

THEORETICAL BASIS FOR STUDYING INFORMATIVITY IN MEDIA LINGUISTICS AND COMMUNICATIVE STYLISTICS OF THE ENGLISH LANGUAGE

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Annotation: Discursive ontology: Ontology is a section of humanitarian knowledge, in which questions of existence are considered as a single system of being of nature and the social and spiritual world of man. Unity implies the possibility of discretization of integrity and the allocation of separate layers of reality for scientific understanding.

Introduction

Questions about informativeness as an ontological category have been actively discussed by representatives of various scientific fields for many centuries. Disputes and discussions are caused, first of all, by the choice of a definition for the key term "information", which, depending on the historical era and the chosen approach, receives different scientific conceptualization. In particular, two definitions compete ontologically, which came into the modern scientific paradigm of knowledge from the works of ancient Greek and Roman thinkers. The emergence of knowledge in a person was equated either with the creation of a form of thought (informatio (Lat.) - the act of giving a form to something, or with the process of obtaining knowledge (the idea, the active and a posteriori action of the mind depicting something unknown or helping memory, the ars memoriae, to better remember a past situation through the pictorial representation.

All scientific discussions about informativeness are based on two basic provisions - information is correlated with the processes of forming thoughts (providing something with a form) or with the motivated formation of a thinking system and communication of acquired or newly created information. Already in the writings of Aristotle, Plato and their followers in the Middle Ages, there were indications of the mental efforts of human consciousness, which received detailed development in the twentieth century in scientific works on the ontology of knowledge, cognitive science and discursive ontology. The theory of ideas, with the help of which the sensory-intellectual component of the human mentality develops, was actively developed in the works of European philosophers and scientists of the late Middle Ages and further received a variable embodiment in the works of Rene Descartes, Francis Bacon, John Locke, George Berkeley and other famous philosophers. Many scientists at that time agreed with the position on the sensory perception of the world as the basis for

the process of knowledge formation, i.e., systematization and discretization of information, but at the same time they relied on the notion of a strict mathematical logic of the cognition process associated with the atomic vision of the world structure, which allowed define information as knowledge logically formed from a set of facts and information about the material and spiritual in a person's life. This approach has been developed in modern ontological and epistemological theories of cognitive linguistics, aimed at comprehending the possibilities of human cognition of the world, studying the informative and semantic foundations of the activity of human consciousness, conceptualization and categorization techniques based on representations of reality in the form of signs, including linguistic ones [Kubryakova , 2004, p. 12]. This was the initial stage when cognitive linguistics was interested in the structure of knowledge and focused on the study of “the atomic harmony of systems of linguistic signs and their participation in the process of information transmission” [Fauconnier, 2002, p. 3]. A direct consequence of the recognition of ideas about the hierarchical and system-structural structure of any linguistic whole, ordering human impressions in the form of categorical classes and series, classifying phenomena and objects known by man [Rosch, 1975, p. 192-200], there were conclusions about the predetermination of the dual unity of the processes of fixing form and meaning, which was characterized as an "alloy of form and meaning"

Based on the provisions of ontology and epistemology, today scientists consider information in the epistemological aspect, paying attention to the methods of collecting information about something and accumulating knowledge about an object, recorded in some signs. Knowledge is conceived as a discrete and dynamic entity that can be accumulated, refined, changed, and reliance on the known and known allows one to obtain new knowledge. Ontological activity is based on cognitive thought processes associated with the division of the world, the sorting of different fragments of being, “their mental representation, partly objectified by the forms of linguistic signs” [Kubryakova, 2004, p. 13]. It is the analysis of the cognitive-semantic foundations of linguistic consistency that allows scientists to model a system of different forms of knowledge, from single concepts to universal frames and cognitive schemes used by people for social contacts [Jackendoff, 1995; Fauconnier, 2002]. With this approach, knowledge is conceived as a discrete set of concepts of varying degrees of complexity that form concept spheres, which, in turn, form complex cognitive structures that make up the collective knowledge of people [Krasnykh, 2001]. Signs that relatively accurately represent concept spheres are linguistic units - “linguistic

representations of the conceptual structures of human consciousness in grammar and vocabulary” [Kubryakova, 2004, p. fourteen]. Their nominative-semantic consistency indirectly reflects the mental organization of the cognitive structures of consciousness that a person uses in his speech activity [Demyankov, 1994].

Conclusion

To sum up, now cognitive processes are considered by linguists taking into account the meaning of symbols that define concepts. At the same time, knowledge itself and its cognitive-linguistic image receive an anthropological description. This approach is focused on the second meaning of the term information, the basis of which was also laid by ancient thinkers - communication with knowledge. We believe that in this case, using the term information, a dynamic function of consciousness is established, which is aimed at collecting and systematizing facts and forming a cognitive picture of the world that allows a person to receive new facts and / or communicate later. Knowledge acquired or newly learned for others. In understanding information, anthropocentrism is manifested in the recognition of the active role of man in the acquisition and transmission of knowledge (called modum creativeis), because the forms and meanings of symbols, including language units, are formed.

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