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**MORAL CONSCIOUSNESS AND PRACTICE IN THE UKRAINIAN
AND ENGLISH AXIONOMEN SEMANTICS**

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Problem statement. Language objectification of the category of morality as one of the forms of public consciousness, a variety of relations between people and a means of normative regulation of their actions in society is of considerable interest for the linguistic study of its components – moral and ethical values through the prism of revealing the semantic content of axionomens². In this regard, the need to solve the question of the nature of correlation between axionomens of various degrees of polysemy, which by their lexical meanings reveal the essence of the morality of Ukrainian- and English-speaking communities, determines the relevance of the declared problem.

Methodology of research. The general scientific basis of the work is the principle of anthropocentrism, which is understood in the projection on ethnocentrism. The study uses general scientific methods (analysis, synthesis, induction and deduction), which are supplemented with special linguistic methods. Thus, the analysis of lexicographic resources contributed to the collection of language research material, and the analysis of word-definitions helped in the study of lexical meanings of nouns designating values, which is reflected in their dictionary interpretations, the method of componential analysis served to reveal the semantic structure of axionomens and highlight their some composition in the investigated languages.

Analysis of recent research and publications. In a number of articles devoted to the analysis of the lexico-semantic structure of words denoting spiritual values [7; 8; 9], the results of scientific study of exclusively English-language axionomens with the high and middle degree of polysemy, which qualify as value-determined register units of lexicographic resources of explanatory nature [11; 12]. Therefore, it seems appropriate to cover the entire spectrum of semantic connections between poly- and monosemantic axionomens of two unrelated languages in terms of synchronous transmission of the semantic structure of their dictionary interpretations.

The purpose of the article. The purpose of the study is to reveal the moral and ethical component of the content in the semantic structure of Ukrainian and English axionomens. Achieving the goal involves solving the following tasks: to identify indications of moral and ethical characteristics in lexicographic interpretations of words denoting values in two languages; to analyze multifunctional, single-functional and generalized semes of combined functionality that convey the specifics of moral consciousness and moral practice in the lexical semantics of the studied axionomens.

Research course. When analyzing morality as an integral system, from V.A. Malakhov's viewpoint, it is necessary to consider its structural elements: moral consciousness, moral activity and moral attitudes [3, p. 103]. But, given the above, we consider it appropriate to support another position, according to which the last two components – moral activity and moral attitudes – are united under the general name moral practice [2, p. 243], which includes the entire sphere of individual manifestations of moral activity and relations focused on moral principles and norms.

² *Axionomen* (from the Greek *αξία* – «value» and Latin – *nomen* – «name, denomination, appellation, designation») is a working term introduced into scientific use by the author (Soroka T.V.) to denote philosophical, world outlook, scientific, social, political, moral, religious, legal, aesthetic values.

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Moral practice is indispensably connected with moral consciousness, moreover, they are intrinsically interconnected and interdependent. On the one hand, as carriers of moral consciousness, individuals rise to moral activity in accordance with the measure of humanity expressed in the norms, which exists for them in the form of a categorical imperative, regulated by moral values and principles of moral consciousness [1]; on the other hand, moral consciousness itself is an ideal reflection and ordering of moral reality, that is, moral practice [3, p. 105].

Moral consciousness is usually referred to as moral principles, moral norms, and moral values. The core of a person's moral orientation consists of moral principles, which are the basis that determines a person's choice of a particular behavior option, compliance with the relevant moral norms. These principles are the basic ones for other elements of moral consciousness; they include humanism, altruism, tolerance, and the like. The established needs of human cohabitation and relationships are reflected in moral norms, which are the simplest forms of moral precepts; they can be both positive requirements and prohibitions. The content of moral norms is moral values, which are something more from them. Norms that are not full of value meaning can only be considered a mechanical set of rules.

Moral and ethical values are usually defined as social attitudes, imperatives expressed in the form of normative ideas about good and evil, just and unfair, about the meaning of life and the purpose of a person, and so on.

In addition, they are considered as a system of an individual's worldview, which includes an assessment of everything that exists from the standpoint of good and evil. It makes it possible to establish a connection between a person's action and the generally accepted system of social values [4].

