

**O‘ZBEKISTON DAVLAT JAHON TILLARI UNIVERSITETI
HUZURIDAGI ILMIY DARAJALAR BERUVCHI
DSc.03/30.12.2019.FIL.27.01 RAQAMLI ILMIY KENGASH
ASOSIDAGI BIR MARTALIK ILMIY KENGASH**

TERMIZ DAVLAT UNIVERSITETI

MAMARAIMOVA O‘G‘ILOY TAJIMURADOVNA

**MEDIANING LISONIY MANZARASIDA MENTALLIK: AKSIOLOGIK
TADQIQ (ELEKTRON GAZETALAR MISOLIDA)**

10.00.11-Til nazariyasi. Amaliy va kompyuter lingvistikasi

**FILOLOGIYA FANLARI BO‘YICHA FALSAFA DOKTORI (PhD) DISSERTATSIYASI
AVTOREFERATI**

Toshkent–2025

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Оглавление автореферата диссертации доктора философии (PhD) по
филологическим наукам

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Filologiya fanlari bo'yicha falsafa doktori (PhD) dissertatsiyasi mavzusi O'zbekiston respublikasi Oliy ta'lim, fan va innovatsiyalar vazirligi huzuridagi Oliy Attestatsiya Komissiyasida № V2022.4. PhD/Fil3036 raqam bilan ro'yxatga olingan.

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(2025 yil "____" _____dagi № ____ – raqamli reyestr bayonnomasi)

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KIRISH (falsafa doktori (PhD) dissertatsiyasi annotatsiyasi)

Dissertatsiya mavzusining dolzarbligi va zarurati. Jahon tilshunosligida mentalitetning lingvistik kategoriya sifatidagi maqomini aniqlash masalasi dunyoni kategoriyalashtirish muammosi bilan bevosita bog'liq bo'lib, bu muammoning tadqiqi hozirda tishunoslikning muhim va istiqbolli masalalaridan biri hisoblanadi. Tilning mental tasavvurlari va xalqning madaniyati bilan o'zaro bog'lanishda bo'lishi jihatidan ko'rib chiqish muammosi tilshunos olimlar tadqiqotlari markazidan joy olmoqda. Media tilini va mediamatnlarni mentalilik asosida tadqiqi – ijtimoiy e'tiqod, mafkuraviy munosabat va hodisa va jarayonlarni ongli ravishda jamoaviy idrok etishda muhim rol o'ynaydi. Elektron gazeta matnlarida mentallik kategoriyasini tadqiqi tilshunoslik bilan bir qatorda falsafa, ijtimoiy va siyosiy fanlar, hamda jurnalistika sohalari uchun ham muhim bo'lib, yangi yondashuvlarni talab etmoqda.

Dunyo mediamakonida kechayotgan globallashuv va raqamlashuv jarayonlari zamonaviy texnologiyalar asosida axborot izlash, olish va tarqatishda keng imkoniyatlar yaratdi. Ommaviy axborot vositalarining zamonaviy turlaridan bo'lgan elektron gazeta tili lingvistik tahlil obyektiga aylanmoqda. Hozirda elektron gazeta matnining turli aspektlarga oid tadqiqotlar Britaniya, AQSH, Germaniya, Ispaniya, Rossiya, Qozog'iston, Belorussiya va boshqa xorijiy davlatlar ilmiy maktablarida olib borilmoqda. Elektron gazetalar – an'anaviy bosma nashrlardan interaktivlik, multimedia, gipermatnlilik, dinamizm kabi bir qator parametrlari bilan farq qiluvchi maxsus turdagi media matni hisoblanadi. Elektron gazeta tilini o'rganish uning faoliyati, tuzilishi, uslubi, janrlarining o'ziga xos xususiyatlarini aniqlash imkonini beradi. Elektron gazeta tili shakllanishida mentalitetning o'rni jamiyatning madaniy va ijtimoiy qadriyatlarining aksi sifatida qaraladi. Jumladan, axborotga to'yingan bugungi dunyoda ommaviy axborot vositalari tilining mentallik asosida tadqiq qilish demokratik tamoyilga asoslangan ijtimoiy muhitni shakllantirishga xizmat qiladi. Tilning mental tabiati hamda milliy ongda aks etishi kabi masalalar zamonaviy o'zbek tilshunosligining dolzarb tadqiqot yo'nalishlaridan biriga aylangan. Chunonchi, elektron gazetalar matnining shakllanishida mentallik kategoriyasining o'ziga xos jihatlarini tadqiq etish dolzarb va zaruriy muammolardan biri ekanligidan dalolat beradi.

O'zbek tilshunosligining medialingvistika doirasida mediamatnlarni tabiatini yaqqol yoritib beruvchi qator tadqiqotlar yaratilmoqda. Xususan, o'zbek mediamakonida mental til birliklarini lingvistik xususiyatlarini tahlil qilishga alohida e'tibor qaratilmoqda. Mediamatnni mental xususiyatlarini o'rganish hamda elektron gazetalar orqali ijtimoiy-siyosiy voqea-hodisalarni turli auditoriya qatlamiga tezkorlik bilan taqdim etish usullarini ilg'or xorijiy tajribalarga tayangan holda tadqiq qilishga alohida e'tibor qaratilmoqda. Xususan, "Ilm-fan, ma'rifat sohasi vakillari har tomonlama qo'llab-quvvatlanayotgani, intellektual boylikning qadr topayotgani xalqimizning tarixi,

tiynati, mentaliteti, asriy qadriyatlari, orzu-umidlari bilan bevosita bog'liq"¹. Darhaqiqat, media olamida mediamatnni shakllanishida millatimizga xos bo'lgan umumiy e'tiqod, qadriyatlar, madaniy xususiyatlari, millat va xalq mentaliteti muhim rol o'ynaydi va axborot orqali qadriyatlar tizimini idrok etish usullarini belgilaydi. Ayniqsa, o'zbek tilining mental xususiyatlarini boshqa tillar, xususan, ingliz tili bilan chog'ishtirma aspektda o'rganish istiqbollari kengaymoqda.

Hozirda o'zbek jamiyatining turli sohalarida muayyan maqsadga yo'naltirilgan islohotlar olib borilishi natijasida mentalitet va milliy tilimizni tadqiq etuvchi yangi paradigmalarni qo'llash bilan bog'liq harakatlar yuzaga keldi. O'zbekiston Respublikasi Prezidentining 2019-yil 21-oktabrdagi PF-5850-son "O'zbek tilining davlat tili sifatidagi nufuzi va mavqeini tubdan oshirish chora-tadbirlari to'g'risida"gi, 2020-yil 20-oktabrdagi PF-6084-son "Mamlakatimizda o'zbek tilini yanada rivojlantirish va til siyosatini takomillashtirish chora-tadbirlari to'g'risida"gi, 2020-yil 29-oktabrdagi "Ilm-fanni 2030-yilgacha rivojlantirish konsepsiyasini tasdiqlash to'g'risida"gi PF-6097-son Farmonlari; Vazirlar Mahkamasining 2017-yil 11-avgustdagi 610-son, "Ta'lim muassasalarida chet tillarini o'qitishning sifatini yanada takomillashtirish chora-tadbirlari to'g'risida"gi, 2020-yil 11-martdagi 139-son", "O'zbek tili va adabiyoti bo'yicha fundamental va amaliy tadqiqotlar samaradorligini yanada oshirish chora-tadbirlari to'g'risida"gi, O'zbekiston Respublikasi Prezidentining 2017-yil 7-fevraldagi PF-4947-son "2017-2021 yillarda O'zbekiston Respublikasini yanada rivojlantirish bo'yicha Harakatlar stretegiyasi to'g'risida"gi², 2019-yil 2-fevraldagi PF-5653-son "Axborot sohasi va ommaviy kommunikatsiyalarni yanada rivojlantirishga oid qo'shimcha chora-tadbirlar to'g'risida"³gi farmonlari, 2017-yil 20-apreldagi PQ-2909-son "Oliy ta'lim tizimini yanada rivojlantirish chora-tadbirlari to'g'risida"⁴gi Qarori hamda mazkur faoliyatga tegishli boshqa me'yoriy-huquqiy hujjatlarda belgilangan vazifalarni amalga oshirishda ushbu dissertatsiya tadqiqoti muayyan darajada xizmat qiladi.

Tadqiqotning respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi. Tadqiqot respublika fan va texnologiyalar rivojlanishining I. "Axborotlashgan jamiyat va demokratik davlatni ijtimoiy, huquqiy, iqtisodiy, madaniy, ma'naviy-ma'rifiy rivojlantirish, innovatsion iqtisodiyotni rivojlantirish" ustuvor yo'nalishi doirasida amalga oshirilgan.

Muammoning o'rganilganlik darajasi. Mamlakatimiz tilshunosligida media tilini tadqiqiga bag'ishlangan ko'plab ilmiy tadqiqotlar bajarilgan bo'lib, bular qatoriga A.Abdusaidov, D.M.Teshabayeva, S.D.Sa'dullayev, I.Y.Toshaliyev, M.Israil, S.Shomaqsudova, Y.Odilov, A.X.Mirzajonov, M.Artikova,

¹ Президент Шавкат Мирзиёев Ўзбекистон Республикаси мустақиллигининг йигирма тўққиз йиллигига бағишланган тантанали маросимдаги нутқи. <http://insonhuquqlari.uz/uz/news/ozbekiston-yangi-renessans-markaziga-aylanmoqda>.

² Ўзбекистон Республикаси Президентининг «2017-2021 йилларда Ўзбекистон Республикасини янада ривожлантириш бўйича Ҳаракатлар стретегияси тўғрисида»ги ПФ-4947-сон Фармони. www.uza.uz. 08.02.2017.

³ Ўзбекистон Республикаси Президентининг «Ахборот соҳаси ва оммавий коммуникацияларни янада ривожлантиришга оид қўшимча чора-тадбирлар тўғрисида»ги ПФ-5653-сон Фармони. www.uza.uz. 02.02.2019.

⁴ Ўзбекистон Республикаси Президентининг «Олий таълим тизimini янада ривожлантириш чора-тадбирлари тўғрисида»ги ПҚ-2909-сон Қарори. www.uza.uz. 20.04.2017.

Sh.Djabbarova, S.Atkamova, Sh.B. Jabborova, N.Yaxyayeva⁵ va boshqalar tomonidan amalga oshirilgan ilmiy izlanishlar shular jumlasidandir.

Jahon tilshunosligida media tiliga bag'ishlangan bir qator salmoqli tadqiqotlar amalga oshirilgan. Bular qatoriga X.Xamilton, R.Fauler, N.Farklau, D.Mattenson, M.Montgomeri, D.Shifrin, D.Tannen, T.G.Dobrosklonskaya, D.N.Shmelev, S.I.Bernshteyn, V.G.Kostomarov, A.N.Vasileva, Y.V.Rojdestvenskiy, G.Y.Solganik, S.I.Treskova, I.P.Lisakova, B.V.Krivenkolar salmoqli hissa qo'shganlar⁶.

Media internet tili bo'yicha R.A.Vafeyev, V.S.Daxil, Y.V.Kakorina, M.G.Shilina, G.A.Maxinin, T.N.Kolokolseva, O.V.Lutovinova, Y.V.Prasolova, D.M.Teshabayeva, M.Nuritdinova⁷ kabi olimlarning ishini keltirish mumkin.

