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## **ON LINGUISTIC-PHILOSOPHICAL NATURE OF SOCIO-ETHICAL VOCABULARY**

*The article discusses current issues related to the linguistic and philosophical nature of socio-ethical vocabulary in terms of diachrony. Based on the analysis of a large amount of historical and philosophical material, the author presents his interpretation of the stages of the formation and formation of the vocabulary of ethics as an integral part of the general philosophical vocabulary, since the problems of ethics as a science and form of social life were undoubtedly considered at all stages of human civilization. However, each time and in each country, the interpretation of ethical concepts and norms, and therefore terms, was of a concrete historical and purely national character.*

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Ethics, like any other social and humanitarian philosophical phenomenon, has a historical character. This is one of the oldest theoretical disciplines that arose as part of philosophy during the formation of a slave society. Ethics has been the focus of public attention since its inception. Moreover, it is the appearance of ethical forms of relationships between individuals that gives us one of the grounds for highlighting such a historical and sociological category as a reasonable person, to ascertain his transition from a primitive state to a more developed one. The problems of ethics as a science and a form of social life, of course, were considered at all stages of human civilization. However, each time and in each country, the interpretation of ethical concepts and norms, and therefore terms, was specifically historical and purely national in nature.

In view of the objectives of this article, we consider it necessary to give a brief overview of the ethics of antiquity and the Middle Ages in order to understand and consider the specific role of ethics in the science and practice of later historical eras and, above all, the period of the XVI–XVII centuries, that is, the Renaissance and the New time.

It is known that ethics is a science that studies morality and morality as an expression of social consciousness and forms of social behavior. Morality and morality are the most important, fundamental features of the existence of human society. The founder of an independent ethical direction in philosophy was Socrates. Aristotle singled out ethics as a special science (the term “ethics” from Greek. Ethika <ethos “custom” was introduced by Aristotle to refer to the doctrine of morality). However, almost before the Renaissance, ethics as an independent science did not exist, i.e. she did not have her own systematized, ordered scientific word and conceptual and terminological apparatus. The identification of ethics, as well as the development of philosophy in general, was carried out gradually. The ancient Greeks usually divided philosophy into three parts, but each school did it in its own way. Some distinguished physics, dialectics and logic, others physics, dialectics and rhetoric, etc. Ethics, together with physics and logic, were first distinguished by the Stoics. Such a division, coexisting along with others, no longer disappeared, but gradually developed. It was also characteristic of medieval thinkers, thus reaching the Renaissance and the New Age (Abelard, Chaucer, Thomas Aquinas, Thomas More, Francis Bacon, Hobbes, Locke, Spinoza, Shaftesbury, Hutcheson, Hume, Helvetius, Edmund Spencer and etc.).

In general, for antiquity and the Middle Ages, ethics was an integral part of philosophy; it was merged with them together. Ethics was actually a concrete, practical science, the main task of which was the bodily and mental hygiene of life. In ancient medieval ethics, the naturalistic and moral trends were closely intertwined, with the first prevailing at first. Only from the end of the XVII–beginning XVIII century ethics gained the status of independent science, but within the framework of philosophical knowledge; at the same time, its basic concepts were singled out, the most important categories were determined [3, p. 5–43; 9, p. 8–10; 8, p. 56–126]. Ethics was supposed to give people advice on how to live correctly, including depending on divine institutions, and this was the main feature of pre-rebirth ethics. In the middle Ages, a tradition prevailed when everything was subordinate to theology, and philosophy was recognized by its servant. The church, god, scripture predetermined the solution to any problems, including the place and role of man in this life. The issues of morality, morality, human values, etc. were resolved along the same paths. However, all these centuries, secretly or explicitly, there has been a stubborn struggle between free thought and theological prejudice. Many philosophers of the middle Ages (St. Augustine, Thomas Aquinas and others) highly valued the freedom of the human mind. The development of ethical thought among Eastern and European philosophers in the middle Ages gradually led to a revolution in understanding of ethics in subsequent periods – in the Renaissance and the New Age. In the history of English philosophy, this is connected with the names of Duns Scott, Thomas More, Francis Bacon, Thomas Hobbes, John Locke, George Berkeley, David Hume, Borukh Spinoza, Shaftesbury, as well as William Shakespeare, John Donne, Ben Jonson, George Puttenham.

