotning u yoki bu sohasida mustaqil ishtirok etishni o‘z ichiga olgan tashabbus, tashabbus, shaxsning mustaqil qaror qabul qilishi.

JASORAT - qahramonlik harakati, insondan juda ko‘p iroda va kuch talab qiladigan, favqulodda qiyinchiliklarni yengish bilan bog‘liq bo‘lgan, ijtimoiy foydali bo‘lgan, natijasi oddiy harakatlar natijalaridan miqyosda oshib ketadigan harakat.

POCHIN - tashabbus shakllaridan biri; yangi harakatning boshlanishi, ijtimoiy faoliyat shakllari va turmush tarzidagi o‘zgarishlar bo‘lib xizmat qilgan shaxslar yoki guruhlarining harakatlari.

O‘RNAK - axloqda bu tashabbus shakllaridan biri bo‘lib, u o‘zini namoyon qiladi bir kishining harakatlari, (shaxslar guruhlari, jamoalar) boshqalarning xatti-harakatlari uchun namuna bo‘ladi.

INTIZOM (lat. disciplina - o‘quv, tarbiya) - jamoa ichidagi harakatlar izchilligini, odamlar tomonidan belgilangan qoidalarni majburiy o‘zlashtirish va amalga oshirishni, shuningdek, ushbu tartibni amalga oshirish usullarini ta‘minlaydigan odamlarning xatti-harakatlarining ma‘lum bir tartibi.

AVTORITET (lat. autoritas - kuch, ta‘sir) - intizomning bir shakli, odamlarning e‘tiqodlari va xatti-harakatlariga ta‘sir qilish orqali odamlar faoliyatini tartibga solish va boshqarish usulidir.

MINNATDORCHILIK - shaxsning o‘tmishda unga foyda yoki xizmat ko‘rsatgan shaxsga (guruhga, tashkilotga) bo‘lgan munosabati, foydani qaytarishga alohida tayyorlik hissi va tegishli amaliy harakatlar.

MUKOFOT - insonning axloqiy qadriyatlariga muvofiq qilgan harakatlari uchun mukofot yoki jazo.

MEHNAT INTIZOMI - o'z hayotini ishlab chiqarish jarayonida odamlar o'rtasidagi ijtimoiy aloqaning shakli; shaxslarni ijtimoiy zarur mehnat bilan tanishtirishning ijtimoiy-madaniy mexanizmi; qonun, axloq, jamoatchilik fikri, urf-odatlar va urf-odatlar bilan tartibga solinadigan mehnat faoliyati sohasidagi xatti-harakatlar tartibi.

ISHONCH - boshqa shaxsning xatti-harakatlariga va o'ziga nisbatan munosabati (umumiy ishda sherik, shartnoma bo'yicha sherik, rahbar, do'st), uning to'g'riligiga, sodiqligiga, halolligiga, rostligiga, samimiyligiga ishonchga asoslangan.

SO'Z VA ISH BIRLIGI - ijtimoiy va axloqiy tamoyildir. Shaxsga nisbatan u halollik, halollik, burchni bajarishda qat'iyatlilik talabida mujassamlangan. So'z va ishning birligi printsiplining asosiy mazmuni siyosiy va jamoat tashkilotlari faoliyati bilan bog'liq bo'lib, ularning rahbarlarini boshqaradi va vakili qiladi.

TANQID VA O'Z-O'ZINI TANQID QILISH (yunon. kritike - baholash, tahlil qilish) - sotsialistik jamiyat rivojlanishidagi qarama-qarshiliklar va qiyinchiliklarni yengishga yordam beradigan *jamoatchilik fikrini* ifoda etish usullaridan biri.

AXLOQIY NORMA (lat. norma - qoida, namuna) - axloqiy talablarning eng oddiy shakllaridan biri; ikki shaklda axloqiy munosabatlarning elementi va axloqiy ong shakli sifatida namoyon bo'ladi.

JAMOATCHILIK FIKRI - bu odamlar va turli xil ijtimoiy guruhlarning (siyosiy, kasbiy, yosh, mintaqaviy, submadaniyat) ijtimoiy ahamiyatga ega voqealar va hodisalarga munosabatini ifodalovchi ommaviy ongning namoyon bo'lishlaridan biridir.

ODAT, URF - ijtimoiy intizomning bir turi; jamiyatda yoki jamoada tarixan shakllangan va keng tarqalgan muayyan sharoitlarda takrorlanadigan harakatlar shakli.

MAJBURIYAT (axloqiy) - insonning burchi, unga yuklangan vazifa sifatida harakat qilsa, axloqiy talabdir. Qarz toifasidan farqli o'laroq, majburiyat tushunchasi, bir tomondan, umumiy xarakterga ega, chunki u ko'plab odamlar bilan teng ravishda bog'liq bo'lgan talablarni shakllantiradi, boshqa tomondan, aniqroq xarakterga ega, chunki u odamga buyurilgan harakatlarning mazmunini ochib beradi (u aniq nima qilishi kerak).

MAS'ULIYAT (axloqiy) - axloqiy kategoriya va axloqiy tushuncha bo'lib, u axloqiy talablarni bajarish nuqtai nazaridan shaxsni tavsiflaydi, individual va ijtimoiy guruhlarning o'zlarining axloqiy takomillashuvida va takomillashtirishdagi ishtiroki darajasini ifodalaydi (ijtimoiy munosabatlar).

ODATLAR - takroriy takrorlash natijasida shakllangan harakat va xatti-harakatlar bo‘lib, o‘xshash vaziyatlarda ularni amalga oshirish zaruratga aylandi.

MAROSIM (lat. ritus-muqaddas marosim) - odat yoki urf-odatlarning bir turi; bu ko‘pincha tantanali muhitda amalga oshiriladigan, odamlarga ma‘lum ijtimoiy tuyg‘ularni (hokimiyatning qudrati va buyukligi, ushbu majburiyatlarning daxlsizligi, mavjud munosabatlarning daxlsizligi va boshqalar) ilhomlantirishga qaratilgan marosim marosimlari.

TABU - “tegib bo‘lmaydigan” obyektlar deb nomlangan tabuga qaratilgan har qanday harakatlar va motivlarni qat‘iyan taqiqlashni ifodalovchi rivojlanmagan ibtidoiy tafakkurga xos bo‘lgan g‘oyalar majmuasi; dahshatli, halokatli va shu bilan birga jozibali, muqaddas narsadan qo‘rqish hissi bilan bog‘liq, hurmat, ibodat va turli sehrli manipulyatsiyalarni talab qiladi.

AN’ANA (lat. traditio - uzatish) - bu o‘ziga xos barqarorlik va odamlarning oldingi avlodlardan meros bo‘lib qolgan xulq-atvor shakllarini o‘zgarmagan holda saqlashga qaratilgan sa’y-harakatlari bilan tavsiflangan odatlarning turi (yoki shakli).

ISHONTIRISH VA MAJBURLASH – bu ijtimoiy intizomni saqlash shakli; uning yetakchi avangardi (umuman ishchilar sinfi, uning eng ongli qismi) tomonidan massaga ta’sir qilish usullari.

AYB (aybdorlik) - to‘g‘rilikka qarama-qarshi pozitsiya (holat) bo‘lib, unda shaxs o‘zini axloqiy yoki huquqiy normalarni buzgan, huquqbuzarlik yoki jinoyat sodir etgan deb topadi.

GUNOH - bu insonning aybi haqidagi maxsus diniy tushunchani ifodalovchi tushuncha: bu jamiyat yoki boshqa shaxs oldida emas, balki Xudo oldida aybdorlikdir.

BURCH - axloqning asosiy toifalaridan biridir; barcha odamlarga teng ravishda tegishli bo‘lgan axloq talabini ma‘lum bir shaxsning shaxsiy vazifasiga aylantirish, uning mavqei va hozirgi paytda bo‘lgan vaziyatga nisbatan shakllantirilgan.

QADR-QIMMAT - bu har bir shaxsning shaxs sifatidagi qadriyati, shaxsning o‘ziga nisbatan alohida axloqiy munosabati, shuningdek, jamiyat tomonidan shaxsning qadr-qimmatini e’tirof etuvchi unga bo‘lgan munosabati g‘oyasini ifodalovchi axloqiy tushuncha.

TUYG‘ULAR MADANIYATI - hissiyotlarning ijtimoiy, ma’naviy rivojlanish darajasi, insonning hissiy savodxonligi.

KO‘NIKMALAR - bu odamning uzoq mashqlar davomida mustahkam o‘zlashtirgan va ularni ozmi-ko‘pmi avtomatik ravishda bajara boshlagan harakatlar.

SHAXSNING AXLOQIY MADANIYATI. Shaxsning axloqiy rivojlanishining o‘ziga xos xususiyati, bu uning jamiyatning axloqiy tajribasini o‘zlashtirish darajasini, xulq-atvorda va boshqa odamlar bilan munosabatlarda

qadriyatlar, me'yorlar va tamoyillarni organik va izchil amalga oshirish qobiliyatini, o'zini doimiy ravishda takomillashtirishga tayyorligini aks ettiradi.

HAQLIK - bu ma'lum bir axloqiy (shuningdek, huquqiy, siyosiy yoki ilmiy) munosabatni ifodalovchi, inson jamiyatga, boshqa odamlarga nisbatan bo'lgan pozitsiya (holat).

ODATLAR - takroriy takrorlash natijasida hosil bo'lgan xatti-harakatlar va xatti-harakatlar, shunga o'xshash vaziyatlarda bajarilishi ehtiyojga aylandi.

TAVBA - o'z aybini tan olish va o'tmishdagi xatti-harakatlarini qoralash; yoki o'z aybini tan olish va jazo berishga tayyorlikda yoki sodir etilgan harakatlar va fikrlardan afsuslanishning maxsus tuyg'usida namoyon bo'ladi.

OBRO' - (lat. reputation - qo'llab-quvvatlash, aks ettirish) bu shaxsning (jamoaning) axloqiy fazilatlari to'g'risida boshqalar tomonidan shakllantirilgan, uning oldingi xatti-harakatlariga asoslangan va uning xizmatlari va obro'-e'tiborini e'tirof etishda ifodalanagan fikr.

O'Z - O'ZINI TARBIYALASH - axloqiy faoliyatning asosiy jihatlaridan biridir. Bu shaxs ma'naviy qobiliyatlarini maqsadli ravishda rivojlantiradi va axloqiy jihatdan mukammal shaxs haqidagi o'z g'oyalariga e'tibor qaratib, turmush tarzini yaxshilaydi.

O'Z-O'ZINI DADIL TUTISH - bu o'z-o'zini nazorat qilish shakli bo'lib, u odamning odatining o'z psixikasining hissiy tomonini nazorat qilish va o'z faoliyatini ongli ravishda qo'yilgan vazifalar va axloqiy talablarni hal qilishga bo'ysundirish qobiliyatida ifodalanadi.

O'Z-O'ZINI NAZORAT QILISH – bu shaxsning xatti-harakatlarini, uning motivlari va motivlarini mustaqil ravishda tartibga solishi, jamiyatning individual a'zolarining xatti-harakatlari ustidan axloqiy munosabatlar tizimining ajralmas qismi va har kimning o'zini o'zi nazorat qilishi.

O'Z-O'ZIGA BAHO BERISH - bu o'z harakatlari, axloqiy fazilatlari, e'tiqodlari, motivlarini baholash; shaxsning axloqiy o'z-o'zini anglashi va vijdonining ko'rinishlaridan biri.

VIJDON - axloq va inson shaxsiyati o'rtasidagi uzviy bog'liqlikni ifodalovchi, shaxsning o'zini axloqiy nazorat qilish, o'zi uchun axloqiy burchlarni mustaqil ravishda shakllantirish, ularni bajarishni talab qilish va o'zini o'zi baholash qobiliyatini tavsiflovchi axloq kategoriyasi. harakatlar; shaxsning axloqiy o'zini o'zi anglashining ifodalaridan biri.

TURMUSH TARZI - har qanday odamga yoki odamlar guruhiga xos bo'lgan aloqa, kundalik turmush tarzi, *xulq-atvor*, *odat*, *moyillik* va hokazolarning doimiy ravishda takrorlanadigan o'ziga xos xususiyatlari, ularning ma'naviy dunyosining o'ziga xosligini, hayotning tashqi shakllari orqali shaxs hayotining yo'nalishini ochib

beradi (ish vaqtini tashkil qilish, bo'sh vaqtni o'tkazish, dam olish, kundalik hayotni tartibga solish, gapirish va h.k.).

UYAT - insonning o'zini axloqiy anglashining ko'rinishlaridan biri; inson o'z harakatlari, motivlari va axloqiy fazilatlarini qoralashni ifoda etadigan axloqiy tuyg'u.

ISHONCH (axloqiy) - 1. U. shaxsning axloqiy faoliyatining oqilona asosini tashkil etadi, bu unga ma'lum bir xatti-harakatlarning zarurligi va maqsadga muvofiqligini oqilona tushunish bilan ongli ravishda u yoki bu harakatni amalga oshirishga imkon beradi; inson ongida chuqur ildiz otgan axloqiy g'oyalar (normalar, printsiplar, ideallar va boshqalar), u o'zi uchun amal qilishni majburiy deb biladi.

SHARAF - *axloqiy ong tushunchasi* va *axloq toifasi*, bir-biri bilan chambarchas bog'liq va ko'p jihatdan *qadr-qimmat* toifasiga o'xshash. Qadr-qimmatga o'xshab, sharaf tushunchasi insonning o'ziga bo'lgan munosabatini va jamiyat tomonidan unga bo'lgan munosabatini ochib beradi. Biroq, qadr-qimmat tushunchasidan farqli o'laroq, sharaf tushunchasidagi shaxsning axloqiy qiymati insonning o'ziga xos ijtimoiy mavqei, uning faoliyat turi va u uchun tan olingan axloqiy xizmatlari bilan bog'liq.

TUYG'ULAR (lat. *emovere* - hayajonlanish, hayajonlanish) - axloqiy tuyg'ularning namoyon bo'lishining affektiv shakli (ularning motivlarini ifodalashning ixtiyoriy shaklidan farqli o'laroq).

O'ZARO YORDAM - umumiy manfaatlar va maqsadlarga asoslangan odamlar o'rtasidagi munosabatlar. Ibtidoiy jamiyatda o'zaro yordam odamlar o'rtasidagi munosabatlarning o'ziga xos xususiyati edi.

INTIZOM (lat. *disciplina* - o'quv, tarbiya) - jamoa ichidagi harakatlar izchilligini, odamlar tomonidan belgilangan qoidalarni majburiy o'zlashtirish va amalga oshirishni, shuningdek, ushbu tartibni amalga oshirish usullari.

DO'STLIK - umumiy manfaatlar va o'zaro bog'liqlikka asoslangan shaxslararo munosabatlar.

HAYOTIY POZITSIYA - xulq-atvor printsiipi, shaxsning ijtimoiy hayotdagi o'rni va rolga bo'lgan nuqtai nazari (ijtimoiy mavqe, pozitsiyadan farqli o'laroq). Axloqiy nuqtai nazardan, hayotiy pozitsiya - bu shaxsning e'tiqodi, mafkuraviy, vijdoni bilan belgilanadigan xulq-atvor tizimi.

INDIVIDUALIZM - (lat. *individuum* - bo'linmas, individual, shaxs). Hayotiy pozitsiya va fikrlash sifatida individualizm yirik ijtimoiy-davlat tuzilmalarining shakllanishi va odamlarning individual hayotini ajratish sharoitida yuzaga keladi.

QIZIQISH - keng ma'noda, insonning turli xil, birinchi navbatda, ijtimoiy obyektlarga bo'lgan munosabati, ular faoliyatning maqsadlari sifatida tan olinadi va rivojlanishi unga o'z maqomini (iqtisodiy, madaniy) saqlab qolish va oshirishga imkon beradi.

