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O‘ZBEK VA INGLIZ TILLARIDA FALSAFIY ATAMALARNING SINTAKTIK TUZILMALARINI QIYOSIY TAHLIL QILISH

Annotatsiya. Maqolada falsafiy atamalarning o‘zbek va ingliz tillarida yasalishining sintaktik usuli o‘rganilib, birikma, derivatsion xususiyatlari, boshqa tillardan o‘zlashtirish kabi jarayonlarga e‘tibor qaratiladi. Taniqli terminolog va tilshunos olimlarning asarlariga tayangan holda, har ikki tilda affiks qo‘shish, frazemalarni yasash kabi sintaktik qoliplarning keng tarqalganligini ko‘rsatadi.

Kalit so‘zlar. Sintaktik usulda termin yasash, termin, falsafiy terminlar, o‘zbek va ingliz tillarida falsafiy terminlar, terminologiya.

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СРАВНИТЕЛЬНЫЙ АНАЛИЗ СИНТАКСИЧЕСКИХ СТРУКТУР ФИЛОСОФСКИХ ТЕРМИНОВ В УЗБЕКСКОМ И АНГЛИЙСКОМ ЯЗЫКАХ

Аннотация. В статье исследуется синтаксический способ образования философских терминов как в узбекском, так и в английском языках, уделяя особое внимание таким процессам, как словосложение, деривация и заимствование. Опираясь на работы известных терминологов и лингвистов, он подчеркивает распространенность синтаксических моделей в обоих языках, таких как добавление аффиксов и построение фразовых терминов.

Ключевые слова. Синтаксическое терминообразование, термин, философские термины, философские термины на узбекском и английском языках, терминология.

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A COMPARATIVE ANALYSIS OF SYNTACTIC STRUCTURES OF PHILOSOPHICAL TERMS IN UZBEK AND ENGLISH

Abstract. The article explores the syntactic method of forming philosophical terms in both Uzbek and English languages, focusing on processes such as compounding, derivation, and borrowing. Drawing on the works of renowned terminologists and linguists, it highlights the prevalence of syntactic patterns in both languages, such as the addition of affixes and the construction of phrasal terms.

Key words. Syntactic term formation, term, philosophical terms, philosophical terms in Uzbek and English, terminology.

Introduction

Learning the syntactical formation of philosophical terms is important for several reasons. Firstly, it enables scholars to achieve clarity and precision in communication. Understanding how philosophical terms are structured syntactically helps philosophers articulate their ideas more accurately, avoiding ambiguity and misunderstandings. This clarity of expression is essential for effective communication within the philosophical community and beyond. Secondly, studying the syntactical formation of philosophical terms deepens conceptual understanding. The syntactical structure often reflects underlying conceptual distinctions and relationships. By analyzing these formations, scholars can gain insights into the nuances of philosophical concepts and theories, enhancing their comprehension and engagement with philosophical discourse. Furthermore, the analysis of syntactical formations facilitates terminological analysis within philosophical discourse. It provides a means to trace the development and usage of terminology across different philosophical traditions and contexts.

Literature review and methods

The syntactic method of forming philosophical terms in both Uzbek and English languages involves the construction of new terms through syntactic processes such as compounding, derivation, and borrowing. This approach relies

on the arrangement and combination of linguistic elements to create specialized vocabulary that conveys philosophical concepts and distinctions. The phenomenon of word formation, particularly the creation of new terminologies, has been studied by a number of Russian scholars. For instance, the works of A.I. Smirnitskiy, Z.A. Kharitonchik, O.D. Meshkov, A.N. Ilina, and T.I. Arbekova serve as evidence supporting the aforementioned ideas [1]. Similarly, the topic of word formation in English has been investigated by a series of linguists such as I.V. Arnold, H. Marchand, L. Bauer, A. Hatcher, and others. Smith explored the semantic nuances and syntactical structures of philosophical terms, emphasizing the importance of terminological analysis in understanding conceptual distinctions [10]. Through case studies of specific terms, Smith demonstrated how syntactical variations contribute to the richness and complexity of philosophical language. Brown investigated the historical development of syntactical formations in philosophical terminology, tracing the evolution of terms across different linguistic and cultural contexts [5]. By analyzing texts from ancient to contemporary philosophy, Brown elucidated the dynamic nature of syntactical patterns and their impact on philosophical thought. Arnold examined the syntactical formations of philosophical terms in both English and other languages, highlighting cross-linguistic variations in term construction [3]. Through comparative analysis, Arnold et al. identified common syntactical patterns and their cultural and historical determinants.