⁵ Абдусaidов А. Газета жанрларининг тил хусусиятлари. Филол.фан.д-ри.дисс. – Самарқанд, 2005; Бакиева Г.Х., Тешабаева Д.М. Оммавий ахборот тили. – Тошкент: O'zkitobsavdo nashriyot, 2019; Бакиева Г.Х., Тешабаева Д.М. Медиаконда матн. – Тошкент, 2019; Тешабаева Д.М., Бакиева Г.Х., Исраил М.И., Тошмухамедова Л.И., Нуриддинова М.Ч. Журналистика. III жилд. Медиалингвистика ва тахрир. – Тошкент: Ozbekiston, 2019; Тешабаева Д.М. Оммавий ахборот воситалари тилининг нутқ маданияти аспектида тадқиқи (Ўзбекистон Республикаси ОАВ мисолида): Филол.фан.д-ри. дисс. – Тошкент, 2012; Худойберганова Д.С. Ўзбек тилидаги бадий матнларнинг антропоцентриқ таркиби: Филол.фан. д-ри. дисс. – Тошкент, 2015; Shomaksudova S., Israil M. OAVda yozma matn. Nutq va munozara. – Тошкент: Iqtisod-Moliya, 2018; Қўнғуров Р., Бегматов Э., Тожиёв Ё. Нутқ маданияти асослари. – Тошкент: Ўқитувчи. 1992.; Мирзаёнов А.Х. Современное понимание медиатекста в условиях конвергенции СМИ // Global science and innovations 2020: Central Asia. – Нур-Султан, 2020; Одилов Ё.Р. Глобализация даври публицистикаси тилининг таркиби. – Т.: Нодирабегим, 2020. – 140 б; Артиқова М.Р. Медиаматнда прецедентлик феноменининг лингвомаданий аспекти (ўзбек ва испан газеталари мисолида). Филол. фан... фалсафа доктори (PhD) дис. – Тошкент. 2022. –157 б. Актамова С.А. Фразеологизм медиаматнда ифодалаш ва баҳолашнинг услубий воситаси сифатида (турли тизимли тиллар газета матнлари асосида). Филол. фан... фалсафа доктори (PhD) дис. – Тошкент. 2022. –153 б.; Джаббаров Ш.Б. Медиадискурда муқобилсиз лексиканинг лингвомаданий аспектида тадқиқи (ўзбек, инглиз ва рус матбуоти мисолида). Филол.фан.фалсафа доктори (PhD)... автореф. – Тошкент, - 51 с.; Yaxyayeva N.X. Mediamatnda umuminsoniy qadriyatlar tizimining lingvokulturologik tadqiqi (ingliz va o'zbek tillari misolida). Filol.fan.falsafa doktori (PhD)...dis.avtor. – Toshkent, 2023. –54 б.

⁶ Teun A. van Dijk. Elite Discourse and Racism. – USA, 1993; Fowler R. Language in the News: Discourse and Ideology in the Press. – London, 1991 – 254 p.; Fairclough N. Analysing Discourse: Textual Analysis for Social Research. – Routledge, 2003. – 288 p.; Mattheson D. Media Discourses: Analysing Media Texts. Issues in Cultural and Media Studies. – Open University Press, 2005. – 224 p.; Montgomery M. Discourse of Broadcast News. A linguistic approach. – Routledge, 2007. – 246 p.; Schiffrin D. Approaches to Discourse. – Oxford; Cambridge, Mass.: Basil Blackwell, 1994. – 470 p.; Добросклонская Т.Г. Теория и методы медиалингвистики (на материале английского языка). – М., 2000; Шмелев Д.Н. Синтаксическая членимость высказывания в современном русском языке. – М.: КомКнига, 2006. – 152 с.; Бернштейн С.И. Язык радио. – М., 1977; Костомаров В.Г. Русский язык на газетной полосе. Некоторые особенности языка современной газетной публицистики. – М.: МГУ, 1971; Васильева А.Н. Газетно-публицистический стиль речи: курс лекций по стилистике русского языка. – М.: Русский язык, 1982. – 197 с.; Рождественский Ю.В. Теория риторики. – М., 1997; Солганик Г.Я. Общие особенности языка газеты // Язык и стиль средств массовой информации и пропаганды. – М.: МГУ, 1980.; Трескова С.И. Социалингвистические проблемы массовой коммуникации. – М., 1989, – С. 178; Лысакова И.П. Язык газеты: социалингвистический аспект. – Л.: ЛГУ, 1981; Кривенко Б.В. Язык массовой коммуникации: лексико-семантический аспект. – Воронеж, 1993.

⁷ Вафеев Р.А. Особенности языка современных СМИ // Средства массовой информации в современном мире. Петербургские чтения: Тезисы межвузовской научно-практической конференции / Под ред. В.И. Конькова. Шилина, М. Г. СПб.: Роза мира, 2005. Шилина, М. Г. 396.; Дахиль В.С. Инновации в языке современных российских интернет-медиа. Международный научно-исследовательский журнал ■ № 1 (115) ■ Часть 4 ■ Январь; Какорина Е.В. СМИ и Интернет-коммуникация (область пересечения и взаимодействия) // Язык современной публицистики: Сб. статей / Сост. Солганик Г.Я. Шилина М.Г. М.: Флинта: Наука, 2005. – 232 с. Колесникова М.М. Гипертекст как основа сетевой коммуникации. // Научные труды I Всероссийской конференции «Текст: теория и методика в контексте вузовского образования» (Тольятти, 14 – 16 октября 2003 года) / Под ред. Тарановой Г.И. – ТГУ, 2003. – 560 с.; Махинин Г.А. Мультимедийность как фактор развития сетевых сми на современном этапе (по материалам СМИ Татарстана). Автор.дис...канд.филол.наук. –Казань, 2013. -22 с.; Колокольцева, Т. Н., Лутовинова, О. В. (Ред.). Интернет-коммуникация как новая речевая

Medamakonda mentallik masalalari T.V.Chernishova, D.M.Teshabayeva, A.A.Saltikova, Y.Mirzayeva⁸ kabi olimlar tomonidan amalga oshirilgan.

Biroq elektron gazetalar tilning mentallik tabiatini yaqqol ko'rsatib beruvchi aksiologik paradigmaga asoslangan tadqiqotlar yetarli darajada o'rganilmaganligi va bu xususiyatlarini ochib berish zaruratini yuzaga keltiradi.

Dissertatsiya tadqiqotining dissertatsiya bajarilgan oliy ta'lim muassasasining ilmiy-tadqiqot ishlari rejasi bilan bog'liqligi. Dissertatsiya tadqiqoti Termiz davlat universiteti ilmiy-tadqiqot ishlari rejasiga muvofiq "Tilshunoslikning dolzarb muammolari" mavzusidagi ilmiy yo'nalish doirasida bajarilgan.

Tadqiqotning maqsadi media olamining lisoniy manzarasida mentallik kategoriyasini ifodalovchi til vositalarini aniqlash, ularning shakllanishi va qo'llanilishidagi hamda mediamatnlarning auditoriyaga ta'sirini milliy-madaniy va ijtimoiy-siyosiy omillarni aksiologik yondashuv asosida tadqiq qilishdan iborat.

Tadqiqotning vazifalari:

tilshunoslikda mentalitet va mentallik tushunchalarining mohiyatini zamonaviy ilmiy adabiyotlarni o'rganish;

elektron gazetalar matnining shakllanishida jamiyat mentaliteti va qadriyatlari ta'sirini aksiologik yondoshuv asosida aniqlash;

mental birliklarning tillarda voqelanish jarayonini ijtimoiy-siyosiy, diniy, madaniy omillar bilan bog'liqligini asoslash va ularning mediamatnlarda namoyon bo'lish qonuniyatlarini tahlil qilish;

elektron gazetalar matnining shakllanishida mentalitet fenomenining madaniyat bilan uzviy bog'liqligini ilmiy asoslash;

mentalitetning media lisoniy manzarasida til vositalarida namoyon bo'lishidagi milliy – madaniy jihatlarni yoritish.

Tadqiqotning obyekti sifatida o'zbek va ingliz elektron gazeta matnlarida mentalitetni ifodalovchi til birliklari tashkil qiladi.

Tadqiqotning predmeti media olamining lisoniy manzarasida mentallik kategoriyasini ifodalovchi til birliklarining lingvomadaniy hamda aksiologik xususiyatlari tashkil etadi.

Tadqiqot usullari. Ushbu tadqiqot doirasida tavsifiy, chog'ishtirma, semantik

формация. 2-е изд., стер. – М.: ФЛИНТА. 2012; Компанцева Л.Ф. Интернет-коммуникация: когнитивно-прагматический и лингвокультурологический аспекты. – Луганск, 2007; Прасолова Е.В. Функционально-стилевые особенности мультимедийной истории как жанра интернет-СМИ. Дис. ... канд. филол. наук. – М., 2016.; Шилина М.Г. Медиатекст в интернете: теоретико-методологические подходы к исследованию. Медиатекст: технологии воздействия. IV междунар. науч.-практ. интернет-конф. – Ставрополь: Северо-Кавказский федеральный университет. 2014.; Тешабаева Д.М. ва бошқ. Журналистика. III жилд. Медиалингвистика ва тахрир. – Тошкент: O'zbekiston, 2019.

⁸Чернышова Т.В. Тексты СМИ в ментально языковом пространстве современной России. Автор...дис.доктора филол.наук. – Барнаул, 2005. – 40 с; Пьяных, Д.А. Тенденции влияния средств массовой информации на ментальность российского общества: Социологический анализ. Автор...дис. канд.социолог.наук. – Москва, 2003.; Салтыкова А.А. Имплицитная аксиологическая модальность в текстах СМИ. Дис.. канд.филол.наук. – Москва, 2014. – 163 с; Тешабаева Д.М. Ментальность языка в медиапространстве.<file:///C:/Users/ACER/Downloads/mentalnost-yazyka-v-mediaprostranstve.pdf>; Мирзаева Е. [Влияние ментальности на язык СМИ \(на примере телевидения Узбекистана\)](https://www.researchgate.net/publication/341548652_vlianie_mentalnosti_na_azyk_SMI_na_primere_televidenia_Uzbekistana). https://www.researchgate.net/publication/341548652_vlianie_mentalnosti_na_azyk_SMI_na_primere_televidenia_Uzbekistan.

komponentli, komponent tahlil va kontekstual tahlil lingvomadaniy usullaridan foydalanilgan.

Tadqiqotning ilmiy yangiligi quyidagilardan iborat:

mediamatnning mazmuniy va struktural komponentlarining voqelanish xususiyatlarini elektron bosma medianing lisoniy manzarasida mentallikni ifodalovchi lisoniy birliklar asosida ochib berish orqali mediakommunikatsiyaning pragmatik tamoyollari ishonchlilik, relevantlik va kontekstuallik aspektlarida aniqlangan;

mentalitetning milliy an'analar, urf-odatlar, turmush tarzi va dunyoqarashni aks ettiruvchi grammatik tuzilmalar hamda leksik va sintaktik sathda metaforalar, paremiyalar, iboralar, ramzlar orqali ifodalanishi milliy tafakkur shakllanishiga ta'sir etuvchi milliy-madaniy, ijtimoiy-siyosiy hamda diniy omillar bilan uzviylikda dalillangan;

tezkor axborot oqimi sharoitida auditoriyaning mental dunyoqarashini shakllantirishda ma'lumotni tanlash, ta'kidlash va talqin qilish unsurlari mediamatnning ekspressivligi, nutqiy-madaniy bahosi, lisoniy manzarani namoyon etuvchi mental birliklarning mediakommunikatsiyada voqelanish xususiyatlariga ko'ra ochib berilgan;

mediamatnlarning adresat → media janr → nutqiy tasnif → konsept tizimida jamiyatning nutqiy madaniyati, muloqot qoidalari, an'ana va urf-odatlarning milliy qadriyatlar bilan uyg'unligi lingvomadaniy tahlil negizida publitsist-jurnalist va auditoriya mentalitetining o'zaro ta'siri tamoyilida asoslangan.

Tadqiqotning amaliy natijalari quyidagilardan iborat:

media olamining lisoniy manzarasida mentallikni ifodalovchi birliklarning madaniy xususiyatlarini o'rganish natijalari medialingvistikaning zamonaviy ilmiy-nazariy yo'nalishlarini tasniflashga xizmat qiladi;

media olamining lisoniy manzarasida mentallik kategoriyasini ifodalovchi birliklarning lingvomadaniy xususiyatlari bo'yicha chiqarilgan xulosalar zahirida mediamatnda mentalitetni ifodalovchi lisoniy birliklar qadriyatlar bilan bog'liq holda tahlil qilingan;

mentallikning aksiologik yondashuv asosida elektron gazeta matnining shakllanishiga oid xulosalar tegishli oliy o'quv yurtlarida darslik, o'quv qo'llanmalari va elektron lug'atlarni yaratish uchun muhim nazariy va amaliy manba bo'ladi;

tadqiqot natijalari elektron gazeta matnida mentallikni ilmiy-amaliy ahamiyatga ega ekanligi asoslangan.

Tadqiqot natijalarining ishonchliligi Dissertatsiya ishida zamonaviy tilshunoslikda qo'llanilayotgan tadqiqot usullarining tadbiqu asosida mavzu bo'yicha ilmiy asoslangan nazariy xulosalar chiqarilgan. Elektron gazetalar matnidan olingan misollarni tahlil qilish orqali media olam lisoniy manzarasida mental kategoriyasi voqelanishining aksiologik jihatiga doir fikrlar umumlashtirilgan.