KOLLEKTIVIZM (lat. collectivus - jamoaviy) - axloqning asosiy tamoyillaridan biri bo'lib, ijtimoiy faoliyatning jamoaviy, kooperativ xususiyatiga asoslangan shaxslar, guruhlar va jamiyat o'rtasidagi munosabatlarni nazarda tutadi.

KONFORMIZM (lat. conformis - tezkor) - ijtimoiy va axloqiy muammolarni mustaqil hal qilish (yoki hal qilishda to'liq ishtirok etish) natijasida emas, balki narsalarning tayyor tartibini passiv, moslashuvchan qabul qilish natijasida shakllanadigan ijtimoiy yo'nalish.

TANQID VA O'Z-O'ZINI TANQID QILISH (yunon. kritike - baholash, tahlil qilish) - sotsialistik jamiyat rivojlanishidagi qarama-qarshiliklar va qiyinchiliklarni yengishga yordam beradigan jamoatchilik fikrini ifoda etish usullaridan biri. Shu bilan birga, u sotsialistik axloqning asosiy talablaridan biri, shuningdek, shaxsning axloqiy o'zini o'zi anglashining o'ziga xos shaklidir.

SHAXSIYAT VA JAMOA - axloqning asosiy muammolaridan biridir. Shaxs va jamoa muammosi ko'pincha inson va jamiyat o'rtasidagi munosabatlar masalasi bilan almashtiriladi va birinchi navbatda insonning ijtimoiy tabiati va uning faoliyati ta'kidlanadi. Shu bilan birga, shaxs va jamoa muammosi ancha tor, shaxsning muayyan ijtimoiy guruhlar bilan munosabatlari bilan cheklangan.

TURMUSH TARZI - mehnat, ijtimoiy-siyosiy faoliyat, kundalik hayot va bo'sh vaqt sohalarida ularning aloqasi, xulq-atvori va fikrlash tarzining xususiyatlarini tavsiflovchi, odamlarning individual (guruh) hayoti va faoliyatining tarixiy o'ziga xos ijtimoiy munosabatlariga xos bo'lgan belgilangan shakllari.

MULOQOT - odamlarning o'zaro ta'sirining shakllaridan biri bo'lib, uning yordamida "shaxslar ham jismoniy, ham ma'naviy jihatdan bir-birini yaratadilar...". Muloqot jarayonida odamlar nafaqat dunyo haqidagi g'oyalarini shakllantiradilar, o'zaro tushunishni rivojlantiradilar, "umumiy til" topadilar. Muloqot – bu bir vaqtning o'zida harakatlar, harakatlar, fikrlar va his-tuyg'ular, boshqa odamlar bilan tajribalar almashish, shuningdek, odamning o'ziga-o'z qalbiga murojaat qilishdir.

OBRO' (lat. reputatio - fikrlash, aks ettirish) - shaxsning (jamoaning) axloqiy fazilatlarini to'g'risida boshqalar tomonidan shakllantirilgan, uning oldingi xatti-harakatlariga asoslangan va uning xizmatlari va obro'-e'tiborini e'tirof etishda ifodalangan fikr.

BIRDAMLIK (lat. solidus - bardoshli) - rahm-shafqat, umumiy manfaatlarni anglash va umumiy maqsadlarga erishish zaruriyatiga asoslangan yordam va qo'llab-quvvatlash.

RAQOBAT - odamlarning birgalikdagi faoliyati jarayonida rivojlanadigan, bir-birining faoliyatini o'zaro rag'batlantirishda va ularning yoki umumiy harakatlarining foydali natijalarini oxir-oqibat oshirishda namoyon bo'ladigan munosabatlar.

HAMKORLIK - umumiy manfaatlar va maqsadlarga asoslangan odamlar o'rtasidagi munosabatlar va natijada birdamlik, o'zaro hurmat va ishonch. Hamkorlik odamlar o'rtasidagi hamkorlikni boyitadi, ular bir-biriga sherik sifatida munosabatda bo'lishadi va ular hamkasblar bo'lgan hamkorlikda ularni ijtimoiy ish, umumiy bo'sh vaqt, o'yin-kulgi, sport va boshqalar kabi yangi aloqa shakllari bilan to'ldiradi.

FILANTROPIYA (yunon. philanthropia - xayriya) - xayriya, gumanizmning o'ziga xos shakli; qashshoq tilanchilarga, mayiblarga, zaiflarga va hayot falokatiga uchragan va o'ta og'ir ahvolda bo'lgan, ular o'zgartira olmaydigan odamlarga yordam berishga qaratilgan axloqiy g'oyalar va harakatlar to'plami.

XUDBINLIK (lat. ego - men) - insonni jamiyat va boshqa odamlarga munosabati nuqtai nazaridan tavsiflovchi hayotiy tamoyil va axloqiy sifat; xulq-atvor chizig'ini tanlashda o'z manfaatlarini atrof-muhit va atrofdagi odamlarning manfaatlaridan ustun qo'yishni anglatadi va individualizmning eng ochiq namoyonidir.

YAXSHILIK - axloqning eng umumiy imperativ-baholovchi tushunchalaridan biri va axloq toifasi; narsa va hodisalarning ijobiy qiymatini bildirish uchun ishlatiladigan umumiy tushuncha.

MUQQADAS BURCH - axloqiy me'yor, axloqiy ongda har qanday vakolatli shaxsdan kelib chiqadigan buyruq shaklida ifodalanadi.

YOVUZLIK - axloqiy ong va axloqiy toifaning asosiy tushunchalaridan biridir; voqelikning salbiy tomonlarini, odamlar faoliyati va ular o'rtasidagi munosabatlarni anglatadi.

IDEAL (yunon. idea - vakillik, g'oya) - eng yuqori axloqiy talablarni o'z ichiga olgan axloqiy ong tushunchasi va axloq toifasi, uni amalga oshirish inson tomonidan kamolotga erishishga imkon beradi; insondagi eng qimmatli va ulug'vor obraz, majburiyatning mutlaq asosi; yaxshilik va yomonlikni ajratish mezon.

O'LIM - tirik mavjudot hayotining oxiri, uning hayotining tugashi.

HAYOTNING MA'NOSI (mazmuni) - axloq tushunchasi va axloqiy va dunyoqarash g'oyalari bo'lib, ular orqali inson o'zini va xatti-harakatlarini yuqori qadriyatlar, ideal (eng yuqori yaxshilik) bilan bog'laydi va shu bilan o'zini o'z ko'z o'ngida, boshqa odamlar yoki biron bir hokimiyat oldida oqlash imkoniyatiga ega bo'ladi.

AXLOQIY ONG - kundalik foydalanishda "axloqiy ong", "axloq", "axloqiy bilim" tushunchalarining sinonimi; fanda ijtimoiy rivojlanish jarayonida axloq va axloqning o'zaro ta'siri, o'zaro boyitilishi va o'zaro kirib borishini anglatuvchi tushuncha. "Etik ong shundan iboratki, u axloq va axloqni jamiyatning ma'naviy madaniyatining umumiy doirasida ko'rib chiqishga imkon beradi, inson munosabatlarini axloqiy va axloqiy idrok etishning turli darajalarini birlashtiradi, oddiydan boshlab nazariygacha.

ADOLAT - ma'lum bir qadriyatni, yaxshilikni emas, balki ularning o'zaro umumiy munosabatini va shaxslar o'rtasidagi aniq taqsimotni ifoda etadigan axloqiy ong tushunchasi; insonning mohiyati va uning ajralmas huquqlari haqidagi g'oyalarga mos keladigan inson yotoqxonasining tegishli tartibi.

QADR-QIMMAT - bu har bir shaxsning shaxs sifatidagi qadriyati, shaxsning o'ziga nisbatan alohida axloqiy munosabati, shuningdek, jamiyat tomonidan shaxsning qadr-qimmatini e'tirof etuvchi unga bo'lgan munosabati g'oyasini ifodalovchi axloqiy tushuncha.

O'Z-O'ZINI BAHOLASH - o'z harakatlarini, axloqiy fazilatlarini, e'tiqodlarini, motivlarini axloqiy baholash; shaxsning axloqiy o'zini o'zi anglashi va vijdonining namoyon bo'lishidan biri.

VIJDON - axloq va inson shaxsiyati o'rtasidagi uzviy bog'liqlikni ifodalovchi, shaxsning o'zini axloqiy nazorat qilish, o'zi uchun axloqiy burchlarni mustaqil ravishda shakllantirish, ularni bajarishni talab qilish va o'zini o'zi baholash qobiliyatini tavsiflovchi axloq kategoriyasi.

ISHONTIRISH (axloqiy) - 1. U shaxsning axloqiy faoliyatining oqilona asosini tashkil etadi, bu unga ma'lum bir xatti-harakatlarning zarurligi va maqsadga muvofiqligini oqilona tushunish bilan ongli ravishda u yoki bu harakatni amalga oshirishga imkon beradi; inson ongida chuqur ildiz otgan axloqiy g'oyalar (*normalar, printsiplar, ideallar va boshqalar*), u o'zi uchun amal qilishni majburiy deb biladi.

QAT'IY ISHONCH - bu insonning o'z xatti-harakatlari va e'tiqodlariga subyektiv munosabati, unda uning o'z haqligiga bo'lgan ishonchi namoyon bo'ladi. Axloqiy o'z-o'zini anglashning shakllaridan biri bo'lgan ishonch odamda ma'lum ixtiyoriy fazilatlarini-jasorat, qat'iyatlilik, o'zini tuta bilish, chidamlilik, tashabbuskorlik, tanlangan ideallarga sodiqlikni rivojlantirish uchun mafkuraviy va psixologik asosdir.

TUYG'ULAR (lat. emovere - hayajonlanish) - axloqiy tuyg'ularning namoyon bo'lishining affektiv shakli (ularning motivlarini ifodalashning ixtiyoriy shaklidan farqli o'laroq).

EZGULIK - narsa va hodisalarning ijobiy qiymatini bildirish uchun ishlatiladigan umumiy tushuncha.

YAXSHILIK - axloqning eng umumiy imperativ-baholovchi tushunchalaridan biri va axloq toifasi; ijtimoiy hayot hodisalarining ideal bilan o'zaro bog'liqligida ijobiy axloqiy ahamiyatini ifodalaydi; narsa va hodisalarning ijobiy qiymatini bildirish uchun ishlatiladigan umumiy tushuncha.

SAHOVAT - bu shaxsning ijobiy barqaror axloqiy fazilatlarining umumlashtirilgan xarakteristikasi bo'lib xizmat qiladigan axloqiy ong tushunchasi. Fazilat tushunchasi insonni fazilatli qilmaydigan printsiplar haqidagi oddiy

bilimlardan farqli o'laroq, *yaxshilikni* o'zlashtirishning faol shaklini ta'kidlaydi (yaxshilik qilish - yaxshilik qilish).

YOVUZLIK - axloqiy ong va axloqiy toifaning asosiy tushunchalaridan biridir; voqelikning salbiy tomonlarini, odamlar faoliyati va ular o'rtasidagi munosabatlarni anglatadi.

O'LIM - tirik mavjudot hayotining oxiri, uning hayotining tugashi.

HAYOTNING MA'NOSI (mazmuni) - axloq tushunchasi va axloqiy va dunyoqarash g'oyalari bo'lib, ular orqali inson o'zini va xatti-harakatlarini yuqori qadriyatlar, ideal (eng yuqori yaxshilik) bilan bog'laydi va shu bilan o'zini o'z ko'z o'ngida, boshqa odamlar yoki biron bir yuqori lavozimdagi inson oldida oqlash imkoniyatiga ega bo'ladi.

ADOLAT - ma'lum bir qadriyatni, yaxshilikni emas, balki ularning o'zaro umumiy munosabatini va shaxslar o'rtasidagi aniq taqsimotni ifoda etadigan axloqiy ong tushunchasi; insonning mohiyati va uning ajralmas huquqlari haqidagi g'oyalarga mos keladigan inson yotoqxonasining tegishli tartibi.

BAXT - axloqiy ong tushunchasi sifatida insonning yashash sharoitlaridan, hayotning to'liqligi va mazmunlilikidan, insoniy maqsadini amalga oshirishdan eng katta ichki qoniqishga mos keladigan holatini anglatadi.

BAHOLASH (axloqiy) - ijtimoiy voqelikning turli hodisalarini axloqiy ong bilan tasdiqlash yoki qoralash, bunda u harakatning muvofiqligi yoki nomuvofiqligini belgilaydi.

BEADABLIK - bu jamiyat madaniyatiga, uning ma'naviy va ayniqsa axloqiy talablariga odobsizlik.

ODOB - bu insoniy munosabatlarning tashqi ko'rinishlarini (boshqalar bilan muomala qilish, murojaat qilish va salomlashish shakllari, jamoat joylarida o'zini tutish va kiyim-kechak) tartibga soluvchi xulq-atvor qoidolari to'plami.

ODOBLILIK - insonni xulq-atvorini tavsiflovchi axloqiy sifat, uning uchun odamlarni hurmat qilish kundalik xulq-atvor normasi va boshqalarga odatiy munosabatda bo'lish usuliga aylanadi.

OLIJANOBLIK - axloqiy odamlarning harakatlarini yuksalish nuqtai nazaridan tavsiflovchi sifat.

IV. AXLOQIY TAMOYILLAR

a) Metodologik tamoyillar

AVTORITARIZM (lat. auctoritas kuch, buyruq) - axloqdagi dogmatizm shakllaridan biri bo'lib, u axloqiy talablarni asoslash usulidir.

APATIYA (yunon. apatheia - befarqlik) - stoitsizm etikasining asosiy tushunchalaridan biri bo'lib, aqliy muvozanatni, his-tuyg'ular va ehtirolar ong faoliyatiga xalaqit bermasa, tinchlik holatini bildiradi.

ATARAXIYA (yunon. atarachia - tenglik) - qadimgi yunon axloqining toifasi bo'lib, xotirjamlik, xotirjamlik va xotirjamlik holatini tavsiflaydi.

AXLOQ - bu axloqning sinonimi bo'lgan tushunchadir.

VOLUNTARIZM (lat. voluntas - iroda) - axloqiy faoliyatni tushunishning subyektiv printsiplari; to'g'ridan-to'g'ri o'zboshimchalik bilan tavsiflangan shaxsning shaxsiy pozitsiyasi, harakatlari va qarashlarining tavsifi.

DOGMATIZM - (yunon. dogma – ta'limot, fikr) muayyan qoidalarni (fikrlar, ta'limotlar yoki meyorlar) dogma-postulatlar yoki so'zsiz amaliy tamoyillar sifatida tanqidsiz qabul qilish bilan tavsiflangan fikrlash usuli. Insonning axloqiy ta'limotga bo'lgan munosabatini tavsiflovchi printsiplari, uning tarafdori; har qanday axloq qoidalari yoki talablariga ko'r-ko'rona rioya qilishni anglatadi, ularni oqilona asoslamasdan va ularning ijtimoiy ahamiyatini tushunmasdan, ushbu talablarga so'zsiz rioya qilish, muayyan vaziyatni tahlil qilmasdan, ular amalga oshiriladi va natijada yuzaga keladigan ijtimoiy oqibatlar.

DO'STLIK - bu umumiy manfaatlar va o'zaro mehr-muhabbatga asoslangan shaxslararo munosabatlar.

IEZUITIZM - qoida tariqasida, yopiq guruh, kasta, tashkilot ichida vujudga keladigan va ushbu guruh, kasta, tashkilot tashqarisiga yo'naltirilgan axloqsiz faoliyatni yashirish yoki oqlashga xizmat qiladigan axloqiy tamoyillarning anti-gumanistik tizimi.

KVIETIZM (lat. quies - tinchlik) - XVII-XVIII asrlarda katoliklik doirasidagi bidat ta'limoti sifatida shakllangan axloqiy tamoyil; *yaxshilik* va *yomonlikka* Xudoning irodasi, istaklardan voz kechish, azob-uqubatlarga befarqlik, har qanday taqdirni qabul qilishning namoyon bo'lishi sifatida passiv-tafakkur munosabatini talab qildi.