Interpretation of moral consciousness and moral practice by linguistic means of two languages requires grouping the vocabulary and some composition within the corresponding matrices.

Analyzing the semantics of value-conditioned lexis expressing morality, we note that the matrix, which fully represents the semantic significance of axionemes, makes it possible to study their relations within lexical-semantic groupings. In comparison with an explanatory dictionary, matrix formally represents the lexical semantics of two languages more simply, and the topographic way of placing filled cells in it practically replaces the verbal expression of the explanatory part.

Using the method of component analysis semes are distinguished in sememes of words, which are understood as elementary, marginal units of the semantic system of the language. They can act as minimal distinguishing features that are objectively inherent in both the denotation and the connotation of a lexical unit [5, p. 23; 6, p. 632; 10, p. 8]. Various terms are used to denote the components of the sememe content: *marker* (J. Katz, J. Fodor), *figure* (L. Elmslev), *differential feature* (I. Arnold), *semantic multiplier* (L.M. Vasiliev, O.K. Zholkovsky), *semantic feature* (G.A. Ufimtseva), *semantic primitive* (A. Vezhbetskaya) and others. According to the actual material of our research, we consider it necessary to introduce into scientific use the term *generalized seme* (further – GS), by which we understand the construct of a categorical or sub-categorical dictionary interpretation with abbreviated and generalized content, which is logically derived from the original sememe and is used in modeling the horizontal link of the matrix. GSs, acting as discrete semantic elements of sememes, function as formalized indications of the presence of semantic-derived components (taking into account the shades of lexical meanings on the level of remarks and denotations) in the structure of the lexical meaning of one or more different axionemes designating morality.

We distinguish GSs by the types of their functionality: multifunctional, singlefunctional and *semes of combined functionality* (the latter is our term T.V. Soroka), the latter of which are defined

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in our study as capable of acting as components of lexical meanings of words denoting values simultaneously with the high and middle degree of polysemy, and monosemantic ones. In the Ukrainian and English matrices, moral consciousness is described by the following GSs contained in the lexical meanings of axionomens.

In the Ukrainian matrix, moral consciousness have been presented with multifunctional GSs: GS «*позитивна риса, якість*» (*честь*₁₄³, *достоїнство*₆, *мужність*₆, *довіреність*₅, *благородство*₅, *доброчесність*₄, *гідність*₂); GS «*почуття прихильності, доброзичливості*» as an emotional mood (*любов*₁₂, *благоговіння*₆, *співчуття*₆, *симпатія*₄, *уважність*₄, *доброта*₄); GS «*втілення чесності, порядності*» (*совість*₅, *благородство*₅, *доброчесність*₄, *чесність*₃, *порядність*₂); GS «*те(ті), що(чим)...*» (*честь*₁₄: «*те, що дає право на шану, повагу, визнання*», *надія*₄: «*те (той), на що (на кого) можна надіятися, покладатися, що (хто) є відрадою, опорою для кого-небудь*»); GS «*гідність*» (*честь*₁₄, *гордість*₇, *достоїнство*₆); GS «*моральні принципи, переконання*» (*честь*₁₄, *совість*₅, *мораль*₅); GS «*моральний ідеал, справедливість*» (*правда*₉, *істина*₉, *справедливість*₆); GS «*невинність, цнотливість*» (*честь*₁₄, *доброчесність*₄); GS «*добре ім'я*» (*честь*₁₄: «*чесне ім'я*», *слава*₁₃: «*честь, добре ім'я*»); GS «*репутація, авторитет*» (*честь*₁₄: «*добра, незаплямована репутація, авторитет людини*», *повага*₇: «*діалектне слово. Авторитет*», *авторитет*₄: «*поважність*»).

In the English matrix, moral consciousness have been described with multifunctional GSs: «*virginity; celibacy*» (*honour*₁₃: «*a woman's virtue*»), (*honesty*₆: «*Obsolete. Virginity*»); «*righteousness*» (*right*₂₁, *morality*₁₁, *goodness*₇, *honesty*₆, *rectitude*₅); «*reputation, standing*» (*honour*₁₃: «*somebody's good reputation*»); «*freedom (from)*» (*generosity*₆: «*freedom from pettiness in character*»).

