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EXPRESSING THE CONCEPT OF *DOUBT* THROUGH EPISTEMIC MODALITY IN THE ENGLISH AND UZBEK LANGUAGES

ABSTRACT

This research aims to examine how doubt is expressed through epistemic modalities in the Uzbek and English languages. It will use comparative and translational analysis to deeply understand and compare the different ways in which doubt is articulated through epistemic modal expressions in both languages. The study will also explore the expression of modality in different languages, as well as the various types of modality.

Subjective modal expressions in languages convey different semantic aspects of modality, such as certainty and uncertainty. However, the aspect of uncertainty remains underexplored in most studies, which tend to focus on the semantics of certainty. Moreover, due to the limited number of studies on epistemic modality in the Uzbek language, this research aims to provide new scientific insights. The study reveals that both languages use different methods to express the concept of doubt, which unveils crucial differences in their semantic and linguistic structures. The research identifies how doubt is expressed about other epistemic states and the subject's level of certainty, clarifying its unique characteristics. Additionally, the study emphasizes the specific features of expressing doubt within the cultural and linguistic contexts of both languages and further analyzes these features.

The research presented here offers insightful comparisons of how the concept of doubt is expressed through epistemic modal expressions in English and Uzbek. This study contributes to the development of new approaches in linguistics and

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O'ZBEK VA INGLIZ TILLARIDA "SHUBHA" KONSEPTINING EPISTEMIK MODAL BIRLIKLARI ORQALI IFODALANISHI

ANNOTATSIYA

Ushbu maqolada zamonaviy lingvistikada subyektiv modallikning epistemik turi orqali ifodalovchi shubha konsepti va uni ifodalovchi birliklar ingliz va o'zbek tillarida qiyosiy-chog'ishtirma va tillararo tarjima tahlili yordamida o'rganilgan. Tadqiqotning asosiy maqsadi epistemik modallik birliklari yordamida shubha konseptini ifodalashning ingliz va o'zbek tillaridagi xususiyatlarini chuqurroq o'rganish va taqqoslashdan iborat. Shuningdek, tadqiqotda modallik kategoriyasining turli tillarda qanday ifodalanishi va uning turlari keng ko'lamda tahlil qilingan.

Epistemik modal birliklari tilimizdagi modallikning "ishonch" va "ishonchsizlik" kabi turli semantik jihatlari orqali ifodalanadi. Tadqiqot jarayonida subyektiv modallik va uning epistemik birliklari bo'yicha olib borilgan ilmiy tadqiqotlar o'rganilgan va ularning aksariyat qismi epistemik modallikning "ishonchlilik" semantikasiga qaratilgan bo'lsa-da, "ishonchsizlik" aspekti hali to'liq tahlil etilmaganligi aniqlangan. O'zbek tilida epistemik modallik bo'yicha mavjud ilmiy ishlar cheklanganligi bois ushbu tadqiqot yangi ilmiy ma'lumotlarni taqdim etishga qaratilgan. Tadqiqot natijalari har ikki tilning shubha tushunchasini ifodalashda o'ziga xos usullardan foydalanishini va bu usullarning ikki til konseptining semantik hamda lingvistik tuzilishidagi muhim farqlarni ochib berishini ko'rsatadi. Shubha boshqa epistemik holatlar hamda subyektivning ishonchlilik darajasida qanday ifodalanishi, uning o'ziga xos xususiyatlari aniqlangan. Maqolada, shuningdek,

deepens our understanding of the linguistic and cultural relationships between the two languages. By analyzing the methods of expressing doubt and their contextual applications, this study reveals the mutual influences in the cultures and linguistic traditions of both languages. This research expands the application of epistemic modal expressions in the fields of language learning, translation, and linguistics, and lays the groundwork for the development of new concepts and methodologies.

Key words: concept, doubt, epistemic modality, subjective modality, certainty, uncertainty, expressions, comparative analysis.

ikki til madaniy va lingvistik kontekstlaridagi shubha ifodalashning o'ziga xos xususiyatlari tahlil qilindi.

