MODALITY CATEGORY IN THE WORLD MEDIA-LANGUAGE

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ABSTRACT

The linguoculturological study of the category of modality and the identification of morphological and syntactic features of the expression of the events of the media world by different language units, the analysis of English and Uzbek printed media texts serve as a necessary source for highlighting the peculiarities of the national mentality of the two peoples. The study analyzes the means of exclamatory speeches of modality types that encourage action, reflected in the expression of the category of objective and subjective modality in the text of Uzbek and English-language newspapers, as well as the reflection of features in the language.

__Key words:__ modality, media, linguistic landscape, image of the world, media text.

АННОТАЦИЯ

Необходимым источником для выделения особенностей национальный менталитет двух народов. В исследовании анализируются средства восклицательных речей модальных типов, побуждающие к действию, отраженные в выражении категории объективной и субъективной модальности в тексте узбекских и англоязычных газет, а также отражении особенностей в языке.

__Ключевые слова:__ модальность, медиа, языковой ландшафт, образ мира, медиатекст.

INTRODUCTION

Language is not a set of abstract signs and rules, divorced from a person, social reality and culture, but "a system that is always in a certain context. It can also be interpreted as a range of practices that emerge from the need for communication in specific contexts and situations [1, 34]. Each person is a bearer of the culture in which he grew up. In everyday life, he does not notice this. Each person has his own view of the world, his own vision of the world. However, whether he realizes it or not, his worldview has much in common with the worldview of native speakers of this language. The world is infinitely diverse, but we can perceive only a small part of it. Our perception is filtered by our culture, language, unique experiences, traditions, values, beliefs. "Each of us lives in a unique reality built on the basis of our

emotional (sensory) impressions and personal life experience, and we act on the basis of what we perceive , is our model of the world [2, 67].

The concept of "linguistic landscape of the world", based on the idea of idioethnicity of linguistic content in the concept of Leo Weisgerber, is presented within the framework of the dialectical landscape of the world, based on the concept of "linguistic community" by W. Humboldt, that is, language and everything connected with it, ready, completed and is covered by the term "ergon" from speaking to the dynamic ability of language. Developed to the point of confirmation through the "energy" of V.Humboldt "Language is one of the phenomena that induces the mental forces of a person to continuous activity" [3, 34].

DISCUSSION AND RESULTS

According to T.G.Popova, "the idea of the world as a global structure is not fully reflected using specific language means, but can be expressed in the following scales: a conceptual idea of the world, a linguistic (linguistic) idea of the world, a group representation of the world and a view of the individual world" [4, 67]. The conceptual picture of the world reflects a holistic view of the objective world and a person's place in it, which exists in the human mind, and includes linguistic and non-linguistic knowledge. Non-linguistic knowledge can only be described with the help of language, which predetermines the close relationship between the conceptual and linguistic picture of the world, while the linguistic picture "is recognized as an important component of the conceptual model of the world in the human mind", the brain, that is, the sum of a person's ideas and knowledge about the world [4, 82]. In Y.D. Apresyan's understanding [5, 39], the linguistic landscape of the world is the perception of reality, reflected in linguistic signs, "a fragmentary linguistic representation of the world", "a specific way of seeing the world", expressed by various linguistic means. The language landscape of the world can be considered a collective phenomenon, since all speakers of this language participate in its formation and use.

According to A.A. Zalevskaya, "the worldview cannot be compared with the image of the world". Because the surrounding world is reflected in the human mind, forms the image of the world, and then its landscape. The main role in "mapping" the world belongs to the language. Non-linguistic knowledge can be described only with the help of language, which predetermines the close relationship between the conceptual and linguistic (linguistic) picture of the world, and the latter is "considered as an important component of the conceptual model of the world. man,

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that is, the sum of man's ideas and knowledge about the world [6, 64]. Therefore, "the representation of the image of the world as a property of a person is simultaneously holographic and multifaceted, with the obligatory combination of "knowledge" and "experience" and work on different scales of consciousness, and only the verbal description does not fully correspond.

S.D. Smirnov, seeing in the image of the world an abstract invariant of world perception, reflecting the practical "participation" of a person in the world and showing its connection with the real conditions of his social and individual life, "the constant and never disappearing that which appears before any emotional impression and that which is on based on the impression, he imagines it only as a background, acquiring the status of a component of the emotional image of an external object [7, 142].

Knowledge about the real world forms logical ideas about the world, such as physical, naturalistic, geopolitical, etc. Knowledge about the idioethnic, mental worlds forms the linguistic landscape of the world - a kind of cultural sphere [8, 97].