Analysis

In Uzbek, the syntactic formation of philosophical terms often involves compounding and derivation to create new words that encapsulate philosophical ideas. In Uzbek, an observation emerges regarding the prevalent occurrence of philosophical terminologies that are formulated devoid of syntactical affixes or suffixes. For instance, terms such as “axloqiy javobgarlik” (ethical responsibility), “deontologik etika” (deontological ethics), “erkin iroda” (freedom of will), “gumanistik e’tiqod” (humanistic belief), “ijtimoiy falsafa” (social philosophy), among others, illustrate this phenomenon.

Results

1. Syntactical Formation in Uzbek and English Philosophical Terms: The analysis revealed distinct syntactical patterns in the formation of philosophical terms in both Uzbek and English languages. In Uzbek, terminological phrases often exhibit the addition of the suffix “-i” to the subordinate part, while phrasal terms are constructed using the conjunction “va” (and). In English, philosophical terms are formed through processes such as compounding, derivation, and borrowing, with the addition of suffixes like “-al,” “-cal,” “-ic,” “-tic,” and the use of possessive forms denoted by an apostrophe followed by “s”.

2. Variability in Syntactical Structures: Despite the differences between Uzbek and English languages, both exhibit variability in syntactical structures used in philosophical terminology. While Uzbek relies on specific suffixes and conjunctions to form terms, English utilizes a combination of affixes and linguistic conventions to create specialized vocabulary that conveys philosophical concepts and distinctions.

3. Precision and Clarity in Communication: Understanding the syntactical formation of philosophical terms enhances clarity and precision in communication among scholars. By articulating ideas accurately and avoiding ambiguity, philosophers can engage in more effective discourse within the philosophical community and facilitate interdisciplinary dialogue.

4. Deepening Conceptual Understanding: The analysis of syntactical formations deepens conceptual understanding by revealing underlying distinctions and relationships within philosophical concepts and theories. Scholars gain insights into the nuances of philosophical language, allowing for a more comprehensive exploration of philosophical ideas and principles.

5. Historical and Cultural Significance: The syntactical formations of philosophical terms in both Uzbek and English languages reflect historical and cultural influences, as well as disciplinary traditions. Understanding these influences enriches scholarly inquiry and fosters a deeper appreciation of the evolution of philosophical language across different contexts.

6. Enhanced Critical Thinking Skills: Mastery of syntactical formations in philosophical terminology enhances critical thinking skills by prompting scholars to question assumptions, explore alternative interpretations, and refine analytical abilities. This engagement with the structure of philosophical language promotes intellectual rigor and fosters a deeper understanding of philosophical concepts and principles [5].

Discussion

Our inquiry revealed the prevalence of terminological phrases characterized by the addition of the suffix “-i” to the subordinate part in Uzbek. For instance, terms such as “asoslash konteksti” (context of foundation), “ayniyat qonuni” (principle of identity), “Baden maktabi” (Baden school), “bilish nazariyasi” (theory of knowledge), “davlat mafkurasi” (state concept), “fuqarolik jamiyati” (civil society), “guvohlik tamoyili” (witness testimony), “ioniya falsafasi” (Ionian philosophy), “Leybnits qonuni” (Leibniz law), and so forth, exemplify this linguistic pattern. It was observed that phrasal terms are constructed utilizing the conjunction “va” (and) in Uzbek. For instance, terms such as “erkin iroda va determinizm” (freedom of will and determinism), “ijtimoiy borliq va ijtimoiy ong” (social welfare and social power), “islom tarixi va falsafasi” (history and philosophy of Islam), and so forth, illustrate this syntactical structure. The addition of suffixes such as “-al” and “-cal” to base words is a common method for forming philosophical terms. These suffixes often indicate a relationship to a particular quality, action, or field of study. For example, “empirical evidence” refers to evidence that is based on observation or experience, emphasizing the reliance on empirical data in philosophical inquiry. Here, the syntactic combination of morphemes creates a specialized term that reflects the intersection of philosophy and neuroscience [6].

Suffixes like “-ic” and “-tic” are frequently used in philosophical terminology to denote qualities, characteristics, or theories associated with a specific concept or discipline. For instance, “deontic logic” refers to the branch of logic concerned with obligation, duty, and permission, while “epistemic

circularity” refers to a form of circular reasoning within epistemology. The suffix “-tive” is often added to base words to form philosophical terms that describe actions, processes, or qualities. These terms can be used to denote various aspects of philosophical inquiry and analysis. For example, “deductive reasoning” refers to a method of reasoning in which conclusions logically follow from premises, emphasizing the deductive process in philosophical argumentation [7].

Conclusion

The syntactic formation of philosophical terms in both Uzbek and English languages illustrates the creative adaptation of linguistic structures to convey philosophical concepts and distinctions. By combining and modifying linguistic elements through compounding, derivation, and borrowing, philosophers create specialized vocabulary that facilitates the articulation and exploration of abstract ideas. This syntactic approach to term formation enriches philosophical language by providing concise and precise expressions for complex philosophical concepts.

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