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## THE NATIONAL SCENE OF THE WORLD IN THE MEDIA

**Abstract:** *The activities of the media are essentially axiological, they are based on the distribution of a system of views on the world, which is structured according to a certain set of values. From the media space, the vital content of culture, the layer of deep values of culture as the creative basis of its human linguistic ability, reflects the national landscape of the journalistic text. The technical means of disseminating and assimilating values can include various genres of journalism, professional styles, images, technology of processing and interpreting facts, writing and influencing the audience. The collective background knowledge that complements and organizes the media text is based on mental perceptions, the psychological principles of information processing specific to the local producer and recipient of mass communication begin with the semantics of folk spirituality.*

**Key words:** *journalism, national world, worldview, media text, addressee, language, speech activity.*

**Language:** English

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### Introduction

The media office embodies a virtual spiritual being, a unique laboratory for the synthesis and dissemination of the values of the media office, aimed at immanent axiological representation. As a result, journalism becomes a social and political institution that forms a consumer axiology. The rapid development of the «fourth force» in this direction has placed journalism on a par with communicative factors such as religion and art. Journalists, like other authors of the situation with mass communications, form an attitude towards important categories of human life in the media (power, homeland, family, love, friendship, etc.). That is, the process that directly forms public consciousness is reflected in the ideas, principles, norms, moods and habits, through which the nation understands itself and its way of life as a whole.

The interaction between addressee and addressee is based on the fact that in the semantic field of the middle text there is a single knowledge, which is a specific information base, common for the subject making up the text (author) and the subject interpreting the text (consumer). A.A. Zalevskaya asserts: «It is collective knowledge that forms the

goals, in accordance with which the author of the text gives the text a certain structure» [1].

«Language cannot exist outside of culture, that is, it consists of a set of practical views and ideas that define our socially inherited way of life». Humboldt has repeatedly emphasized this [1]. Just as language, speech and culture do not exist without a person, it is impossible to imagine a person without them.

In this sense, in particular, V. Humboldt's point of view is remarkable. According to him, «language is a self-developing, self-created reality ... a living organism. language is a continuous spiritual creation, the source and basis of the spiritual activity of people. Culture and language feed on the spirit of the people» [2]. The famous scientist developed the rules for the expression of language as a concrete reality with features of self-education and development. He interpreted the language as a «living organism» and the incessant spiritual creativity of people, in which he saw the source and basis of spiritual activity. Both phenomena – culture and language – are characterized by the corresponding «spirit» of the people and the corresponding ethnos [2]. These views of Humboldt developed in accordance with the idealistic dialectics of Hegel. Hegel emphasizes the important role of language in the development of society and man.

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Language is the most important tool for cognition and thinking. Language is a necessary condition and means of socialization of individuals, it arises in the process of coexistence of individuals, without which it is impossible to assimilate culture, social norms and rules, without which it is impossible to imagine a person. The sociality of a language determines its functions, such as communication, cognition, information content and pragmatism [3].

Thus, V. Humboldt, G. V. Hegel, N. A. Boduen de Kurtene, F. Following in the footsteps of scholars who have evaluated language from a socio-historical point of view, such as de Saussure, it can be argued that language and culture are autonomous, but at the same time define systems that interact with each other. If a society consists of people who cannot live without communication, who express their thoughts through language, the initial conditions for the emergence and use of languages can arise only in a social group of people united by a common activity.

Vocabulary is important (even from a cultural point of view) at the levels of the language system. He expresses, describes and describes the creatures around a person and his inner world, and can also motivate them, determining the behavior of the owner of the language. The lexical structure of the national language preserves the peculiarities of ethnosocial and cultural norms and transfers them from generation to generation, ensuring the stability and consistency of the ethnic mentality. Studying the peculiarities of the use of words, we can obtain information about the spiritual health of a nation: accurately assessing the facts, keeping their sequence, fixing, determining the direction of dynamics, we can predict the stages of development of this nation.

Psychology is a key factor in writing text while communicating. Communication is understood as a type of human integration, in which there is a two-way exchange of information to solve certain urgent cognitive-practical problems using the means of language or the means of a known system as a whole [4].

Communication in the media is a complex cognitive process. The process of cognitive processing, which serves to understand the text, has its own characteristics and requires special attention. The formation of interethnic qualities in national languages through the media is associated with different cultural traditions of different countries, national worldview, cultural roots and national mentality. These functions include preparation (collection, preparation, processing) and transmission of media.

Language as a virtual structure realizes the potential of speech behavior of these native speakers, determined (based) on the collective consciousness of a particular community. In recent years, it has become clear that there is a growing interest in the interdependence of language and culture, the

relationship between different cultures. But culture is a very broad concept. It includes many factors such as language and thinking, acceptance, appreciation, and attitude. If we accept the principle that «mentality is the ethnic and cultural identity of a society», then the very concept of mentality should become the subject of in-depth scientific research for practical purposes to determine the national identity of the mentality of a particular people [5]. Therefore, it is appropriate to consider the national mentality on the example of the language of the media.

When creating information, that is, text, each country has its own cultural traditions, lifestyle, national mentality. It is no coincidence that more and more attention has been paid to the problem of national mentality recently, and a lot of scientific research is being carried out in this direction. In this regard, A. Sedix defines the concept of mentality as «...a way of perceiving and understanding reality, which is determined by the unity of cognitive stereotypes (stereotypes) of consciousness inherent in a particular linguocultural society» [5]. A.F. Valeeva said «National mentality is a national way of accepting and understanding reality, which is determined by a set of cognitive stereotypes of the nation», [6]. Researchers are increasingly paying attention to the relationship between mentality and culture, the relationship of the paradigm of national thinking with a certain way of life of an ethnic society. Recently, it was experimentally confirmed that «the national language is the main factor of thinking, in other words, the native language gives its owners the opportunity to use a certain way of expressing ideas through certain language habits» [7].