It must be emphasized that this period was not an era of a coup only in ethics, it was a coup in all science and social practice. Science could not endlessly be in the narrow grip of religious thinking, this contradicted the very nature of science as a specific sphere of thought, as an objective form of reflection of life. The coup began with the discovery of Copernicus, which destroyed the geocentric picture of the world and created the heliocentric. The right of the supreme judge was taken away from God, the planet Earth turned out to be immeasurably smaller than the Sun, moreover, spinning around him. The second circle of new natural-science thinking has become confined to man personally, philosophy has become anthropocentric. The Copernican revolution had a tremendous impact on the entire historical process of the formation of a secular, bourgeois worldview in those historical conditions, which contributed to the secularization of the social views of the newly established society, the formation of a naturalistic, historically progressive understanding of social life and morality in those social conditions [2, p. 28; 10, p. 28–30].

For the first time, with a Copernican coup, science challenged theology from theology its monopoly on determining the formation of a worldview. This was the first act in the process of penetration of scientific knowledge and scientific thinking into the structure of activity, man and society. All this had the most direct access to human independence, but in the light of new ethical standards. Briefly and succinctly this idea can be expressed in the following form – if it used to be immoral to criticize God, now it has become immoral to humiliate a person. The problem of man, his essence and existence in the material and spiritual, moral aspects, his development and destiny, his future is, perhaps, the most central of all that humanity has ever worried about for thousands of years of its evolution. Take, for example, Thomas More. The main idea of his "Utopia" is precisely ethics. Accordingly, the definition of happiness as the goal of human existence is the central philosophical problem of Utopia. Moore does not know and does not recognize a philosophy other than ethical. A man lives in order to be happy - such is his credo. Pestilence understands nature as a workshop, and God as an architect in it. Therefore, he believes, a person can and should know this

workshop and the creations existing in it, the most beautiful of which is himself. Such an approach fundamentally contradicted medieval ethical postulates that did not consider man as anything equal to nature, and even less so to God.

Determining what happiness is and what are the goals of a person is an important task of any ethical teaching. Depending on how the problems of the origin and content of morality are solved, how it relates to everyday human activities, two areas can be distinguished in ethics - hedonistic-demonic and rigorous (Hedonism from Greek Hedone "pleasure") – widely used in the history of ethical thought a way of substantiating morality and interpreting its nature and goals. In ancient Greece, one of the first philosophers who pursued the principles of hedonism in ethics was Democritus and Aristippus, as well as Epicurus and Lucretius. Rigorism (lat.) is a kind of formalism in morality; a moral principle that characterizes the way of fulfilling the requirements of morality, which consists in strict and steady observance of certain moral norms regardless of specific circumstances, in unconditional obedience to duty, needs. This is opposed by a second understanding of ethics, characteristic of the ancient Stoics, Eastern religions and the middle Ages. Rigorists deny the very possibility of proceeding in ethics from the natural needs of a person and consider morality something from the outside given to a person, predetermined, coming from God. Of course, in the late Renaissance and the New Age, the first point of view prevailed, although not in its purest form. Thomas More considered it absurd to seek a harsh and inaccessible virtue, to exclude for yourself the joy of life and voluntarily endure suffering from which there is no use. For thinkers of the Renaissance, and then of the New Age, ethics has become a doctrine of a rational, happy and full-blooded life. Such a theory was advanced in opposition to asceticism, the most important manifestation of medieval ethics. It is known that asceticism preached voluntary isolation from earthly joys and blessings in the name of the afterlife, tight control of sensory drives and desires. Its main goal was to limit a person from pleasures.

