

Functional Peculiarities of Culturonyms in The Context Of Political Media Discourse



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Keywords	Abstract
language of mass media linguistic signals political discourse media linguistics media texts	<p>The workings of culturally influenced language indicators in political mass media are revealed in this essay. The way that culturally marked linguistic signs are used in political conversation has some quirks that enable them to accomplish the objectives that political communication sets. The political communication tasks, on the one hand, determine the reality that culturally marked units actively participate in political debate. However, these objectives and activities align with the ontological characteristics of these signals. These characteristics include the axiogeneity of linguistic signals with cultural markers, their innate capacity to designate, recognize, and encode the values of the language and cultural community, their capacity to refer to the latter, and their capacity to fulfill evaluative and expressive functions. These indicators' primary characteristic is the information about cultural values they transmit; that is, their capacity to create a modal environment by making reference to societal value vectors. Cultural names become sources of cultural modality throughout the discursive adaptation process. This is defined as the assessment from the perspective of society cultural values; in other words, it is accountable for providing an assessment or refutation based on a particular cultural tradition. Ideological and cultural modalities are combined in a political mediatext. This process intensifies the persuasiveness and agony of this kind of discourse.</p>

Introduction.

Researchers correctly point out that one unique aspect of political communication is its ability to appeal to the emotions of the intended audience (Ruzhentseva, 2004, p. 12; Chudinov, 2013, pp. 9-10). Cultural language units are one of the methods that have a strong expressive-emotional charge, making them an incredibly powerful instrument for expressing expressiveness and emotionality. Linguistic units that hold cultural significance are those that align with the cultural semiotic space of a certain linguocultural group and communicate both the fundamental meaning of the language unit and cultural values. This group of linguistic units' expressive-emotional potential is linked to their appeal to societal norms regarding values, which in turn establish a value continuum that guarantees the existence of consistent boundaries between societal values and anti-values. In other words, this continuum is what permits you to position the action or object being described in a specific Procrustean bed within a specific cultural space, defined by plus and minus on the value axis. The text producer is able to communicate the assessment implicitly—that is,



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without explicitly elaborating on it using broad evaluative vocabulary—because of cultural language units. An endless supply of these linguistic units can be used to effectively complete the communication duties that face a politician-speaker. This article examines this set of language signals that function inside the media's political discourse.

Research methods.

Private scientific methods of discourse analysis, conceptual analysis, pragmatic analysis, contextual analysis, definitive analysis, analysis of factual, conceptual, and subtextual information of the text, as well as linguocultural commentary, are employed in addition to general scientific methods of analysis and synthesis, observation, and generalization when analyzing the material.

Discussions and materials.

This article focuses on cultural names, or culturally marked linguistic units, or linguistic markers that are established by culture. Determining the genetic location of these units—linguistic signals situated at the junction of semiotic spaces of language and culture—is crucial for comprehending cultural names, or units "assigned to elements of different cultures" (Kabakchi, 2004, p. 12). Furthermore, semantics, syntactics, or pragmatics are the three language sign characteristics that might be used to carry out their cultural "binding" (Ivanova, 2003, pp. 89-95).

Semantically speaking, cultural-value information can make up a lexical unit's denotative meaning. The basic definition of the lexical unit "prairie"—a seemingly unending sea of grass as high as a person's head, alive with flowers, bugs, and other critters, and scarcely a tree in sight—thus expresses the distinctiveness of the prairie as a geographical phenomenon characteristic of the North American continent. The expressive element amplifies the expression of emotionality and evaluativeness by conveying the idea using the stylistic technique of prominence, which is normally not seen in dictionaries.

A word's lexical meaning's significative component might also be linked to a cultural determination. These include phrases like "leadership, empowerment, and independence," which are increasingly common in political and mass media discourse. The very ideas that these lexical units convey are distinctly American, British, and any other language's linguistic awareness, including Azerbaijani, and they also represent the global political landscape of today. Therefore, the conceptual meaning of the term "leadership," expressed very clearly as either a competing form of power or one of the forms of power (Burns, 1978, p. 15), can express the following meanings:

- a) "implies a mental structure reflecting the idea of leadership as primacy bordering on exclusivity (in the sense of being chosen).
- b) leadership, which turns into control, dominance, and dominance.
- c) missionary work along with responsibility, initiative, determination, and purposefulness, readiness to implement plans.
- d) influence, supported, among other things, by power and force" (Ivanova, 2014, p. 66).