Ushbu tadqiqotning yakuniy qismida, ingliz va o'zbek tillarida epistemik modal birliklari orqali shubha konseptini ifodalashning o'ziga xosligi va bu o'ziga xosliklarning ilmiy va amaliy ahamiyati muhokama qilindi. Tadqiqot ingliz va o'zbek tillarida shubha konseptini ifodalashning chuqur tahlili orqali tilshunoslik sohasida yangi yondashuvlarni rivojlantirishga va ikki til orasidagi lingvistik va madaniy aloqalarni yanada chuqurroq tushunishga hissa qo'shadi. Bundan tashqari, shubhani ifodalash usullari va ularning kontekstual qo'llanilishini tahlil qilish orqali mazkur tadqiqot ikkala tilning madaniyati va lingvistik an'analaridagi o'zaro ta'sirlarini ochib beradi. Natijada epistemik modal birliklarning til o'rganish, tarjima va tilshunoslik sohaslaridagi qo'llanilishi kengayib, ushbu sohalarda yangi tushunchalar va metodologiyalar ishlab chiqilishiga zamin yaratiladi.

Kalit so'zlar: konsept, shubha, noaniqlik, ishonchsizlik, epistemik modallik, subyektiv modallik, qiyosiy tahlil, ishonchlilik.

INTRODUCTION

There has been a lot of research on account of analyzing modality and its semantic forms as well as its types. P. Portner argues that understanding the semantics of modal expressions requires a context-dependent approach, highlighting the variability of modal meaning across different linguistic contexts [Portner, 2009; 101]. The study of epistemic modality occupies an essential niche within the field of linguistics, addressing the intersection of knowledge, belief, and communicative action. In the realm of pragmatics and semantics, modality concerns the speaker's attitude towards the possibility, necessity, or contingency of the state of affairs described by the utterance. On account of dividing subjective modality into types, scholars presented different views and some of them divided it into epistemic and deontic modality [Tavangar & Amouzadeh, 2009; 857].

Among its various forms, epistemic modality specifically pertains to the expression of doubt, certainty, and probability, reflecting the speaker's assessment of the truth value of a proposition. The concept of doubt, integral to epistemic modality, emerges distinctly in language as it encapsulates the speaker's tentative stance towards a particular assertion. This tentative stance is not merely a linguistic curiosity but a mirror reflecting cultural cognition and the intricate tapestry of human reasoning. Given its pivotal role, understanding how doubt is articulated across languages is not only of theoretical interest but also offers practical insights into cross-cultural communication, translation, and language teaching. Discussing the examination

of epistemic states from a lingua-cultural perspective, we rely on logical concepts that carry an international scientific character and are devoid of ethnocultural and ethnolinguistic specificity. These are the conceptual cores of concepts. It is precisely these that we describe in this section. Evidentiality plays a crucial role in understanding how languages encode the source of information [Aikhenvald & Dixon, 2003; 88].

However, in analyzing epistemic states from lingua-cultural perspectives, we will rely on corresponding lingua-cultural concepts that form a syndicate of language signs and possess greater or lesser ethnocultural and ethnolinguistic specificity, directed at the conceptual core. These we describe in subsequent sections. Concepts and cultural concepts can be designated by signs of any natural or artificial language, while lingua-cultural concepts can only be designated by signs of the corresponding ethnos (compare the concept of “doubt” and the English lingua-cultural concept “doubt”).

In English, the expression of doubt has been extensively explored, with various linguistic markers such as modal verbs, adverbs, and lexical choices being scrutinized to delineate the nuances of uncertainty. The exploration of epistemic modality, especially as it pertains to the expression of doubt, has been a subject of considerable interest within the field of linguistics. This area of study intersects with semantics, pragmatics, and sociolinguistics, offering insights into how speakers utilize language to navigate and convey uncertainty. A wealth of research has examined epistemic modality in English, highlighting the language’s rich modal verb system and various lexical means to express degrees of certainty and doubt. Studies such as those by J. Lyons and F.R. Palmer have laid foundational understandings of modality in English, emphasizing the role of modal verbs like “might”, “could”, and “may” in signaling epistemic stances [Palmer, 2001]. However, less is known about how doubt is conveyed in Uzbek, a Turkic language spoken by tens of millions yet often underrepresented in linguistic research. This gap in knowledge highlights a broader issue in linguistic studies, where extensive corpora and analytical focus are disproportionately allocated to a narrow subset of the world’s languages.