Apparently, by learning a language, you can learn a mentality. Mentality is a look at a national way of thinking based on cultural traditions. In our daily life, we are faced with such habits, such forms of language that we are faced with the peculiarities of other peoples, with the way other peoples perceive the world in different ways. It is often only when we compare our mental habits with those of other people that we realize that other nations are different from us.

Each nation lives in a specific geographic area and differs from others in terms of climate, landscape and other characteristics. It is this unity of factors that creates a mentality that shapes a different worldview than others. Language also participates in this process, on the one hand, is influenced, on the other hand, forms a linguistic reaction to events that take place outside the usual environment.

Speaking about the relationship between linguistic behavior and the mentality of Uzbeks, it should be noted that this section is based on the principles of cultural linguistics, which investigate the communication processes in the media and the relationship of the language expressions used in them with the mentality of people. people.

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Each nation uses its own language. Language is a means of communication when naming things. On this basis, it reflects nationality.

In different peoples, in accordance with the mentality and cultural traditions, words and phrases are used and understood in different ways depending on the purpose and state of communication, and the communicative orientation towards the goal is understood in a non-traditional way. It is also important to consider the audience depending on a specific country, geographic region. In dealing with people of different nationalities, there are features of proof and persuasion.

Every culture has more or less human experience. The movement and acceptance of a nation is due to its cultural abilities. It should be noted that the national style of communication, that is, thinking, acceptance, must take into account the specific, more general, more convincing features of the movement. The use of language in the media reflects the unity of behavior and attitudes in public activities.

The mentality of a nation is manifested in the speech of its representatives through the use of linguistic means, specific techniques.

Summarizing the above, we can conclude that specific aspects of verbal behavior are unique nationally and culturally. The requirements for historically formed verbal behavior in a particular society reflect the value system of that society.

National values are an important and significant feature of a nation, the sum of their material and spiritual wealth. National values are inextricably linked with history, lifestyle, future, generation, social stratum, national consciousness, language, spirituality and culture of the nation.

Our national values are also characterized by respect for the place of birth and Motherland, devotion to the memory of generations, respect for the elderly, courtesy in handling, and modesty. This, in turn, is reflected in the language of the media.

In today's changing world, in a world that is losing its spiritual outlook and cultural image, the media are responsible for assimilating the concept of nationality and national values.

When analyzing speech trends in the media through the national mentality, it is also recognized that the stereotype of Uzbek behavior implies strict control over the use of obscene words, jargons and taboo words in the language. It is appropriate here to talk about the norms of communicative behavior. Speaking about the norms of communicative behavior, I.A. Sternin identifies three aspects: general, situational and individual norms. Considering the verbal behavior of the Uzbeks through the national mentality, we use this classification as a basis. In this context, common cultural norms are especially important.

Determining the general cultural norms of speech behavior, I.A. Sternin said: «they reflect the

rules of etiquette that are inherent in the entire linguocultural community and are largely accepted; they will be unique nationally» [8].

Words and phrases reflecting the national identity of Uzbek culture are very important for clearly showing the connection between the speech behavior of people and their mentality. The so-called linguistic forms of «nonequivalent vocabulary» are well-known nouns and nouns that are known to other linguists, but have a very national character: national toponyms, lexical units characteristic of each language, denoting objects and events, and so on. The way of life, worldview, values, peculiarities of naming things and objects among peoples differ from each other. Such features stem from history, national values, customs and beliefs of each nation. As a result, words are formed that express only different concepts that belong only to a certain people - such concepts are alien to other peoples.

Thus, it is the linguistic behavior of the ethnos that serves as a kind of mirror of the nation's mentality. It vividly reflects the cultural, historical traditions and national experience of the people. The ability of a journalist to process, interpret and express information is an integral part of both national culture and universal information culture.

The national landscape, typical of the author of Mediamatn, selects the signs of reality according to its internal laws and principles, integrates and transforms all the information received. Random characters are allocated, only the most characteristic, most informative characters for a certain mentality are recorded. Mediamatn acquires supertext strings that reflect the linguistic (social) consciousness of the social community.

Collecting the national values of the text and considering them as a means of transferring them from the author of the media product to the consumer, we distinguish discourse as an object of research, that is, a text arising from reality and at the same time creating reality. A certain linguistic entity is involved in discursive relations - the author and addressee of the media work, which demonstrates their status in terms of national and social roles.

A linguistic personality – a personality expressed in language (texts) and language - is a subject of a national community, consisting of «human speech works – a set of abilities and descriptions that justify the creation and adoption of texts». A linguistic personality is a generalized image of the owner of cultural-linguistic and communicative-activity values, knowledge, goals and behavioral reactions. The main feature of a linguistic personality is the presence of linguistic consciousness, synthesizing the collective and individual experience of a person. The linguistic personality is based on the characteristics of the system of human behavior, lifestyle, values of both the individual and as a representative of a certain social community.

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Some types of media text are characterized by a different ratio of relevant, effective, axiological and thematic components, which are associated with different «specific weight» of expressive language means at different levels. Taking into account the diachronic dimension in the analysis of a media text of the same type, a certain dynamics can be noted in the lexical groups mentioned above. The corresponding type of this text is explained by its importance in the media space, the needs of the addressee and addressee. In this case, the choice of

appropriate linguistic means is determined by the need to draw the attention of the addressee to the text, the desire to give his own interpretation of the event, including the expression of an evaluative attitude towards the event.

The media space contains information about the values that are priority in the corresponding linguistic culture, the connection with them justifies the concept of the media text and its semantic interpretation. Internal and external factors related to the media make adjustments to the corresponding processes.

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