The cultural significance of the lexeme empowerment, which has a purely "American" interpretation, is equally interesting. The frequency of this "Americanized" unit is especially noticeable in feminist discourse - it is associated with it: Empower women. Christopher Hitchens advocates for "the only known cure for poverty, which is the empowerment of women and the emancipation of them from a livestock version of compulsory reproduction" (Al Mutar, 2016, p. 7). Working with dictionaries provides



interesting material for thinking about the source of cultural-value information localized in the significant meaning of this lexeme. Thus, the Oxford dictionary lists the verb “empower”: 1. Give (someone) the authority or power to do something: ‘nobody was empowered to sign checks on her behalf’; 2. [with object] Make (someone) stronger and more confident, especially in controlling their life and claiming their rights (Oxford Online Dictionary).

In linguistic signs, the cultural element can also be concealed in the syntactic structure. As a result, the well-known word-formation model carries a variety of negative connotations when a proper name is attached to the root -gate, dating back to Watergate, the name of the hotel whose walls listening devices were installed at the Democratic Party headquarters during the 1972 election campaign (Ivanova & Chanysheva, 2014, p. 163). The concept is actively employed in political discourse: writer Carl Vick's claim that any controversy may be the next Watergate is not without merit; over the decades since, there have been efforts, never quite right, to dub this or that scandal the next Watergate (Vick, 2016, p. 34).

Another type of cultural marking is the pragmatics of a language sign. For instance, Charles Sykes writes the following in the *New York Times* Opinion column: The conservative media ecosystem — like the rest of us — has to recognize how critical, but also how fragile, credibility is in the Orwellian age of Donald Trump (Sykes, 2017).

It is for practical reasons that this culturally determined unit was selected in this particular circumstance. More significance is attached to the selected unit than to any other clearly accusatory term. The author deftly gives the recently elected president and his programs a multifaceted name without resorting to overtly judgmental terminology like totalitarian, tyrannical, false, etc. Cultural marking, also known as cultural conditioning, cultural determination, or cultural bearing, may therefore be used to language signs of any tier affiliation. How this type of linguistic signal is discursively adapted within the context of mass media political discourse is an interesting question.

The analysis of how these linguistic units function demonstrates that two distinctive characteristics related to the origins, nature, and ontological framework of this type of linguistic unit serve as the foundation for the discursive adaptation of culturally marked signs in the political discourse of the mass media. First of all, the units that are being studied have a characteristic known as macrometaphoricity. This attribute is mentioned by several linguists in the country (Zykova, 2014; Slyshkin, 2000).

Subsequently, the original metaphor was multiplied by another conceptual area to which the reference was made. The empirical material studied for this work indicates that this property can be extrapolated to a fairly large segment of culturally marked units. It seems that this is due to the nature of their formation, when words existing in the lexicon were reinterpreted to denote new concepts.

One of the distinguishing characteristics of indicators that are defined by culture is the ability to use the same units for both positive and negative evaluation. The evaluation's indication is contingent upon the speaker's intended communication. It is well recognized that evaluative meaning is inherently enantiosemic—that is, capable of producing both positive and negative context.

In summary, we can state with confidence that culturally marked units, possessing the attributes of macro-metaphor and evaluativeness, are repeatedly reproduced, which helps to continuously reconstruct the cultural and value space of a specific linguistic and cultural community.



Findings of Research

In the context of political discourse in the mass media, the analysis of empirical data demonstrates that the discursive adaptation of culturally determined signs guarantees the implementation of several functions of these units: nominative, codifying, communicative, evaluative, expressive, identifying (explication of the linguocultural category “friend - foe”), and referential (reference to cultural and value guidelines).

In situations where the cultural name directly names the topic of speech, the nominative function is achieved. The passage from a *New York Times* column that follows serves as an illustration of the nominative function: At an event marking Black History Month last week, the president took a detour from a discussion of Frederick Douglass—he described the abolitionist as “an example of somebody who’s done an amazing job and is being recognized more and more”—to talk about the press.