KONFORMIZM (lat. conformis - tezkor) - ijtimoiy va axloqiy muammolarni mustaqil hal qilish (yoki hal qilishda to'liq ishtirok etish) natijasida emas, balki narsalarning tayyor tartibini passiv, moslashuvchan qabul qilish natijasida shakllanadigan ijtimoiy yo'nalish.

LEGALIZM (lat. legalis - qonuniy) - axloq tarixida odamlarning bunday xatti-harakatlarini ko'rsatish uchun tez-tez ishlatiladigan tushuncha, bu faqat umumiy qabul qilingan axloqiy talablarga tashqi tomondan mos keladi, ammo axloqning haqiqiy ruhiga javob bermaydi.

AXLOQIYLASHTIRISH - bu voqelik rivojlanishining obyektiv qonuniyatlarini tahlil qilishga emas, balki mavhum ideallar va istaklarga asoslangan muayyan ijtimoiy hodisalarni baholash.

NIGILIZM (axloqiy) (lat. nihil - hech narsa emas) - insonning jamiyatning axloqiy qadriyatlariga munosabatini tavsiflovchi tamoyil; barcha axloqiy me'yorlar, tamoyillar va ideallarni rad etishni anglatadi (bu borada u axloqiy relativizmga yaqin

va o'zining haddan tashqari ifodasida *sinizm* va *amoralizmga* o'tadi), har qanday ijtimoiy hokimiyatni tan olmaslik.

PROBABILIZM (lat. probabilis - ehtimol) - skeptitsizm g'oyalari bilan haddan tashqari ko'tarilgan axloqiy printsipsizlikni asoslaydigan hukm usuli.

TENGLIK (axloqda) - bu odamlar o'rtasidagi ijodiy qobiliyatlarni rivojlantirish, baxtga erishish va shaxsiy qadr-qimmatini hurmat qilish uchun bir xil huquqlarga ega bo'lgan munosabatlar.

RIGORIZM (lat. rigor – qat'iylik) - axloqdagi rasmiyatchilikning bir turi; axloqiy talablarni bajarish usulini tavsiflovchi axloqiy tamoyil, muayyan sharoitlardan qat'iy nazar, muayyan axloqiy me'yorlarga qat'iy va qat'iy rioya qilishdan iborat bo'lib, burchga so'zsiz itoat qilishda, hatto maqsadga muvofiqligi, odamlar va jamiyat manfaatlariga zid.

QAT'IY ISHONCH (axloqiy) - bu shaxsning axloqiy faoliyatining oqilona asosi bo'lib, unga u yoki bu xatti-harakatni ongli ravishda amalga oshirishga, muayyan xatti-harakatlarning zarurligi va maqsadga muvofiqligini oqilona tushunishga imkon beradi.

SKEPTITSIZM (yunon. skeptikos - tekshirish, o'rhanish). 1. Biror kishiga va jamiyatga axloqiy nuqtai nazar, u yoki bu tarzda ularning axloqiy imkoniyatlarini pasaytiradi, ularning axloqiy qobiliyatini inkor etadi. 2. Axloqiy nuqtai nazar axloqiy g'oyalarning tabiatiga, ularning obyektiv ahamiyati va kognitiv xususiyatlarini inkor etadi.

FANATIZM (lat. - fanaticus g'azablangan) - e'tirof etilgan g'oyaga ko'r-ko'rona, tanqidsiz sodiqlik va boshqa barcha ta'limotlarga nisbatan noto'g'ri munosabatda bo'lish, oqilona yondashuvni istisno qilishdir. Xulq - atvor printsiplari sifatida mutaassiblik dissidentlarga nisbatan to'liq murosasizlikni anglatadi, bu odatda shafqatsizlik (haddan tashqari ish-ishonch), har qanday vositadan foydalanish va odamlarni o'z maqsadlari uchun qurbon qilish, mafkuraviy ziddiyatlarni ishontirish va oqilona isbotlash orqali hal qilishdan bosh tortish.

EGOIZM - bu insonni jamiyatga va boshqa odamlarga munosabati nuqtai nazaridan tavsiflovchi hayotiy tamoyil va axloqiy sifat.

MUNOFIQLIK - axloqiy talablarni bajarish usuli nuqtai nazaridan shaxsni tavsiflovchi salbiy axloqiy fazilat; axloqdagi rasmiyatchilikning o'ziga xos ifodalaridan biri, ikkiyuzlamachilik va ikkiyuzlamachilikning bir turi.

FETISHIZM (fr. portugaliyalik feitiçodan fetichisme - sehr) - axloqda bu ijtimoiy hodisalarga bunday axloqiy ahamiyat berishda ifodalangan yolg'on g'oyalar va stereotiplar to'plami bo'lib, ularning ijtimoiy-tarixiy roliga mos kelmaydi.

RASMIYATCHILIK (lat. forma - tashqi ko'rinish, tashqi kontur) - 1. *Axloqiy* talablarni bajarish usulining axloqiy xususiyatlari quyidagicha ifodalanadi: a) harakatning obyektiga yoki me'yorning predmetiga befarqlik yoki haqiqiy (masalan,

o'z-o'ziga xizmat qiladigan, korporativ) sabablarni yashirish istagi tufayli kelib chiqadigan me'yorlarga mutlaqo tashqi rioya qilishda; b) odam o'z ishining ijtimoiy ma'nosi va haqiqiy ma'nosi haqida o'ylamas, bunday vazifani bajarishda yoki ularni rag'batlantirishga qodir emas. 2. *Axloqiy* formalizm ko'plab G'arb axloqiy nazariyalarining asosini tashkil etuvchi metodologik tamoyil bo'lib, unda tadqiqotning rasmiy lahzalari axloqiy muammolar mazmunini tahlil qilishdan u yoki bu tarzda ustun turadi.

B) Dunyoqarash tamoyillari

GUMANIZM (lat. humanus - inson) - dunyoqarash tamoyili (shu jumladan, axloqiy) inson imkoniyatlarining cheksizligi va uni yaxshilash qobiliyatiga ishonish, shaxsning qadr-qimmatini himoya qilish erkinligini talab qilish, insonning o'zini tutish huquqi g'oyasi, baxt va uning ehtiyojlari va manfaatlarini qondirish jamiyatning asosiy maqsadi bo'lishi kerak.

INDIVIDUALIZM (lat. individuum - bo'linmas, individual, shaxs). Hayotiy pozitsiya va fikrlash sifatida individualizm yirik ijtimoiy-davlat tuzilmalarining shakllanishi va odamlarning individual hayotini ajratish sharoitida yuzaga keladi.

INTERNATSIONALIZM (lat. inter - o'rtasida va natio - xalq) - o'z huquqlari va ijtimoiy ozodlik uchun kurashda ishchilarning xalqaro birligi va birdamligi zarurligini tasdiqlaydi; barcha xalqlar va millatlarning tengligi, milliy nizolarga murosasizlik, bir millatni boshqalar tomonidan zulm qilish.

KOLLEKTIVIZM (lat. collectivus - kollektiv) - axloqning asosiy tamoyillaridan biri bo'lib, ijtimoiy faoliyatning jamoaviy, kooperativ xususiyatiga asoslangan shaxslar, guruhlar va jamiyat o'rtasidagi munosabatlarni nazarda tutadi.

MELIORIZM (lat. melior - yaxshiroq) - *optimizm* va *pessimizm* chegaralarini yengib o'tishga da'vo qiladigan dunyoning rivojlanishi jarayonida yaxshilik va yomonlik o'rtasidagi munosabatlar nuqtai nazari.

OPTIMIZM (lat. optimus - eng yaxshi) - tarixiy o'zgarishlarning umumiy yo'nalishi bo'yicha qarash, unga ko'ra haqiqatni har doim yaxshilik idealiga yaqinlashtirish mumkin; oxir-oqibat uning yovuzlik ustidan g'alabasiga va adolatsizlik ustidan adolatga erishish, insonning cheksiz ijtimoiy rivojlanish va axloqiy takomillashtirish qobiliyatiga ishonish.

VATANPARVARLIK - (yunon. pater - vatan) ijtimoiy-siyosiy va axloqiy tamoyil bo'lib, umumlashtirilgan shaklda Vatanga muhabbat, manfaatlar haqida qayg'urish va uni dushmanlardan himoya qilishga tayyorlikni ifodalaydi.

PESSIMIZM (lat. pessimus - eng yomoni) - dunyoda yovuzlik hukm suradi, inson azob-uqubatlarga mahkum, kelajak esa unga hech qanday yaxshilik va'da qilmaydi, degan qarashdir.

FATALIZM (lat. fatum - pesona, taqdir; fatalis - halokatli, muqarrar) - inson tarixi va hayotiga Xudo, taqdir yoki rivojlanishning obyektiv qonuni tomonidan oldindan belgilab qo'yilgan narsa va natijada ularni hech qanday insoniy harakatlar bilan o'zgartira olmaslik haqidagi g'oyalar sifatida qarash.

ODAMSEVMASLIK - butun xalqlar, ijtimoiy guruhlar va boshqa din vakillarini zo'ravonlik va ommaviy qirg'in qilishning eng shafqatsiz shakllarini oqlashgacha bo'lgan zulm, bosim va ekspluatatsiyani oqlaydigan xatti-harakatlar va e'tiqod tamoyili; *axloqsizlikning* haddan tashqari ko'rinishlaridan biri.

D) Asl axloqiy tamoyillar

ALTRUISM (lotincha alter - boshqa) - boshqa odamlarga rahm-shafqat, ularga fidokorona xizmat qilish va ularning yaxshiligi va baxti uchun o'zini o'zi rad etishga tayyor bo'lishni belgilaydigan axloqiy tamoyil.

AMORALIZM - (yunoncha a - salbiy zarra va lot. moralis - axloqiy) - shaxsning qarashlari, xulq-atvori va turmush tarzi, shuningdek, ijtimoiy va birinchi navbatda umuminsoniy, axloqiy me'yorlarga nisbatan nigilistik munosabatga asoslangan siyosiy guruh yoki partiya, korruptsiyalashgan klanlar va korporatsiyalar tomonidan olib borilayotgan siyosatning tavsifi.

ASKETIZM (yunon. asketes - mashq qiluvchi, astset) - har qanday ijtimoiy maqsadlarga erishish yoki axloqiy o'zini-o'zi saqlab qolish uchun o'z-o'zidan voz kechishni, dunyoviy ne'mat va lazatlardan voz kechishni, shahvoniy intilishlarni bostirishni belgilaydigan axloqiy tamoyil.

GEDONIZM (yunon. hedone - zavq) - axloqiy fikrlash tarixida axloqni asoslash, uning mohiyati va maqsadlarini izohlash uchun keng qo'llaniladigan usuldir.

IEZUITIZM - qoida tariqasida, yopiq guruh, kasta, tashkilot ichida vujudga keladigan va ushbu guruh, kasta, tashkilot tashqarisiga yo'naltirilgan axloqsiz faoliyatni yashirish yoki oqlashga xizmat qiladigan axloqiy tamoyillarning anti-gumanistik tizimi.

KVIETIZM (lat. quies - tinchlik) - XVII-XVIII asrlarda katoliklik doirasidagi bid'at ta'limoti sifatida shakllangan axloqiy tamoyil; yaxshilik va yomonlikka Xudoning irodasi, istaklardan voz kechish, azob-uqubatlarga befarqlik, har qanday taqdirni qabul qilishning namoyon bo'lishi sifatida passiv-tafakkur munosabatini talab qildi.

MAKIAVELLIZM - bu shaxsning (tashkilotning) xatti-harakatlarini tavsiflash uchun ishlatiladigan tushuncha, xulq-atvor printsiplari (ayniqsa siyosatda) har qanday, shu jumladan axloqsiz vositalardan (masalan, yolg'on, tuhmat, shafqatsizlik va boshqalar) foydalanish.

NIGILIZM (axloqiy) (lat. nihil - hech narsa emas) - insonning jamiyatning axloqiy qadriyatlariga munosabatini tavsiflovchi tamoyil; barcha axloqiy me'yorlar, tamoyillar va ideallarni rad etishni anglatadi (bu borada u axloqiy relativizmga yaqin va o'zining haddan tashqari ifodasida kinizm va amoralizmga o'tadi), har qanday ijtimoiy hokimiyatni tan olmaslik.

ZOHIDLIK - axloqiy faoliyatning bir turi; o'ta noqulay ijtimoiy sharoitlarga yoki shaxsiy hayot sharoitlariga, dushmanlik muhitiga va tashqi bosimga qaramay, boshqa odamlarga nisbatan axloqiy majburiyatlarni bajarish, qiyinchiliklar, og'irliklar, mahrumliklar, fidoyiliklarga doimiy ravishda toqat qilish.

PURITANIZM - (inglizcha puritan, kech lotincha puritas - poklik) - unsurlari *asketizm*, qattiq axloqni fetishlashtirish, oila va nikoh masalalariga patriarxal munosabatda bo'lgan qarashlar tizimiga qat'iy amal qilish natijasida vujudga keladigan shaxsning *hayot tarzi* va faoliyati.

RIGORIZM (lotincha rigor - jiddiylilik) - axloqdagi formalizmning bir turi; muayyan sharoitlardan qati nazar, muayyan axloqiy me'yorlarga qat'iy va so'zsiz rioya qilish, burchga, hatto maqsadga muvofiqlikka, odamlar va jamiyat manfaatlariga so'zsiz bo'ysunishdan iborat bo'lgan axloq talablarini bajarish yo'lini tavsiflovchi axloqiy tamoyil.

FIDOYILIK - odamlarning fidoyilik, boshqa odamlarning manfaatlari yo'lida o'z manfaatlarini ixtiyoriy qurbon qilish, ular uchun qadrli ideallar yo'lida umumiy maqsadga erishish harakatlarini ifodalovchi ijobiy axloqiy sifat.

STOITSIZM - miloddan avvalgi 300-yillarda Kitonlik *Zeno* tomonidan asos solingan qadimgi yunon axloqining yo'nalishi (bu nom *Zeno* maktabi bo'lgan Afinadagi portikdan olingan); Yevropa etikasi tarixining barqaror nazariy va me'yoriy an'analari; axloqiy tamoyil. Stoitsizm burch etikasi; u *baxt* tamoyilini tasdiqlagan epikurizm bilan polemikada shakllangan va rivojlangan.

TALABCHANLIK - shaxsga yuqori axloqiy talablarni taqdim etish va ularni amalga oshirish uchun uning javobgarligini tan olish.

UTILITARIZM (lat. utilitar - foyda). - 1. 19-asrda Angliyada kapitalizmning gullab-yashnagan davridagi Britaniya Liberal burjuaziyasining manfaatlari va mentalitetlarini aks ettirgan, axloqda hedonizm va evdemonizm an'analari davom ettirgan axloqiy nazariya.

SINIZM (SURBETLIK) - (yunon. Kunosarges - Afinadagi tepalik va gimnaziya nomi, u yerda kinik maktab faylasuflarining mashg'ulotlari va munozaralari bo'lib o'tar edi) jamiyat madaniyatiga, uning ma'naviy va ayniqsa axloqiy qadriyatlariga nisbatan nafratlangan munosabatni tavsiflovchi axloqiy fazilat.

XUDBINLIK (lat. ego - men) - insonni jamiyat va boshqa odamlarga bo'lgan munosabati nuqtai nazaridan tavsiflovchi hayotiy tamoyil va axloqiy sifat; jamiyat va uning atrofidagi odamlarning manfaatlariga nisbatan o'z manfaatlariga nisbatan xulq-

atvor chizig'ini tanlashda ustunlik berishni anglatadi va individualizmning eng ochiq namoyonidir.

EPIKURIZM - axloq va axloqiy ta'limotlar tarixidagi yo'nalish, shuningdek axloqiy tamoyil; axloqdagi evdemonistik an'ana, ko'pincha hedonizm ruhida talqin qilingan.