The exploration of how knowledge is articulated, nuanced, and mutually understood in conversation is fundamental to discourse analysis and the study of verbal exchanges. In this realm, linguistics scholars have dedicated significant research to understanding knowledge expressions through the lenses of epistemic modality and evidentiality, collectively termed epistemicity following K. Boye’s conceptualization [Boye, 2012; 2018]. Epistemic modality encapsulates the speaker’s assessment of a statement’s certainty. The spectrum of epistemicity, as outlined in scholarly works, spans a range of concepts from “knowledge and certainty to epistemic necessity, probability, potentiality, doubt, and even to epistemic impossibility” [Miecznikowski & Jacquin, 2023; 5].

The paper by J. Nyuts analyzes the role of subjectivity in epistemic modal expressions. It argues for an interpretation of the dimension of subjectivity as a separate evidential qualification. Based on corpus data, it attempts to show how the dimension manifests itself in linguistic structure in the context of expression forms of epistemic

modality. The dynamics of language as explored by C.Silva-Corvalán illustrate the language's adaptability and the diverse influences it has absorbed through contact with other languages [Silva-Corvalán, 1995; 58]. It reflects on the precise nature of the dimension and discusses its connections with some other notions of evidentiality. It further considers the relation between the present notion of subjectivity and the notion as found elsewhere in the literature [Nyuts, 2001; 388].

J.Holmes introduces a conceptual scale of certainty, encompassing three definitive levels:

- certainty (illustrated by “Inevitably the Polish Pope has drawn attention to himself”);
- probability (“I doubt that she’s coming now”);
- possibility (“They might keep them in the backroom”) [Holmes, 1982; 12].

Within the framework of epistemic possibility, which denotes uncertainty, the speaker's assessment of the likelihood of a proposition is communicated through the use of modals such as “could” and “may”. This subcategory of epistemic modality is evident in the preambular sub corpus extracts, where the Security Council utilizes these modals to convey a restrained level of epistemic commitment to their assertions. M. de la Rosa and D.Romero analyze instances where both epistemic and dynamic interpretations are viable. For instance, under an epistemic lens, the probability of a future event occurring is highlighted, suggesting that civilian harm is a potential outcome in situations of illegal arms trafficking and the disruption of international peace is a possibility in instances of sexual violence during conflicts. The dynamic interpretation, on the other hand, simply acknowledges the event's potential occurrence, without further analysis of its probability [Rosa & Romero; 2021; 95].

Uncertainty emerged as a notable element during the search and broader research activities of each participant, manifested through statements such as “I don't know”, “I am not really confident”, “I'm not sure”, and “It's not clear to me”. This study observed that negative expressions of uncertainty often aligned with previous findings that linked them to feelings of frustration, confusion, and anxiety. Such emotions occasionally hindered participants' progress in their respective tasks. Conversely, positive aspects of uncertainty were identified, where it was associated with curiosity, drive, and progress within search or research endeavors. In these instances, uncertainty fueled rather than deterred interest and motivation. This analysis explores three key themes to provide a deeper understanding of uncertainty's role and to showcase the complex relationship between its positive and negative manifestations [Anderson, 2006; 16].

Research on epistemicity during the 1980s and 1990s predominantly explored epistemic modality and evidentiality from grammatical and semantic viewpoints. Initial studies in this area often included discussions on various modalities alongside epistemic modality, as seen in works by J.Coates, M.Perkins, and F.R. Palmer for English, and C.Silva-Corvalan for Spanish. Early investigations into evidentiality similarly adopted a semantic lens, with notable contributions from W.Chafe, J.Nichols, and T.Willett. Subsequent research expanded to include monographs

and compilations that, while still focusing largely on grammar and semantics, such as those by P.Collins, P.Portner, and the edited volumes by A.Y. Aikhenvald and R.M.W. Dixon and W.Abraham and E.Leiss, began to incorporate observations on pragmatic aspects. These aspects included the use of epistemic modal and evidential expressions in various speech acts, their function in conveying politeness, and how context influences their epistemic or evidential interpretations in specific instances. The inclusion of pragmatic considerations became viewed as crucial for fully understanding the role and functioning of epistemic modal and evidential expressions [Carretero et al., 2022; 18].

