



SPECIFIC FEATURES OF MASS MEDIA IN ENSURING SPIRITUAL AND IDEOLOGICAL SECURITY

Maxammatov Otabek Saydaaliyevich
Researcher of Samarkand state university

Abstract: *This article focuses on the role of the media in ensuring spiritual and ideological security. The leading role in shaping the existence of the media in the work and in substantiating the democratic principles of social structure is also explained by a number of features of the media in relation to other social institutions.*

Key words: *Spiritual and ideological security, mass media, methods and means, western television, modern society.*

Introduction. Freedom of the media is an integral feature of a modern democratic society, but at the same time, freedom of speech, possession and disposal of information becomes a very dangerous weapon when it falls into the hands of some bureaucratic and ambitious politicians. Therefore, the role of the entire information and communication sector is especially important in preventing such problems and in the transition of each state to civil society. Because strengthening the freedom of the media will greatly contribute to the development of civil society, the establishment of a healthy dialogue between civil society institutions and the government.

The main part. The entry of the world community into the postindustrial (information) stage of its development has created an objective need for timely social awareness of modern social processes. The urgency of this problem is determined, at least, by the state's single information space and the rule of law. The change in media today is directly related to the change in media functions.

Today, the main functions of the media are:

- Disorganization that occurs when communication with a particular society fails;
- inspiring, based on active community action, participation in public affairs, as well as economic and political life;
- an interpreter and informant related to the issue of information security, protection of moral values and the fight against social mania;
- Cognitive - as a method of human interaction with the world and one of the types of human activity;
- Regulatory and normative, the ability of information to influence the definition of goals of social development and their correction.

Social information, with all its a priori objectivity, has qualitative and quantitative characteristics. The quality of information is determined by its reliability, completeness and timeliness. Quantitatively, information is inextricably linked to the factor that conveys a message to a person, increasing his or her spiritual and informational potential. Without objective, reliable and complete information, it is impossible to form an individual's civic, clear social position. Information shapes and manages an individual's social activities. When there is a conflicting



position, the unorganized activity of social groups can lead to an increase in conflict both at the interpersonal level and at the level of society as a whole. According to B. Yakubov: "The development of new information technologies, global informatization, and global networks requires the search for new high-tech opportunities to protect against ideological threats".

According to Max Weber, the democratic model of ideal political politics and its manifestation in the media is based on a single and fair exchange of information between the ruling elite and the rulers. The more democratic a society is, the more important is the horizontal level of information exchange, the more relevant is the direction of communication initiated by the state to the information needs of civil society. Second, modern data is not limited to the scope of any specific state and is global in nature, leading to an increase in the share of uncontrolled information in society.

Third, the process of modern informatization is associated with the fact that man has significantly expanded the boundaries of direct living conditions and mixed it with everything that happens around the world - modern man has become a witness and participant in the event.

Fourth, it is impossible to ignore the hidden ideological potential of new information technologies. Possession of information is tantamount to seizing power, so at a new stage it is necessary to consider how to ensure the equality and independence of individuals from manipulation, control the sources and dissemination of information, how to prevent it. Because today, as A. Erkaev rightly said: "Due to the emergence of mass media - radio, cinema (later television, Internet, etc.), the "wholesale" industrial production of comics, entertainment, gramophone records (later video and audio discs) and other cultural consumer goods, along with material goods, there was also the standardization of spiritual products. Spiritual and cultural products have become consumer goods. Their form and content have begun to lose their local, regional and national image".

The starting point in the study of the role of social philosophy in the formation of ideology as media consciousness as one of the elements of public consciousness is the criterion of the conformity of ideology to scientific principles. In other words, social philosophy raises the question of how scientific this ideology is, to what extent it meets the objective needs of society at this stage of its development. Unlike science, the goal of which is to find the object of truth, the ideology of which is neutral to the concerns and interests of people, that clearly expresses the interests of social classes, strata, groups, as well as their parties and organizations, it is a complex socio-practical problem, which in turn consists of the existence of contradictions between science and ideology, truth and interest, which are difficult to resolve in the activities of the media. While reporting and commenting on events and happenings in social life, the media is forced to live with hope not only for the future, new opportunities, but also to take into account the feelings and thoughts and needs of different segments and groups of the population.