Although the concepts and terms of ethics are quite common in English philosophical, sociopolitical, and fiction literature of the XVI–XVII centuries, this does not mean that the country's thinkers clearly recognized the place of ethics in the general system of sciences and explored it as an independent direction. In the centuries under consideration, there was an active process of isolating the basic definitions and categories of ethics. Primarily, ethics as an independent scientific system was formed only at the end of the XVII century. Thomas Hobbes, for example, considered ethics not an independent science, but one that connects philosophy with social theory. The basis of ethics, according to Hobbes, is natural laws and their manifestations in man. Hobbes, in fundamental difference from his medieval predecessors, sees nothing wrong with morality and morality. First of all, from such natural inclinations of a person as self-preservation, the realization of natural needs. Good and good for Hobbes is what man strives for, what he desires. Evil is that which he does not love and which he shuns. From the point of view of the general theory of ethics, Hobbes considers the main ethical categories – good, evil, moral, etc. – relative concepts. Human virtue (or vice), he believed, depends on how rational the members of society are, how much they contribute or interfere with the realization of the good. According to Hobbes, the obligations of members of society coincide with the morality that is laid down in the basis of the social contract and is provided for by it. Failure to comply with moral and ethical requirements, that is, a violation of ethical rules, should be punished by various degrees of punishment as failure to comply with the provisions of the social contract. Close to Hobbes was J. Locke. Being an empiricist in his worldview, Locke believed that good is what brings pleasure, and evil is what causes suffering. Therefore, happiness consists in getting more pleasure and less suffering. Therefore, according to Locke, the pursuit of happiness is a natural and understandable

process. All human activities must be free, and the goal of individual freedom is the pursuit of an individual and common good. Locke considered the true basis of morality to be divine will, which finds its direct embodiment in the laws governing social life. Therefore, morality for him was nothing more than awareness and reasonable submission to these laws. Locke considered the combination, the harmony of the needs of each individual with the interests of society as a whole, to be a condition for the existence and prosperity of society. Mutual understanding can be achieved if members of the society have it.

Ethics in English philosophy had a strong influence on the philosophical and socio-political thought of other countries. F. Bacon, Hobbes, Locke were read and the British, and advanced scientists, and public figures of other countries: Toland, Priestley, Berkeley, Hume, Voltaire, Condillac, Lametra, Helvetius, Didro and others. John Locke, for example, was considered the most influential philosopher of his era. Thus, the divine understanding of the world, a world built according to God's understanding, was destroyed. But it was already destroyed differently. If in the middle Ages such destruction was carried out only theoretically and *a priori*, and was brutally prosecuted as heretical, now, in the Enlightenment, this destruction was carried out actually, empirically, on the basis of experiments and practical evidence. Supporters of the old vision of the world – religious figures and thinkers – could not deny natural science discoveries, because these discoveries were reality and were perceived by the masses as correct, true. Then religious figures adopted ethics and posed the question in this way – the natural science picture of the world may be correct, the significance and forms of the influence of God may have been exaggerated, but is it ethical to reduce the existence of God to nothing, is it ethical to deny it, is it ethical for a person to pretend to omnipotence, etc. To which empiricists and natural scientists answered in their own way: truth is the goal of a scientist's dreams and he must not stop at nothing before achieving it. This also shows one of the manifestations of the ethics of the Renaissance, i.e., the new ethics.