V. AXLOQIY FAZILATLAR

A) Ma'furaviy va ijtimoiy fazilatlar

DEMAGOGIYA (safsatabozlik) - (demos - odamlar va agogos - yetakchi; demagogos-siyosatchi) - fikrlash yoki tortishuvning o'ziga xos xususiyati, uning davomida ongli ravishda yoki yo'q umumiy, tashqi tomondan yaxshi iboralar ishning mohiyatini, ma'ruzachining qobiliyatsizligini yoki qobiliyatsizligini yashiradi.

HAYOTIY POZITSIYA - xulq-atvor printsipi, shaxsning ijtimoiy hayotdagi o'rni va rolga bo'lgan nuqtai nazari (ijtimoiy mavqe, pozitsiyadan farqli o'laroq). Axloqiy nuqtai nazardan, hayotiy pozitsiya - bu shaxsning *e'tiqodi, ma'furaviy, vijdoni* bilan belgilanadigan xulq-atvor tizimi.

TAKABBURLIK - o'ziga nisbatan tanqidiy munosabatni yo'qotgan, o'z qobiliyatlari va fazilatlarini haddan tashqari oshirib yuborgan, boshqalarning fikri bilan hisoblashishni to'xtatgan, bilim va madaniyatning ma'lum bir sohasidagi umume'tirof etilgan g'oyalarni yetarli asoslarsiz rad etgan odamning xatti-harakatlarini tavsiflovchi salbiy axloqiy fazilat.

MAFKURAVIYLIK - bu insonning ma'lum bir g'oyaga sodiqligini tavsiflovchi axloqiy va siyosiy fazilat, uning asosida u hayot *maqsadlarini* tanlaydi va o'z *harakatlarini* amalga oshiradi.

MAFKURA - bu shaxsning ma'lum bir g'oyaga sodiqligini, shu asosda hayotiy maqsadlarni tanlab, o'z harakatlarini amalga oshiradigan axloqiy va siyosiy sifatdir.

TUMTOQLIK - bu insonning eskirgan poydevorlarga, odatlarga va urf-odatlarga sodiqligini, zamonaviylikning dolzarb ehtiyojlari bilan belgilanadigan yangi, progressiv, idrok eta olmaslik va qo'llab-quvvatlay olmasligini tavsiflovchi axloqiy fazilat.

TOR MANFAATPARASTLIK - umumiy shaklda turmush tarzi va fikrlash tarzini tavsiflovchi axloqiy fazilat, hayot ideallarining tor shaxsiy manfaatlar bilan cheklanganligi, siyosiy jihatdan qo'rqqoqlik va moslashuvchanlikning namoyon bo'lishi, axloqdagi *ikkiyuzlamachilik*, diddagi qo'pollik; ahamiyat jihatidan *qo'pollikka* yaqin.

PASTKASHLIK - bu insonning ma'naviy qadriyatlarini vulgarizatsiya qiladigan, ularni cheklangan dunyoviy tushuncha darajasiga tushiradigan, shaxsning

qadr-qimmati g'oyasini kamsitadigan turmush tarzi va tafakkurini tavsiflovchi axloqiy va estetik tushuncha.

PRINSIPIALLIK (lat. principium - asos, boshlang'ich) - shaxsni tavsiflovchi va ma'lum bir g'oyaga, e'tiqoddagi g'oyaga *sodiqlikni* va bu g'oyani xulq-atvorda izchil amalga oshirishni anglatuvchi ijobiy axloqiy *fazilat*.

FIDOYILIK - bu odamlarning fidoyilik, boshqa odamlarning manfaatlari yo'lida o'z manfaatlarini ixtiyoriy qurbon qilish, ular uchun qadrlı ideallar yo'lida umumiy maqsadga erishish harakatlarini ifodalovchi ijobiy axloqiy sifat.

ONG - so'zning keng falsafiy ma'nosida *erkinlik* tushunchasiga to'g'ri keladi. Axloqiy ma'noda ong axloqiy masuliyatli xatti-harakatlarning rivojlanishining eng yuqori o'lchovidir. Bu, bir tomondan, axloqiy talablarning haqiqiy ijtimoiy ma'nosini, odamlarning tub manfaatlarini tushunish va ixtiyoriy ravishda qabul qilish, boshqa tomondan, ijtimoiy-tarixiy qonunlarni bilish asosida inson tomonidan harakatlar va hayot maqsadini tanlashni anglatadi.

SURBETLIK - (yunon. Kunosarges - Afinadagi tepalik va gimnaziya nomi, u yerda kinik maktab faylasuflarining mashg'ulotlari va munozaralari bo'lib o'tar edi) jamiyat madaniyatiga, uning ma'naviy va ayniqsa axloqiy qadriyatlariga nisbatan nafrat bilan munosabatni tavsiflovchi axloqiy *fazilat*.

DIMOG'DORLIK - odamlarga, ularning bilimlari va tajribalariga takabburlik bilan ifodalanadigan salbiy axloqiy *fazilat*; o'tmish yoki boshqa xalqlarning madaniy qadriyatlarini e'tiborsiz qoldirishda; ularning ijtimoiy mavqei yoki ma'lum bir millat, sinf, ijtimoiy guruh, partiyaga mansubligi bilan yolg'on mag'rurlikda; takabburlikda, erishilgan narsalar bilan xotirjamlikda, ularning yutuqlari va fazilatlarini ulug'lashda, shaxsiy yoki guruh eksklyuzivligi g'oyasiga asoslanib, ularning qobiliyatlari, imkoniyatlari va huquqlarini bo'rttirib ko'rsatish.

MUZD - aybni to'liq tan olish orqali o'tmishdagi harakatlar uchun aybni (qisman yoki to'liq) olib tashlashdir.

TO'MTOQLIK - bu insonning eskirgan asoslar, odatlar va an'analarga sodiqligini, yangi, progressivlikni idrok etish va qo'llab-quvvatlash qobiliyatini tavsiflovchi axloqiy sifat.

FAOLIYAT - (axloqiy) - axloq toifasi bo'lib, uning yordamida odamlarning ijtimoiy amaliyotining barcha xilma-xilligida axloqiy tomoni barcha turdagi motivlardan (moddiy manfaatlar, odatlar, moyilliklar va boshqalar) ajralib turadi.

B) Inson halolligi xususiyatlari

SADOQAT - bu odamlarga va faoliyatga bo'lgan munosabatda, burchni bajarishda, tanlangan tamoyillarga va axloqiy idealga rioya qilishda o'zgarmaslik va barqarorlikni tavsiflovchi sifat.

XOYINLIK - bu tajovuzkor hiyla-nayranglarni, birovning ishonchini ongli ravishda aldashni yoki qabul qilingan majburiyatlarning ochiqdan-ochiq buzilishini tavsiflovchi salbiy axloqiy fazilat (xiyonat tom ma'noda imonni buzishni anglatadi). Xiyonat - umumiy maqsadga, birdamlik, do'stlik va muhabbat rishtalariga sodiqlikning buzilishi.

DEMAGOGIYA - (demos-odamlar va agogos - yetakchi; demagogos-siyosatchi) - fikrlash yoki tortishuvning o'ziga xos xususiyati, uning davomida ongli ravishda yoki yo'q umumiy, tashqi tomondan yaxshi iboralar ishning mohiyatini, ma'ruzachining qobiliyatsizligini yoki noloyiqligini (shakllanmaganligini) yashiradi.

XIYONAT - umumiy maqsadga, birdamlik, do'stlik va muhabbat rishtalariga sodiqlikning buzilishi.

SAMIMIYLIK - bu inson va uning xatti-harakatlariga xos bo'lgan axloqiy sifat bo'lib, u odamning o'zi to'g'ri deb hisoblagan narsani qilishi va aytishi bilan ifodalanadi.

TUHMAT - g'azab, xudbin niyatlar, hasad, qasos yoki sha'ni yoki ijtimoiy mavqeiga putur yetkazish maqsadida qilingan yolg'on ayblovlar.

IKKIYUZLAMACHILIK - axloqiy ma'no, yuksak motivlar va insonparvarlik maqsadlari bilan turib axloqsiz xatti-harakatlarga (egoistik manfaatlar uchun, past motivlar va g'ayriinsoniy maqsadlar uchun qilingan) tegishli bo'lishidan iborat bo'lgan salbiy axloqiy *fazilat*. Ikkiyuzlamachilik - salbiy axloqiy fazilat bo'lib, ochiq-oydin axloqsiz xatti-harakatlar (g'arazli manfaatlar, tayanch maqsadlar yo'lida va g'ayriinsoniy maqsadlar yo'lida qilingan) axloqiy ma'no, yuksak maqsadlar va insonparvarlik maqsadlari bilan ifodalanishidan iborat.

INSONPARVARLIK - odamlar o'rtasidagi kundalik munosabatlarga nisbatan insonparvarlik tamoyilini ifodalovchi axloqiy sifatdir.

ROSTGO'YLIK - haqiqatni aytishni, o'zining haqiqiy holatini boshqalardan va o'zidan yashirmaslikni o'ziga qoida qilib olgan shaxsga xos bo'lgan axloqiy fazilatdir.

MANFAATPARASTLIK - bu o'zining barcha xatti-harakatlari va boshqalar bilan munosabatlariga shaxsiy moddiy manfaat nuqtai nazaridan qaraydigan va boshqaradigan shaxsning xatti-harakati va motivlarini tavsiflovchi salbiy axloqiy sifatdir.

MANMANLIK - shuhrat qozonish, hammaning e'tiborini tortish, boshqalarda hayrat va hasad uyg'otish maqsadida amalga oshirilgan harakatlar motivi sifatida namoyon bo'ladigan ijtimoiy-axloqiy tuyg'u.

SOTQINLIK - yomon niyatli makkor harakatlarni, birovning ishonchini qasddan aldashni yoki qabul qilingan majburiyatlarni qo'pol ravishda buzishni tavsiflovchi salbiy axloqiy sifat.

XIYONAT - umumiy ishga *sodiqlikni* buzish, sinfiy yoki milliy manfaatlarga *xiyonat* qilish, dushman tomoniga o'tish, unga sheriklar yoki partiya, davlat, harbiy sirlarni berish, umumiy ishga dushman bo'lgan va dushmanlariga foyda keltiradigan qasddan harakatlar qilish. Xiyonat - umumiy maqsadga, birdamlik, do'stlik va muhabbat rishtalariga sodiqlikning buzilishi.

MUNOFIQLIK - insonni axloqiy talablarni bajarish yo'li bilan tavsiflovchi salbiy axloqiy sifat.

PASTKASHLIK - bu axloqiy va estetik tushuncha bo'lib, u insonning ma'naviy qadriyatlarini qo'pollashtiradigan, ularni cheklangan falsafa tushunchasi darajasiga tushiradigan va shaxsiy qadr-qimmat g'oyasini kamsitadigan turmush tarzi va tafakkurini tavsiflaydi.

ROYOKORLIK - axloqiy talablarni bajarish usuli nuqtai nazaridan shaxsni tavsiflovchi salbiy axloqiy fazilat; axloqdagi rasmiyatchilikning o'ziga xos ifodalaridan biri, ikkiyuzlamachilik va ikkiyuzlamachilikning bir turi.

IKKIYUZLAMACHILIK - salbiy axloqiy fazilat bo'lib, ochiq-oydin axloqsiz xatti-harakatlar (g'arazli manfaatlar, tayanch maqsadlar yo'lida va g'ayriinsoniy maqsadlar yo'lida qilingan) axloqiy ma'no, yuksak maqsadlar va insonparvarlik maqsadlari bilan ifodalanishidan iborat.

ROSTGO'YLIK - axloqning eng muhim talablaridan birini aks ettiruvchi axloqiy sifattir. Rostlik, halollik, qabul qilingan majburiyatlarga sodiqlikni o'z ichiga oladi, *printsipalar*, qabul qilingan majburiyatlarga *sodiqlik*, olib borilayotgan ishning to'g'riligiga subyektiv *ishonch*, boshqalar oldida va shaxs tomonidan boshqariladigan motivlarga nisbatan samimiylilik, boshqa odamlarga tegishli huquqlarini tan olish va ularga rioya qilishni o'z ichiga oladi.

D) O'ziga va boshqalarga munosabat

OLIJANOBLIK - bu odamlarning harakatlarini ular buyurgan yuksak motivlar nuqtai nazaridan tavsiflovchi axloqiy fazilat.

XUSHMUOMALALIK - bu insonning xulq-atvorini tavsiflovchi axloqiy fazilat bo'lib, u uchun odamlarga hurmat kundalik xatti-harakatlar normasiga va boshqalar bilan muomala qilishning odatiy usuliga aylandi. Xushmuomalalik odob-axloq qoidalarining asosiy talabidir; bunga quyidagilar kiradi: ehtiyotkorlik, barchaga xayrixohlikning tashqi ko'rinishi, unga muhtoj bo'lgan har bir kishiga xizmat ko'rsatishga tayyorlik, noziklik, xushmuomalalik.

SAXIYLIK - ijobiy axloqiy sifat; odamlar o'rtasidagi kundalik munosabatlarda insoniylikning namoyon bo'lishining shakli, bunda noaniqlik umumiy qabul qilingan me'yorlar o'lchovidan oshib ketadi yoki unga to'liq loyiq bo'lmagan kishiga nisbatan o'zini namoyon qiladi.

SADOQAT - bu odamlarga va faoliyatga bo'lgan munosabatda, burchni bajarishda, tanlangan tamoyillarga va axloqiy idealga rioya qilishda o'zgarmaslik va barqarorlikni tavsiflovchi sifat.

MANMANLIK - axloqning asosiy kategoriyalaridan biri; barcha odamlarga birdek taalluqli bo'lgan axloq talabini aynan shu shaxsning hozirgi holati va holatiga qarab shakllantirilgan shaxsiy vazifasiga aylantirish.

MAG'RURLIK - 1. Insonning o'z yoki boshqa birovning (boshqa shaxs, guruh, mamlakat) yutuqlari va xizmatlarini yuqori baholashi, yuqori qadriyatlar va standartlarga muvofiqligini anglashi aks etadigan axloqiy tuyg'u. 2. Shaxsning ichki qadr-qimmatini, o'zini o'zi ta'minlashi va mustaqilligini aks ettiradigan axloqiy tuyg'u.

QO'POLLIK - madaniy xatti-harakatlarga e'tibor bermaslikni tavsiflovchi salbiy axloqiy sifat. Odamlarga nisbatan hurmatsizlikning tashqi ko'rinishlaridan biri bo'lgan qo'pollik boshqalarga nisbatan ochiqchasiga yomon niyatda, boshqalarning manfaatlari va so'rovlariga e'tibor bermaslikda, o'z xohish-irodasi va istaklarini boshqa odamlarga uyatsiz ravishda yuklashda, ularning g'azabini jilovlay olmaslikda (*chidamlilik*), atrofdagi odamlarning *qadr-qimmatini* qasddan yoki qasddan haqorat qilishda, jirkanchlikda, yomon so'zda, bezorilik harakatlarida kamsituvchi laqablar va taxalluslar.

ISHONCH - bu boshqa shaxsning xatti-harakatlariga va o'ziga nisbatan munosabati (umumiy ishda sherik, shartnoma bo'yicha sherik, rahbar, do'st), uning to'g'riligiga, sodiqligiga, halolligiga, halolligiga, samimiyligiga ishonchga asoslangan.

HASAD - xayrixohlikning aksi, boshqa odamning baxtiga, farovonligiga, muvaffaqiyatiga, moddiy, madaniy yoki ma'naviy va axloqiy ustunligiga nisbatan dushmanlik bilan bezovtalanish hissi.

HARAKAT - motiv va oqibatlar, niyat va harakatlar, maqsad va vositalarning birligi nuqtai nazaridan ko'rib chiqiladigan harakat.

UYAT - insonning o'zini axloqiy anglashining ko'rinishlaridan biri; inson o'z harakatlari, motivlari va axloqiy fazilatlarini qoralashni ifoda etadigan axloqiy tuyg'u.