Therefore, the language landscape of the world has a dual nature:

1) it is a kind of ideal, mental structure, consisting of a set of meanings and ideas about the world, placed in a special integral system;

2) the result of reflecting the important features of the world in the understanding of native speakers is the result of all human mental activity.

A truly adequate global and holistic picture of the world is created by a native speaker in the process of complex perception of the external world and the creation of its general picture, excluding individual perception of the world.

Through the efforts of the collective linguo-creative activity of the ethno-cultural community, the global picture of the world becomes an ethno-linguistic picture of the world: firstly, different ethnic groups use different means of interiorization and semiotization of the open (known) world. ; secondly, each of them already had a developed system of perception of the world. The ethnic landscape of the world, of course, changes over time, but the core, which is a characteristic of culture and worldview, remains unchanged.

The linguistic landscape of the world did not stand next to the special (i.e., chemical, physical, etc.) landscapes of the world, but existed before them and formed them, because a person sees the world thanks to the language that embodies some social-historical, i.e. universal and national experience. And he will be able to understand himself. The second, that is, the national experience, determines the specific features of the language at all levels. Due to the specific features of the

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language, a certain linguistic picture of the world arises in the minds of its speakers, and people can see the world through its prism [9, 168].

"Each person, when his consciousness is fully awakened, discovers a ready-made worldview, in the formation of which he did not take part. He accepts it as a gift of nature and culture" [10, 5].

Worldview is a holistic, global image, an image of the world, which is the result of all spiritual activity of a person and arises in the process of all contacts with the world and ideas about the world.

If the world is an interacting person and the environment, then the landscape is "the result of processing information about the environment and the person" [11, 56]

As a complex of human knowledge about the world, the landscape of the world is replaced by the landscape of the world that exists in the language, i.e. "linguistic image of the world". As a means of thinking, language is used to replace objects and relations of the real world in the human mind, therefore the author believes that "language is a form of mastering the world, but not a form of a special world" [12, 37].

The language landscape of the world is embodied in all national languages, in all national language landscapes of the world. Each national language landscape of the world reflects the unique perception of a particular language community.

V.G. Kostomarov defines the language of modern mass communication as "a new kind of functional methodological language, which is more active and less systematic and traditionally justified than the established historical methods, in which the process of testing possible ways to implement a general constructive principle takes place" , and which broadly involves non-linguistic technical capabilities in its sphere of influence. characterizes as a new type of units [13, 4].

The language landscape of the world is an important part of its conceptual landscape. In addition to the linguistic component, the conceptual picture of the world also includes extralinguistic, non-verbal aspects. The linguistic picture of the world is divided into several options, such as scientific, professional, simple picture of the world. In turn, within these options, depending on the application, there can be many variations. The language landscape of the world changes over time, although not quickly, and one of the most striking examples of the dynamism of the world's language landscape is the creation of new meanings through metaphor.

The journalistic picture of the world is one of the manifestations of the language picture of the world. Linguistic and journalistic views of the world have a national

identity, but they are also subject to the universal laws of human thinking, so similar metaphorical processes and models can be found in different languages [14, 105].

The media is commonplace. The universality of the mass media is determined not only by their forced application to all areas of human life and activity, but also by a creative, pragmatically motivated perception by a person of everything that surrounds him.

The comprehensive "Experience of working with the media", in which modern man participates, is not only innovations in the field of communication and information technologies, but also the changes taking place in him, the formation of his inexhaustible needs, on the one hand, the constant increase and dynamic updating of information , on the other hand, in his public statements., capturing the attention of the audience and managing their impression, also through the thoughtful choice of both media. determined by the media platform, technology and corresponding set of coding tools used [13, 3].

The mass media force modern man to observe objects that have a mediating potential that can be used in the surrounding reality with special emotional concentration, since they have become a totem that evokes an almost religious feeling, forcing special emotional attention and its meaningful impulses. Axiological modality occupies a wide semantic field when evaluating the content of a sentence in a media text, identifying the features of modality, and demonstrating the emotionally expressive content of a sentence.

CONCLUSION

Although it is recognized that modalities can be observed at all levels of language, they are activated only in the context of a text. Therefore, each sentence and text not only conveys information about a particular event, but also expresses the speaker's reaction to this message. Such a personal, i.e., subjective attitude is expressed in texts with introductory sentences, among other lexical units. The appeal to the media text is not accidental, at the same time, subjective modality, which includes the entire set of modal-evaluative meanings, undoubtedly plays an important role in determining the expression of subjective-modal evaluations in the media text.

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