LEXICAL UNITS EXPRESSING ETHICAL EVALUATION IN THE ENGLISH LANGUAGE

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Keywords: evaluation, lexical unit, predicate, ethical evaluation, definition.

This work is written within the scientific field of linguistic axiology and is devoted to identifying both the features of ethical evaluation and their manifestations in the lexical fund of the English language. The purpose of this work is to identify keywords that classify the English lexemes as ethical predicates.

Material and methods. "The Shorter Oxford English Dictionary on Historical Principles" (W. Little et al.) and the data of the British National Corpus (https://www.english-corpora.org/bnc/) serve as the material for this study. Descriptive and comparative methods are used in the work.

Findings and their discussion. Ethical evaluation (according to the classification of N. D. Arutyunova [1, pp. 75–76]) is the approval or condemnation of various phenomena of social reality and people's actions, depending on the moral importance they are of [2, pp. 16–17]. Accordingly, the most significant categories of ethical evaluation are the concepts of good and evil, moral and immoral, etc. The key elements of ethical evaluation are norm, duty, moral choice and conscience, which constitute the structure of this type of evaluation.

Ethical evaluation is related to the concept of norm, and a person is aware of the criteria by which his or her actions can be called ethical or unethical. The correspondence of an individual's actions to the norm or their deviation from it is called, respectively, a positive or negative ethical evaluation.

This type of evaluation, based on the social meaning of people's actions, is aimed at regulating their behavior, which gives it, to some extent, a didactic character. Moral principles are important for all members of society and form its value basis, which, to a large extent, depends on the historical stage and national and cultural traditions of society. As V. A. Maslova points out, orientation to values is the most important characteristic of human cognition of the world, and the values themselves form the basis of the human worldview, since they become the main guidelines for consciousness in culture and society, and therefore occupy a significant place in the structure of the linguistic personality [3, p. 38]. Thus, ethical evaluation is based on the value judgments and ideas of an individual, which determine his or her understanding of morality, good and evil, etc.

The object of ethical evaluation remains a controversial issue. It can include actions, motives, intentions, decisions, feelings, characters, etc. In general, all these concepts are directly related to personality. The peculiarity of ethical evaluation consists in the fact that both the subject and the object of evaluation are individuals, respectively, this evaluation is always social and anthropological.

Despite the fact that the subjective factor is very important in the expression of ethical evaluation, its basis in the form of moral norms objectifies it. Accordingly, in

predicates expressing ethical evaluation, subjective and objective form a continuum, where both sides increase/decrease inversely proportional to each other.

There are different ways to express English ethical predicates. For instance, it is often explicated through the analysis of complex words or composites. In English, the predicates of ethical evaluation can include adjectives with the suffix *-worthy:* *praiseworthy* 'smth deserving praise', *trustworthy* 'worthy of trust or confidence; reliable'; *creditworthy* 'able to be trusted to pay back money that is owed; safe to lend money to'. In addition, this group of lexemes includes predicates with the elements: *high-* (*high-minded* '(of people or ideas) having strong moral principles'), *bad/ill-* (*ill-mannered* 'not behaving well or politically in social situations'), *good-* (*good-willing* 'wishing well to another'), *kind-* (*kind-hearted* 'kind and generous'), *evil-* (*evil-minded* 'inclined to evil thoughts; wicked; malicious or spiteful'), *fair-* (*fair-minded* '(of people) looking at and judging things in a fair and open way') and others.

In addition, predicates expressing ethical evaluation are often based on associative images (*blood, cold, acid,* etc.): <u>*blood*</u>*thirsty*, <u>*black*</u>*hearted,* <u>*acid*</u>*-tongued,* etc. Often, extralinguistic knowledge is required to understand the meaning of such lexemes: knowledge of religious beliefs (*angel, devil*), history (*chivalrous barbarian*), literary works (*bumbling*), etc. E.g. the lexical unit *barbarian* 'a person who behaves very badly and has no respect for art, education, etc.' is based on the image of a barbarian, or a person who historically does not belong to the Greek and Roman cultures.

In most cases ethical predicates are not so easy to distinguish in the English language. That's why a researcher needs a list of keywords within a definition of a lexeme to identify this type of evaluation. As a result of the analysis on the definitions of lexical units expressing ethical evaluation, a list of keywords indicating ethical predicates has been made up. Thus, words expressing negative ethical evaluation are characterized by the following most frequent keywords: *evil, immoral, unscrupulous, irresponsible, talkative, arrogant, vulgar, sinful, rude, greedy, frivolous, lazy, deceitful, hypocritical, arrogant, negative, criminal, quarrelsome, weak-willed, stubborn, selfish,* etc. The positive ethical evaluation is associated with the following predicates: *selfless, well-mannered, kind, courageous, innocent, moral, positive, religious, hardworking,* etc. Evidently, the given list of keywords mostly reflects phenomena, associated with moral issues and people's positive and negative character traits, which have social significance.

So, for example, the following predicate expressing negative ethical evaluation can be qualified by the keyword *lazy*: *truant* 'a **lazy**, idle person; esp. a boy who absents himself from school without leave; hence fig,, one who wanders from an appointed place or neglects his duty or business'. This ethical nature of the lexeme is confirmed by the context: *When boys are frequently in the habit of playing **truant**, we may conclude that they have formed some <u>bad</u> connections.* The predicate is characterized by the lexeme *bad,* which proves its expressing negative ethical evaluation.

The keyword *moral* defines lexemes expressing positive ethical evaluation. So, we find it as part of the following dictionary definition: *chaste* '**morally** pure, innocent'. Compare the meaning in the context: *The point is to stay **chaste** for a <u>healthier</u> relationship in accordance with the scriptural principles.* Morality and moral purity are considered the key elements of healthy relationships.

Conclusion. To conclude, it can be noted that ethical evaluation is associated with the approval or condemnation of the phenomena of social reality and people's actions, depending on their moral significance. This type of evaluation is directly related to the moral norms and cultural peculiarities of peoples. In the paper the list of keywords for the qualification of English predicates expressing positive and negative ethical evaluation is made up. Ethical predicates mostly reflect phenomena, associated with moral issues and people's positive and negative character traits, which have social significance. In English ethical predicates often exist in the form of composites with the morphemes high-, low-, bad-, evil-, -worthy, etc. or based on images.

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SPECIFICS OF DIFFICULTIES IN LISTENING TO PODCASTS IN ENGLISH

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Keywords: memory, listening skill, method, foreign language, text, familiarization.

In the modern era of globalization and expansion of international contacts between countries, learning foreign languages as a means of communication acquires special importance. The effectiveness of teaching this subject will be determined by the degree of approximation of the educational process to the conditions of controlled language acquisition in a natural language situation. The solution of these tasks is achieved due to the specific didactic features of the podcast social service materials, including information saturation, authenticity and relevance.

Material and methods. To prove the mentioned idea, we have applied the following methods: a descriptive method, a contextual analysis, an interpretation method.

Findings and their discussion. The use of podcast sources in the educational process with the aim of forming listening skills and abilities is associated with a number of difficulties due to the linguistic form of the message. These difficulties arise for two reasons: a) because of the unfamiliar linguistic material contained in the message; b) because of the familiar, but difficult to hear linguistic information contained in the message.

The ability to understand the meaning despite the presence of unfamiliar linguistic material in the text is formed with the help of special exercises. The tasks for these exercises can be formulated as follows: "Listen to phrases/microtext that contain