CHIDAB TURISHLIK - bu odamlarning manfaatlari, e'tiqodlari, e'tiqodlari, odatlari va xatti-harakatlariga bo'lgan munosabatini tavsiflovchi axloqiy sifat.

TAKABBURLIK - o'ziga nisbatan tanqidiy munosabatni yo'qotgan, o'z qobiliyatlari va fazilatlarini haddan tashqari oshirib yuborgan, boshqalarning fikri bilan hisoblashishni to'xtatgan, bilim va madaniyatning ma'lum bir sohasidagi umume'tirof etilgan g'oyalarni yetarli asoslarsiz rad etgan odamning xatti-harakatlarini tavsiflovchi salbiy axloqiy *fazilat*

PURITANIZM (ingl. puritanlar, kech latlar. Puritas - poklik) - shaxsning turmush tarzi va faoliyati, uning elementlari *astsetizm*, axloqning qat'iyligini

fetishizatsiya qilish, oila va nikoh masalalariga patriarxal munosabat bo'lgan qarashlar tizimiga qat'iy rioya qilishdan kelib chiqadi.

RASHK - bu boshqa odamning muvaffaqiyati, boyligi yoki mashhurligiga, shuningdek uning harakatlar va his-tuyg'ularda mustaqilligiga nisbatan dushmanlik hissi.

RIGORIZM (lat. rigor – qat'iylik) - axloqdagi *rasmiyatchilikning* bir turi; axloqiy talablarni bajarish usulini tavsiflovchi axloqiy tamoyil, muayyan sharoitlardan qat'i nazar, muayyan axloqiy me'yorlarga qat'iy va qat'iy rioya qilishdan iborat bo'lib, burchga so'zsiz itoat qilishda, hatto maqsadga muvofiqligi, odamlar va jamiyat manfaatlariga zid.

NAFSONIYAT - insonning o'z *qadr-qimmatini* tan olishga asoslangan shaxs sifatida o'zini hurmat qilishini ifoda etadigan axloqiy tuyg'u. *Mag'rurlik* singari, mag'rurlik ham insonning o'z-o'zini *anglashining* ifodasidir va uning harakatlarini ma'lum bir tarzda boshqaradi, lekin undan farqli o'laroq, u ko'proq shaxsiy xususiyatga ega, butunlay individual ong sohasiga tegishli va asosan o'z qobiliyatlari va imkoniyatlarini baholash bilan bog'liq.

KAMTARLIK - inson o'z ixtiyori bilan ijtimoiy intizom talablariga bo'ysunadigan, o'z ehtiyojlarini ma'lum bir jamiyatda mavjud bo'lgan odamlarning moddiy turmush sharoitlariga mos ravishda cheklaydigan, barcha odamlarga hurmat bilan munosabatda bo'lgan, kichiklarga zarur bag'rikenglik ko'rsatadigan sifatdir. Odamlarning kamchiliklari va shu bilan birga o'zining fazilatlarini va kamchiliklarini tanqid qiladi.

MO'MINLIK (bo'ysunish, tan olish) - hokimiyat (inson yoki Xudo) yoki holatlar oldida o'z *qadr-qimmatini* kamsitishda namoyon bo'ladigan va tashqi kuchlarga nisbatan itoatkorlikni, taqdirga bo'ysunishga tayyorlikni, mag'lubiyatni tan olishni, yaxshi kelajakka umid qilishdan bosh tortishni o'z ichiga olgan axloqiy fazilat.

ITOATKORLIK - hokimiyat (odam yoki xudo) yoki vaziyatlar oldida o'z qadr-qimmatini pasaytirishda ifodalangan va tashqi kuchlarga bo'ysunishni, taqdirga bo'ysunishga tayyorlikni keltirib chiqaradigan axloqiy sifatdir.

IZZATI NAFS - shaxsning o'ziga bo'lgan hurmatini, uning qadr-qimmatini tan olish asosida ifodalovchi axloqiy tuyg'u.

HAMDARDLIK - insonparvarlikning namoyon bo'lish shakllaridan biri (gumanizm); boshqa odamga bo'lgan munosabat, uning ehtiyojlari va manfaatlarining qonuniyligini tan olishga asoslangan; boshqa odamning his-tuyg'ulari va fikrlarini tushunishda, uning intilishlarini ma'naviy qo'llab-quvvatlashda va ularni amalga oshirishga hissa qo'shishga tayyorlikda ifodalanadi.

BAG'RIKENGLIK - bu odamlarning qiziqishlari, e'tiqodlari, ishonchlari, odatlari va xatti-harakatlariga munosabatni tavsiflovchi axloqiy *fazilat*. Bu bosimni

ishlatmasdan, asosan tushuntirish va ishonitirish usullari bilan turli manfaatlar va nuqtai nazarni o‘zaro tushunish va muvofiqlashtirishga erishish istagida namoyon bo‘ladi.

TALABCHANLIK - shaxsga yuqori axloqiy talablarni taqdim etish va ularni amalga oshirish uchun uning *javobgarligini* tan olish. Talabchanlik o‘lchovi insonning axloqiy imkoniyatlarini baholash bilan belgilanadi.

SHUXRATPARASTLIK - bu shon-sharafni qozonish, barchaning e’tiborini jalb qilish, boshqalarning hayrat va hasadini uyg‘otish uchun qilingan harakatlar *motivi* sifatida namoyon bo‘ladigan ijtimoiy va axloqiy tuyg‘u.

HURMAT - shaxsning qadr-qimmati amalda tan olinadigan odamlarga munosabat. Hurmat - axloqning eng muhim talablaridan biri bo‘lib, odamlarga nisbatan bunday munosabatni anglatadi, unda shaxsning *qadr-qimmati* amalda (tegishli harakatlarda, motivlarda, shuningdek jamiyatning ijtimoiy sharoitida) tan olinadi.

XAYR-SAHOVAT - xayriya, gumanizmning o‘ziga xos shakli; kambag‘al - qashshoq, nogiron, zaif va boshqa odamlarga yordam berishga qaratilgan axloqiy g‘oyalar va harakatlar to‘plami, ular hayot falokatiga duchor bo‘lgan va o‘ta og‘ir ahvolda bo‘lgan, ular o‘zgartira olmaydi.

ROYOKORLIK - axloqiy talablarni bajarish usuli nuqtai nazaridan shaxsni va uning harakatlarini tavsiflovchi salbiy axloqiy *fazilat*; axloqiy *rasmiyatchilik* va ikkiyuzlamachilikning bir turi. Ikkiyuzlamachilik axloq talablarini o‘ta *qat’iylilik*, *puritanizm* va murosasizlik ruhida izohlaydi, o‘zini atrofdagilarga yaxshilik va taqvodorlik namunasi sifatida ko‘rsatib, o‘zining “fazilatlarini” omma oldida namoyish etadi va boshqalarning axloqini qat’iy saqllovchi rolini o‘z zimmasiga oladi.

SURBETLIK - jamiyat madaniyatiga, uning ma’naviy va ayniqsa axloqiy qadriyatlariga nisbatan nafratlangan munosabatni tavsiflovchi axloqiy fazilat.

DIMOG’DORLIK - odamlarga, ularning bilimlari va tajribalariga takabburlik bilan ifodalanadigan salbiy axloqiy *fazilat*; o‘tmish yoki boshqa xalqlarning madaniy qadriyatlarini e’tiborsiz qoldirishda; ularning ijtimoiy mavqei yoki ma’lum bir millat, sinf, ijtimoiy guruh, partiyaga mansubligi bilan yolg‘on mag‘rurlikda; takabburlikda, erishilgan narsalar bilan xotirjamlikda, ularning yutuqlari va fazilatlarini ulug‘lashda, shaxsiy yoki guruh eksklyuzivligi g‘oyasiga asoslanib, ularning qobiliyatlari, imkoniyatlari va huquqlarini bo‘rttirib ko‘rsatish.

INSONIYLIK - bu odamlarning kundalik munosabatlariga nisbatan insonparvarlik tamoyilini ifodalovchi axloqiy fazilat. Bir qator shaxsiy fazilatlarni o‘z ichiga oladi - xayrixohlik, odamlarga hurmat, ularga hamdardlik va ishonch, saxiylilik, boshqalarning manfaati uchun fidoyilik, shuningdek kamtarlik, halollik, samimiylilikni anglatadi. “Insoniylik” tushunchasi kengroq ma’noda yaxshilik, insonparvarlik bilan

sinonim sifatida, munosabatlar tizimi va inson farovonligi maqsadga aylanganda paydo bo'ladigan ijtimoiy muhit sifatida ishlatiladi.

SHUHRATPARASTLIK - ijtimoiy tuyg'u bo'lib, u jamoat hayotining har qanday sohasida o'z ta'siri va vaznini qozonish uchun jamoat sharafiga uchun qilingan harakatlar motivi sifatida namoyon bo'ladi.

SEZGIRLIK - insonning boshqalar bilan munosabatlarini tavsiflovchi axloqiy *sifat*. Bu odamlarning ehtiyojlari, so'rovlari va istaklari haqida g'amxo'rlik qilishni o'z ichiga oladi; ularning manfaatlariga, ularni tashvishga soladigan muammolarga, his-tuyg'ularning fikrlariga ehtiyotkorlik bilan munosabatda bo'lish; odamlarni xatti-harakatlarida boshqaradigan motivlarni tushunish; boshqalarning o'zini sevishi, mag'rurligi va o'zini o'zi qadrlash tuyg'usiga xushmuomalalik bilan munosabatda bo'lish, hammaga xushmuomalalik bilan munosabatda bo'lish.

XUDBINLIK (lat. ego - men) - insonni jamiyat va boshqa odamlarga bo'lgan munosabati nuqtai nazaridan tavsiflovchi hayotiy tamoyil va axloqiy sifat; jamiyat va uning atrofidagi odamlarning manfaatlariga nisbatan o'z manfaatlariga nisbatan xulq-atvor chizig'ini tanlashda ustunlik berishni anglatadi va individualizmning eng ochiq namoyonidir.

E) Mehnat va mulkka munosabat

TEJAMKORLIK - odamlarning moddiy va ma'naviy manfaatlariga bo'lgan g'amxo'r munosabatini tavsiflovchi va isrofgarchilikka, asossiz hashamatga, noto'g'ri boshqaruvga qarshi turadigan axloqiy fazilat.

KARYERIZM (fr. Carriere - yugurish) - o'zining barcha ijtimoiy faoliyatini lavozimga ko'tarilish (shuhratparastlik) maqsadiga bo'ysundiradigan, unga qo'yilgan talablarni faqat uning rasmiy mavqeini yaxshilashga hissa qo'shadigan darajada bajarishga tayyor bo'lgan shaxsning xulq-atvori va shaxsiyatini tavsiflovchi salbiy axloqiy fazilat.

TAMAGIRLIK - bu o'zining barcha xatti-harakatlari va boshqalar bilan munosabatlarini shaxsiy moddiy manfaatlar nuqtai nazaridan ko'rib chiqadigan va yo'naltiradigan odamning *xatti-harakati* va *motivlarini* tavsiflovchi salbiy axloqiy *fazilat*. Tamagirlik - bu xudbinlikning namoyon bo'lishi va odamlarning moddiy boyliklarga bo'lgan munosabati. Uning ijtimoiy ma'nosi shaxsiy moddiy qiziqishni mutlaqlashtirishdir.

ISTE'MOLCHILIK - xulq-atvor, turmush tarzi va munosabatlarni yo'naltiradigan tartibga soluvchi g'oyalar, umidlar va kayfiyatlar to'plami, bu yerda faoliyatning yetakchi yo'nalishi nufuzli iste'molga, maksimal zavq va o'yin-kulgiga intilishdir.

XASISLIK - moddiy qadriyatlarga alohida munosabatni ifodalovchi axloqiy fazilat bo'lib, ular xazina sifatida hisoblanganda ularni asrab-avaylash o'z-o'zidan

paydo bo‘ladi, buning uchun uning iste’mol predmeti sifatidagi foydali maqsadi unutiladi, inson manfaatlari va ehtiyojlari qurbon qilinadi.

MEHNATSEVARLIK - insonning o‘z mehnat faoliyatiga bo‘lgan subyektiv munosabatini tavsiflovchi axloqiy sifat bo‘lib, u tashqi tomondan uning ijtimoiy foydali natijalarining miqdori va sifati bilan ifodalanadi. Uning namoyon bo‘lishi - mehnat faoliyati, vijdonlilik, mehnatsevarlik, xodimning mehnatsevarligi.

TEKINXO‘RLIK - bu bo‘sh *turmush tarzini*, ijtimoiy foydali *mehnatdan* nafratlanish va mensimaslikni tavsiflovchi salbiy axloqiy *fazilat*.

SHUXRATPARASTLIK - shon-sharafni qozonish, barchaning e’tiborini jalb qilish, boshqalarning hayrat va hasadini uyg‘otish uchun qilingan harakatlar *motivi* sifatida namoyon bo‘ladigan ijtimoiy va axloqiy tuyg‘u. Bunday odam o‘z harakatlarining mohiyatini mustaqil ravishda baholay olmaydi, u faqat boshqalarning e’tiborini jalb qiladigan tashqi ta’sirga qiziqadi, behuda narsa mag‘rurlikning bo‘rttirilgan o‘lchovidir, agar boshqa odamlardan yomon bo‘lmaslik istagi boshqalarga qaraganda yaxshiroq ko‘rinish istagiga aylansa.

IZZATTALABLIK - ijtimoiy tuyg‘u bo‘lib, u jamoat hayotining har qanday sohasida o‘z ta’siri va vaznini qozonish uchun jamoat sharafi uchun qilingan harakatlar *motivi* sifatida namoyon bo‘ladi.

F) Kuchli irodali fazilatlar

CHIDAM - axloqiy *fazilat*, unda *o‘zini o‘zi boshqarishning* ayrim tomonlari o‘ziga xos namoyon bo‘ladi: o‘z ichiga oladi: insonning o‘z harakatlarini maqsadga erishish uchun bo‘ysundirish qobiliyati, qiyinchiliklarni yengish qobiliyati, his-tuyg‘ularini boshqarish, g‘azabni bostirish, pessimistik yoki aksincha, boshqalarning qarshiliklariga duch kelganda sarguzashtli kayfiyat.

IRODASIZLIK - qo‘rqoqlikning ifodalaridan biri; o‘z qo‘rquvini yengib o‘ta olmaganligi sababli axloqiy talablarga javob beradigan xatti-harakatlarni amalga oshira olmaydigan shaxsning xatti-harakatlarini tavsiflovchi salbiy axloqiy sifat.

JASORAT - bu insonning hayoti va farovonligiga tahdid soladigan adolatsizlik, xavf bilan to‘qnashuvda xarakterning qat’iyligini, idealga va o‘ziga sodiqligini o‘zida mujassam etgan axloqiy *fazilat*. Bu odamning xavfli va murakkab muhitda qat’iyat bilan harakat qilish qobiliyatida ifodalanadi, barcha kuchlarini o‘z oldiga qo‘yilgan maqsadga erishish uchun safarbar qilish qobiliyatida va agar kerak bo‘lsa, fidoyilikka borishga tayyorlikda eng mos keladi.

O‘Z - O‘ZINI BOSHQARISH - bu *o‘z-o‘zini boshqarish* shakllaridan biri bo‘lib, u odamning psixikasining hissiy tomonini (his-tuyg‘ular, hissiyotlar, istaklar, odatlar, moyilliklar) boshqarish va o‘z faoliyatini ongli ravishda o‘z oldiga qo‘yilgan vazifalar va axloqiy talablarga bo‘ysundirish qobiliyati va odatida namoyon bo‘ladi.

DADILLIK - qahramonlik harakati, insondan juda ko‘p iroda va kuch talab qiladigan, favqulodda qiyinchiliklarni yengish bilan bog‘liq bo‘lgan, ijtimoiy foydali bo‘lgan, natijasi oddiy harakatlar natijalaridan miqyosda oshib ketadigan *harakat*.