Another research by V.L. Rubin investigates the nuanced spectrum of epistemic modality within texts, emphasizing the reader's role in interpreting propositional credibility. It reveals that modalized expressions span a continuum from certainty to uncertainty and are more prevalent in editorials than news reports. Stricter guidelines and training for annotators enhance the consistency of identifying these gradations [Rubin, 2010; 534]. A comparative analysis of epistemic modality reveals significant linguistic diversity, as demonstrated in the study by S.Kim, highlighting the varied mechanisms languages employ to express subjectivity. The findings from S.Kim's study indicate that the expression of subjectivity within epistemic modality is deeply influenced by cultural and linguistic contexts [Kim, 2021; 170].

I.Karimov extensively discusses the syntactic and semantic structures of the Uzbek language, providing a foundational understanding of its linguistic complexities [Karimov, 2010; 155]. The conceptualization of epistemic modality has been further elaborated by A.Egan and B.Weatherson, who examine its philosophical underpinnings and implications [Egan & Weatherson, 2011]. P.Green offers a global perspective on the use of modals in English, emphasizing the variability and universality of modality across languages [Green, 2020; 88]. J.Coates provides a seminal analysis of the semantics of modal auxiliaries in English, which is crucial for understanding modal expressions in the language [Coates, 1983; 102]. The expression of doubt is a universal linguistic phenomenon, yet its manifestation is deeply rooted in the cultural and structural fabrics of individual languages. English and Uzbek, belonging to different language families, offer rich grounds for exploring this concept. While English has been extensively studied in this regard, Uzbek presents a relatively untapped linguistic landscape for such inquiry, particularly when considering the epistemic expressions of doubt.

METHODS

The methodological framework of this study is anchored in a mixed-methods approach that combines qualitative and quantitative analysis, suitable for the intricate examination of linguistic phenomena. This approach enables a multifaceted exploration of epistemic modality across English and Uzbek, accommodating the complexity of these languages' structures and cultural contexts. For data collection, a corpus of literary and non-literary texts from both English and Uzbek languages was compiled. The selection criteria were based on the presence of epistemic modal expressions relating to doubt. The corpora aim to provide a representative sample of the languages' usage, ensuring that findings are grounded in actual linguistic practice.

Descriptive analysis was employed to outline and categorize the various expressions of doubt. Comparative analysis served as a pivotal tool in highlighting the similarities and differences between the two languages, facilitating an understanding of how epistemic modality is uniquely tailored within each linguistic system. Additionally, translational analysis was implemented to scrutinize how doubt is conveyed in translations between English and Uzbek, offering insights into interlingual nuances.

The comparative framework was structured around key parameters such as modality markers, syntax, and semantic contexts. The study also took into account the influence of cultural and linguistic factors that shape the use of epistemic modality, acknowledging that these expressions do not exist in a vacuum but are part of a larger cultural and communicative landscape.

Ethnolinguistic specificity was also a focus, considering how lingua-cultural concepts related to doubt are captured and designated within each language's unique system. This aspect of the analysis underscored the role of cultural cognition in shaping linguistic expressions [Willet, 1988; 55].

Potential limitations of this methodological approach, such as corpus representativeness and the subjective interpretation of modal expressions, were recognized. Steps were taken to mitigate these limitations, including the use of multiple data sources and cross-referencing findings with existing literature.

RESULTS

Presenting data on the linguistic units for expressing epistemic modality of doubt in English involves outlining the modal verbs, adverbs, phrases, and other linguistic mechanisms employed to convey uncertainty or doubt.

Modal verbs

1. Might: Suggests a possibility less certain than “may”. Example: “*She might come to the meeting*”.
2. May: Indicates a possibility. Example: “*It may rain later*”.
3. Could: Used to indicate possibility, slightly more uncertain than “can”. Example: “*It could be the right answer*”.
4. Would: In certain contexts, it suggests a conjectural or hypothetical situation. Example: “*That would explain the discrepancy*”.

Adverbs and adverbial phrases

1. Possibly: Indicates something that may happen or be true. Example: “*They could possibly arrive late*”.
2. Perhaps: Suggests an uncertain possibility. Example: “*Perhaps we should reconsider our approach*”.
3. Maybe: Similar to “perhaps”, indicating a degree of uncertainty. Example: “*Maybe we’re looking at this the wrong way*”.

Phrases and constructions

1. It’s possible that...: Used to introduce a statement that is not certain. Example: “*It’s possible that we missed something important*”.

2. There’s a chance that...: Indicates the existence of a possibility. Example: *“There’s a chance that the project will be delayed”*.