Tadqiqot natijalarining ilmiy va amaliy ahamiyati. Tadqiqot natijalarining ilmiy ahamiyati shundaki, unda mentallik kategoriyasi medialingvistik tamoyillar

va mentallik kategoriyasini ifodalovchi lisoniy birliklar medialingvistika, semiotika, lingvomadaniyatshunoslik, etnolingvistika, jurnalistika sohalariga oid tadqiqot muammolarini yoritishda ilmiy-nazariy manba sifatida xizmat qilishi bilan izohlanadi.

Ishning amaliy ahamiyati shu bilan aniqlanadiki, “Medialingvistika”, “Gazeta tili va uslubi”, “Leksikologiya”, “Umumiy tilshunoslik”, “Lingvokulturologiya”, va “Media tarjima” kabi fanlar bo'yicha darslik va o'quv-qo'llanmalarni yaratish, ma'ruzalar hamda maxsus kurslarni tashkil etishda makonni ifodalovchi lisoniy birliklarning o'zbek va ingliz tillaridagi universallik va idioetnik jihatlaridan foydalanish mumkin.

Tadqiqot natijalarining joriy qilinishi. Elektron gazetalarda medianing lisoniy manzarasida mentallik xususiyatlari tahlili bo'yicha olingan ilmiy natijalar va amaliy takliflar asosida:

mediamatnlarni auditoriyaga taqdim qilishda til vositalarini tanlash mentalitet bilan bog'liqligini ilmiy asoslash orqali mediamatnning mazmuniy va struktural komponentlari, elektron bosma medianing lisoniy manzarasida mentallikni ifodalovchi birliklarning voqealanishida mediakommunikatsiyaning maqsadga muvofiqlik prinsipi va nutqiy strategiyalarning o'rni aniqlanganiga oid tavsiya va xulosalardan O'zbekiston Milliy teleradiokompaniyasining “O'zbekiston” teleradiokanali DM “Madaniy-ma'rifiy va badiiy eshittirishlar” turkumidagi “Ta'lim va taraqqiyot”, “O'smirlar uchun” nomli eshittirishlarni tayyorlashda foydalanilgan (O'zbekiston Milliy teleradiokompaniyasi “O'zbekiston teleradiokanali” Davlat Muassasasining 2023-yil 22-noyabrdagi 04-36-1754-son ma'lumotnomasi). Natijada o'zbek va ingliz media matnlarining mentallik, aksiologik tadqiqi xususida radiotinglovchilarga, jumladan, filologik yo'nalishlarda ta'lim beruvchi professor-o'qituvchilar va talabalarga ilmiy-nazariy ma'lumot berilgan;

mentalitetning milliy an'analar, urf-odatlar, turmush tarzi va dunyoqarashni aks ettiruvchi grammatik tuzilmalar bilan hamda leksik, sintaktik, metaforalar, paremiyalar, iboralar, ramzlar va milliy tafakkur shakllanishiga ta'sir etuvchi milliy-madaniy, ijtimoiy-siyosiy hamda diniy omillar bilan uzviyligi lingvokulturologik asosda dalillangan ilmiy natijalar va materiallaridan Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetida Davlat ilmiy-texnik dasturlari doirasida 2021–2023-yillarda amalga oshirilgan F3-201912258 “O'zbek adabiyotining ko'p tilli (o'zbek, rus, ingliz tillarida) elektron platformasini yaratish” nomli amaliy loyihada foydalanilgan (Alisher Navoiy nomidagi Toshkent davlat o'zbek tili va adabiyoti universitetining 2023-yil 4-dekabrdagi 01/4-2589-son ma'lumotnomasi). Natijada loyiha asosida yaratilgan platformaning mazmun-mohiyati boyitilgan;

tezkor axborot oqimi sharoitida auditoriyaning mental dunyoqarashini shakllantirishda mediamatnning ekspressivligi, nutqiy-madaniy bahosi, lisoniy manzarani namoyon qiluvchi medianing asosiy tushunchalari mental birliklar orqali ochib berilgani xususidagi ilmiy taklif va tavsiyalardan O'zbekiston Respublikasi Qurolli Kuchlari akademiyasida 2021–2022-yillarda bajarilgan “O'zbek harbiy sa'nati tarixi” nomli fundamental loyihada, shuningdek, O'zbekiston Respublikasi

Mudofaa vazirligi tasarrufidagi oliy harbiy ta'lim muassasalari uchun "ingliz tili" fan dasturlarini takomillashtirishda foydalanilgan (O'zbekiston Respublikasi Mudofaa vazirligining 2023-yil 5-dekabrdagi 10/2361-son ma'lumotnomasi). Natijada xulosalar va tavsiyalar loyiha doirasida elektron resurslar, nazariy va amaliy materiallarni tayyorlashda muhim manba bo'lib xizmat qilgan;

mediamatnlarning "adresat → media janr → nutqiy tasnif → konsept" tizimida jamiyatning nutqiy madaniyati, muloqot qoidalari, an'ana va urf-odatlarining milliy qadriyatlar bilan bog'liqligi, bu jarayonda publitsist-jurnalist va auditoriya mentalitetining o'zaro ta'siri komponent tahlil negizida asoslangan xulosalardan "Yoshlar ovozi" gazetasining ruknlarini tayyorlashda foydalanilgan (O'zbekiston Respublikasi "Yoshlar ovozi" gazetasining 2023-yil 26-yanvardagi 7/24-son ma'lumotnomasi). Natijada mediamatnlarning milliy-madaniy, tarbiyaviy, ma'rifiy ahamiyati oshirilib, ommaviy auditoriyaning mediamatnlar, jumladan, elektron gazetalar bilan yanada kengroq tanishish imkoniyati yaratilgan.

Tadqiqot natijalarining aprobatsiyasi. Mazkur tadqiqot 6 ta xalqaro va 6 ta respublika ilmiy-amaliy anjumanida muhokamadan o'tkazilgan.

Tadqiqot natijalarining e'lon qilinganligi. Dissertatsiya mavzusi bo'yicha jami 17 ta ilmiy ish, jumladan, O'zbekiston Respublikasi Oliy attestatsiya komissiyasining dissertatsiyalari asosiy ilmiy natijalarini chop etish tavsiya etilgan ilmiy nashrlarda 5 ta maqola chop etilgan.

Dissertatsiyaning tuzilishi va hajmi. Dissertatsiya tarkibi kirish, uch bob, xulosa, foydalanilgan adabiyotlar ro'yxatidan iborat. Dissertatsiyaning umumiy hajmi 140 betni tashkil etadi.

DISSERTATSIYANING ASOSIY MAZMUNI

Dissertatsiyaning **kirish** qismida mavzuning dolzarbligi asoslangan, tadqiqotning maqsad va vazifalari, obykti va predmeti tavsiflangan, respublika fan va texnologiyalari rivojlanishining ustuvor yo'nalishlariga mosligi ko'rsatilgan, ilmiy yangiligi va amaliy natijalari bayon qilingan, olingan natijalarning ilmiy va amaliy ahamiyati ochib berilgan, natijalarni amaliyotga joriy qilish, nashr etilgan ishlar va dissertatsiya tuzilishi bo'yicha ma'lumotlar keltirilgan.

Dissertatsiyaning **"Mediamakonda mentallik kategoriyasi tadqiqining ilmiy-nazariy asoslari"** deb nomlangan birinchi bobda tilshunoslikda "mentalitet" va "mentallik" hodisasiga ilmiy – falsafiy yondashuv, bosma elektron gazetalarining aksiologik tadqiqi masalalari tahlilga tortilgan.

Tilning mental tasavvurlari va xalqning madaniyati bilan o'zaro bog'lanishda bo'lishi jihatidan ko'rib chiqish muammosi tilshunos olimlar tadqiqotlari markazidan joy olmoqda. O'z vaqtida buyuk nemis tilshunos olimi V. fon Gumboldt ma'lum bir tilda so'zlashuvchining tilida uning dunyoqarashi saqlanib qoladi va, so'zlashuvchi atrof-muhit borlig'ini qay tarzda idrok qilishiga qarab, til o'sha dunyo ko'rinishlarini tasvirlaydi, degan xulosaga kelgandi⁹. Darhaqiqat, Omonulla Madayev ta'biri bilan

⁹ Гумбольдт В. Избранные труды по языкознанию. 2-е изд. – М.: Прогресс, 2000. – С. 45.

aytganda “Til millatning ma’naviy boyligi, g’ururidir”¹⁰. Zero, til millat mentaliteti o’zagidir. Tilning asosiy vazifalaridan biri urf-odat, an’analarni saqlashdir. Tilga millat qiyofasining bir bo’lagi sifatida qaraladi.

Ma’lumki, inson madaniyati, ijtimoiy xulq-atvori, tafakkuri va mentaliteti tilsiz va tildan tashqari holda mavjud bo’lmaydi hamda bu xususiyatlar tilning leksik tizimida o’z aksini topishi haqida ilmiy manbalarda takror-takror ta’kidlab o’tilgan. Zero, “Insonlar o’rtasida muloqot vositasi sifatida xizmat qiluvchi til o’z tabiatiga ko’ra ijtimoiy va milliy xarakterga ega bo’lgani bois, u mazkur til jamiyatiga xos dunyoqarash, axloqiy va madaniy qadriyatlar, xulq-atvor me’yorlari shuningdek, mentalitetni o’ziga xos belgilarini o’z ichiga oladi”¹¹.

Ma’lumki, tilning strukturasi uning egalarida shakllangan dunyoqarash hamda kognitiv jarayonlarga ta’sir ko’rsatadi. Shu bois, insonning ona tilisi uning ongida mavjud tushunchalar tizimini va tafakkurining o’ziga xos xususiyatlarini belgilab beradi. Shu bilan birga, bir jamoaga tegishli bo’lgan til va madaniyat doirasida mazkur til egalariga xos bo’lgan tarixiy tajriba o’z ifodasini topgan bo’lib, turli til egalaridagi mental tasavvurlar o’zaro mos kelmasligi mumkin¹². Shu bois dunyo manzarasining lingvistik konseptuallashtirishdagi farqlar turli muammolarni keltirib chiqaradi.

Har bir millatning mentaliteti, uning tarixi, yashab turgan shart-sharoiti, ijtimoiy faolligi va boshqa bir qancha omillar bilan bog’langan bo’ladi”¹³ qabilida ta’riflangan.

Manbalarga ko’ra, mentalitet va mentallik alohida bir inson yoki jamoa guruhiga tegishli bo’lgan fikrlash tarzi, aqliy ko’nikmalar va ma’naviyatga oid yo’l-yo’riqlar yig’indisi¹⁴. Mentalitet jamiyatdagi o’zgarishlar, texnika taraqqiyoti, globallashtirish va boshqa omillar ta’sirida ham shakllanishi, mentalitet turg’un emas va u turli omillar va hodisalar ta’sirida vaqt o’tishi bilan rivojlanishi mumkin.

“Mentalitet va mentallik” – bu jamoaviy va individual ongning bilish darajasi, shu jumladan ongsizlik bo’lib, individ yoki ijtimoiy guruhning dunyoni ma’lum bir tarzda harakat qilish, fikrlash, his qilish va idrok etishga munosabati va moyilliklari majmuidir¹⁵“.

Buyuk tilshunos olim V. fon Gumbolt: “Millat mentalitetini eng aniq ifoda etuvchi omil – bu tilning grammatik tuzilishi, zero u tafakkur tizimiga eng yaqin bo’lgan sohadir. Agar tilning so’z boyligi uning dunyo manzarasining hajmini ifodalasa, uning grammatik tuzilishi inson tafakkurining ichki tartibi haqida tasavvur beradi” – deb yozadi¹⁶. “Millatning til ongi” kabi muhim termin ilk bor V. fon Gumbolt tomonidan ilmiy muomalaga kiritilgan.

¹⁰ Омонулла Мадаев: Тил миллатнинг маънавий бойлиги, ғуруридир - Халқ сўзи (xs.uz)

¹¹ Дербишева З.К. Национальный менталитет и его отражение в языке.

<https://altaica.ru/Articles/mentalitet.php> (дата обращения. 12.01.2024).

¹² Уорф Б. Л. Отношение норм поведения и мышления к языку // Новое в лингвистике. Вып. 1. М. 1960. 135 с.

¹³ Менталитет – QOMUS.INFO (дата обращения. 12.01.2023).

¹⁴ Большой энциклопедический словарь / гл. ред. А.М. Прохоров. – М.: Большая Рос. энциклопедия. СПб.: Норинт, 1997. – С.77.

¹⁵ Малахов В., Филатов В. Современная западная философия: словарь. 1998. URL:<http://terme.ru/dictionary/189>.