QO‘RQOQLIK - *qo‘rqoqlikning* ifodalaridan biridir; *qo‘rquvni* yengishga qodir emasligi sababli axloqiy talablarga javob beradigan harakatlarni amalga oshira olmaydigan (yoki aksincha, axloqsiz harakatlardan tiyilgan) odamning xatti-harakatlarini tavsiflovchi salbiy axloqiy *fazilat*

G) Axloqiy tuyg‘ular

MAG‘RURLIK - 1. Insonning o‘z yoki boshqa birovning (boshqa shaxs, guruh, mamlakat) yutuqlari va xizmatlarini yuqori baholashi, yuqori qadriyatlar va standartlarga muvofiqligini anglashi aks etadigan axloqiy tuyg‘u (boshqa odamlarning manfaati, jamiyat manfaati uchun); 2. Shaxsning ichki *qadr-qimmatini*, o‘zini o‘zi ta‘minlashi va mustaqilligini aks ettiradigan axloqiy tuyg‘u. Agar inson o‘ziga nisbatan tanqidiy munosabatni yo‘qotsa, mag‘rurlik o‘z-o‘zidan *o‘zini tuta bilishga, takabburlikka, manmanlikka* aylanadi; g‘ururga aylanadi.

HASAD - xayrixohlikning aksi, boshqa odamning baxtiga, farovonligiga, muvaffaqiyatiga, moddiy, madaniy yoki ma‘naviy va axloqiy ustunligiga nisbatan dushmanlik bilan bezovtalanish hissi.

SEVGI - rasmiy ta‘rifga ega bo‘lish qiyin bo‘lgan tuyg‘u. Odamlar o‘rtasidagi munosabat sifatida sevgi eng yuqori hissiy va ma‘naviy keskinlik bilan tavsiflanadi va ma‘lum bir shaxsning maksimal qiymatini kashf etishga asoslanadi.

NAFRAT - odamlar o‘rtasidagi o‘zaro dushmanlik munosabatlariga mos keladigan axloqiy tuyg‘u. Tashqi tomondan, nafrat hissi yaxlit va ajralmas narsa sifatida harakat qilishi mumkin, ammo uning haqiqiy mazmuniga ko‘ra, u bir-biriga bog‘liq bo‘lgan bir qator fikrlarni o‘z ichiga oladi, masalan, nafratlanish va boshqasiga yomonlik qilish istagi, nafratlangan odamga yordam berishdan bosh tortish.

HARAKAT - motiv va oqibatlar, niyat va harakatlar, maqsad va vositalarning birligi nuqtai nazaridan ko‘rib chiqiladigan harakat.

RASHK - bu boshqa odamning muvaffaqiyati, boyligi yoki mashhurligiga, shuningdek uning harakatlar va his-tuyg‘ularda mustaqilligiga nisbatan dushmanlik hissi. Uning mazmuniga ko‘ra, rashk - bu insonning hamma narsaga bo‘lgan istagidan boshqa narsa emas: muvaffaqiyat, xizmat; boshqa odamlarning joylashuvi-faqat unga tegishli.

NAFSONIYAT - insonning o‘z qadr-qimmatini tan olishga asoslangan shaxs sifatida o‘zini hurmat qilishini ifoda etadigan axloqiy tuyg‘u. Mag‘rurlik singari, nafsoniyat ham insonning o‘z-o‘zini anglashining ifodasidir va uning harakatlarini ma‘lum bir tarzda boshqaradi, lekin undan farqli o‘laroq, u ko‘proq shaxsiy

xususiyatga ega, butunlay individual ong sohasiga tegishli va asosan o'z qobiliyatlari va imkoniyatlarini baholash bilan bog'liq.

HAMDARDLIK - insonparvarlikning namoyon bo'lish shakllaridan biri; boshqa odamga bo'lgan munosabat, uning ehtiyojlari va manfaatlarining qonuniyligini tan olishga asoslangan; boshqa odamning his-tuyg'ulari va fikrlarini tushunishda, uning intilishlarini ma'naviy qo'llab-quvvatlashda va ularni amalga oshirishga hissa qo'shishga tayyorlikda ifodalanadi.

QO'RQUV - bu haqiqiy yoki xayoliy xavf tufayli odamda paydo bo'ladigan qisqa muddatli tuyg'u yoki doimiy tuyg'u.

UYAT - insonning o'zini axloqiy anglashining ko'rinishlaridan biri; inson o'z harakatlari, motivlari va axloqiy fazilatlarini qoralashni ifoda etadigan axloqiy tuyg'u. Biror kishi yoki hissiy shaklda ularning axloqsizligini mustaqil ravishda anglaydi yoki boshqalarning hukmlari ta'siri ostida buni o'zi tan oladi.

TAKABBURLIK - shon-sharafni qozonish, barchaning e'tiborini jalb qilish, boshqalarning hayrat va hasadini uyg'otish uchun qilingan harakatlar *motivi* sifatida namoyon bo'ladigan ijtimoiy va axloqiy tuyg'u. Takabbur odam o'z harakatlarini ijtimoiy ahamiyati nuqtai nazaridan baholash qobiliyatini butunlay yo'qotadi. U ikkinchisini faqat shon-sharafga bo'lgan ishtiyoqiga mos keladigan darajada hisobga oladi.

SHUHRATPARASTLIK - ijtimoiy tuyg'u bo'lib, u jamoat hayotining har qanday sohasida o'z ta'siri va vaznini qozonish uchun jamoat sharafiga uchun qilingan harakatlar *motivi* sifatida namoyon bo'ladi.

RIYOKORLIK - insonni va uning xatti-harakatlarini axloqiy talablarni bajarish nuqtai nazaridan tavsiflovchi salbiy axloqiy sifat.

SABR (TOQAT) - o'z-o'zini nazorat qilishning ba'zi jihatlari aniq namoyon bo'ladigan axloqiy sifatdir.

SAMIMIYLIK - inson va uning xatti-harakatlariga xos bo'lgan axloqiy sifat bo'lib, u odamning o'zi to'g'ri deb hisoblagan narsani qilishi va aytishi bilan ifodalanadi.

TANBEH - sanktsiyaning bir turi; ijtimoiy hodisalarga yoki odamlarning harakatlariga salbiy munosabatning ifodasi.

TAOMIL - axloqiy ahamiyatga ega (qadriyat) bo'lgan, jamiyatda axloqiy munosabatlar orqali qo'llab-quvvatlanadigan odatlar.

TALAB (axloqiy) - axloqiy munosabatlarning eng oddiy elementi bo'lib, unda ijtimoiy shaxslar mavjud.

TASHABBUS - bu ijtimoiy hayotning u yoki bu sohasida mustaqil ishtirok etishni o'z ichiga olgan tashabbus, tashabbus, shaxsning mustaqil qaror qabul qilishi.

TEGINXO'RLIK - bo'sh turmush tarzi, ijtimoiy foydali mehnatdan nafratlanish va nafratlanishni tavsiflovchi salbiy axloqiy sifat.

VI. AXLOQ VA ETIKANING IJTIMOIIY ONGNING BOSHQA SHAKLLARI BILAN O‘ZARO BOG‘LIQLIGI

AXLOQ VA SAN‘AT - bu bir-biri bilan chambarchas bog‘liq va o‘zaro aloqada bo‘lgan ijtimoiy ong va insonning ma‘naviy-amaliy faoliyatining ikki shakli. Ularning birligining asosi ijtimoiy hayot hodisalarida *axloqiy* va *estetik* munosabatlarning o‘zaro bog‘liqligi, axloqiy yoki axloqsiz, ma‘naviy yoki ruhsiz inson mavjudligi rejimini ishlab chiqishda ishtirok etishdir.

AXLOQ VA FAN - bir qarashda, axloq va fan, ijtimoiy ongning turli shakllari bo‘lib, bir-biridan shunchalik uzoqki, ular o‘rtasida yaqin aloqani o‘rnatish qiyin. Ilmiy fikrlash - bu mantiqiy mavhumlikka asoslangan nazariy fikrlash, qat‘iy tartiblangan xarakterga ega, voqelikning obyektiv qonunlarini tahlil qiladi va ular haqidagi haqiqiy bilimlarni ma‘lum mantiqiy umumlashmalar shaklida o‘rnatadi. Axloqiy g‘oyalar asosan kundalik turmush muammolarni hal qilish bilan bog‘liq, quyida oqilona va hissiy elementlar bir-biriga bog‘langan.

AXLOQ VA SIYOSAT - xatti-harakatlarni tartibga solishning ikki usuli, uni jamoatchilik ongida asoslashning ikki shakli. Ijtimoiy hayotning nisbatan mustaqil omillari bo‘lib, oxir-oqibat ishlab chiqarish usulining rivojlanishi bilan belgilanadigan bo‘lsa-da, axloq va siyosat bir-biriga bog‘liq emas.

AXLOQ VA HUQUQ - axloq va huquq o‘rtasidagi munosabatlar masalasi axloqiy ta‘limotlarda asosiy o‘rinlardan birini egallaydi. Jamiyat va inson o‘rtasidagi munosabatlarning asosiy muammosi ushbu masala bilan bog‘liq. Ijtimoiy ong va ijtimoiy munosabatlarning shakllari sifatida axloq va huquq bir-biriga juda o‘xshash, chunki ular umumiy ijtimoiy funktsiyani bajaradilar: ular jamiyatdagi odamlarning xatti-harakatlarini tartibga soladilar. Axloq va huquq - bu jamiyatda hukmron bo‘lgan sinfnig irodasini ifoda etadigan nisbatan barqaror me‘yorlar (qoidalar, ko‘rsatmalar) to‘plami, shuningdek ma‘lum darajada-adolatli va zarur bo‘lgan ba‘zi umuminsoniy g‘oyalar.

AXLOQ VA DIN - axloq va din o‘rtasidagi bog‘liqlik muammosi, ijtimoiy ongning ushbu ikki shakli axloqda muhim ahamiyatga ega, chunki u bu masala bilan bevosita *axloq mezonlari* bilan bog‘liqdir. Axloqni diniy asoslash tarafdorlari quyidagi dalillarni ilgari suradilar: tarixiy jihatdan birinchi axloqiy ko‘rsatmalar dinda shakllantirilgan; axloqiy ko‘rsatmalar faqat ularning mutlaq nomuvofiqligi, ya‘ni ularning ilohiy kelib chiqishini tan olish bilan mantiqiy bo‘ladi.

ETIKA VA PEDAGOGIKA - turli xil tadqiqot mavzulariga ega, ammo bir-biri bilan chambarchas bog‘liq bo‘lgan ijtimoiy fanlar. Axloq nazariyasi - axloq axloqiy munosabatlar va g‘oyalar rivojlanishining umumiy qonunlarini, axloqiy ong shakllarini va ular orqali tartibga solinadigan odamlarning axloqiy faoliyatini tahlil qiladi. Uning tarkibiy qismi – normativ etika insonning ijtimoiy-tarixiy ehtiyojlarini

aks ettiradigan axloqiy tamoyillarni asoslaydi. Pedagogika, ta'lim nazariyasi sifatida, o'rganilayotgan axloqiy qonuniyatlarga asoslanib, amaliy muammoni hal qiladima'lum axloqiy tamoyillarga muvofiq axloqiy e'tiqodlar, his-tuyg'ular va odatlarni shakllantirish yo'llari va usullarini belgilaydi.

ETIKA VA PSIXOLOGIYA (yunon. ethika va psyche - ruh) - inson xatti-harakatlari va motivlarini o'rganishda bir-biri bilan chambarchas bog'liq bo'lgan, ammo ularni turli xil ko'rish nuqtalaridan o'rganadigan fanlar. XVIIIga qadar falsafada axloq va psixologiya o'rtasida aniq chegaralar yo'q edi. Axloqshunoslikda axloqiy motivlarning tabiatini insonning ba'zi "tabiiy" intilishlari va hissiyotlari sifatida talqin qilishda naturalizm va psixologizm ustunlik qildi. Ushbu g'oya axloqiy tuyg'u nazariyalarida eng to'liq ifodani topdi, bu yerda axloq tushunchalari va tamoyillari ba'zi dastlabki his-tuyg'ular va tajribalardan (ma'qullash va hukm qilish, o'zidan qoniqish va norozilik) kelib chiqqan.

ETIKA VA SOTSIOLOGIYA - (yunon. ethika va lat. societas - umumiylik, siyosiy ittifoq). Ushbu fanlarning o'zaro bog'liqligi masalasi XIX asrning ikkinchi yarmida sotsiologiyaning ijtimoiy falsafasidan aniqroq ijtimoiy fan sifatida ajralib chiqishi bilan bog'liq edi. Bungacha mavzu axloq odatda keng ma'noda tushuniladi, shu jumladan jamiyatning inson xatti-harakatlarini tartibga solishning butun sohasi, ba'zan hatto huquq sohasini ham qamrab oladi.

ETIKA VA EKOLOGIYA (yunon. ethika va oikos – yashash joyi, yashash joylari) – inson faoliyatining atrof-muhitga ta'sirining global tabiati bilan bog'liq holda zamonaviy sharoitlarda umumiy aloqa nuqtalari aniq aniqlangan bilim sohalari. Axloqiy jihat umuman organizmlarning atrof-muhit bilan aloqasini o'rganish bilan emas, balki biosferaning keng ko'lamli antropogen o'zgarishlarini, shuningdek, uni saqlash va yaxshilash yo'llarini insoniyat jamiyati manfaatlarida ko'rib chiqadigan global ekologiyani ochib beradi.

AXLOQIY VA ESTETIK - inson faoliyatining har qanday ijtimoiy hodisasi, *harakati* yoki *motivi* ham estetik, ham axloqiy ahamiyatga ega (*qiymat*) va bir tomondan go'zal yoki xunuk, boshqa tomondan *yaxshilik* yoki *yomonlik* sifatida baholanishi mumkin. Shu bilan birga, uzoq vaqt davomida ijtimoiy va individual ongda axloqiy va go'zallik hatto og'zaki ravishda (masalan, qadimgi yunon. "kalokagatiya" tushunchasi bir vaqtning o'zida "yaxshi" va "chiroyli" degan ma'noni anglatadi). Ikki nisbatan mustaqil tushunchaning bunday interpenetratsiyasi tarixiy rivojlanayotgan ijtimoiy ong tomonidan ishlab chiqilgan eng muhim qiymat munosabatini aks ettiradi: gumanistik nuqtai nazardan, insonni ko'taradigan va tarbiyalaydigan axloqiy, axloqiy jihatdan go'zal narsa, axloqiy esa agar u ichki jihatdan go'zal bilan bog'liq bo'lmasa axloqiy jihatdan yaxshi deb tan olinmaydi.

VII. AXLOQIY TA'LIMOTLAR. AXLOQIY NAZARIYALAR VA YO'NALISHLAR

Axloqiy nazariyalarning turlari

AXLOQIY ABSOLUTIZM (lat. absolutus - shartsiz) - axloq mohiyatini talqin qilishning uslubiy printsipti, unga ko'ra axloqiy tushunchalar odamlarning ijtimoiy hayoti sharoitlari, ularning ehtiyojlari, insoniyat rivojlanishining tarixiy qonunlari bilan bog'liq bo'lmagan abadiy va o'zgarmas printsiplar (koinot qonunlari, apriori haqiqatlar yoki ilohiy amrlar) sifatida talqin etiladi.

AVTONOM ETIKA (yunon. autos – o'zi va nomos - qonun) - axloqni o'z qonunlari asosida asoslaydigan, uning tamoyillariga o'ziga xos ma'no beradigan axloqiy nazariya turi; heteronomik etikaga qarshi turadi (yunon. heteros-boshqacha), axloqni unga nisbatan tashqi printsiptan tushuntirish.