The Ukrainian singlefunctional GSs: GS «*почуття жалю*» (*співчуття*₆), GS «*сумління*» (*совість*₅), GS «*теплі, ніжні почуття*» (*симпатія*₄), GS «*почуття подяки*» (*вдячність*₂).

The English singlefunctional GS for the designation of shyness («*pudency*») is found in the semantic structure of the lexeme *modesty*₅.

To reveal the essence of moral practice as a qualitative characteristic of interpersonal interaction in the two studied languages, the range of GSs and those axionomens consisting of them is established.

The Ukrainian multifunctional GSs: GS «*ставлення*» as a character of virtuous behavior (*любов*₁₂, *повага*₇, *справедливість*₆, *благоговіння*₆, *співчуття*₆, *побратимство*₅, *чуйність*₅, *гуманізм*₄, *уважність*₄, *доброта*₄, *щирість*₃, *честь*₁₄, *милосердя*₃); GS «*стосунки, відносини*» as good relationships between people (*любов*₁₂, *справедливість*₆, *побратимство*₅, *злагода*₅, *дружба*₄, *щирість*₃); GS «*зовнішній вияв поваги*» as external expression of respect (*честь*₁₄, *любов*₁₂, *повага*₇, *благоговіння*₆, *достоїнство*₆); GS «*добрі вчинки, наслідки, результати*» (*добро*₁₀, *справедливість*₆, *користь*₃); GS «*норми поведінки*» (*порядок*₁₇, *мораль*₅); GS «*на честь*» (*честь*₁₄, *пам'ять*₉, *достоїнство*₆); GS «*увага*» (*чуйність*₅, *уважність*₄, *опікування*₃); GS «*глибока приязнь*» (*любов*₁₂, *благоговіння*₆); GS «*чулість*» (*співчуття*₆, *чуйність*₅); GS «*вияв жалості*» (*співчуття*₆, *милосердя*₃); GS «*людинолюбство*» (*гуманізм*₄, *людяність*₂); GS «*турбота*» (*уважність*₄, *турботливість*₂); GS «*безкорисливе піклування, нагляд*» (*опікування*₃, *альтруїзм*₂) have been used to reveal the essence of moral practice.

Moral practice has been interpreted with the English multifunctional GSs: «*adherence, allegiance*» (*right*₂₁: «*adherence to moral and legal principles*»), (*faith*₁₀: «*allegiance to a cause or*

³ Here and further, the figure indicates the total number of lexical meanings of the axionomen.