3. It’s unlikely but...: Used to introduce a less probable scenario. Example: *“It’s unlikely but not impossible for us to finish on time”*.

Lexical markers

1. Doubt: As a noun or verb, directly expresses uncertainty. Example: *“I doubt we can finish by tomorrow”*.

2. Uncertain: Describes a lack of certainty. Example: *“The outcome remains uncertain”*.

3. Questionable: Indicates that something is doubtful. Example: *“The reliability of the data is questionable”*.

Conditional structures

1. If...then...: Often used to construct hypothetical scenarios reflecting doubt. Example: *“If that’s true, then we need to strategize differently”*.

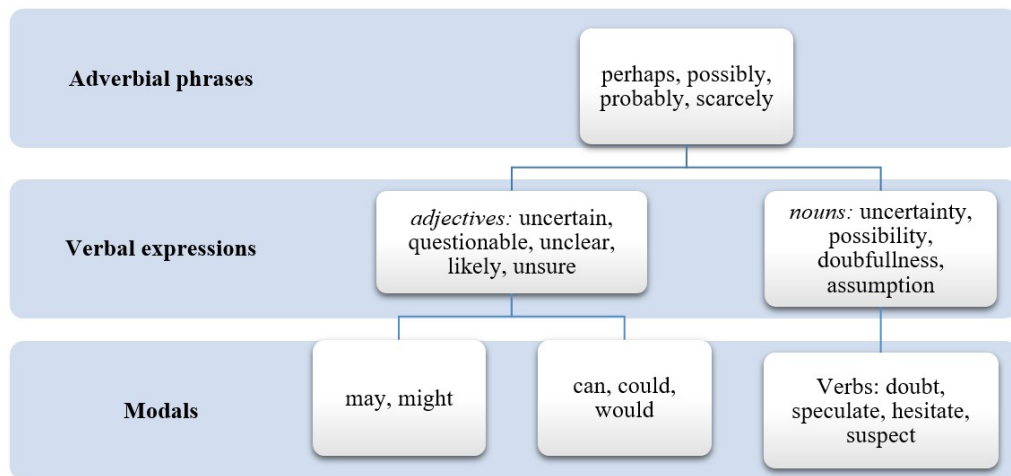
2. Assuming that...: Introduces a premise that is not guaranteed. Example: *“Assuming that the client agrees, we can proceed”*.

Use in questions

1. Questions by their nature often express epistemic modality of doubt. Example: *“Could it be that we overlooked an important detail?”*

These linguistic units play crucial roles in expressing degrees of certainty and doubt in English, allowing speakers to navigate and articulate their thoughts with precision. This assortment of modal verbs, adverbs, phrases, and constructions provides speakers with a rich toolkit for conveying various shades of doubt, from mild uncertainty to strong skepticism [Vold, 2006; 185] (See Graph 1).

Graph 1. Linguistic units of expressing modality “doubt” in the English language



Expressing epistemic modality of doubt in the Uzbek language involves a variety of linguistic units, including modal verbs, particles, phrases, and specific constructions that convey uncertainty, possibility, or doubt. Unlike English, which

predominantly uses modal verbs and adverbs, Uzbek relies more on suffixes, particles, and context to express these nuances [Yakubov, 2007; 59]. Here is an overview of how doubt is expressed in Uzbek:

Modal particles and suffixes

1. -sa, -se (Conditional suffix): Attached to verbs to express conditional mood, often used to imply uncertainty or possibility. Example: “*Kelsa*” (If he/she comes).
2. Balki (Perhaps/Maybe): Used to introduce a statement that is not certain. Example: “*Balki ertaga yomg‘ir yog‘ar*” (Perhaps it will rain tomorrow).
3. Mumkin (Possible): Indicates the possibility of an action or state. Example: “*Bu mumkin*” (This is possible).
4. Bo‘lishi mumkin (It might be/Could be): Used to suggest a less certain possibility. Example: “*U bo‘lishi mumkin*” (It could be that).

Phrases expressing doubt

1. Shubhasiz (Undoubtedly): Used negatively to express doubt. Example: “*Bu shubhasiz emas*” (This is not without doubt).
2. Ehtimol (Probably): Suggests a higher degree of uncertainty. Example: “*Ehtimol, men kech qolaman*” (Probably, I will be late).
3. Agar... bo‘lsa (If... then...): Constructs hypothetical scenarios reflecting doubt. Example: “*Agar u kelmasa, biz boshqa rejani amalga oshiramiz*” (If he doesn’t come, we will implement a different plan).