The growing role of the media in the process of manipulating public opinion and forming stereotypes shows that in today's society there are crises among the socio-political institutions that carry out this activity. Several concepts play an important role in the struggle to democratize the internal structure of the press, radio and television monopolies.

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As a result of this research, clear and realistic proposals are being formed for the participation of the general public in the management of the system, which is part of the "information sphere", the establishment of editorial boards to exercise public control over journalism. The impact of



the media on the individual and society is great, but over time, the media will have a greater impact on individuals' private lives, and an increasing amount of information will be fully accepted by citizens' media in their spare time. Therefore, the assessment of the impact of the media on man and the manipulation of public consciousness is becoming one of the main reasons for the degeneration of cultural values of human and social culture, art and science, ethics, spirituality, upbringing and education of youth. The following thoughts of S. Jabbarova allow us to go deeper into the root of this issue: "The destruction of the human mind and heart with destructive ideas defines the essence of the ideological threat. Such a threat manifests itself in the process of exporting foreign ideas, thoughts, goals and views that are incompatible with the national mentality, distracting certain members of society from common goals and objectives."

Today, one of the primary tasks of society and the media as a social institution is to form a new ideology associated with the rule of law, civil society and the ideas of new formation. After all, without the implementation of these ideas, Uzbekistan will not be able to enter the world economy.

At the same time, it should be noted that the media is not called upon to formulate this or that ideology independently; this function is performed by the political parties represented by their leaders, with the involvement of scholars from the relevant disciplines, primarily the social sciences and humanities. But the historical practice of the development of society confirms that the media involved in the formation and study of public opinion is, in a sense, able to provide a certain source for the formation of ideology. At the same time, the crisis of socio-political structures, the collapse of the previous system of social relations, the formation of new elites and their struggle for political power, not only between individual branches of government, but often within the executive branch itself did not contribute to the formation of the media. Unfortunately, in some countries there is no public organization that effectively protects the freedom of the media and the right of society to access information. If such organizations existed and exercised their powers, they could provide public control over the media during the transition period.

The problem of the relationship between state power and the activities of the media is essentially reduced to the process of formation of a new social ideology in modern society. Nowadays, the formation of public consciousness, political socialization is carried out spontaneously and purposefully, because in these processes, along with ideas and views that people independently reproduce and disseminate, organized information and ideological activities are carried out. Various socio-political institutions are engaged in this activity. Among them, the media plays an extremely important role. Given this particular role, we face far more powerful and far-reaching influences than spiritual, socio-cultural, socio-psychological and, finally, ideological. The media influences not only people's attitudes, feelings, and worldviews, but also how they are disseminated among different social groups and in what forms, and how political and social consciousness is reflected in their activities and behavior. Both the perception of human history and the individual development of the individual are interconnected without the social factor of the existence and influence of communications, without the self-determination of the individual, without understanding his uniqueness and, at the same time, with them, their worldview.

Conclusion. The peculiarity of the modern world is often assessed as its state of crisis. Constantly trying to adapt to these rapid changes, the young man feels the need to constantly shape his personality, to restore the sense of "I". Never before has a person had such a vast amount of information. On the other hand, the participation of the media in events and happenings in the world and in society gives a person the ability to construct a new piece of reality that is sometimes far removed from reality. This leads to a person's mythological perception of the world. But such myths are able to both enrich and destroy the spiritual world of



man. The mythology of mass consumption, selfishness, cosmopolitanism and entertainment, aggressively placed by the media, causes a person's spiritual world to collapse.

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