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a person»), (**integrity**₇: «adherence to moral and ethical principles»), (**legality**₆: «adherence to legal principles»), (**loyalty**₅: «faithful adherence to a sovereign, government, leader, cause, etc»), (**patriotism**₂: «adherence, allegiance»); attachment, friendly attitude to someone, something for the GS «favour» (**grace**₂₀, **mercy**₁₀, **respect**₈, **benevolence**₇), friendly affection (**friendship**₆, **kindness**₅: «friendly favour»); goodwill for GS «kindness» (**mercy**₁₀, **good**₉, **charity**₉, **benevolence**₇, **goodness**₇, **humanism**₇), kindness, especially in spending generously (**generosity**₆: «kindness to give things freely»); respect, reverence for GS «regard, esteem» (**honour**₁₃: «great respect, regard, esteem»), (**piety**₉: «regard for parents, homeland», **respect**₈, **worship**₈, **duty**₈); GS «fairness, frankness»: (**freedom**₁₁: «frankness in speech»), legality (**justice**₁₀: «fairness»), cleanliness, honesty (**integrity**₇: «fairness»), sincerity (**honesty**₆: «frankness»), directness (**sincerity**₄: «frankness»); GS «obligation»: duty, obligation – lexical meaning in the Irish variant of English (**right**₂₁: «Irish. obligation»), (**trust**₁₂, **duty**₈: «the obligation of someone»); GS «correctness» (**right**₂₁, **justice**₁₀); GS «propriety, decorum» (**right**₂₁, **decency**₅, **modesty**₅); GS «leniency» (**grace**₂₀, **mercy**₁₀, **charity**₉, **tolerance**₈); pity, sympathy for the GS «compassion» (**love**₁₇, **sympathy**₁₁, **mercy**₁₀); GS «care» (**trust**₁₂); GS «nobility; magnanimity» (**dignity**₁₁, **generosity**₆); GS «aid» (**charity**₉: «the voluntary giving of aid, typically in the form of money, to those in need»); GS «interest(s), concern» (**humanism**₇: «concern for people»); GS «ability, capacity» (**grace**₂₀: «a capacity to forgive people»); GS «conduct» (**morality**₁₁: «conduct that is in accord with accepted moral standards»); GS «way (of), manner (of), method» (**dignity**₁₁: «a composed manner»); GS «veracity» (**truth**₁₁); GS «simplicity» (**chastity**₇, **modesty**₅); GS «restraint» (**chastity**₇: «restraint in expression», **moderation**₅), (**temperance**₃: «self-restraint in the face of temptation or desire»). GS «attitude(s)» explodes this or that nature of the treatment of someone, something (**sympathy**₁₁: «a favourable attitude», **charity**₉: «a kindly and lenient attitude towards people», **loyalty**₅: «an attitude of devoted attachment»), (**piety**₉: «a pious attitude to parents, superiors, or family»), (**respect**₈: «an attitude of consideration»), (**tolerance**₈: «a permissive attitude toward those whose opinions, practices, race, religion, nationality, etc., differ from one's own»), (**humanism**₇: «human attitude»).

The Ukrainian multifunctional GSs: «помилування» (**милосердя**₃); «привітність», «ласка» (**доброта**₄); «любов до Батьківщини, народу», «відданість» (**патріотизм**₂); «готовність віддячити» (**вдячність**₂); «гостинне приймання» (**гостинність**₃); «героїчні подвиги» (**слава**₁₃: «доблесні діла, героїчні подвиги») have been used to perform moral practice.

The English single-functional GS «seriousness» explaining moral practice is used in the semantic structure of **dignity**₁₁: «seriousness in behavior».

Based on the material of the Ukrainian language we highlight GSs of combined functionality – «властивість/якість за значенням» and «абстрактний іменник до...».

The GS «властивість/якість за значенням відповідного прикметника» combines both polysemantic **справедливість**₆ («властивість за значенням справедливий»), **толерантність**₄ («властивість за значенням толерантний»), **доброчесність**₄ («властивість за значенням доброчесний»), **щирість**₃ («властивість за значенням щирий»), **чесність**₃ («властивість за значенням чесний»), **вихованість**₃ («властивість за значенням вихований»), **гостинність**₃ («властивість за значенням гостинний»), **порядність**₂ («властивість за значенням порядний»), **дисциплінованість**₂ («властивість за значенням дисциплінований»), **турботливість**₂ («властивість за значенням турботливий»), and monosemantic axionoms **ввічливість**₁ («властивість за значенням ввічливий»), **гречність**₁ («властивість за значенням гречний»), **щедрість**₁ («властивість і якість за значенням щедрий»).

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The GS «абстрактний іменник до відповідного прикметника» in words with middle degree of polysemy takes the first place in the list of lexical meanings: *людяність*₂ («абстрактний іменник до людяний»), *пристойність*₃ («абстрактний іменник до пристойний»). In monosemantic words the specified GS acts as a single constitution in their semantic structures: *лояльність*₁ («абстрактний іменник до лояльний»), *неупередженість*₁ («абстрактний іменник до неупереджений»).

The GS «абстрактний іменник до відповідного прикметника» in words with an average degree of polysemy takes the first place in the list of lexical meanings: *людяність*₂ («абстрактний іменник до людяний»), *пристойність*₃ («абстрактний іменник до пристойний»). In monosemants the mentioned GS acts as a single constitution of the semantic structure of words *лояльність*₁ («абстрактний іменник до лояльний») and *неупередженість*₁ («абстрактний іменник до неупереджений»).