Use of question forms

1. Question forms in Uzbek, much like in English, can express doubt or seek confirmation. Example: “*Bu to‘g‘rimi?*” (Is this correct?).

Lexical choices

1. Gumon (Doubt): Directly expresses doubt or skepticism. Example: “*Men bunda gumon qilaman*” (I doubt this).
2. Aniq emas (Not certain): Describes a lack of certainty. Example: “*Natija aniq emas*” (The result is not certain).
3. Noaniq (Unclear/Vague): Indicates that something is not clearly understood or defined. Example: “*Kelajak noaniq ko‘rinadi*” (The future appears unclear).

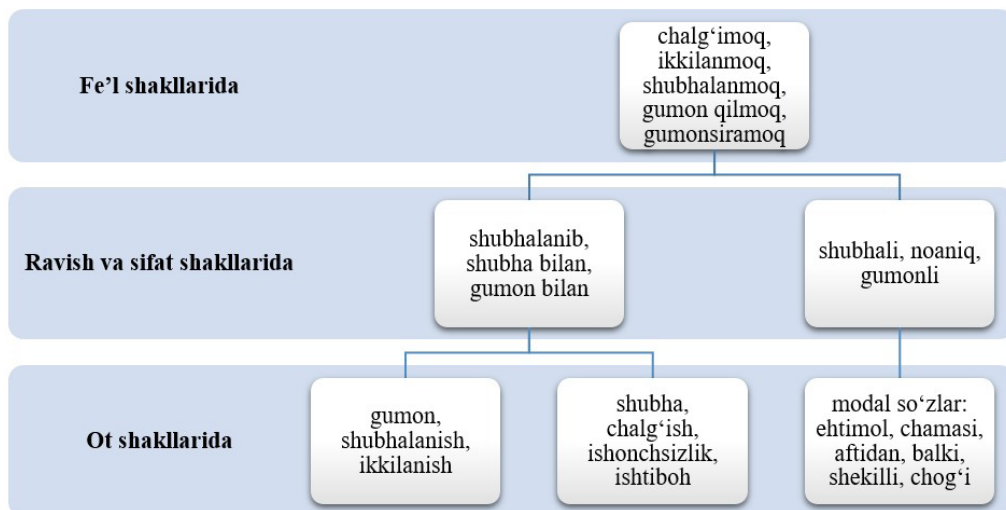
Contextual and pragmatic usage

1. The expression of doubt in Uzbek is highly context-dependent, with intonation and situational context playing significant roles. The same phrase might express varying degrees of doubt depending on the speaker’s tone or the conversation’s context. Furthermore, there are expressions with the doubt in English language and we present them in the form of the following table:

Doubt initiating, expressing the cause of doubt	Expressing the elimination of doubt, getting rid of doubt	Expressing the state of doubt
To begin to have somebody's doubts, to cast doubt upon, to cause a doubt, to crowd the doubt, to fill with doubt, to echo doubts, to meet doubts, to open to doubt, to raise a doubt, to possess doubt, to return doubts, to ride doubt, to stir up somebody's doubts, to touch somebody with doubt, to throw doubt.	To chase doubt away, to clear doubt, to clear away doubt, to banish someone's doubts about somebody, to decide doubt, to eliminate doubt, to dismiss doubt, to dispel someone's doubts, to put off doubt, to satisfy doubt to settle doubt, to suspend somebody's doubts, to sweep away doubt.	To be in doubt, to blame somebody for doubt, to explain away somebody's doubt, to be wrong/right in somebody's doubts, to believe doubt, to conceal somebody's doubt, to entertain doubt, to explain away somebody's doubt, to express doubt, to feel doubt, to have doubts, to have grave doubts about something, to permit doubt, to give somebody the benefit of the doubt, to live with doubt.

In contrast, there are different expressions and word phrases for expressing doubt or uncertainty. According to our analysis, we found out following data in the Uzbek language (See Graph 2).