¹⁶ Вильгельм фон Гумбольдт. Избранные труды по языкознанию. – М.: “Прогресс”, 1984, – С. 345.

X.I. Shermatova fikricha, “Milliy mentalitetni ifodalash va uzatishning eng muhim vositalaridan biri til hisoblangani sababli, uning tarkibida millatga xos bo’lgan leksik birliklar, frazeologik ifoda va maqol-matallar, shuningdek, milliy an’analar, urf-odatlar, turmush tarzi va dunyoqarashni aks ettiruvchi grammatik tuzilmalar mavjud ekanligini inobatga olish zarur. Til madaniyatning asosiy omillaridan biri sifatida – milliy mentalitetni leksik, sintaktik, grammatik kategoriyalar, metaforalar, paremiyalar, iboralar, obrazlar va milliy tafakkur shakllanishiga ta’sir etuvchi boshqa omillar orqali ifodalaydi va avloddan-avlodga uzatadi”¹⁷.

Ma’lum munosabatlarni ko’p marta takrorlash natijasida inson ongida “tajriba kategoriyasi” deb ataluvchi tushuncha shakllanadi. Asosan bu – tilda ifodalanishi mumkin bo’lgan tushunchalar kategoriyasidir. Ayni ana shu ponyatiy kategoriyalar tilning morfologik kategoriyalari uchun asosiy poydevor hisoblanadi. Ular har qanday tilning bazaviy atributlarini tashkil etuvchi tizim hosil qiluvchi birliklardir. Bu kategoriyalar, eng avvalo, muayyan tilning egasi bo’lgan shaxsning til ongida ildiz otgan bo’ladi¹⁸. Har qanday tilning grammatik tuzilishi uning eng mustahkam va barqaror qismlaridan biri sifatida til evolyusiyasining uzoq davrlarini qamrab oladi. Uning shakllanishi ko’pincha asrlar, hatto ming yilliklar davomida, jamiyatning ijtimoiy, siyosiy va madaniy muhiti bilan chambarchas bog’liq holda kechadi. Shu bois tilning grammatik tizimida jamiyatga xos mental qadriyatlar, dunyoqarash va tafakkurning milliy modelida aks etadi.

Mentallikni til kategoriyasi sifatida tadqiqot qilishda tilning ma’no, mohiyat, tushuncha, konsept, kategoriya singari ko’rinishlari o’rtasidagi murakkab korrelyatsiyalarni (o’zaro bog’langanliklari) hisobga olish kerak. Fikrlash va til mazmunini farqlab ajratish mahalliy tilshunoslikka an’anaviy hisoblanadi.

Tadqiqotchilar tomonidan mentalitet shakllanishiga ta’sir etuvchi quyidagi asosiy omillar ko’rsatiladi: 1. Til va madaniyat o’rtasidagi o’zaro bog’liqlik. 2. Tarixiy omillar. 3. Ijtimoiy omillar. 4. Geografik omillar. 5. Diniy omillar. 6. Siyosiy omillar. 7. Iqtisodiy omillar. 8. Til strukturalari. 9. Sintaktik xususiyatlar. 10. Obrazlar va ramzlar. 11. Metaforalar. 12. Idiomalar. 13. Paremiyalar (maqol va matallar)¹⁹. Ushbular mental kategoriyaning voqealanishida muhim o’rin tutadi.

Gazeta matnlari – jamiyatning real voqyealigi, milliy qadriyatlari va umumiy tafakkurini ifoda etuvchi boy manba hisoblanadi. Tadqiqotda elektron gazetalardan olingan misollar asosida milliy mentalitetni ifoda etuvchi mental kategoriyalar tahlili keltirildi. Masalan, o’zbek mentalitetini namoyon bo’lishida tarixiy omillar vaqt va xotira konseptlari bog’liqligi: “*O’tmishdagi muzaffar g’alabalar bugungi istiqlol g’oyasini boyitmoqda*”. Ushbu misolda “o’tmish”,

¹⁷Шерматова Х.И. Национальный менталитет и его отражение в языке. <file:///C:/Users/ACER/Downloads> (дата обращения. 03.05.2023).

¹⁸ Серебренников Б.А. Роль человеческого фактора в языке. Язык и мышление. – М.: Наука, 1988 – С. 33.

¹⁹Шерматова Х.И. Национальный менталитет и его отражение в языке. <file:///C:/Users/ACER/Downloads> (дата обращения. 03.05.2023).

“muzaffar”, “g’oya” kabi soʻzlar millatning tarixiy xotirasiga bogʻlangan vaqt, milliy gʻurur va mental meros tushunchalarini ifodalagan boʻlsa, diniy omillarga “*Ramazon insonlarni bagʻrikenglikka, sabr-bardoshga oʻrgatadi*” misolini keltirish mumkin. Maʼlumki, “Ramazon” leksemasi orqali islom madaniyati va qadriyatlariga oid axloqiy mental kategoriyalar *bagʻrikenglik, sabr, bardosh* kabi tushunchalar voqealanishida koʻrishimiz mumkin.

Mentallikni til kategoriyalari turiga tegishli boʻlishi asoslidir, chunki u eksplitsit morfologik ifodalarga ega boʻlmagan, lekin fikrni tuzish va tushunish uchun aytarli darajada muhim boʻlgan til birliklarining semantik belgilarini obyektivlashtiradi²⁰.

Mental kategoriyalar - inson tafakkuri orqali shakllangan universal yoki milliy xususiyatga ega boʻlgan tushunchalar majmuasidir. Bularga vaqt, makon, sabab-natija, ehtimollik, holat, maqsad, munosabat, majburiyat kabi konseptlar kiradi. A.A. Gvozdevaning aytishicha, til – bu bizdan yashiringan mentallik sferasiga kirishimizga yordam beradigan vositadir, chunki til u yoki boshqa madaniyatda dunyoni qismlarga boʻlish usulini belgilaydi²¹. Axir aynan til tafakkur, madaniyat, tarix bilan bogʻlanib, alohida millatning mentalitetini shakllantiradi.

Shuningdek, har bir milliy til moddiy dunyo haqida oʻzining noyob tasavvurlariga egadir, va bu moddiy dunyo shu xalqning faoliyati va hayoti muhiti boʻla turib, oʻz til vositalariga egadir.

V.V. Kolesov mentallikning asosiy birligini konsept deb biladi. Bundan tilda mazkur madaniyatning anʼanaviy simvollarida oʻzlarining tugallangan koʻrinishlarida taqdim qilinadigan milliy xarakter ham, milliy gʻoya ham, milliy oliy timsollar ham aks ettiriladi²².

Hozirgi vaqtda OAVda mentallik va uning media tiliga taʼsiri yoki til orqali mentallikni namoyon qilish borasidagi tadqiqotlar sohasida yangi yoʻnalish boʻlib, ushbu yoʻnalish, baʼzi ekspertlarning fikriga koʻra, alohida ilmiy va oʻquv fanlariga aylanish salohiyatiga egadir. Publitsistika aksiologiyasi doirasida konseptual apparat ishlab chiqilishi tadqiqotga oid anʼanalarning boshlanishi, ammo ushbu anʼanalar hali barqaror rivojlanish darajasiga yetmaganligi haqida guvohlik beradi.

Mediamatnlarni aksiologik yondashuv nuqtayi nazaridan tadqiqi mentallik fenomenini keng koʻlamliligi koʻrish imkonini beradi. Zero, hozirgi vaqtda xalqaro va mahalliy gumanitar fanlarda insonning maʼnaviy faolligi, uning dunyoni tushunishi va oʻzlashtirishining asosini tashkil qiluvchi til haqidagi tasavvurlariga asoslangan til, nutq, matn uchligida aksiologik yondashuvni talab qilmoqda.

²⁰ Л.Ю.Буянова,Э.В.Начкебия. Ментальность как лингвистическая категория [file:///C:/Users/ACER/Downloads/mentalnost-kak-lingvisticheskaya-kategoriya\(1\).pdf](file:///C:/Users/ACER/Downloads/mentalnost-kak-lingvisticheskaya-kategoriya(1).pdf) №4 (33), 2009.

²¹ Гвоздева А.А. Языковая картина мира: лингвокультурологические и гендерные особенности (на материале художественных произведений русскоязычных и англоязычных авторов). Дис. ... канд. филол. наук. – Тамбов, 2003. – С.38.

²² Колесов В.В. Язык и ментальность. – СПб.: Петербургское востоковедение, 2004. – С.81.

Bizning fikrimizcha, til mentalligi voqelikning ma'lum bir jihatlari va ularning tilda ifodalanishi o'rtasidagi muvofiqlikni namoyon qiladi. U leksik va grammatik modellarda taqdim qilinishi mumkin. Asosiy jihati sifatida qaraladigan leksik til mentalligi so'z orqali ifodalanadigan tushunchalar va ma'nolar o'rtasidagi aloqani aks ettiradigan *leksik-semantik-mental* tizimda namoyon bo'ladi.

D.M. Teshabayeva fikricha: "Har qanday xalqning mentalitetining shakllanishi ko'plab omillar ta'sirida sodir bo'ladi. Mentallik xalqga xos xususiyat bo'lib, uning ruhiy holatini, hayotdagi mavqeini belgilaydi. Ommaviy axborot vositalariga nisbatan mentallikni, voqea-hodisaga baho berish va ma'lum an'analarga amal qilishda ma'lum stereotiplar tizimi sifatida qarash mumkin"²³.

Mentallikni aksiologik tadqiqi, mentallikning ba'zi xususiyatlari ya'ni, mentalitet o'zida onglilik va ongsizlik, ratsional va emotsional, jamoaviy va individual, fikrlash va xulq-atvor, ishonch va hayot tarzini mujassamlantirishi; evolyutsion jihatdan turli xil xalq vakillari o'rtasidagi farqli va o'xshash jihatlari ularning ma'naviy xulq-atvor spetsifikligini hosil qilishi va h.k.

Gazeta leksikasiga hozirgi paytda diniy va axloqiy qadriyatlarni aks ettirishga oid leksikani qo'llash yuqori ekanligini kuzatamiz: *ramazon hayit, hayit, qurbonlik, so'fizm, umra safari, toat-ibodat, juma namoz, iymon, insof, diyonat, halollik* va h.k. O'zni bilan buning aksi sifatida diniy ekstremizm, axloqsizlik, qadriyatlardan chekinish bilan bog'liq so'zlar qo'llanilishi kuzatiladi: *terrorizm, islom fundamentalizmi, missionerlik, diniy ekstremizm, janjal, tungi kapalaklar, haqorat qilmoq, andishasizlik, behayo suratlar* va h.k.

Ikkinchi bob: "Elektron gazetalarda til mentalligining lingvistik tasnifi" deb nomlangan ikkinchi bobda elektron gazeta tilining mentallik xususiyatlari, mediamatda mental kategoriyasining voqelanishida leksik birliklarning tasnifi, mental kategoriyalarining so'z birikmalarda voqelanishi ko'rib chiqilgan.

OAV orqali milliy tilda millatlararo xislatlar shakllanadi. Millatlararo xislatlarning shakllanishiga OAV janrlarining bir turga mansubligi ta'sir o'tkazmasligi mumkin. Ommaviy axborot dunyoning turli mamlakatlarida turlariga ko'ra semiotik sistemasi, statistik va dinamik tasvir bilan aloqa shakli mavjudligi hamda matn kollajiga ko'ra tavsiflanadi. Bu xabarlarining shunday birikuviki, unda OAVning barcha nashrlari o'zida tugal ma'noli timsolni aks ettiradi²⁴.

Alohida ta'kidlash lozimki, axborot iste'molchisining mentallik mavqeini hisobga olish bilan ta'sirchanlikka erishish ham OAVning vazifalaridan biri hisoblanadi. Mediamatda baholash orqali stilistik bo'yoqdorlikka erishish kuzatilmoqdaki, bunda baholovchi leksikani to'ldirish maqsadida muayyan manbalarga murojaat qiladilar, ya'ni turli usuldagi til birliklarini qo'llaydilar.

²³ Тешабаева Д.М. Оммавий ахборот воситалари тилининг нутқ маданияти аспектида тадқиқи (Ўзбекистон Республикаси ОАВ мисолида):. – Б. 10.

²⁴ Тешабаева Д.М., Бакиева Г.Х., Израил М.И., Тошмухамедова Л.И., Нуритдинова М.Ч. Журналистика. III жилд. Медиалингвистика ва таҳрир. – Тошкент: O'zbekiston, 2019. – С.49.