Four English GSs of combined functionality – «*quality of*», «*act (of), action(s)*», «*feeling (of)*», «*agreement, conformity*» – have been established in the semantic structure of axionomes.

The GS «*quality of*»: (*right*₂₁: «*the quality of being correct*»), (*dignity*₁₁: «*the quality of being morally or spiritually good*»), (*truth*₁₁: «*the quality of being true*»), (*morality*₁₁: «*the quality of being moral*»), (*justice*₁₀: «*the quality of being just*»), *благочестя (piety)*₉: «*the quality of being pious*»), (*virtue*₉: «*the quality of being morally good*»), (*tolerance*₈: «*the quality of being tolerant*»), (*integrity*₇: «*the quality of being honest*»), (*chastity*₇: «*the quality of being pure or chaste*»), (*benevolence*₇: «*the quality of being well meaning*»), (*goodness*₇: «*the quality of being good*»), (*honesty*₆: «*the quality of being fair, truthful*»), (*generosity*₆: «*the quality of being kind and generous*»), (*kindness*₅: «*the quality of being kind*»), (*decency*₅: «*the quality of being decent*»), (*rectitude*₅: «*the quality of being straight*»), (*loyalty*₅: «*the quality of being loyal*»), (*modesty*₅: «*the quality of being modest*»), (*sincerity*₄: «*the quality of being open and truthful*»), (*impartiality*₁: «*the quality of not being prejudiced*»).

The GS «*act (of), action(s)*» occurs in the lexical meanings of axionomens: *mercy*₁₀: «*an act of kindness, compassion; the act of forgiving someone or not treating them severely, especially someone who you have the authority to punish*», *piety*₉: «*a devout act*», *charity*₉: «*a charitable act*», *benevolence*₇: «*an act showing good will*», *generosity*₆: «*a generous act*», *kindness*₅: «*a kind act*», *politeness*₁: «*the act of showing regard for others*».

The GS «*feeling (of)*» represents the mental and physical sensations of a person, the states of moral consciousness reflected in the lexical semantics of the following axionomens: *love*₁₇: «*a feeling of warm personal attachment or deep affection, as for a parent, child, or friend*», *mercy*₁₀: «*the feeling that motivates compassion*», *charity*₉: «*benevolent feeling, especially toward those in need бідувати or in disfavour*», *humility*₈: «*a humble feeling*», *respect*₈: «*a feeling of deep deference for someone elicited by their abilities, or achievements*»; *friendship*₆, *kindness*₅: «*friendly feeling*», *loyalty*₅: «*feeling of duty*», *sincerity*₄: «*an earnest and sincere feeling*», *patriotism*₂: «*strong feelings of love, respect, and duty toward your country*», *gratitude*₁: «*a feeling of thankfulness*», *conscience*₇: «*the conscientious feeling*».

The GS «*agreement, conformity*», although it has the status of some of combined functionality, but in the language material under study it is found in the lexical meanings of only polysemantic axionomens: *justice*₁₀: «*conformity to the moral principle determining just conduct*», *virtue*₉: «*conformity of one's life and conduct to moral and ethical principles*», *decency*₅: «*conformity to the recognized standard of propriety*».

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Concluding remarks. So, after analyzing the multifunctional, single-functional and GSs of combined functionality in the structure of Ukrainian and English axionomens, which directly relate to the moral sphere of human existence, we note that they nuance the moral consciousness and moral practice of a person with their moral and ethical characteristics. Moral consciousness is semanticized by indications of a sense of honour, outstanding features and properties of a person, one's worldview. Indicators of moral practice in the lexical meanings of the Ukrainian and English axionomens are forms of social interaction as an orientation to axiologically symmetrical relations between subjects through the statement of a kind attitude to each other. The dialectical nature of the interaction of the moral consciousness and moral practice is determined by their mutual conditionality, indissoluble unity.

Further research. We see prospects for further research in this direction in a comparative typological analysis of the linguistic objectification of the Ukrainian, English and French axiological categories.

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