

## THE LEARNING AND LINGUISTIC FOUNDATIONS CATEGORY OF MODALITY

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**A.A.Haydarov**

(BSU professor)

**F.B.Tosheva**

(1st year master at BSU)

### Abstract

*This article discusses the linguistic foundations of the category of modality, its development process. Moreover, attention is paid to the place of the category of modality in the relationship between culture and language.*

### Key words

*modality, universal category, logic, culture, communication, tendency, metalanguage, linguistic framework.*

When we think about modality, we pay attention to the definitions given to this linguistic concept. While defining the category of modality, Charles Bally said, "modality is the heart, the heart of speech". It includes "various subtleties of judgment" in the composition of modal meanings 'intuition' and 'desire'[1]. According to M.K. Halliday, "modality is an important functional feature of communication, a function between individuals, a form of expression of the speaker participating in the communication[2].

V. G. Gak bases the generalization of the relationship between the speaker and the informant on the type of modality. In his opinion, modality is divided into three groups:

- 1) declarative and performative according to the nature of reporting;
- 2) reliability and probability according to the nature of knowing reality;
- 3) according to the nature of the relationship, desire and dissatisfaction are related to the expression of the subject's feelings[3].

Modality, writes Azim Hajiyev (Latin *modus-myl*), is a grammatical-semantic category that expresses the attitude of the speaker to the expressed thought. The content of the thought can be real or unreal and can be imagined in this way. Modality can be expressed by word, morpheme, loading and intonation[4].

In fact, the problem of modal logic arose a long time ago. Before Aristotle, Protagoras of Abdera, "the most famous, but also the first", expressed an opinion about modality, i.e., how their speech relates to reality from the point of view of the speaking person. His work "The Science of Debate" has not survived, but seven centuries later Diogenes Laertius in his encyclopedic collection "Lives, Education and Wisdom of Famous Philosophers" (2nd and 3rd centuries AD) described "Protagoras speech in four types - He mentioned that it was divided into "please, question, answer, command" and called them "speech networks[5]". From the point of view of modern linguo-pragmatics, the "networks" indicated by Protagoras correspond to the broad modal classes of speech acts, which differ according to the purpose communicated by the speaker. It laid the foundation for linguistic pragmatics long before the emergence of the term "pragmatics" in the semiotics of Charles Peirce and the rapid development of the study of language communication in modern history. Professor N. B. Mechkovskaya said that "in the history of communication and language learning, the very idea of the existence of variety and options, different goals, methods and styles of communication is considered very important"[6]. In this way, it should be remembered that until a person paid attention to the lexicon and grammar of the language, he was interested in the communication process itself, and the question arose about the expression of various communication goals (illocutions) with the help of speech. The foundations of the doctrine of modality were explained in detail by Aristotle in his works such as "Analytics", "Metaphysics", "Commentary of Names". In these works, the term "modality" does not appear, Aristotle used the word *enclisis* tendency instead, which he associated with how reliably the speaker calculates his opinion (eg, a conclusion from a syllogism). In the Latin-Russian dictionary, the term *modus* is defined as "inclination" in its 11th meaning. Later, in Greek Alexandrian grammars (2nd century BC) and later in Roman, Latin and medieval grammars, the modality was defined by Aristotle as *enklipsis*, verb tenses, which are understood differently according to the relationship of the "tendencies" of the action communicated in the speech to the reality was the basis for imagination. The verb inclination was first defined in an unknown Alexandrian grammar: "Inclination refers to the form of the word that indicates the desire (or movement) of the mind" (as well as the internal form of the term being described based on a similar definition: "Inclination is the inclination, desire, desire of the heart").

In the surviving Alexandrian Greek grammar (2nd century BC) of Dionysius of Thrace, the concept of verb declension is not defined, but a list of declensions that we can easily compare with modern terminology is given: "The declensions

are five: command inclination, desire inclination, follow inclination, uncertain inclination". Aristotle divided such modal meanings into "necessary", "probable", "impossible", "accidental". From Aristotle's point of view, "any message means information about a desire or an action necessary for it, or a possible action; and some of these opinions are understood to be emphasized, others to be denied, and others to be unclear, depending on whether or not they are given a certain inclination[7]. Aristotle distinguished between apodeictic opinions (from the Greek *apodeikticos* - proven, reliable) - these are reliable opinions based on necessity and dialectical opinions whose validity is determined by reasoning and contradicts the opinions asserted in them, which do not exclude probability. Aristotle's opposition of two logical "tendencies" in the modern theory of knowledge corresponds to the opposition of reliable knowledge and assumption (hypothesis), as well as epistemic and alethic modalities of modern modal logic. Thus, many concepts of modern logic began with the teachings of ancient and medieval logicians: "Modal logic is one of the branches of modern non-traditional logic, which studies such expressions as "necessary" and "probably "[8].