AVTORITARIZM (lat. auctoritas kuch, buyruq) - axloqdagi dogmatizm shakllaridan biri bo'lib, u axloqiy talablarni asoslash usulidir. Axloqni avtoritar tushunish shundan kelib chiqadiki, uning talablarining eng yuqori yoki hatto yagona asosi bu talablar kelib chiqadigan vakolatli shaxsni ko'rsatishdir (hokimiyat). Avtoritarizm axloqning diniy ta'limotlari uchun eng xarakterlidir, unda Xudoning irodasi axloqning eng yuqori mezoni va asosi deb e'lon qilinadi.

VOLUNTARIZM (lat. voluntas - iroda) - axloqiy faoliyatni tushunishning subyektiv printsipti; to'g'ridan-to'g'ri o'zboshimchalik bilan tavsiflangan shaxsning shaxsiy pozitsiyasi, harakatlari va qarashlarining tavsifi. Xulq-atvorning amaliy printsipti sifatida ixtiyoriylik ekstremal *individualizm* va *nigilizm* nuqtai nazarini ifodalaydi va oxir-oqibat: *amoralizmga* olib keladi.

GEDONIZM - (yunon. hedone - zavq) - axloqiy fikrlash tarixida axloqni asoslash, uning mohiyati va maqsadlarini izohlash uchun keng qo'llaniladigan usuldir. Turli xil axloqiy talablarning barcha mazmuni hedonizm umumiy maqsadga - zavq olish va azob-uqubatlardan qochishga olib keladi. Ushbu maqsad insonning asosiy harakatlantiruvchi printsipti sifatida qaraladi, unga tabiat tomonidan singdirilgan va oxir-oqibat uning barcha harakatlarini belgilaydi.

IRRATSIONALIZM (lotin irrationalis - asossiz) - bir qator G'arb axloqiy nazariyalariga xos bo'lgan axloq tabiatini izohlashning uslubiy tamoyilidir. Axloqiy irratsionalizm asosiy - bu axloqdagi har qanday umumiy qonunlarni inkor etish, har bir axloqiy muammoda o'ziga xos, o'ziga xos ma'noning o'zgarishi. Buning natijasi shundaki, aql va ilm-fan faqat umumiylikni o'rnatishga qodir, axloq sohasiga mutlaqo taalluqli emas va shuning uchun axloq sohasi noma'lum.

KONSEKVENSIAL Etika - (lat. consequentia - oqibatlar) - axloqiy nazariyalar, unda harakatlarning axloqiy ahamiyati ular olib keladigan oqibatlarga qarab belgilanadi. Oqibatli axloq axloqning barcha materialistik tushunchalarini o'z

ichiga oladi, ular axloq jamiyatda ma'lum foydali funktsiyalarni bajaradi, odamlarning manfaatlarini qondirishga xizmat qiladi va shuning uchun axloqiy talablar maqsadga muvofiq xarakterga ega.

NATURALIZM (lat. natura - tabiat) – ko'plab eski va ba'zi zamonaviy axloqiy nazariyalarda qo'llaniladigan axloqni asoslashning metodologik printsipli. Uning mohiyati intilishdan iborat. Birinchidan, axloqni inson hayotining ijtimoiy sharoitlaridan emas, balki insonning abadiy va o'zgarmas tabiatidan tushuntirish, ikkinchidan, tabiiy fanlar ma'lumotlari va usullariga asoslangan axloqiy nazariyalarni yaratish.

RATSIONALIZM (axloqiy) - (lat. Rationalis - oqilona) axloqning ko'plab nazariyalari asosida yotadigan uslubiy printsipl. Falsafada bo'lgani kabi, axloqdagi ratsionalizm ham unga kiritilgan tushunchalar va g'oyalarning umumiylik tartibida qurilgan axloqning keng qamrovli deduktiv tizimini yaratishga, turli vaziyatlarga nisbatan axloqning barcha o'ziga xos talablarini mantiqiy ravishda olish mumkin bo'lgan universal axloqiy printsiplni topishga urinishlarda namoyon bo'ladi.

RELATIVIZM (axloqiy) - (lat. relativus - nisbiy) ko'plab zamonaviy G'arb axloqiy nazariyalari asosida axloqiy tabiatni talqin qilishning uslubiy printsipli; axloqiy tushunchalar va tushunchalarga nisbiy, o'zgaruvchan va shartli xarakter berilganligi bilan ifodalanadi.

SKEPTITSIZM (yunon. skeptikos - tekshirish, o'rganish). - 1. Axloqiy - bu biron bir tarzda ularning axloqiy imkoniyatlarini pasaytiradigan, ularning axloqiy qobiliyatini inkor etadigan shaxs va jamiyatga qarash. Axloqiy skeptitsizm o'zini turli shakllarda namoyon qilishi mumkin: masalan, inson tabiatan g'azablangan, "gunohkor", axloqiy harakat qila olmaydi, yaxshilikning haqiqiy mazmunini bila olmaydi va ongli ravishda, ixtiyoriy ravishda uni amalga oshirishga intiladi; yoki jamiyatning ijtimoiy va axloqiy nuqsonlarini yengib o'tish, adolatli va insoniy tizimni yaratish, axloqiy idealni amalga oshirish imkoniyatini rad etishda. 2. Etik skeptitsizm - ularning obyektiv ahamiyati va kognitiv xususiyatlarini inkor etadigan axloqiy g'oyalarning tabiatiga qarash.

"TELEOLOGIK ETIKA" (yunon. telos - maqsad, logos – ta'limot) – ba'zida faylasuflar axloq nazariyalarini shunday atashadi, unda axloq maqsadga muvofiq faoliyat sifatida tushuniladi, axloqiy majburiyatlarning kelib chiqishi harakatlar olib keladigan oqibatlardan kelib chiqadi va jamiyat tomonidan ishlab chiqilgan harakatlarni baholash mezonlari odamlarning harakatlari natijalariga asoslanadi.

FORMALIZM (lat. forma - tashqi ko'rinish, tashqi kontur) - 1. Axloqiy talablarni bajarish usulining axloqiy xususiyatlari quyidagicha ifodalanadi: a) harakatning obyektiga yoki me'yorning predmetiga befarqlik yoki haqiqiy (masalan, o'z-o'ziga xizmat qiladigan, korporativ) sabablarni yashirish istagi tufayli kelib chiqadigan me'yorlarga mutlaqo tashqi rioya qilishda; b) vazifani bunday bajarishda

odam o'z ishini ijtimoiy ahamiyati va haqiqiy ma'nosi haqida o'ylamasa yoki ularni asoslashga qodir emas. 2. Etik formalizm – ko'plab G'arb axloqiy nazariyalarining asosini tashkil etuvchi metodologik tamoyil bo'lib, unda tadqiqotning rasmiy lahzalari axloqiy muammolar mazmunini tahlil qilishdan u yoki bu tarzda ustun turadi.

EVDEMONIZM (yunon. eudaimonia - baxt) - axloq tarixida axloqni asoslash va uning tabiati va maqsadlarini izohlash uchun ko'pincha qo'llaniladigan usuli, evdemonizm *baxt* tushunchasini ko'rib chiqadi, unga erishish har qanday fazilatning eng yuqori mezoni va axloqiy harakatlarning asosi deb e'lon qiladi.

VIII. Xorijiy axloqiy nazariyalar va yo'nalishlar

APPROBATIV NAZARIYALAR - (lat. approbatio - tasdiqlash, sanksiya) axloq nazariyalari, unda axloqiy tushunchalarning kelib chiqishi, asoslari va ma'noli ahamiyati ular kimningdir hokimiyati tomonidan belgilangan, tasdiqlangan deb belgilanadi. Axloqni bunday tushunish axloqiy *avtoritarizmning* nazariy ifodasidan boshqa narsa emas.

AXLOQIY QADRIYATNING AFFEKTIV-IXTIYORIY NAZARIYASI (lat. affectus - ruhiy hayajon, ehtiros) - zamonaviy G'arb etikasi va aksiologiyasidagi oqim, uning barcha turlari subyektning obyektga psixologik munosabati natijasida axloqiy qadriyatlarning mohiyatini subyektiv-idealistik tushunish bilan tavsiflanadi.

BURJUA AXLOQI - burjuaziyaning dunyoqarashi va uning axloqiy ongi o'z ifodasini topgan axloq nazariyalari.

“GUMANISTIK” ETIKA - 20-yillardan boshlab AQShda keng tarqalgan G'arb axloq falsafasidagi yo'nalish. “Gumanistik” etika axloqdagi umumiy tamoyillarning barcha odamlarga taalluqli ahamiyatini inkor etadi; natijada, har bir shaxs o'zi uchun yagona sudya vazifasini bajaradi.

QIZIQISH NAZARIYASI - zamonaviy yo'nalish. G'arb etikasi va aksiologiyasi, uning tarafdorlari haqiqat hodisalarining, shu jumladan *yaxshilik* va *yomonlikning* axloqiy *ahamiyatini* ushbu obyektga yo'naltirilgan *qiziqish* natijasi deb bilishadi. Qiziqish nazariyasi - axloqdagi zamonaviy *naturalizmning* bir turi. Uning mazmuni ko'p jihatdan pragmatizm ta'limotiga o'xshaydi.

INTUITIVIZM (lat. intueri - diqqat bilan, diqqat bilan qarang) - axloq sohasidagi yo'nalish, uning tarafdorlari axloqiy tushunchalarni (*yaxshilik*, *burch* va boshqalar) aql va tajriba vositasi bilan asoslab bo'lmaydi, deb ta'kidlaydilar, go'yo odam intuitiv ravishda “o'z-o'zidan ravshan” haqiqatlar sifatida tushunadi. Axloqiy intuitivizm - bu g'oyalarning nazariy ifodasi; umumiy qabul qilingan axloqiy e'tiqodlar isbotga muhtoj emasligi o'z-o'zidan ravshan.

KATEGORIK IMPERATIV - shartsiz buyruq; asosiy me'yoriy yukni ko'taradigan *Kant* etikasining toifasi; “axloqiy qonun”, unda “faqat shunday

maksimal darajaga muvofiq harakat qiling, unga binoan siz bir vaqtning o'zida uning umumiy qonunga aylanishini xohlashingiz mumkin".

KOSMIK TELEOLOGIYA ETIKASI - XX asrning birinchi yarmida, ayniqsa AQShda (F. Vudbridj, V. Sheldon) va Angliyada (O. Stapldon) keng tarqalgan G'arb axloq falsafasidagi yo'nalish; obyektiv idealizm va naturalizm elementlarini birlashtiradi. Kosmik ilohiyot nazariyalariga ko'ra, koinotning evolyutsion rivojlanishi ma'lum bir dunyo maqsadiga asoslanadi, evolyutsiyaning har bir bosqichi oldindan belgilab qo'yilgan va mavjud vositalarni ushbu maqsadga moslashtirish orqali erishiladi.

LIBERAL XRISTIANLIK - XIX asrning ikkinchi yarmida protestant ilohiyoti doirasidagi keng tarqalgan oqim (etikaga nisbatan u "ijtimoiy xushxabar" harakati deb ham ataladi). Xristianlikdagi ko'plab qadimiy oqimlar bilan taqqoslaganda, bu yo'nalish insonga va uning tarixiy imkoniyatlariga optimistik nuqtai nazar bilan ajralib turadi. Uning vakillari Bibliyadagi mifologik g'oyalarni dunyoviy axloq tushunchalariga yaqinlashtirish istagi bilan ajralib turadi.

AXLOQIY MEHR-OQIBAT NAZARIYASI - axloqiy tushuncha, uning tarafdorlari axloqiy faoliyatda bu shunchaki harakat (qilingan narsa) emas, balki motiv, motivatsiya, ya'ni harakat nima uchun qilingan deb hisoblashadi; uni yaxshi niyat etikasi deb ham atash mumkin.

NEOPOZITIVIZM - (yunon. neos - yangi va lat. positivus - ijobiy) zamonaviy G'arb axloq nazariyasining asosiy yo'nalishlaridan biri bo'lib, bir nechta turli oqimlarni birlashtiradi. Bu axloqiy ong hodisalarini o'rganishda neopozitivizm (mantiqiy pozitivizm va keyinchalik lingvistik tahlil) falsafasining uslubiy tamoyillarini qo'llashga urinishdir.

NEOPROTESTANTIZM - (yunon. neos - yangi va lat. protestantlar - kelishmovchilik, omma oldida isbotlash) zamonaviy G'arb ilohiyotshunosligidagi oqim, shuningdek "neoortodoksiya", "inqiroz ilohiyoti", "dialektik ilohiyotshunoslik" nomlari bilan ham tanilgan.

NEOTOMIZM - zamonaviy G'arb falsafasidagi yo'nalish bo'lib, unda katolik falsafiy ta'limotining rasmiy doktrinasi darajasiga ko'tarilgan prinsiplari aniq mujassamlangan (neotomizm nomi O'rta asr sholasti Tomas Akvinskiy – Thomasning lotinlashtirilgan nomidan kelib chiqqan). Axloqda neotomistik tushuncha "tabiiy qonun" nazariyasi sifatida tanilgan. Neotomizm axloqiy ratsionalizmning ba'zi tamoyillarini diniy dunyoqarashga kiritishga urinishdir. Bu axloqning talablari asoslanadigan tushunchalarning deduktiv tizimini qurishda, lekin ierarxiya printsipida (ularning izchil bo'ysunishi) va axloqning asosiy tamoyillariga universal xarakter berishda o'z ifodasini topdi.

NEOFREYDIZM - zamonaviy G'arb falsafasi va psixologiyasida klassik psixoanaliz tamoyillari va munosabatlaridan kelib chiqqan holda, lekin odamlarning

axloqiy faoliyatidagi madaniy va ijtimoiy omillarni hisobga olgan holda axloqning psixologik muammolarini ishlab chiqadigan yo‘nalish. Axloq muammolarini ishlab chiqishda neofreydizm vakillari Freydning ongsiz motivatsiya kontseptsiyasiga tayanadilar; ularning fikriga ko‘ra, insonning ichki dunyosini bilish chegaralarini kengaytirib, axloqiy tadqiqotlar uchun yangi o‘lchovni ochdi. Biroq, klassik psixoanaliz odam qanday yashashi va nima qilishi kerakligi haqidagi savollarni chetga surib qo‘ydi.

AXLOQIY TUYG‘U NAZARIYALARI - *aprobativ nazariyalarning* bir turi; axloqiy tushunchalar, unda axloqning kelib chiqishi va uning tabiati insonga xos bo‘lgan maxsus tuyg‘u orqali tushuntiriladi. Nazariyaning axloqiy tuyg‘usining ma‘nosi shundan iboratki, *yaxshilik* va *yomonlik* tushunchalarining manbai bo‘lib, uning asosida inson turli hodisalarni *baholaydi* va uning xulq-atvori tamoyillarini ishlab chiqadi, inson ruhiyatiga xos bo‘lgan maxsus axloqiy tuyg‘ular hisoblanadi. Ushbu qoidaga ba‘zan odamlar tomonidan bildirilgan baholar va retseptlar aslida ularning his-tuyg‘ularini, ma‘qullashlarini yoki noroziliklarini tavsiflashi va baholangan harakatlar va ijtimoiy hodisalarning obyektiv ahamiyatini ifoda etmasligi mantiqan to‘g‘ri keladi.

PRAGMATIZM - (yunon. pragma - harakat, amaliyot) - XX asr boshidan oltmishinchi yillargacha Qo‘shma Shtatlarda keng tarqalgan axloq falsafasidagi tendentsiya. Pragmatistlar o‘zlarining axloqiy nazariyasining “hayotiy” xususiyatini ta‘kidlab, shu bilan birga umumiy axloqiy tamoyillarning ahamiyatini inkor etadilar, barcha axloqiy muammolarni faqat o‘zi duch keladigan muayyan vaziyatga nisbatan hal qilishi kerakligini ta‘kidlaydilar. Shunday qilib, aslida, pragmatistlar amaliy hayotiy muammolarni nazariy jihatdan ko‘rib chiqish imkoniyatini rad etadilar.