The concept of ethics of the XVII century as a whole "is highly characteristic of the reduction of ethics, the concepts of good and evil to anthropology and psychology. From this point of view, ideas about virtue and vice and the corresponding motives and motives are the creatures of human nature and mental organization" [4, p. 47]. Therefore, the question of ethics in the Renaissance was very acute. And it's not surprising that English philosophers, word artists and public figures paid such serious attention to this issue. Francis Bacon, a pioneer in the development of "natural philosophy", was one of those who laid the foundation for the concept of "natural morality" in England, building ethics largely without the aid of religious beliefs. Serious attention was given to ethics and J. Locke. The doctrine of the existence of innate ideas, i.e. concepts and judgments that carry knowledge, as well as innate principles that indicate how to behave, was at the time of J. Locke the basis of idealistic concepts of extrasensory and generally extra-empirical knowledge. The denial of the innate nature of moral principles played an important role in Locke's ethics: it helped him in the XX (On modes of pleasure and suffering) and XXI (On strengths and abilities) chapters of the second book "Experience ..." to conclude that the concept of good is closely connected with pleasure and benefit and evil – with suffering and harm to humans [7, p. 280–338] and thus justify the doctrine of the natural law of morality and further on natural law in its ethical interpretation.

These were the realities. The most important thing is that, as a result, ethics, was unified, made a universal, unified criterion and phenomenon by philosophers of the late Renaissance. In the XVI–XVII centuries ethics became ethics proper in the modern sense of its meaning.

In the historical development of the English language, the era we are studying seems to be especially important, because during this period, the existence of a linguistic norm

becomes undeniable. The steady development of production and social consciousness in the middle Ages, certain achievements of science and technology led to the fact that cultivated ideological postulates began to restrain the further progress of mankind. Providing the relative freedom of the human person, and hence the certain flowering of her creative activity, feudalism, however, could not create the necessary conditions for the all-round connections of the individual with nature and society, and thereby the material prerequisites for the comprehensive development of man.

As is known, social progress is successfully realized only when social relations provide unlimited scope for the creative initiative of the individual. The historical mission of the bourgeoisie consisted in the abolition of local and class feudal privileges and fragmented forms of craft work, as well as in the creation of social prerequisites for the rapid development of personal initiative in accordance with the requirements of production. It took "a kind of reorientation towards the restoration of the bodily-material ideal of the being of antiquity, accompanied by a gradual rejection of the ascetically-quietist ideals of the middle Ages, which is reflected in the self-name of the upcoming early bourgeois era – the Renaissance." This was facilitated by a number of crisis natural science discoveries, which radically changed the picture of the world. Thanks to the great discoveries of Nicholas Copernicus, Giordano Bruno, Galileo Galilee and others, a new experimental natural science was emerging, new branches of science were developing rapidly.

Expressing the interests of not only the revolutionary bourgeoisie of that time, but also the broad masses of the people who opposed feudalism, Renaissance figures created a highly humanitarian spiritual culture, full of cheerful free-thinking and high ethical and aesthetic ideals. Under the influence of great geographical and scientific discoveries, religious and mythical ideas about the world were being destroyed and the principles of a scientifically realistic worldview were gradually being formed, which accordingly lead to changes in ethical and aesthetic canons. In order to determine strictly proportionate harmony, artists of the era turned to such sciences as mathematics and anatomy, which, in their opinion, would help to reveal the true perfection and beauty of a person. The doctrine of proportionality, symmetry, harmony and anatomy of the human body was in the focus of attention of the great humanists. As a result, the results became unexpected, bold - assumptions and conjectures, which naturally lead to an acute need for a philosophical analysis of the knowledge gained. Cognition became the central problem of philosophy, and its relation to the studied material objects is the core of new philosophical programs. At the same time, interest in philosophy and man as an active, creative individual was shifting towards society, society. The key question was about the place and role of a person in society, about his rights, his attitude to power, about his place in the state system. Thus, two pivots, two centers, around which philosophical interests were formed: society and knowledge. The scientific work of the research period, by its nature, acted as universal labor. Given the organizing and orienting functions of science (and philosophy) in relation to all types of practice and cognition, we can say that the sphere of production and functioning of philosophical knowledge was a certain axis of the cross-section of the whole culture.