A broader approach to the concept of modality is presented in the works of A.A. Ivin: "Modality is the assessment of the relationship defined in the phrase from one or another point of view." Modal concretization (clarification) in most cases by using concepts such as "necessary", "probable", "provable", "deniable", "obligatory", "allowed", "good", "bad" is done. Currently, modal logic, which has been included in universities since the middle of the 20th century, continues to develop and be enriched with new modal concepts and meanings: "In the last decade, modal logic has been developing rapidly, including ten new modal concepts. His methods of justification were refined, giving new impetus to modal logic and placing it at the center of modern logical research. The composition and groups of modality types given in different works on logic are diverse. As the authors of "Dictionary of Logic" noted, "out of the various possible types of modal values, it (i.e., modal logic) includes a few, the most interesting ones." This article examines the types of modalities that are regularly involved in everyday communication: cognitive (alethic and epistemic), deontic, axiological, metalingual, teleological modalities. Now we will think about each of them separately:

Alethic (necessary) modal words include two different relationships between the subject and the predicate: necessary and problematic (probable).

- Epistemic modal judgments include modal operators such as -believes, -doubts, -rejects, -knows, -provable, -calculates, -unsolvable. Epistemic modal considerations are studied in epistemic logic. It is known that knowledge is

different from belief. Knowledge is always true. Trust can be true or false. Based on this, epistemic logic is divided into two types: logic of knowledge and logic of belief. These differ from each other in terms of concepts and laws.

- Deontic logic is a branch of modal logic that studies the logical structure of normative language; is the doctrine of normative concepts. Deontic logic studies the functions of modal concepts such as forced, -possible, -indifferent, -forbidden in logic. Deontic logic studies expressions and norms in the form of commands. The relationships established between norms and their elements are important in modeling norms by means of logical theory.

In axiological modal considerations, the object is described from the point of view of a certain value system. The axiological position of a separate object is usually expressed in evaluative judgments by absolute (absolute) evaluative concepts such as good, bad, all the same (no difference) or comparative evaluative concepts such as -better, -worse, -same. For example: - It's good that she knows how to play chess, - Nozima knows English better than Russian. Sometimes, instead of the words good, bad, the words positive, negative, or goodness are used, and instead of the word better, the words preferable, more favorable are used. It is a necessary component of evaluative judgements. These concepts are studied in the logic of assessment. Modal operators expressing time, such as yesterday, today, tomorrow, before, after, participate in judgements expressing time modality. Such considerations are studied in the logic of time.

When comparing the category of modality, interlinguistic and cultural differences are clearly expressed, because modality is closely related to national images, that is, cultural concepts of different peoples. In this regard, researching the possibilities of researching the "specific concept" of each culture based on national values in linguistic and cultural studies, obtaining complete information about conceptual analysis, comparative research of the modality category based on cognitive and linguistic approaches, linguistically defining the national mentality specific to a certain society enables analysis. B.V. According to Panfilov, "there is no such category as the category of modality, which has been expressed in different, opposing opinions and has been interpreted in many different ways due to the colorful nature of its individual meanings in the language[9].

The category of modality is used in all areas of literature: in artistic texts, newspaper texts, poetic texts, dialogic speech, especially in the text of fairy tales, the linguocognitive and linguological aspects of the category of modality, in addition, the diverse and colorful semantics of modality help to reveal the typological features of the language, as well as their linguistic means of expression

allow to accurately reflect the national character of the internal linguistic landscape, in a word, to understand the result of the interaction of language and culture.

Thus, when we think about the question of the relationship and interdependence of language and culture, the role of language and culture in the development of the category of modality, these problems are of great importance both in developing the form and productivity of communication, and in teaching foreign languages earns.

So, a person who speaks a certain language acts not only as a carrier of the language, but also as a carrier of the culture of the nation that speaks this language. For this reason, the language has the characteristic of showing the national-cultural mentality of the representative of the nation. After all, linguistic culture studies linguistic facts through their spiritual and cultural characteristics.

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