O‘Z-O‘ZINI ANGLASH ETIKASI - zamonaviy G‘arb axloq falsafasidagi oqim, uning g‘oyalari turli yo‘nalishdagi idealist faylasuflar tomonidan ishlab chiqilgan. Axloqning o‘zini o‘zi anglashning turli xil variantlari uchun umumiy narsa shundaki, ularning barchasi axloqiy faoliyatning maqsadini shaxsning o‘zining “ichki o‘zini” amalga oshirishi deb bilishadi, bu mutlaqo noyob, takrorlanmas, boshqa odamlarning “men”idan farq qiladi. Bundan xulosa qilinadiki, individual harakatlarning axloqiy ahamiyati ularning barcha odamlar uchun umumiy bo‘lgan axloqiy *tamoyillarga* javob berishida emas, aksincha, ular individual, o‘ziga xos, boshqa odamlarning harakatlariga o‘xshamasligida.

QADRIYATLARNING RAMZIY NAZARIYASI - zamonaviy aksiologiyada keng tarqalgan axloqiy tushunchalardan biri bo‘lib, uning tarafdorlari qadriyatlar tizimini inson tomonidan yaratilgan maxsus ramziy dunyo deb bilishadi. Qadriyatlarning ramziy nazariyasining asosi insonni “ramziy hayvon” sifatida tasavvur qilish, voqelikning yangi sohasini ochish va uning mavjudligini ramziy

tuzilishga muvofiq o'zgartirishdir, chunki u "narsalar emas, ramzlar dunyosida yashaydi".

SITUATION ETIKA (vaziyat etikasi) - zamonaviy axloqiy falsafaning yo'nalishi bo'lib, u axloqiy tanlovda shaxs ma'lum axloqiy tamoyillar, me'yorlar, baholashlardan emas, balki faqat o'ziga xosligi tanlovning qiymatini belgilaydigan muayyan vaziyat omillaridan kelib chiqishini ta'kidlaydi.

UTILITARIZM (lat. utilitar - foyda). - 1. 19-asrda Angliyada kapitalizmning gullab-yashnagan davridagi Britaniya Liberal burjuaziyasining manfaatlari va mentalitetlarini aks ettirgan, axloqda hedonizm va evdemonizm an'alarini davom ettirgan axloqiy nazariya. 2. Xulq-atvor printsiplari, bu barcha harakatlarning moddiy foyda, foyda olish, xudbin hisob-kitoblarga bo'ysunishida namoyon bo'ladi.

FELISITOLOGIYA (lat. felicitas - baxt) – ba'zi zamonaviy G'arb nazariyotchilari, xususan neopozitivist O.Neyrat yaratmoqchi bo'lgan baxtga erishish haqidagi ta'limot. "Felicitologiya" da axloq baxtga erishish vositasi sifatida talqin etiladi. Shunday qilib, odamlarning baxtga intilishining axloqiy ma'nosi masalasi olib tashlanadi.

FREYDIZM – G'arb mamlakatlarida inson tabiati haqidagi keng tarqalgan ta'limot bo'lib, uning g'oyalari asosan zamonaviy sotsiologiya, falsafa, antropologiya, etika, pedagogika va estetika bilan uyg'unlashadi. Freydizm etikasi insonning aqliy komplekslarining tug'ma holati to'g'risidagi qoidaga asoslanadi.

EVOLYUTION ETIKA - (lat. - evolutio-tarqatish) - axloq falsafasidagi axloqiy kelib chiqishi, tabiati va maqsadini biologik evolyutsionizm nuqtai nazaridan izohlaydigan yo'nalish.

EGOIZM NAZARIYALARI - axloqiy tushunchalar bo'lib, unda inson o'z harakatlarida faqat shaxsiy manfaatlar bilan boshqarilishi mumkinligi va egoizm axloqiy xulq-atvorning belgilovchi printsiplari sifatida namoyon bo'lishi mumkinligi ta'kidlangan. Egoizm nazariyalarida ikkita jihatni ajratish mumkin. Bu, birinchidan, "inson tabiati" haqidagi falsafiy ta'limot bo'lib, u tabiiy ravishda paydo bo'lgan odamdan zavq olish va azob-uqubatlardan qochish, o'z manfaatlarini ko'zlash istagi haqida gapiradi, ikkinchidan, odamlar axloqiy faoliyatida shaxsiy manfaatlarga rioya qilishlari kerakligi haqidagi axloqiy ta'limot.

EKZISTENSIALIZM (lat. ex (s) istentia mavjudlik) - zamonaviy G'arb axloq nazariyasidagi ta'sirchan oqimlardan biri, axloqiy irratsionalizmning bir turi. Etikada ekzistensializm, ammo uning tarafdorlarining shaxsiy e'tiqodlari qanday bo'lishidan qat'iy nazar, individualistik yo'nalishga ega bo'lgan umumiy tamoyillar va g'oyalar tizimini ajratib ko'rsatish mumkin. Ekzistensializmning markaziy muammosi - bu shaxsning dunyodagi mavqei. Shaxsning mavjudligi (mavjudligi) tuzilishini tahlil qilish; ekzistensializm nazariyotchilari monopolistik kapital jamiyatidagi inson

hayotining o'ziga xos xususiyatlarini - uning shaxssizligi, erkinligi va individualligini yo'qotishi (*konformizm*), hayotning ma'nosini tushunish, yolg'izlik, odamlarning tarqoqligi va boshqalarni to'g'ri payqashadi.

EKOLOGIK ETIKA - 70-yillarning o'rtalaridan boshlab shakllana boshlagan zamonaviy G'arb axloq falsafasidagi yo'nalishning eng keng tarqalgan nomi. Ekologik inqirozning sabablari va oqibatlarini tushunish, shuningdek uni hal qilishning ijtimoiy maqbul usullarini izlash bilan bog'liq. Ekologik axloqning paydo bo'lishi dastlab zamonaviy global muammolarni faqat jismoniy, "o'sishning tashqi chegaralari" (tabiiy resurslarning tugashi, atrof-muhitning ifloslanishi, sayyoradagi aholi sonining ko'payishi) prizmasi orqali ko'rib chiqqan, ammo inqiroz jarayonlari insoniyat oldida turgan ijtimoiy va siyosiy muammolar axloqiy, ekologik va ekologik muammolar bilan chambarchas bog'liqligini asta-sekin tushungan olimlarning katta qismi ongida sodir bo'layotgan ma'lum siljishlarni ko'rsatadi. Global muammolar va ekologik inqirozning ijtimoiy-iqtisodiy va siyosiy jihatlariga e'tibor qaratadigan nazariyotchilardan farqli o'laroq, ekologik axloq vakillari axloqiy va axloqiy muammolarga e'tibor qaratadilar, ekologik va axloqiy rivojlanish o'rtasidagi chuqur tafovutni qayd etadilar, ularning fikriga ko'ra, "kelajak tasvirlari" va axloq o'rtasida yaqin bog'liqlik mavjud.

IX. DINIY AXLOQ VA ETIKA

Diniy axloqiy ta'limotlar va axloqiy nazariyalar

ISLOM - (arabcha - itoatkorlik) yoki musulmonlik – Qur'onda kanonizatsiya qilingan ta'limot - Muhammad (taxminan 570-632) kitobida, imonlilar tomonidan payg'ambar tomonidan hurmatga sazovor bo'lgan, dunyo dinlaridan biri; Islom axloqi, aslida, islomdan oldingi davrlarda, Qur'onda, sunnatda (muqaddas odat) o'z-o'zidan shakllangan bo'lib, u ko'plab hadislardan (so'zlar haqidagi afsonalar) iborat va Muhammadning xatti - harakatlari), shariat ("belgilangan yo'l" - kodlangan musulmon huquqi) faqat ushbu o'rnatilgan axloqiy me'yorlarni rasmiylashtirdi, qonuniylashtirdi va qayta tashkil etdi. Musulmon e'tiqodining an'anaviy marosimlarini mustahkamlashdan tashqari: kundalik ibodat, majburiy sadaqa, ro'za tutish va Makkaga ziyorat qilish, Qur'on va ayniqsa hadislar axloqiy munosabatlarni rivojlantirishning ko'p asrlik tajribasini aks ettirdi, bu yoshi kattallar va ota-onalarga hurmat, qimor o'yinlari va sharob iste'mol qilishni taqiqlash, yolg'on va o'g'rilikni qattiq qoralash kabi qoidalarda o'z ifodasini topdi.

SUFIZM - (arabcha "so'f" – qo'pol jun mato, kiyim-kechak, astsetik hayotning ramzi) - VIII asrda paydo bo'lgan islomdagi falsafiy va mistik ta'limot. U mistik

panteizm nuqtai nazaridan (mavjud bo'lgan barcha xudolarning namoyon bo'lishini tan olish), insonning axloqiy o'zini o'zi takomillashtirish to'g'risidagi ta'limot bilan izohlanadigan bilim ta'limotining birlashishi bilan tavsiflanadi (axloqdan ajratilgan bilim halokatli, fidoyilik esa haqiqatning zaruriy sharti deb hisoblangan). So'fiylik insonning haqiqatga va mavjudlikning haqiqiy shakllariga bo'lgan sayohatining uch bosqichini ajratib turadi: shariat - qonunni bilish va unga rioya qilish; tariqat-nafaqat onnga, balki yurakka ham tayanib, "o'z terisining zindoniga" qamalishning maxsus shakli sifatida o'z-o'zini sevishni yengish (shu bilan birga, makamlar tomonidan erishilgan psixologik holatlarning ketma - ketligiga alohida e'tibor berildi - tavba qilish, ehtiyotkorlik, tiyilish va nihoyat qashshoqlik, odam her yuzidagi mollardan voz kechish qasamyodini qabul qilganida); hakikat - bu faqat Tanlanganlar erishadigan yakuniy bosqich. Bu, tasavvufga ko'ra, o'zining o'zini tashlab, Xudo bilan birlashish orqali erishilgan haqiqiy mavjudlikdir. Ushbu bosqichga erishgan kishi endi qonunlar haqida o'ylamasligi mumkin, chunki haqiqatni intuitiv bilishga ega bo'lib, u yomon ish qila olmaydi.

ATAMALARNING ALIFBO TARTIBIDAGI KO'RSATKICHI

A

adolat
an'ana
altruizm
amr
achinish
aksiologiya (axloqiy)
amoralizm
apatiya
approbativ nazariyalar
asketizm
astsetizm
ataraxiya
axloq
axloqsizlik
axloqiy fazilatlar
axloqiy ziddiyat
axloqiy taraqqiyot
axloqiy ong
axloq tili
axloqiy norma
axloqiy ong
axloqiylashtirish
axloq va san'at
axloq va fan
axloq va siyosat
axloq va huquq
axloq va din
axloqiy va estetik
axloqiy absolutizm
axloqiy qadriyatning affektiv-ixtiyoriy nazariyasi
axloqiy mehr-oqibat nazariyasi
axloqiy tuyg'u nazariyalari
axloqiy sotsializm
ayb
avtoritet
avtoritarizm
avtonom etika

B

bag‘rikenglik
baxt
baholash (axloqiy)
beadablik
begonalashtirish
bema’nilik
birdamlik
burch
burjua axloqi

D

demagogiya
deontologiya
deviant (yoki deviant) xatti-harakatlar
dogmatizm
do‘stlik

E

egoizm
egoizm nazariyalari
ezgulik
ekologik etika
ekzistensializm
epikurizm
etika
etika va ekologiya
etika va pedagogika
etika va psixologiya
etika va sotsiologiya
etika toifalari
evdemonizm
evolyutsion etika

F

faoliyat
farziylik
fazilat
fanatizm
fatalizm
felisitologiya
fetishizm

fidoyilik
filantropiya
filistiylik
freydizm

G

gedonizm
gumanizm
“gumanistik” etika
gunoh

H

halollik
hamdardlik
hamkorlik
harakat
haqiqat va axloq
harakat
hasad
hayotiy pozitsiya
hayotning ma’nosi (mazmuni)
hurmat
huquq

I

ideal
iezuitizm
ikkiyuzlamachilik
individualizm
inertlik (barqarorlilik)
insoniyyilik
insonparvarlik
internatsionalizm
intizom
intuitivizm
irratsionalizm
iroda erkinligi
ishonch
iste’molchilik
ishontirish va majburlash
ishontirish (axloqiy)
islom

iste'molchilik
itoatkorlik
izzati nafs

J

jamoatchilik fikri
jasorat
jinoyat
jinoyat (axloqda)

K

kamtarlik
kamtarlik (bo'ysunish, tan olish)
karyerizm
kategorik imperativ
kvietizm
kollektivizm
konformizm
ko'nikmalar
konsekvensial etika
kosmik teleologiya etikasi

L

legalizm
liberal xristianlik

M

mafkura
mafkuraviylik
mag'rurlik
majburiyat (axloqiy)
majburiyat
makiavellizm
makkorlik
manfaatparastlik
manmanlik
manmanlik (g'urur, faxr)
marosim
mas'uliyat (axloqiy)
maqsad
mehnat intizomi
mehnatsevarlik
meliorizm

metaetika
minnatdorchilik
misol
moda
motiv
motivatsiya
muloqot
mukofot
munofiqlik
muruvvat

N

nafrat
nafratlik
naturalizm
neofreydizm
neopozitivizm
neoprotestantizm
neotomizm
nigilizm (axloqiy)
niyat
nomus
normativ etika
noto'g'ri xatti-harakatlar
noqonuniy xatti-harakatlar

O

obro'
odat
odat, urf
odatlar
odob
odob-axloq
odob-axloq qoidalari
odoblilik
olijanoblik
oltin qoida
ong
optimizm
oqibatlari (buning)

P

parazitizm
pastkashlik
pessimizm
pragmatizm
printsipalar (axloqiy)
prinsipiallik
probabilizm
pochin
puritanizm

Q

qadr-qimmat
qadriyatlarning ramziy nazariyasi
qahramonlik
qarz
qasos
qat'iy ishonch (axloqiy)
qiziqish
qiziqish nazariyasi
qo'pollik
qo'rqoqlik
qo'rquv
qutqarish

R

raqobat
rashk
rasmiyatchilik
ratsionalizm (axloqiy)
relativizm (axloqiy)
rigorizm
riyokorlik
rostgo'ylik

S

sabablik (nedensellik) (axloqda)
sabr (toqat)
sadoqat
samimiylik
saxiylik
sevgi

sinizm
situatsion etika (vaziyat etikasi)
skeptitsizm
so‘z va ishning birligi
so‘fiylik
skeptitsizm
stoitsizm
suhbat (muloqot)

T

takabburlik
talab (axloqiy)
talabchanlik
tanbeh
taomil
tavba
tabu
tanqid va o‘z-o‘zini tanqid qilish
tashabbus
ta’sirchanlik
teginxo‘rlik
tejamkorlik
tenglik (axloqda)
“teleologik etika”
to‘lov
to‘mtoqlik
tuhmat
tuyg‘ular
tuyg‘ular madaniyati
turmush tarzi

U

utilitarizm
uyat

V

vahshiylik
vatanparvarlik
vijdon
voluntarizm

X

xasislik
xiyonat
xudbinlik
xulq-atvor madaniyati
xulq-atvor
xulq-atvor (axloqiy)
xushmuomalalik

Y

yaxshilik
yaxshi fazilat
yovuzlik

Z

zodagonlik

O‘

o‘zaro yordam
o‘z-o‘ziga baho berish
o‘z - o‘zini boshqarish
o‘z-o‘zini dadil tutish
o‘z-o‘zini hurmat qilish
o‘z-o‘zini nazorat qilish
o‘z - o‘zini tarbiyalash
o‘z-o‘ziga xizmat qilish
o‘z - o‘zini sevish
o‘z-o‘zini anglash etikasi
o‘lim

SH

shaxsning axloqiy madaniyati
sharaf
shaxsiyat va jamoa
shuhratparastlik

CH

chidam (chidash)
chidab turishlik

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