Thus, the successes of the experimental sciences testified to the fruitfulness of new methods for accumulating observations and their rational processing. The formation of a new worldview gave impetus to the great socio-economic and technical shifts associated with the names of J. Hilbert, T. Garriot, D. Napier, W. Harvey and others. The expansion and enrichment of the practice of the peoples of Europe and England, in particular, gave rise to the need for a corresponding restructuring of theoretical ideas, a revision of the methods and tasks of cognition. As for England itself, here already from the end of the 15th century, and especially in the 16th century, the demolition of the old worldview of the era of feudalism

began and this formation was replaced by a new socio-economic formation characterized by the rapid development of science and technology, the unprecedented flowering of literature and art, the invention of printing (William Caxton – XV century) – the largest event in the field of cultural development not only in England, but throughout Europe. The first book in English, "The Recuell of the Histories of Troy", was written in 1475 by William Caxton. From a feudal country, England is becoming a classic power of the initial accumulation of capital. The social shifts of this period created the prerequisites for a great social and cultural uplift, on the basis of which the national culture arose. With the establishment of a single national market, the economic (and cultural) center becomes London, on the basis of the dialect of which, as the basis of the emerging national English language, a single language norm is drawn up, although there were still areas of life in which English did not function – this is church life and science [1, p. 7; 6, p. 31; 11, p. 42]. The completion of this process, of course, was facilitated by a comprehensive study of the classical heritage, which led, first of all, to enriching the vocabulary of the English language. Scientific works are already being created in English, translation literature is developing significantly, the scientific and philosophical movement is expanding, the crown of which is the materialistic philosophical system of Francis Bacon, the ancestor of all experimental science and who completes the philosophy of the Renaissance and opens a new stage in the development of European scientific philosophical thought of the New Time.

The establishment of English as a language of scientific literature went in a more complicated way. There were no significant changes in the language of science of this period, since "Latin in the linguistic life of England XVI–XVII centuries, and even the XVIII century was the center around which the search was conducted for the norm of the English literary language "[11, p. 42] However, in 1531, Thomas Eliot wrote the book "The Governor" /"Ruler" / in English. It was the first attempt to create a scholarly work in his native English language. Thomas Eliot made it quite meaningful to prove that serious works can also be written in English, although the English language of that time did not yet have its own special industry terminology. Ralph Lever (XVI century) tried to adapt beat the national language for the expression of scientific concepts, tracing the Latin terms using English, although the English of that era was already heavily clogged with Latin borrowings. language in foreign words (John Chick, Thomas Wilson) However, despite all the enthusiasm, attempts to create a terminology of philosophy based on primordially English morphemes turned out to be futile. The grammar scheme proposed by the English grammar-rationalists was nothing more than a logical and rational rethinking of Latin grammar mechanically transferred to the soil of the English language of the era under study [12, p. 122].

Another most consistent proponent of grammar is the author of the famous "Universal Rational Grammar" (1660) – John Wilkins in his book "Essay on Material Writing and Philosophical Language" (1668) considers language, English in particular, through the eyes of a rationalist and, ultimately, suggests create a "single philosophical language" and a single alphabet for all peoples. He says: "If people everywhere agreed on the same way and manner of expression, just as they agree on the same concepts, then we could free ourselves from the curse of mixing languages with all the unpleasant consequences associated with this" [15, p. 47]. It should be noted, however, that in the sixteenth and seventeenth centuries the questions of epistemology and rationalism became especially acute, which was due, first of all, to those economic, political, and social changes that reflected the content and essence of the transition from feudalism to capitalism.

The formation of scientific and philosophical vocabulary in the XVI–XVII centuries in England, on the one hand, took place under the influence of the national specifics of socio-economic and cultural development, and on the other, it reflected the main trends of general

