



COMPARATIVE INSIGHTS INTO SUBJECTIVE MODALITY IN UZBEK AND ENGLISH LANGUAGES

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Annotation: *This article provides a comprehensive analysis of subjective modality, focusing on its manifestations in the Uzbek and English languages. By exploring the linguistic structures that convey subjectivity in both languages, this study aims to uncover the nuanced ways in which speakers express attitudes, beliefs, and judgments. The comparison highlights the cultural and linguistic diversities and similarities, offering insights into the broader implications for cross-linguistic communication and understanding.*

INTRODUCTION

Subjective modality, a linguistic phenomenon reflecting the speaker's attitude or opinion, plays a crucial role in effective communication. It varies significantly across languages, influenced by cultural norms and linguistic structures. This article delves into the types and usage of subjective modality in two linguistically and culturally diverse languages: Uzbek, a Turkic language spoken in Central Asia, and English, a Germanic language with global influence. Understanding subjective modality is key to comprehending how language reflects individual perspectives. This article examines each type of subjective modality in Uzbek and English, highlighting their linguistic expressions and cultural implications.

Types of Subjective Modality: Subjective modality can be categorized into various types based on the speaker's intention:

1. **Epistemic Modality:** Expressing degrees of certainty, belief, or knowledge.
2. **Deontic Modality:** Relating to duty, necessity, or moral obligation.
3. **Dynamic Modality:** Concerning the speaker's ability or willingness.

1. Epistemic Modality:

- **In English:** Epistemic modality in English is primarily expressed through modal verbs like 'must', 'might', 'could', indicating the speaker's assessment of the likelihood or certainty of a situation. For instance, "She must be at home" suggests a high degree of certainty.

- **In Uzbek:** Epistemic modality in Uzbek often utilizes modal particles like "shekilli" (seems like) and verbs in conditional mood to indicate probability or supposition. For example, "U uyda shekilli" translates to "She seems to be at home."

2. Deontic Modality:

- **In English:** This type of modality, related to duty and obligation, is expressed using modal verbs like 'should', 'must', and 'ought to'. For example, "You should study for the test" indicates a suggestion or advice.



- **In Uzbek:** In Uzbek, deontic modality often uses "kerak" (need/should) and "lozim" (necessary) to express obligation. For instance, "Siz imtihon uchun o'qishingiz kerak" means "You should study for the exam."

3. Dynamic Modality:

- **In English:** Dynamic modality in English, indicating ability or willingness, is expressed through modals like 'can', 'will', and 'able to'. "She can speak three languages" demonstrates ability.

- **In Uzbek:** In Uzbek, dynamic modality is typically conveyed through verbs indicating ability or willingness, such as "bil-" (to know) or "qila ol-" (to be able to). "U uch tilni biladi" means "She knows three languages."

In Uzbek, subjective modality is often conveyed through modal verbs, particles, and context-driven intonation. For instance, the modal verb "kerak" indicates necessity or obligation, while "balki" conveys possibility or speculation. Additionally, Uzbek speakers frequently use context and non-verbal cues to imply subjectivity, a reflection of the high-context communication style prevalent in Central Asian cultures. English, in contrast, employs a wide range of modal verbs like 'might', 'should', and 'could', as well as adjectives and adverbs, to express subjective modality. The use of hedging language, such as 'perhaps' or 'it seems', is also prevalent in English, often to either soften statements or express uncertainty, aligning with the language's low-context communication style.

Comparative Analysis: The comparative analysis reveals both similarities and differences in the expression of subjective modality in Uzbek and English. While both languages utilize modal verbs and contextual cues, the specific expressions and frequency of use vary. For example, the use of hedging in English is more prevalent compared to Uzbek, where directness is often preferred in communication. The use of subjective modality in both languages reflects not just linguistic preferences but also cultural attitudes. For instance, the directness in Uzbek deontic expressions might be a reflection of a more straightforward communication style prevalent in Uzbek culture. Conversely, the variety of modal expressions in English could indicate a more nuanced or indirect approach, often seen in Western communication styles.

This in-depth analysis of subjective modality in Uzbek and English languages reveals the intricate ways in which linguistic structures are employed to express personal perspectives, beliefs, and judgments. The study highlights several key findings:

1. **Linguistic Diversity and Commonality:** While there are significant differences in how subjective modality is expressed in Uzbek and English, common underlying functions such as expressing possibility, necessity, and ability are evident. This commonality underscores a universal aspect of human language in conveying subjective experiences.

2. **Cultural Influence on Language:** The study also reflects how cultural contexts influence language use. The directness in Uzbek's deontic expressions, compared to the more varied and nuanced expressions in English, points to the respective communication styles prevalent in these cultures. It demonstrates the role of cultural norms and values in shaping language.



3. **Implications for Cross-Cultural Communication:** Understanding these linguistic nuances is vital for effective cross-cultural communication and translation. Awareness of the subtle differences in modality can enhance mutual understanding and reduce miscommunication in a globalized world.

4. **Future Research Directions:** This comparative analysis opens avenues for further research, particularly in exploring how subjective modality is adapted in multilingual and multicultural contexts, and its role in non-verbal communication.

In conclusion, the exploration of subjective modality in Uzbek and English not only enriches our understanding of these languages but also provides valuable insights into the broader relationship between language, thought, and culture. As the world becomes increasingly interconnected, such linguistic insights become crucial in fostering effective and empathetic global communication.

Understanding subjective modality in different languages is key to effective cross-cultural communication. This analysis of Uzbek and English highlights the importance of linguistic awareness in a globalized world. As languages evolve, so does the expression of subjectivity, reflecting the dynamic nature of human communication and thought.

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