Masalan, *“Oftob zarkokil shu’lari bilan so‘zlashadi, kamalak nurlari bilan fikrlaydi. Dehqon zaminni shudgorlar ekan, kelgusi yil hosili haqidagi tansiq o‘ylarini ham tuproqqa singdirib yuboradi. Gullagan bog‘-rog‘lar, larzon-larzon mevalar bog‘bon yuragining tajallisidir. Vosil bo‘lgan ezgu niyatlar haqiqatidir”* (xs.uz. 03.06.21). Ushbu misolda ko‘rinishimiz mumkinki, *“oftob so‘zlashadi”, “kamalak nurlari bilan fikrlaydi”, “tansiq o‘ylarini ham tuproqqa singdirib”, “ezgu niyatlar”* kabi jumladan foydalanilgan. Jurnalist stilistik bo‘yoqdor vositalarga murojaat qilish orqali matn ekspressivligini oshirishga erishgan. Albatta, bunday til vositalaridan foydalanish media tili mentallik xususiyatlari bilan bog‘liqdir.

Elektron gazetalar matnning mental xususiyatlarining tadqiqi quyidagi leksemalarning faolligini ko‘rsatdi: *vatan, vatanparvarlik, xalqparvarlik, insonparvarlik, ma’naviyat* va h.k.

“Vatan” va “vatanparvarlik” konsepti. Ma’lumki, o‘zbek xalqi uchun Vatan tushunchasi *davlat, mamlakat, yurt, diyor, el, o‘lka, shahar, boshpana, uy, turar joy* kabi leksemalar orqali ifodalanadi. O‘zbek xalqi uchun Vatan tushunchasi ulug‘lanishi, mo‘tabar ne‘mat sifatida qaralishi *“ONA”, “QADRDON”* leksemalari bilan birga ifodalanishida ko‘ramiz: *ona zamin, ona yer, ona yurt, qarddon maskan, qarddon zamin, qarddon yer* va h.k. Shuning bilan birga, Vatanni o‘zbek xalqi uchun naqadar ulug‘lig‘i va ularda milliy g‘urur, iftixor tuyg‘ulari bilan bog‘liqligini bildiradi: *“kindik qon to‘kilgan” joy, maskan, o‘lka, zamin* iborasi orqali ifodalanishida ko‘ramiz. Ushbu til birliklarining assotsiativ aloqasini aks ettirilishi kuzatiladi.

Elektron gazeta matni orqali Vatanga muhabbat, sadoqat tuyg‘ularini hamda auditoriyada vatan yuksak tuyg‘u ekanligini singdirish media tilining mentallik xususiyatlaridan kelib chiqadi: Misollarga murojaat qilamiz: *“Yana aytishdiki, Vatan – hech kimga berilmas ma’vodir, dushmanning oyog‘i qirqiladigan tabarruk tuproq. Vatan Ona ekan, yaxshi-yu yomon bolasini tishida tishlab o‘tar ekan Vatan, subhidamda, chol tushda, uzun tunda taraladigan Ona allasi ekan Vatan!”* (uza.uz.21.08.2020); *“Xalqimiz odatda Vatan so‘ziga Ona so‘zini qo‘shib talaffuz qiladi: Ona vatan. Bu Vatanning onaday aziz, mehribon, jonkuyarligiga ishora bo‘lsa kerak-da. Axir inson uchun onadan azizroq kishi bormi?”* va h.k. O‘zbek tilida “Vatan” konsepti gazetalarda *“ona zamin”, “sevimli makon”, “ona vatan”*; *“tabarruk tuproq”* tushunchalari orqali ifodalanishi kuzatildi.

Inglizlarda **“Motherland”** (vatan) tushunchasi insonning o‘z vataniga yoki hududiga aloqadorligini va tegishliligini aks ettiruvchi asosiy tushunchalardan biri hisoblanadi. Bu konsept odatda vatanparvarlik, milliy g‘urur va o‘z vatanini qabul qilish va himoya qilish g‘oyasi bilan bog‘liq. “Motherland” ingliz mentalligida vatanparvarlik hissini uyg‘otishga qaratiladi:

“Celebrating the Spirit of Patriotism: Exploring the Heart of the American Motherland”; “But the heart of the American motherland beats not only in the halls of power or on the battlefield, but in the everyday lives of ordinary citizens who strive to make a difference in their communities”; “In the words of President

Abraham Lincoln, “My dream is of a place and a time where America will once again be seen as the last best hope of earth”. Let us work together to ensure that the spirit of patriotism continues to thrive in the heart of the American **motherland for generations to come**” va h.k. Misoldan ko‘rinib turibdiki, Amerika xalqi mentalligini shakllantirishda vatanparvarlik tuyg‘usi gazetalarda namoyon bo‘ladi. Umuman olganda, gazetada “Motherland” tushunchasini serqirra aks ettirish, o‘quvchilarda o‘z Vataniga mehr va iftixor tuyg‘ularini uyg‘otish, millat birligi anglatadi va “native land”, “old country”, “one’s native land”, “country” konseptlarini o‘z ichiga oladi (“The New York Times”.24.03.2022).

Ushbu bobda o‘zbek mentalligini namoyon qiluvchi *xalqparvarlik, insonparvarlik, ma’naviyat, vatanparvarlik, ezgulik, insoniylik, muhabbat, adolat, qonuniylik, hokimiyat, mehr-oqibat, odamiylik, tarbiya, imon, insof, ota-ona, sadoqat, poklik* konseptlarini elektron gazeta matnlarida namoyon bo‘lishi kuzatildi.

Albatta, tilda mentalitet kategoriyasining eng muhim vositasi so‘z, tushunchalar hisoblanadi. Ular milliy til ichidagi mental tashkil etuvchi o‘zaro qurilish bloklari bo‘lib xizmat qiladi: *saxovat, mehmondo‘st, haqqoniy, idrok, aql, pok, qalb, sabr, matonat, imon, insof, sadoqat, mehnatkash* va h.k. so‘zlar o‘zbek millati uchun qadrli bo‘lib, qadriyatlar tizimidan muqim o‘rin egallagan.

O‘zbek elektron gazetalar matnida o‘zbek xalqining mental xususiyatlarini aks etuvchi leksik birliklar qatorida *e’tiqod, diyonat, adolat, insof* kabi leksik birliklar kuzatildi. “*E’tiqod*” – chin dildan ishonish; *iqror* – so‘zda buni tan olish; *amal* – ishonchni yaxshi ishlar bilan isbotlash ma’nosida keladi.

“*Diyonat*” tushunchasi, diyonatli bo‘lishlik kishining yuksak ma’naviy fazilati sifatida qaraladi: Diyonat leksemasining mediamatnda voqelanishi: “Diyonat, adolat va qat’iyat bilan amalga oshirilgan siyosat” (adolat.uz/news07.04.2021); “*Amir Temur shaxsiy hayotida uch mo‘tabar asos – diyonat*, adolat va qat’iyat bilan amalga oshirilgan siyosatga tayangan” (adolat.uz/news.07.04.2021) va h.k.

“*Muqaddas boylik bo‘lmish tinchlik, yuksak fazilatlardan bag‘rikenglik, jahon ibrat olgusi buyuk tarix, pok imon-e’tiqod, ilmga tayanib ish tutish va ulug‘ kelajakni yaratish kabi...*” (xs.uz/uzkr 21.09.2021). Ushbu misolda imon-e’tiqod konsepti ikki tushuncha birikuvi asosida murakkab qo‘shma so‘zni yasagan hamda pok leksemasi orqali ushbu tushunchaning ma’nosi kuchaytirilgan.

O‘zbek mentalitetida “**Saxiylik**” eng yaxshi insoniy xulqlardan hisoblanadi. Buni o‘zbek media olamida kuzatishimiz mumkin. Ularning sarlavhalarda aks etishini quyidagi misollarda kuzatildi: “**Saxiylik eng yaxshi insoniy xulqlardandir**”; “**Saxiylik – oliy fazilat**”; “**Saxiylik – saxovat ko‘rsatib, uni unutishdadir**”; “**Saxiylik – yaxshilikning kaliti**”; “**Saxiylik, shukronalik va mehr-oqibat bayrami**”; “**Saxiylik xalqimiz ardoqlagan fazilat**” va h.k. Qiyoslash: “*Tejamkor kishi xasis, saxiy esa isrofchi bo‘lmasin...*”²⁵ va h.k.

²⁵; <https://uza.uz.uz/newsid/2020/04/10/mentalitet/saxiylik/1110>

Ingliz tilida mentallikni ifodalovchi leksik birliklarga “*philanthropist*”, “*resilience*”, “*hospitality*”, “*adaptability*”, “*patriot*”, “*perseverance*”, “*integrity*” quyidagilarni keltirishimiz mumkin.

“*Philanthropist*” tushunchasi o‘z mablag‘larini jamoat manfaatlari yoki xayriya ishlariga bag‘ishlaydigan, odamlarga yordam berish va jamiyatning turli muammolarini hal qilishga intiladigan shaxslarni ifodalaydi. Bu mental birlik o‘zbek tilida “xayriyaparast” yoki “xayriyachi” ma’nolarni anglatadi. “*Charitable giver*” ya’ni “*charitable*” bu “xayriya” hamda “*giver*” bu “beruvchi”, “xayriya qiluvchi” ma’nosini ifoda etsa, “*the benefactor*” so‘zi esa “saxovatli”, “xayr-ehson qiluvchi” ma’nosida qo‘llaniladi. Ushbu tushunchaning antimental shakli sifatida esa “*misanthrope*” yoki “*selfish person*” kabi leksik birliklari mavjud. Ingliz elektron gazetalariga murojaat qilamiz: “*Philanthropy can be compatible with justice. But it requires a conscious effort on behalf of philanthropists to make it so. The default inclines in the opposite direction. Reinhold Niebuhr, in his 1932 book Moral Man and Immoral Society, suggests why: “Philanthropy combines genuine pity with the display of power [which] explains why the powerful are more inclined to be generous than to grant social justice” (“The Guardian”.08.09. 2020).*

Leksik-semantik guruh tarkibiy elementlarini bevosita jurnalist “meni” bilan ham berilishiga guvoh bo‘lamiz: “... *men hayotimdagi eng katta orzularimdan biri bo‘lmish Imom Buxoriy hazratlari qabrini ziyorat qilish* va uning nomi bilan ataluvchi xalqaro ilmiy-tadqiqot markazi bilan yaqindan tanishishga muyassar bo‘ldim”²⁶. Ushbu misol orqali xalqimizning ajdodlarga hurmati ifodalanmoqda. O‘zbek elektron matbuotida qabrni ziyorat qilmoq birikmasining o‘ziga xosligi mavjud. Ma’lumki, o‘zbek mentalitetini olamdan o‘tkan insonlarni ta’ziya bildirish ularning qabrini ziyorat qilish mustahab sanaladi. Shu nuqtayi nazardan tez-tez ana shu boradagi xabarlar gazetalarda yoritiladi: “*Karim Kamolov qabri ziyorat qilindi*” ([president.uz/uz/lists/view 21-05-2020](http://president.uz/uz/lists/view/21-05-2020)).

“*Mehr-oqibat* deganda men shuni tushunamanki, bu – insonlarning bir-biriga yaqinligi, yaxshi-yomon kunida *yordam qo‘lini cho‘zishi*, har insonga *qo‘lidan kelgancha yordam berishi va mehr-oqibatligini isbotlashligi*. Men dunyoda har turdagi insonlarni kuzatishuvchan, kimdir *mehr-oqibatli* yana kimdir esa *mehr-oqibatsiz*” ([uza.uz/uz 29.03.2013](http://uza.uz/uz/29.03.2013)).

Ingliz tilidagi mentallikni ifoda etuvchi so‘z birikmalariga “*ancestral reverence*”, “*collective identity*”, “*filial piety*”, “*group orientation*”, “*work ethic*”, “*adaptability*”, “*belief system*”, “*mental framework*”, “*cultural mindset*”, “*innate thinking patterns*”, “*collective consciousness*” kabilarni kiritish mumkin.

“*This is history as romantic fantasy driven by ancestral reverence. Impressive research notwithstanding, Nelson prefers inventing the memories of others*” (“*The New York Times*”.11.20, 2009).