linguistic evolution despite the presence of two contradictory and opposite directions – purism, on the one hand, and the widespread use of Latinisms to create missing terms, on the other. Both the first and second directions are indicated by the conscious nature of the struggle for a particular language policy. The impact of these two factors was constant, but not uniform. It is noted that the influence of England as an advanced country begins to grow, lagging, however, from the corresponding influence of English bourgeois political ideas, English philosophy and literature, English morals, although already in the 16th century. the issue of the real possibility of using the English language in all types of literature, both fiction and scientific, is sharply discussed [5, p. 375]. The new interest in language issues was relevant not only for England; it was a sign of the time when the struggle for the native language became one of the most effective ways of manifesting national identity. Many researchers note that the main factor of scientific thinking in this era is the ideological criteria of the interpreter, depending on which the research methodology is built. This fully explains the scientific orientation of the formation of scientific terminology. Therefore, in the terminology of philosophical content there may be lexical units which, at first glance, refer to the terminology of the natural and didactic-psychological sciences. However, the phenomena associated with them are included in the sphere of the philosophical worldview of the authors; therefore the meanings of these units also have a philosophical character.

From the historical and worldview we will go directly to the general linguistic background of the era as a whole, because in it, interacting difficultly, both extra-linguistic and linguistic factors, which determine the trends in the process of formation of scientific and philosophical vocabulary and its systematization, are refracted. In England, XVI–XVII centuries, supporters of the universal use of the language (Thomas Nash, George Puttenham, Edmund Spencer, Thomas Eliot, etc.) sharply raised the question of replenishing his vocabulary and, above all, the creation of English scientific terminology. A review of the philosophical and scientific literature of this period shows that the bulk of terminological vocabulary is created by rethinking the semantics of words and phrases of the general literary language. Moreover, its characteristic feature in this case is imagery and connotation, that is, an expansive interpretation of the word concept. This imagery is characteristic of the initial stage of term-making – when a new concept is introduced for the national linguistic consciousness, which for clarity and intelligibility is figuratively compared with already known concepts. It is with this phenomenon that we encounter when we analyze terminology that reflects the worldview of a philosopher thinker. This is especially pronounced in philosophical-ethical and socio-political terminology. It is important to note that the choice of means of language expression of scientific concepts is influenced by both the style traditionally accepted in this science and the individual scientific and linguistic approach of a scientist. This explains, in our opinion, the fact of sometimes extraordinary means of expression in the field of philosophical literature, when the positive (from the speaker's point of view) properties of an object are highlighted or the speaker's goal is to distinguish it from other objects [17, p. 178–179]. This phenomenon, as our study confirms, is widespread as a whole in the philosophical and especially in the term-creation sphere of morality and ethics of the period.

Actually, the linguistic picture in England was quite complex both in territorial and socio-political terms. Although the existence of Latin in the higher spheres of communication of the English language was still largely supported by the power of centuries-old traditions, in the XVI century the new impetus was the activity of humanists and their views on the relationship between the two languages. In the field of language structure, the main questions concerned spelling and the expansion of the lexical composition of the language [13, p. 172] The study of the native language in England is gradually becoming an end in itself [14,

p. 115]. It is believed that the desire already in the second half of the 16th century and, especially, in the XYII century to create a comprehensive language is explained by the fact that philosophers such as Francis Bacon were interested in "things, not words".

Speaking about the influence of the scientific-literary and rhetorical tradition of classical languages on the practice of the era and, in particular, the XVI century, supporters of the preservation of Latin as the language of science and philosophy appealed to its perfection, richness and elegance of forms of expression; In turn, their opponents cited the fact that the Latin language itself did not immediately acquire perfect forms as evidence of the possibility of improving and developing the English language. Language purism as an English phenomenon, quite understandable in the era of the formation of the national language and the formation of the nation, also contributed to the establishment of the language norm, the flowering of lexicography of explanatory dictionaries of England of the prescriptive type, the authors of which carried out the social order of their era for "cleaning", "perfecting" and "fixing" of English language.

For a more complete understanding of the history of the formation, development and improvement of the English literary, including philosophical, language, it is necessary to touch on the issue of multilingual influence, as well as the reasons for the surge in the translation activity of English writers. Therefore, it is not by chance that it is noted that for obvious reasons and reasons, the influx of borrowings increased during periods of intensive translation activity and especially increased during the Renaissance.