When a cultural name is used to replicate a "collapsed" cultural text, the codifying function is achieved. In addition, Yu.M. Lotman argues that the cultural text is interpreted in a semiotic sense as something that produces meaning [Lotman]. Furthermore, it is important to keep in mind V.V. Krasnykh's interpretation of earlier events in order to comprehend how culturally defined units act in the codifying function. According to her perspective, a precedent phenomenon can be defined as "a cognitive unit formed by clichés/clichés of consciousness and representing a 'bundle' of predictable valence bonds (slots), vectors of directed associations" (Krasnykh, 1999, p. 39). This means that a precedent phenomenon is a phenomenon that has a unique cultural and value significance for representatives of a particular linguistic culture.

The communicative function implies the use of a cultural unit to achieve the communicative goal that the text producer sets for himself, i.e., in a broad sense, for the purposes of argumentation. Thus, in D. Trump's inaugural speech, numerous uses of one of the key concepts of American culture, dream, are aimed at convincing the country that with the new leadership, every American will find his dream, because the dreams of every ordinary American are embodied in the dreams of the president, you just need to dream big, fill their hearts with a dream, and then this common dream will determine the great American manifest destiny: "Their dreams are our dreams, and their success will be our success; Finally, we must think big and dream even bigger; They fill their heart with the same dreams; Your voice, your hopes and your dreams will define our American destiny" [DonaldTrump].

When employing a culturonym to explain an evaluation, the evaluative function is updated through the culturonym's very semantic structure, all the while avoiding general or specific evaluative adjectives. Therefore, the author of an article on Trump and his support base utilizes the cultural terms "hillbilly" and "redneck" in an attempt to replicate Democratic Party rhetoric: To assert your identity as part of the enlightened America, you need to disassociate yourself from the racist hillbillies, rednecks, and suburb and olts supporting Trump (Cassidy, 2016). Evaluativeness is a component of the semantic structure of both cultural names. However, if a bad quality comes before "hillbilly," "redneck" doesn't even require it.

According to G.G. Slyshkin (2000), the identifying, or alternative, password function operates on the premise that a cultural name aids in the speaker's self-discovery and helps him differentiate between "us" and "strangers." When someone reads a piece from the *Wall Street Journal*, they can tell right away which side of the fence the author is on: I believe Putin considers himself a modern-day Czar, and he’s intent on reassembling the territories that were historically part of the Russian Empire (Brown, 2014). Usage of the cultural term "Czar" makes it quite clear that the political expert is against the Russian President



because, in his capacity as the country's newly crowned Tsar, he is committed to regaining lands that were formerly part of the Russian Empire.

An extract from an article on Melania Trump's inaugural attire serves as a great example of the referential purpose, which is essentially to refer to factual information that is provided in a compressed manner under a cultural name: Mrs. Trump has said that she looks to Mrs. Kennedy as a role model, and at least as far as her image goes, it seems she is taking that literally (Friedman, 2017). The author makes an effort to hold off on speaking and avoid disclosing his feelings for the White House's new mistress. Simultaneously, the renowned first lady's name, which is still acknowledged as a style symbol, appears to be utilized solely for referential purposes, meaning that it is only used to make reference to her name at the level of factual information. On the other hand, several of the author's methods are clearly contradicted when examining subtextual material.

Conclusion.

It should be mentioned that the main purpose of using cultural language components is to accomplish many goals. It is because of this situation that they are relatively potent "stimulants," or causes of modalization. incredibly representative in terms of modernizing several roles, which makes the discursive adaptation of the cultural name possible. The evidence presents a compelling case that the primary function of discursive adaptation of culturally determined signals is to construct cultural modality by serving as catalysts for the modal context to be created through reference to the values of a certain linguistic and cultural group. Ideological and cultural mode are tightly entwined in a political media text. This procedure contributes to this discourse's increased agonism, persuasiveness, and effect.

Research demonstrates that it is not by happenstance that cultural names crop up in the political discourse of the mass media. Language signs that are defined by culture go through a discursive adaptation process wherein several roles are implemented, including nominative, codifying, communicative, evaluative (evaluative), identifying (password), referential, and expressive. The evidence presented indicates that culturonyms typically fulfill many roles. Furthermore, because of their inherently evaluative character, they serve as powerful tools for the modalization of discourse since they enable the subjective evaluation (positive or negative) of the topic under debate. They do this by first establishing a cultural modality, which when coupled with the ideological modality that permeates political discourse, transforms political texts into rhetorical weapons that are emotionally charged and only acknowledge extreme evaluations of the oppositions "good - bad" and "friend - foe."

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