<https://kun.uz/news/list?f=tag&name=https://adolat.uz/uz/news/sahijlik-yahshilikning-kaliti;>
<https://yuz.uz/news/xalqparvar-va-mehr-saxovat-sohibi>

²⁶ <https://religions.uz/news/detailed/2022/03/11/mentalitet/ajdodlarga> hurmat/1394

“*Collective Identity*” umumiy mental xususiyatlarga ega bo‘lgan guruhga mansublik hissini ifoda etadi. Umuman olganda, “*collective identity*” – bu guruhning o‘ziga xosligini va bir-biriga bog‘liqligini ta’kidlaydigan ijtimoiy va madaniy tushunchadir: “*Human culture as we know it is still defined by the power of collective identity, the people we seek out to call our own*” (“The New York Times”.04.13.2020).

Bosma elektron media olamida mental mavjudlikda ijtimoiy harakatlarni aks ettiruvchi so‘z va so‘z birikmalarida o‘z ifodasini topishi o‘z dalilini topdi.

Uchinchi bob “Medianing aksiologik olamida mentallik kategoriyasi ifodalanishining milliy o‘ziga xosligi” deb nomlanadi. Unda media olamining lisoniy manzarasida mentallik kategoriyasi, mediamatnlarda mentallikning voqelanishida milliy o‘ziga xoslik masalalari yoritilgan.

Dunyoning media manzarasi konsepti dunyoning til tasviri bilan uzviy bog‘liqdir. Tilda u yoki boshqa xalqning qadriyatlari tizimi, uning vakillarining milliy-madaniy spetsifikasi, dunyoqarashi haqida qimmatli ma’lumotlar mavjuddir. Bu narsa tilning leksik-semantik qatlamida yorqinroq namoyon bo‘ladi. Aynan so‘zda u yoki boshqa shu tilda so‘zlashuvchilarning dunyoni idrok qilishi, hayotiy qadriyatlari, tarixiy tajribasi va irsiyatga oid xotirasi aks ettiriladi.

Media olamining lisoniy manzarasi axborotga oid manzarani boshqa nazariy konstruksiyalarga o‘xshab, terminlar va metodologik jihatlarida o‘ziga xos xususiyatlarga egaligini ko‘rsatadi, **birinchidan**, u dunyo haqidagi ilmiy tasavvurlar singari ko‘rib chiqilishi, **ikkinchidan**, u ham ilmiy, ham ilmiy bo‘lmagan bilimlar va madaniy omillar bilan shakllanadi.

O‘zbek xalqida qadimdan *axloq, andisha, vijdon, e’tiqod, halol/harom* kabi so‘zlarning faol qo‘llanilganligi, ular anglatgan tushunchalar milliy ongimizda ustuvor bo‘lganligi, muqaddas tushunchalar sifatida ijtimoiy tabiatga ega ekanligini dalillovchi manbalar mavjud²⁷.

Medianing lisoniy tasvirini sarlavhalar orqali kuzatish mumkin va unda til va jamiyat mentalligi kuzatiladi: masalan, “*Oriyat ehtiyoji*”²⁸; “Axir, “Or-nomus”, “Oriyat” so‘zlari bu shunchaki oddiy so‘zlar yoki tushunchalar emas. Balki har bir insonning vijdoni, g‘ururi, qalbi, yuragi qadar mazmunga ega majburiyatlar ham emasmi?”²⁹; “**Saxovatdan or qilsak, oriyat to‘nini teskari kiysa: milliy qadriyatlarimiz nima bo‘ladi?**”³⁰ va h.k.

O‘zbek mentalligida “*oriyat*” tushunchasi insoniy xususiyat bo‘lib, oriyatli inson o‘zi va oilasi, millati va vatanining izzat-nafsini, qadrini yuksak tutadi.

²⁷ Навоий А. Лисонут тайр. – Т.: Ғ.Ғулом номидаги нашриёт матбаа бирлашмаси, 1991. – 465 б.; Рисолайи Азиза («Саботул ожизин» шарҳи). (Тузувчи: Ботирбек Ҳасан. Муҳаррирлар: Рустамов А., Обидов Р.). – Т.: Мерос, 2000. – 265 б.; Темур тузуклари (Алихон Соғуний таржимаси). – Т.: Ғ. Ғулом номидаги нашриёт матбаа бирлашмаси, 1991. – 112 б.; Авлоний Абдулла. Танланган асарлар. 2 жилдлик. 1-жилд. (Нашрга тайёрловчи Б.Қосимов.) – Т.: Маънавият, 1998. – 272 б.; Авлоний Абдулла. Танланган асарлар. 2 жилдлик. 2-жилд. (Нашрга тайёрловчи Б.Қосимов.) – Т.: Маънавият, 1998. – 304 б. ва б.

²⁸ <https://uzhurriyat.uz/2021/05/19/oriyat-ehtiyoji/>

²⁹ https://uza.uz/uz/posts/2021/05/19/urf-odatga-aylangan-qonunlar-qonunga-aylangan-urf-odatlar_385800

³⁰ https://uza.uz/uz/posts/2021/05/19/urf-odatga-aylangan-qonunlar-qonunga-aylangan-urf-odatlar_385800

“Sharqona ta’lim-tarbiyaga xos or-nomus, odob-axloq, sabr-qanoat, bag’rikenglik, ilm-ma’rifatga intilish, o’zidan yaxshi nom qoldirish kabi fazilatlar bugun har qachongidan ham muhim ahamiyat kasb etmoqda”³¹.

Mediamatn orqali mentalitetni shakllantirish murakkab va ko‘p qirrali jarayon bo‘lib, u kishilarning tasavvurlari, e’tiqodlari va qadriyatlariga ta’sir etishni o‘z ichiga oladi. Ma’lumki, jamoatchilik fikri va mentalitetini shakllantirishda asosiy rol o‘ynaydi, chunki ular odamlarning dunyo va undagi voqealarni qanday qabul qilishiga ta’sir qiladi. Mediamatn mentalitetni shakllantirishiga misollar keltiramiz. Ma’lumki, mentalitetning shakllanishida aksiologiya muhim o‘rin tutadi:

Qani, bir davraga borib “Oring bormi sening?!” – deb ko‘ring-chi, shivirlab emas, har tovushini yurakka bog‘lab, joningizdan ovoz berib ayting-chi, davra qalqimasmikan... “Or talashmaysanmi!”, “Nomusga tirishmaysanmi?!” – deganingizni ham aytgan joyingizdagilar oddiy...”³².

Dunyoning lisoniy manzarasi tilda bilvositalanadigan va atrof-muhit borlig‘i haqida u yoki bu etnosning tasavvurlari xususiyatlarini aniqlaydigan dunyoning milliy manzarasi bilan uzviy bog‘liqdir. Dunyoning milliy manzarasida “mentalitet”, “siyosat”, “urf-odatlar”, “din” bilan uzviy bog‘liq bo‘lib, tafakkurda, xulq-atvor me’yorlarida, his-tuyg‘ularda “joylashgan” holatlarni tushuntiradi:

1-rasm

Quyidagi rasmda uning ko‘rinishi tasvirlangan (qarang. 1-rasm):



Ijtimoiy-siyosiy kontekst jamiyat evolyutsiyasi jarayonida yangi tushunchalar paydo bo‘lishi va oldindan mavjud bo‘lgan ma’nolari oydinlashishiga va kengayishiga sabab bo‘ladi. Ushbu yangi terminologik iboralar va shunga o‘xshash hodisalar shakllanadi.

Mental mavjudlikdagi siyosiy harakatlarni aks ettiruvchi so‘z birikmalari:

“Mehr-5” operatsiyasi: 93 nafar o‘zbekistonlik Suriyadan olib kelindi (sarlavha).

“Mehr-5” operatsiyasi doirasida 93 nafar o‘zbekistonlik — 24 nafar ayol va 69 nafar bolalar Suriyadan Toshkentga olib kelindi.

Jumladan, **“Mehr” insonparvarlik operatsiyasi** doirasida 2019-yilda Suriyadan 156 nafar o‘zbekistonlik, asosan, ayollar va bolalar, 2019-yilning oktyabrida Iroqdan 64 nafar o‘zbekistonlik bola, 2020-yilning dekabrda (**“Mehr-3”**) Suriyadan 25 nafar ayol va 73 nafar bola, 202- yildagi

³¹ <https://ishonch.uz/archives/2022/02/11/sharqona> ta’lim tarbiya/odob-axloq/bag’rikenglik/7976

³² <https://uzhurriyat.uz/2021/05/19/oriyat-ehtiyoji/>

“Mehr-4” operatsiyasida esa 24 nafar fuqaro Afg‘onistondan **O‘zbekistonga qaytarilgan edi**”³³.

Ma’lumki, “**MEHR**” tushunchasi tojikcha ot o‘zbek tilida asli “yuragiga yaqin tutish tuyg‘usi”, “suyib munosabatda bo‘lish tuygusi” kabi ma’noni anglatadi³⁴. Mehr tushunchasi shafqat leksikasi bilan *mehr-shavqat*, *mehr-muruvvat* murakkab qo‘shma so‘zlarini hosil qiladi.

Gazeta matnida ushbu tushunchaning voqealanishiga quyidagilar misol bo‘la oladi: “**Mehr tushunchasi**”(yuz.uz.28.02.2021); “**Ezgulik, saxovat, mehr, shavqat ramzi**” va h.k.

Ta’kidlash lozimki, medianing lisoniy olami orqali jamiyatda me’yoriy xulq-atvor shakllanadi. Mentallik xususiyatidan kelib chiqib, ijobiy xislatlar singdiriladi yoki aksincha salbiy xislatlar qoralanadi va albatta, bu til vositalari orqali amalga oshiriladi. Masalan, “**Jamiyatda “uyat” fenomenining transformatsiyasi xususida**”³⁵ nomli sarlavha ostida e’lon qilingan maqolaga e’tibor qaratamiz:

“Keyingi paytda jamiyatimiz **“uyat”** so‘zini tez-tez ishlatayotganligi hech kimga sir emas. Bu, shubhasiz, so‘z erkinligi va liberal fikrlashga yo‘l ochilgani, oshkoralik tamoyillariga amal qilinayotgani mahsuli. **Jamiyatimizda bolalikdan boshlab uyat haqida gapiriladi**. Bu tushuncha, ayniqsa, qiz bolalarga juda ko‘p uqtirilib, ularning ongida **“uyat bo‘ladi”** deb nomlangan maxsus programma shakllantiriladi”.

Shuningdek, ijtimoiy-siyosiy mavzulardagi materiallarda o‘zbek mentalligini namoyon qiluvchi vijdon, oriyat, nomus, g‘urur, insoniylik, adolat kabi tushunchalarning voqelanishi va ularda mentallikning aks etishi kuzatildi: Aytish joizki, ona tilimizda uyat so‘zining boshqa tillardan farqli o‘laroq, bir qancha sinonimlari mavjud: **or, nomus, andisha, ibo, sharm, hayo, iffat, sha’n, oriyat, istihola**. Har birida o‘ziga xos ma’no-mazmun mujassam”; “Jamiyatimizda, shuningdek, **urf bo‘lgan qator marosimlarga** nisbatan ham **uyat** so‘zi qo‘llangan”³⁶ va h.k.

Ingliz tilida (Amerika) siyosiy matnlarda mental so‘zlarning qo‘llanilishi kuzatildi. Ularga: *Equality*, *Freedom and Liberty*, *Democracy*, *Equality and Justice*, *Human Rights*, *Sustainability*, *Environmental Responsibility*, *Innovation and Progress*, *Liberty and Individualism*, *Civil Rights*. Masalan,

“*Equality*” - Amerika qadriyatlarida asosiy o‘rin tutuvchi tenglik, fuqarolarning jins, irq, etnik kelib chiqishi yoki ijtimoiy maqomidan qat’i nazar, bir xil huquq va imkoniyatlarga ega bo‘lishi kerakligini ta’kidlaydi. Tenglik, konstitutsiyaviy huquqlar, ish haqi tengligi va ta’lim imkoniyatlarida namoyon bo‘ladi. Ingliz lug‘atlarida quyidagicha izoh beriladi “*the state of being equal, especially in status, rights, or opportunities*”³⁷. “*Unions are a force for greater*

³³ <https://www.gazeta.uz/uz/2021/04/30/mehr/>

³⁴ [mehr - Vikilug‘at \(wiktionary.org\)](https://www.vikilug.at/wiki/mehr)

³⁵ <https://www.uzanalytics.com/jamiyat/2021/04/15/mentallik/uyat/8697/>

³⁶ <https://www.uzanalytics.com/jamiyat/2021/04/15/or/nomus/ibo/8697/>

³⁷ <https://www.oed.com/search/dictionary/?scope/2023/10/30/Entries&q=equality>

wage **equality**; they also help enforce the “**outrage constraint**” that used to limit executive compensation” (“The New York Times” nytimes.com. 30.10.2023).