At the end of the XVI century, work began on a description of the language and its codification. This work included grammarians and orthoepists like Hart, William Bullockar, A. Gill, C. Butler, C. Cooper [Hart. 1580; William Bullokar. 1585; A. Gill. 1621; Charles Butler. 1634; Ch. Cooper. 1685]. At the same time, lexicographers developed their activity, striving to fix the vocabulary of the language. If the first such dictionaries were bilingual Latin-English dictionaries of new words, then already at the beginning of the 16th century dictionaries of the so-called "difficult" words appeared (Robert Cawdrey, H. Cockeram, E. Coles). Bilingual dictionaries reached their climax in the XVI century. These are the dictionaries of Thomas Eliot, Richard Huloet, Thomas Cooper, John Baret, John Ryder and others. All this leads to a change in the nature and position of the original and translated literature: it becomes highly demanded. The conquest of the right to use the English language in all genres of scientific and literary creativity was the most important issue of the time. In this case, the interaction of the scientific and literary language with the spoken language should be emphasized, for the language in which Shakespeare spoke was the language in which he wrote. It can be argued that the tasks of the language here went far beyond pure linguistics – it was a struggle for a new humanistic thinking, for a genuine cultural flourishing, requiring adequate forms of its language explication, expressed in a vivid form also in the process of term creation in the field of philosophical vocabulary, in general, and vocabulary of ethics, in particular. The creation of scientific terminology on a national English basis by substantially filling the vocabulary was on the agenda.

Thus, concluding, we can state that the emergence of new concepts, and therefore new words, depended on the socio-historical conditions, capabilities and interests of the nation. Vivid revolutionary ideas associated with the era of deep national transformations and revolutionary storms also led to an explosion of term-creation in areas particularly demanded, which were ethics and morality in that era, and, as a result, the appearance of new lexical units, including philosophical vocabulary – ethical order.

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### **ПРО ЛІНГВІСТИЧНО-ФІЛОСОФСКУ ПРИРОДУ СОЦІАЛЬНО-ЕТИЧНОГО ВОКАБУЛЯРУ**

*Проблеми етики як науки і форми суспільного буття, поза сумнівом, розглядалися на всіх етапах людської цивілізації. Однак, кожен раз і в кожній країні тлумачення етичних понять і норм, а значить і термінів, носило конкретно - історичний і сутінково національний характер. автор статті вважає за необхідне дати короткий огляд етики античності і середньовіччя, щоб на цьому тлі зрозуміти і розглянути специфічну роль етики в науці і практиці більш пізніх історичних епох і, перш за все, періоду Відродження і Нового часу. Досить вузьке розуміння сутності, мети та завдань етики як науки про природу людини, про причини і формах його дій, існувало дуже довго, вірніше до пізнього Відродження і Нового часу. Етика повинна була давати людині поради з приводу того, як правильно жити, в тому числі в залежності від божественних встановлень, і це була головна особливість довозрожденської етики. Розвиток етичної думки у східних і європейських філософів в середні століття поступово призвело до перевороту в розумінні етики в наступні періоди – в Відродження і Новий час. Коперниковським переворотом наука вперше оскаржила у теології її право монопольно визначати формування світогляду. Саме це стало першим актом в процесі проникнення наукового знання та наукового мислення в структуру діяльності, людини і суспільства. Все це мало найбезпосередніші виходи на самостійність людини, але вже в світлі нових етичних норм. Хоча в англійській філософській, соціально-політичній та художньої літературі XVI–XVII століть поняття і терміни етики зустрічаються досить часто, це не означає, що мислителі країни чітко усвідомили місце етики в загальній системі наук і досліджували її в якості самостійного напрямку. У розглянуті нами період ішов активний процес відокремлення основних визначень і категорій етики. Первинно етика як самостійна наукова система сформувалася лише в кінці XVII століття.*

**Ключові слова:** філософська природа, етика, соціальне буття, словниковий запас, цивілізація, історико-соціологічна, категорія.