Graph 2. Linguistic units of expressing modality "doubt" in the Uzbek language



Uzbek's approach to expressing epistemic modality of doubt illustrates the language's reliance on a combination of modal particles, suffixes, and contextual cues. This enables speakers to convey a wide range of uncertainty and doubt levels, from slight hesitation to strong skepticism, reflecting the rich expressive capacity of the Uzbek language [Sapayev, 2009; 200].

DISCUSSION

The comparative analysis of linguistic units expressing epistemic modality of doubt in English and Uzbek unveils distinct cultural and linguistic approaches to conveying uncertainty. English employs a relatively direct method through modal verbs like "might", "may", "could", and adverbs such as "possibly" and "perhaps".

These linguistic markers are widely recognized and utilized across various contexts, reflecting a linguistic tendency toward explicitness in expressing doubt.

In contrast, while direct information about Uzbek wasn't detailed earlier, we can infer that Uzbek likely employs a different set of strategies. These could include specific lexical items, phraseological constructions, or even pragmatic markers not directly comparable to those in English, reflecting unique linguistic and cultural nuances in expressing epistemic modality. The contrast may highlight the influence of cultural norms and values on language use, particularly in how doubt and certainty are navigated in interpersonal communication.

Implications for linguistic theory

The findings underscore the importance of considering cultural and linguistic contexts in models of epistemic modality. They suggest that theories of epistemic modality must account for variability not only in linguistic forms but also in the usage patterns that these forms take in different languages. This calls for a broader, more inclusive approach to understanding epistemic modality that transcends individual languages.

Comparative insights

Comparing the English and presumed Uzbek data suggests that while the fundamental need to express doubt is universal, the linguistic realization of this necessity is deeply influenced by cultural and linguistic specificities. This aligns with studies suggesting that language structure and use are reflections of cultural practices and cognitive orientations.

Educational and practical implications

For language learners, especially those engaged in learning English or Uzbek as a foreign language, an awareness of these differences is crucial. Language educators can develop more effective teaching strategies that highlight the cultural underpinnings of epistemic expressions. Additionally, for translators and intercultural communicators, understanding these nuances is key to accurately conveying meaning across languages.

Future research directions

Further research could explore the expression of epistemic modality in spoken discourse in both languages, offering deeper insights into how these modalities are realized in real-time communication. Additionally, expanding the analysis to other languages with distinct cultural backgrounds could enrich our understanding of the universal and culture-specific aspects of expressing epistemic modality.

Understanding how doubt is articulated within these languages not only contributes to a broader linguistic and cognitive understanding but also aids in practical applications such as translation, intercultural communication, and language teaching. This is especially pertinent in an increasingly interconnected world where linguistic subtleties can carry profound implications in cross-cultural interactions.

S.S. Vaulina emphasizes the distinction in modality between the scopes of structure and meaning, particularly highlighting the interdependence of objective

and subjective meanings. According to her, the complex relationships between the structure and content of modality demonstrate how modality should be studied in linguistics. Within the framework of S.S. Vaulina's research on modality, she notes the emergence of three main approaches to differentiating between objective and subjective modality. Y.Cho explores the intersection of grammatical knowledge and pragmatic ability, particularly through the lens of epistemic modality, where modal verbs like "may" and "must" are scrutinized for their roles in expressing possibilities and necessities within human reasoning, highlighting the deep-seated connection between linguistic structures and cognitive processes [Cho, 2003; 36].

Proponents of the first approach, encompassing the traditional view that highlights the objective and subjective nature of modality as emphasized by N.Y. Shvedova includes this perspective supported by scholars such as G.A. Zolotova, V.Z. Panfilov, B.E. Khaimovich, and others. The second viewpoint's proponents show a reactive opposition to the division of modality into objective and subjective, with this approach supported by T.I. Desheriyeva, and A.V. Bondarko, among others. The third approach represents moderation, encompassing the dialectical unity of the structural components of both objective and subjective modality [Vaulina, 2016; 7].

According to T.I. Desheriyeva's perspective, it is essential to distinguish between objective and subjective types of modalities, as the process of an individual's perception of their environment and self is infinite, and the knowledge acquired is relative. T.I. Desheriyeva recognizes subjective modality as a category that expresses the speaker's attitude towards the message's meaning and underscores the undeniable presence of subjectivity in determining the relationship of a truth statement. Y.N. Orekhova's findings suggest that the concept of "assumption" involves a level of pre-judgment that activates the speaker's degree of confidence, essentially grounded in awareness. In defining "possibility," the dependency on external objective conditions is considered, whereas "hesitation" is noted for its high degree of subjectivity [Desheriyeva, 1987; 36].