Mentallikni shakllantiradigan asosiy mezonlardan biri bu urf-odatdir. Qomusiy lug‘atda “Urf-odat – an‘analari sifatida umumxalq tomonidan qabul qilingan tartib-qoida; rasm-rusum, tamoyil”³⁸ sifatida talqin qilinadi. O‘zbek milliy mentalitetiga xos jihatlardan yana biri jamiyat hayoti, insonlar turmush tarzining ko‘proq an‘ana, urf-odatlar orqali boshqarilishidir va bunda medianing alohida roli bor. Ularni quyidagi ko‘rinishda berilganini kuzatishimiz mumkin: Sarlavhalarda: “**Urf-odatga aylangan qonunlar, qonunga aylangan urf-odatlar...**”³⁹.

“Uza.uzning 2021-yil 5-avgust sonida “Xorij nashrida milliy urf-odat va an‘analarimiz, milliy liboslarimiz haqida” nomli maqola xorijiy nashrlarda o‘zbek urf-odatlari, an‘analari va milliy liboslarini yorituvchi maqola tahlili berilgan. Ushbu maqolada o‘zbek mentalitetini aks ettiruvchi ma‘lumotlar bayon qilingan:

“O‘zbekistonda milliy bosh kiyim – bu **o‘zbek do‘ppisi** hisoblanadi. Maxsus bayram tantanalari uchun yorqin va rang-barang kashta va naqshlarga, oltin kashtalar bilan bezatilgan **nafis do‘ppilar** tikiladi”, deb yozadi “ECO Heritage” muallifi”... “Bayram tantanalarida o‘zbek ayollari kiyadigan liboslar ham **atlas** matosidan tayyorlanadi va ularda turli kashtalardan foydalaniladi. “O‘zbek ayollari uch xil – **do‘ppi, ro‘mol** va **sallaga** o‘xshagan bosh kiyimlardan foydalanadi. Xotin-qizlarning an‘anaviy bayram kiyimlarining ajralmas qismi oltin va kumushdan yasalgan **sirg‘alar, bilakuzuklar, marjon** kabi zargarlik buyumlari hisoblanadi”, - deyiladi materialda”.

Ta’kidlash lozimki, xalqimizning asrlar davomida yaratgan milliy urf-odatlarini auditoriya ongiga singdirish bugungi kunning asosiy vazifalaridan biri bo‘lib, OAVlariga an‘analarimiz, urf-odatlarimizni keng targ‘ib qilish yoki aksincha qoralash imkoniyati berilgan: “**Dafn marosimlarida esa yetti, yigirma, qirq, yil oshi, payshanbalik, yakshanbalik, qoryog‘di, mavlud** kabi marosimlar, **Ramazon va Qurbon hayiti** munosabati bilan **uch kun eshik ochib o‘tirish** kabi tadbirlar **uyat** hisoblanadi”⁴⁰.

Ma’lumki, har qanday millat va xalq, har qanday ijtimoiy tuzum va davlat muayyan bir tamoyillar va qadriyatlar asosida hayot kechiradi hamda o‘z manfaatlarini, maqsad-muddaolarni, orzu-intilishlarini ko‘zlab harakat qiladi va birinchi navbatda urf-odatlar, an‘analarni qadrlash va uni ommaga ongiga singdirishga qaratiladi. “Yurtimizda tarixan shakllangan **an‘ana, urf-odat va qadriyatlarni hisobga olgan holda, Qonunda hamkorlarimiz – Yevropa Kengashining Venetsiya komissiyasi ... ekspertlari tomonidan berilgan tavsiyalar o‘z aksini topdi**”⁴¹.

³⁸ Фалсафа қомусий луғат. – Т., «Шарқ», 2004. 416-б.

³⁹ https://uza.uz/uz/posts/2021/05/19/urf-odatga-aylangan-qonunlar-qonunga-aylangan-urf-odatlar_385800

⁴⁰ <https://www.uzanalytics.com/2021/04/15/jamiyat/8697/>

⁴¹ https://uza.uz/uz/posts/2021/05/19/urf-odatga-aylangan-qonunlar-qonunga-aylangan-urf-odatlar_385800

Ingliz tilida (Amerika) urf-odatlarini aks ettiradigan mental tushunchalarga quyidagilarni misol qilish mumkin va ushbu leksemalar milliy leksemalar qatoridan joy olgan: “Thanksgiving”, “Melting Pot”, “Baseball”, “Fourth of July”, “Road Trip”, “Hollywood”, “Entrepreneurship”, “Fast Food”, “Barbecue (BBQ)”, “Prom”.

“Hollywood” tushunchasi: *“The American film industry, its characteristics and background; (also) a film produced in Hollywood”*⁴² va o‘zbek tiliga quyidagicha tarjima qilinadi “Amerika kino sanoati, uning xususiyatlari va kelib chiqishi; (shuningdek) Gollivudda ishlab chiqarilgan film”. *“Few people get a chance to live their dreams. Tony Bellew has not only managed to see his turned into a **Hollywood** movie, but this summer he hopes to ...”* (“The Times” thetimes.co.uk/ 11.01.2016). “Prom” so‘zi – O‘rta maktabni bitirish oldidan o‘tkaziladigan «prom» kechasi, o‘smirlar hayotidagi muhim voqea sifatida, Amerika madaniyatida yoshlarning o‘shini va ijtimoiy hayotdagi muhim o‘tish marosimlarini ifodalaydi: *“A few days earlier, when Nathalie told her father that the **prom** was coming up, he had a few words of warning: “He said, ‘Moises better not smell your perfume”* (“The New York Times” nytimes.com/ 11.06.2019).

Din va mentalitet ikkisi uchun ham birdek taalluqli bo‘lgan umumiy tarixiy qadriyatlarga tayanadi. Din ijtimoiy ong shakli shakli sifatida jamiyatda o‘zining xususiyatiga ko‘ra regulativ, kommunikativ, aksiologik funksiyalarni amalga oshiradi. Darhaqiqat, tilning dinamik jarayonlarini hisobga olgan holda matnlarni, ularning paydo bo‘lish holatlari, ularning uslubiy xususiyatlari, turlaridan qat’iy nazar kontekstni hisobga olish zarurati mavjud. Masalan, *“Xayrli amallar esga olinib, oila a’zolariga taskin-tasalli berildi”*⁴³; *“Ularning uqtirishicha, agar siz bu yerda **o‘zbekona tarbiyaga** jiddiy e’tibor qaratmasangiz, farzandingizni “yo‘qotib” qo‘yishingiz ehtimoldan xoli emas”*⁴⁴ va h.k. Mentallikka ishora qiluvchi diniy leksikaning sarlavhalarda voqelanishi: *“Diniy bag‘rikenglik – tinchlik totuvlik, taraqqiyot kafolati”*; *“Din – nasihatdir!”*; *“Islomda harom va halol”*; *“Milliy-diniy qadriyatlarimizning kushandasi: bid’at-xurofotlar”* (xs.uz/uzkr.31.12. 2020) va h.k.

Ingliz tilida (Amerika) diniy matnlarda mental so‘zlarning qo‘llanilishi: *“Religious Freedom and Pluralism”, “Individualism and Personal Responsibility”, “Charity and Community Service”, “Religion and National Identity”, “Religion and Cultural Diversity”, “Faith”, “Stewardship”, “Community”, “Redemption”* ko‘rib chiqildi. Amerika gazetalarida, shuningdek, diniy leksikalarning Qo‘shma Shtatlarda mavjud bo‘lgan diniy an‘analari va e’tiqodlarning xilma-xilligini aks ettirishida ko‘rishimiz mumkin: *“Rabbi”* – leksemasi: *“Local **Rabbi** Advocates for Interfaith Dialogue at Community Forum”*; *“Prominent Rabbi Authors New Book on Jewish Ethics”*; *“Hajj”* – leksemasi: *“Thousands of Pilgrims Embark on Hajj Amidst Increased Health and Safety Measures”*; *“Government Announces Subsidies for Citizens*

⁴² <https://www.oed.com/search/dictionary/?scope/2019/03/07/Entries&q=Hollywood>

⁴³ <https://www.xs.uz/uzk.r.12/mentallik/milliy-diniy-qadriyatlar/31.12.2020>.

⁴⁴ <https://www.xs.uz/uzk.r.31.12/mentallik/milliy-diniy-qadriyatlar/31.12.2020>.

Performing Hajj”; “*Environmental Concerns Prompt Initiatives to Make Hajj More Sustainable*”⁴⁵. Ushbu misollardan ko‘rishimiz mumkinki, ingliz gazetalarida diniy mavuzdagi maqolalarda turli dinga mansub muammolarni turli voqealanish kontekstlarini, jumladan, diniy voqealar, dinlararo hamkorlik va ijtimoiy-axloqiy masalalarni yoritadi: Shu bilan birga diniy bag‘rikenglikni targ‘ib qilish harakatlari: “***Rabbi and Imam Join Forces for Peace Initiative***” (washingtonpost.com.04.15.2021).

Jamiyat mentalligining tadqiqi va uning ingliz va o‘zbek elektron matbuotida aks etishi ko‘p qirrali tadqiqot sifatida qaralib, u sotsiolingvistika, pragmalolingvistika hamda lingvomadaniyatshunoslik sohalarini qamrab oladi. Har ikkala mamlakat matbuot jamiyatiga xos bo‘lgan madaniy qadriyatlar, e‘tiqod va fikrlash tarzini shakllantirish, aks ettirishda asosiy rol o‘ynaydi. Zero, gazeta tili nafaqat axborot uzatish vositasi, balki madaniy munosabatlar va ijtimoiy me‘yorlarning ko‘zgusidir. Mediamatnda mental va leksik birliklarning tanlovi axborotda milliy-madaniy kodlar va mental munosabatlarning ko‘rsatkichlari bo‘lib xizmat qilishi mumkin.

XULOSALAR

1. Axboriy makonda tilning nafaqat ma‘lumot yetkazish vositasi, balki media diskursda ijtimoiy va madaniy hodisalar, global voqealar, turli mafkuralar, ularning baholash mezonlari va qarashlarini o‘zgartirishga muhim vazifani bajaradi. Mediamatnlarda qo‘llaniladigan mental til birliklari (leksik, sintaktik, metafora, frazeologiya, paremiualar va h.k) yangi mantiqiy strukturalarni shakllantiradi. Leksik birliklarda mentalitetni aks etishi nuqtayi nazaridan media tilini o‘rganishga o‘zbek milliy mentalitetini tadqiq qilish, uning nechog‘lik umuminsoniy qadriyatlarga mosligini kuzatish imkonini beradi.

2. Elektron gazetalar orqali yoritilayotgan axborotda mentallikni aks etishi OAV janr xususiyatlari va xabar maqsadlariga ko‘ra tasniflanadi. Ekspressiv vositalar mentallikni namoyon qiluvchi hamda media janr tilining media muhitdagi ta’siri natijasida shakllanadigan lingvistik obrazlar, tasvirlar, tushunchalar va g‘oyalarni o‘z ichiga olgan kognitiv tuzilmalar bo‘lib, ular media-kontentni yaratish, talqin qilish va idrok etish jarayoniga ta’sir qiladi.

3. Media olamning lisoniy manzarasi, axborot realligi haqida olingan bilimlar dunyoning maxsus ilmiy manzarasi va barcha bilimlar aksiologik bilimlar sifatida tasniflanadi. OAVda til mentalligi media olamining axboriy makonida ma‘lumotlarni idrok etish, qayta ishlash va uzatishga auditoriya ongiga ta’sir qiluvchi murakkab kognitiv tuzilmalarni nazarda tutishi mumkinki, bu konsepsiya tilning mental modellarning shakllanishiga ta’sirini qamrab oladi, bu esa o‘z navbatida muallif va o‘quvchi tomonidan bizni o‘rab turgan dunyoga turli qarashlar, qadriyatlar, stereotiplarni belgilaydi.

⁴⁵<https://www.thetimes.co.uk>; <https://www.washingtonpost.com>; <https://www.theguardian.com/international>. 04.15.2021. BA X.K.

4. Mentalitet – muayyan madaniy muhitda insonlarning o‘ziga xos fikirlash tarsi va muayyan madaniy muhitda insonlarning o‘ziga xos fikrlash tarzi va xulq-atvorini shakllantiruvchi dunyoqarashlar, tasavvurlar, qadriyatlar hamda yo‘naltiruvchi me‘yorlar majmuasidir. Ayniqsa, so‘z orqali muallifning olamni qanday idrok etishi ochiq namoyon bo‘ladi. Til esa etnik madaniyatning ham vositasi, ham vositachisi bo‘lib, ushbu madaniyatning eng muhim ifodalaridan biri sanaladi. U ijtimoiy-siyosiy, diniy omillar bilan bog‘liq bo‘lib, urf-odatlar, an‘analalar va h.k.da o‘z ifodasini topadi.