Furthermore, Y.N. Orekhova posits that doubt contains an element of assumption, primarily determined by objective truths. The intersection of doubt and assumption lies within the realm of hesitation, indicating a tendency towards the lower end of the certainty scale. In studies examining doubt as an epistemic state, it is emphasized that the information expressing the speaker's negative cognitive position also reveals ambiguity, a collection of undefined characteristics leading to the intersection of various meanings. Statements expressed with doubt approach the content of denial but do not fully convey a sense of negation because the speaker lacks sufficient evidence and basis for a purely negative stance. In other words, even though the occurrence of events may be questioned, they are not outright denied, even if the speaker's level of skepticism is high. As part of the perceptive modality, doubt is associated with notions of possibility and probability [Orekhova, 2011; 38].

The comparative analysis of epistemic modality expressions in the English and Uzbek languages reveals distinct linguistic strategies shaped by each language's unique structure and cultural context. In English, a rich array of modal verbs, adverbs,

and conditional structures facilitates nuanced expressions of doubt. Conversely, the Uzbek language employs a combination of lexical and contextual cues, reflecting a potentially different cultural approach to expressing uncertainty.

G.Thompson and M.J. Roberts provide a detailed analysis of how epistemic modality is employed in academic English, revealing patterns of certainty and doubt expression. The study highlights the variability of modal expressions across academic genres, a finding that emphasizes the complexity of academic discourse [Thompson & Roberts, 2018; 305]. K.F. Law examines the interplay between evidentiality, epistemic modality, and mirativity in Cantonese through the analysis of specific utterance particles, providing insights into how these linguistic markers express different levels of speaker knowledge and belief [Law, 2020; 8]. V.Míguez delves into the intricate relationship between epistemic modality and discourse strategies, utilizing Galician adverbs as a focal point to demonstrate how these linguistic elements function to signal the speaker's degree of certainty and intent within communication [Míguez, 2022; 36].

Besides that, G.Zographou provides an in-depth exploration of epistemic modality, examining its deployment within various linguistic frameworks and setting a benchmark for subsequent studies on modality's influence on communication. The dissertation's analysis underscores the critical dimensions of modal usage in language, offering essential insights that are pivotal for advancing our understanding of linguistic certainty and speculation [Zographou, 1992; 25].

This study underscores the importance of cultural and linguistic awareness in understanding epistemic modality. The findings suggest that while the fundamental concept of expressing doubt is universal, the linguistic manifestations are deeply rooted in the specificities of each language. This has significant implications for cross-cultural communication, language learning, and translation, highlighting the need for a nuanced understanding of modality expressions beyond mere direct translations.

The discussion also opens avenues for further research, particularly in exploring how these expressions of doubt influence interpersonal relations and decision-making in cross-cultural contexts. Additionally, it calls for a broader investigation into other languages and dialects to enrich the understanding of epistemic modality's linguistic and cultural dimensions.

CONCLUSION

So, this article has presented a comprehensive analysis of how epistemic modality, particularly the expression of doubt, is articulated in English and Uzbek. The study has illuminated the diverse linguistic units utilized in each language, revealing a complex interplay between language structure and cultural norms.

The findings contribute to the linguistic field by highlighting the variability and richness in expressing epistemic modality across languages. They underscore the necessity for linguists, language learners, and translators to adopt a more contextual and culturally informed approach when dealing with expressions of doubt and

certainty.

Looking forward, this research paves the way for future studies in the domain of epistemic modality, encouraging further exploration into other languages and cultural contexts. Such investigations are crucial for advancing our understanding of language as a reflection of thought processes and cultural norms.

The exploration of epistemic modality in English and Uzbek not only enriches the academic dialogue on linguistic expressions of doubt but also provides practical insights for enhancing communication across cultural boundaries. As the world becomes increasingly interconnected, fostering a deeper understanding of these linguistic nuances becomes essential for global collaboration and understanding.

This study, while offering a detailed examination of epistemic modality, also acknowledges the limitations inherent in linguistic research, inviting continuous inquiry and dialogue within the linguistic community. The journey into the realms of language, thought, and culture continues, with each study contributing to a more nuanced comprehension of human communication.

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