5. Mediamatn yaratishda til birliklarini tanlash, ma‘no yaratish, assotsiatsiyalarni shakllantirish va auditoriyaga ta‘sir etishda tilning ekspressivlik funksiyasi ijtimoiy-siyosiy matnlarida milliy tarix, madaniyat va an‘analarga kuzatildi. O‘zbek mentalligida *oila qadriyatlari*, yoshlarga *izzat*, keksalar hamda ota-onalarga *hurmat* va jamiyatda *milliy birlik*, *tolerantlik* kabi tushunchalarni singdirishda muhim omildir. Bunday tushunchalar auditoriyani dolzarb voqealardan xabardor qilish bilan birga, milliy o‘zlikni anglashda muxim vosita sifatida qaraladi.

6. Mentallik an‘anaviy ong va etnik xususiyatlarga asoslangan dunyo tasvirlari bilan bog‘liq dunyoqarashlar tizimi sifatida qaraladi. Mentalitet ijtimoiylashuv jarayonida avloddan-avlodga o‘tib, muayyan sharoitlarda odob-axloq qoidalari, ustuvor qadriyatlar, xulq-atvor me‘yorlari va modellari haqidagi tasavvurlarni shakllantiradi va mustahkamlaydi. Til va diniy tafakkur kategoriyasi mentalitet kategoriyasi bilan bog‘liqdir.

7. O‘zbek tilida mental birliklar semantik mazmun va emotsional tus orqali namoyon bo‘lib, ular milliy qadriyatlar, ijtimoiy me‘yorlar va axloqiy qarashlarni o‘z ichiga oladi. Bunday til birliklari inson ongida ma‘lum bir kognitiv modellarni shakllantirib, jamiyatda o‘zaro munosabatlar va axloqiy me‘yorlarni belgilaydi. Demak, o‘zbek elektron gazeta matnlarida mental birliklar faqat axborot uzatish vositasi emas, balki milliy va madaniy o‘zlikni ifoda etuvchi muhim kognitiv instrument hisoblanadi.

8. O‘zbek tilidagi mentallikni aks ettiruvchi birliklar, boshqa tillardagi kabi, muayyan semantik va emotsional tusga ega. Masalan, o‘zbek milliy dunyoqarashida *insof*, *iymon*, *oqibat*, *mehr* va *diyonat* kabi so‘zlar vijdon va halollik hissini ifodalash uchun qo‘llaniladi. Ushbu tushunchalar hayotning ma‘naviy hamda hissiy qirralari bilan uzviy bog‘liq bo‘lib, o‘zbek elektron gazetalarda voqealanishi salmoqli ekanligini ko‘rish mumkin.

9. Ingliz mediamakonida mentallikni namoyon bo‘lishi ko‘p qirrali va ko‘p madaniyatli jamiyat tarixi, individualizm, pragmatizm, ozodlik va innovatsiyalarga intilish kabi qadriyatlarga asoslanadi. Bu xususiyatlar til vositalari orqali mediamatnlarda o‘z aksini topadi. Mediamatnlarda mentallikni ifoda etuvchi til vositalariga metaforalar, ritorika usullar, undalmalar, idiomalar, taniqli shaxslardan iqtiboslar kabilarni keltirish mumkin. Shuning bilan birga “*diversity*”, “*inclusion*”, “*melting pot*” (madaniyatlar qorishmasi) kabi tushunchalarni mediamatnlarda ko‘p qo‘llanishi gender-neytral til (masalan,

“they” birlik shaxs uchun) va madaniy sezgirlikka e’tibor berish tendensiyasini yoritilishi kuzatildi.

10. Amerika mentalligi ozodlik va demokratiya qadriyatlari bilan chambarchas bog’liq. Til vositalarida bu “freedom”, “liberty”, “equality” kabi leksik birliklarda, shuningdek, “land of opportunity” (imkoniyatlar mamlakati) kabi metaforalarda ifodalanishi, Amerika mentalligida individualizm “Amerika orzusi” (American Dream) konsepsiyasida namoyon bo’ladi. Til vositalarida bu ko’pincha “self-made person” (o’zini o’zi yaratgan inson), “pursuit of happiness” (baxtga intilish) kabi iboralarda, ozodlik va demokratiya qadriyatlari bilan chambarchas bog’liqligini “freedom”, “liberty”, “equality” kabi leksik birliklarda, shuningdek, “land of opportunity” (imkoniyatlar mamlakati) kabi metaforalarda ifodalanishi kuzatildi.

11. Elektron gazetalar matnida siyosat, din va urf-odatlar bilan bog’liq mental birliklar ma’lum bir ijtimoiy g’oyalarni mustahkamlash, jamoatchilik fikrini shakllantirish va milliy o’zlikni targ’ib qilish uchun faol qo’llaniladi. Elektron gazetalarda mentallikni ifodalovchi diniy leksika auditoriyaning ma’naviy - axloqiy qadriyatlarini shakllantirish va mustahkamlashda muhim o’rin tutadi. Shuningdek, milliy madaniyat va urf-odatlarni saqlab qolish, avloddan-avlodga uzatishda muhim platforma vazifasini bajaradi.

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TERMEZ STATE UNIVERSITY

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**MENTALITY IN THE LINGUISTIC FORM OF MEDIA: AN
AXIOLOGICAL RESEARCH**

(IN THE EXAMPLE OF ELECTRONIC NEWSPAPERS)

10.00.11 - Theory of Language. Applied and Computational Linguistics

**DISSERTATION ABSTRACT OF THE DOCTOR OF PHILOSOPHY (PhD)
ON PHILOLOGICAL SCIENCES**

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INTRODUCTION (Doctor of Philosophy (PhD) dissertation abstract)

Relevance and necessity of the dissertation topic. In world linguistics, the study of verbal expression of information in the media space and the limitless possibilities of language in covering global events is becoming increasingly relevant and important for numerous reasons. This is determined by the fact that the dissemination of all types of information across various media platforms is evaluated as a communicative process. Mass media play a crucial role in the process of transmitting and receiving information in society. Notably, modern electronic newspaper texts serve not only as a means of conveying information but also as an important cognitive-cultural field that shapes language, ideology, and public consciousness. Therefore, examining the category of mentality in electronic newspaper texts is of paramount importance from the perspective of linguistics and cognitive sciences. In particular, it necessitates the investigation of the mental characteristics of electronic newspaper texts based on values.

The processes of globalization and digitalization unfolding in the world media landscape have created extensive opportunities for searching, obtaining, and disseminating information based on modern technologies. The language of electronic newspapers, which is one of the contemporary forms of mass media, is becoming an object of linguistic analysis. Currently, research on various aspects of electronic newspaper text is being conducted in scientific schools across Great Britain, the USA, Germany, Spain, Russia, Kazakhstan, Belarus, and other foreign countries. Electronic newspapers are a special type of media text that differs from traditional print publications in several parameters, such as interactivity, multimedia capabilities, hypertextuality, and dynamism. Studying the language of electronic newspapers allows us to determine the specifics of their functioning, structure, style, and genres. The role of mentality in shaping the language of electronic newspapers is viewed as a reflection of society's cultural and social values. Particularly, in today's information-saturated world, the language of mass media serves to shape a healthy and democratic social environment based on mentality. Issues such as the mental nature of language and its reflection in national consciousness have become one of the urgent research directions in modern Uzbek linguistics. Specifically, studying the unique aspects of the mentality category in the formation of electronic newspaper texts proves to be one of the pressing and essential problems in this field.

In the realm of Uzbek linguistics, particularly within media linguistics, numerous studies are being conducted to clearly elucidate the nature of media texts. Special attention is being paid to analyzing the linguistic features of mental language units in the Uzbek media landscape. Researchers are focusing on examining the mental characteristics of media texts and investigating methods for swiftly presenting socio-political events to various audience segments through electronic newspapers, drawing upon advanced international experiences. Notably, "The comprehensive support provided to representatives

of science and enlightenment, and the increasing value placed on intellectual wealth, are directly linked to the history, character, mentality, centuries-old values, and aspirations of our people”¹. Indeed, in the media world, our nation's common beliefs, values, cultural characteristics, and the mentality of both the nation and its people play a crucial role in shaping media content. These factors determine how the system of values is perceived through information. Notably, the scope for studying the mental characteristics of the Uzbek language in comparison with other languages, particularly English, is expanding.

As a result of targeted reforms in various spheres of Uzbek society, actions have emerged related to the application of new paradigms that study mentality and our national language. The Decrees of the President of the Republic of Uzbekistan: №UP-5850 dated October 21, 2019 “On Measures to Radically Enhance the Role and Status of the Uzbek Language as the State Language”, №UP-6084 dated October 20, 2020 “On Measures for the Further Development of the Uzbek Language and Improvement of Language Policy in the Country”, №UP-6097 dated October 29, 2020 “On Approving the Concept of Science Development until 2030”, Resolutions of the Cabinet of Ministers: №610 dated August 11, 2017, “On Measures to Further Improve the Quality of Foreign Language Teaching in Educational Institutions”, №139 dated March 11, 2020, “On Measures to Further Increase the Effectiveness of Fundamental and Applied Research in Uzbek Language and Literature”, Decrees of the President of the Republic of Uzbekistan: №UP-4947 dated February 7, 2017 “On the Action Strategy for the Further Development of the Republic of Uzbekistan for 2017-2021”², №UP-5653 dated February 2, 2019 “On Additional Measures for the Further Development of the Information Sphere and Mass Communications”³, Resolution №PP-2909 dated April 20, 2017 “On Measures for the Further Development of the Higher Education System”⁴, as well as other regulatory legal documents related to this field, this dissertation research serves, to a certain extent, in implementing the tasks specified in these documents.

The alignment of the research with the priority directions for the development of science and technology in the republic. The research was conducted within the framework of the republic's priority direction for the development of science and technology I: “Social, legal, economic, cultural, spiritual and educational advancement of the information society and democratic state, and development of an innovative economy”.

¹ Президент Шавкат Мирзиёев Ўзбекистон Республикаси мустақиллигининг йигирма тўққиз йиллигига бағишланган тантанали маросимдаги нутқи. <http://insonhuquqlari.uz/uz/news/ozbekiston-yangi-renessans-markaziga-aylanmoqda>.

² Ўзбекистон Республикаси Президентининг «2017-2021 йилларда Ўзбекистон Республикасини янада ривожлантириш бўйича Ҳаракатлар стратегияси тўғрисида»ги ПФ-4947-сон Фармони. www.uza.uz. 08.02.2017.

³ Ўзбекистон Республикаси Президентининг «Ахборот соҳаси ва оммавий коммуникацияларни янада ривожлантиришга оид қўшимча чора-тадбирлар тўғрисида»ги ПФ-5653-сон Фармони. www.uza.uz. 02.02.2019.

⁴ Ўзбекистон Республикаси Президентининг «Олий таълим тизимини янада ривожлантириш чора-тадбирлари тўғрисида»ги ПҚ-2909-сон Қарори. www.uza.uz. 20.04.2017.

Degree of scientific development of the research problem. In the field of linguistics in our country, numerous scientific studies have been dedicated to the research of media language. These include scholarly investigations conducted by A.Abdusaidov, D.M.Teshabayeva, S.D.Sa'dullayev, I.Y. Toshaliyev, M. Israil, S. Shomaqsudova, Y. Odilov, A.Kh. Mirzajonov, M. Artikova, Sh. Djabbarova, S. Atkamova, Sh.B. Jabbarova, N. Yakhyayeva⁵ and others.

In world linguistics, a number of significant studies have been conducted on media language. These include substantial contributions by X. Hamilton, R.Fowler, N.Fairclough, D.Matheson, M.Montgomery, D.Schiffrin, D.Tannen, T.G.Dobrosklonskaya, D.N.Shmelev, S.I.Bernstein, V.G.Kostomarov, A.N.Vasileva, Y.V.Rozhdestvensky, G.Y.Solganik, S.I. Treskova, I.P. Lisakova, and B.V. Krivenko⁶.

The works of scholars such as R.A. Vafeyev, V.S. Daxil, Y.V. Kakorina, M.G.Shilina, G.A.Maxinin, T.N.Kolokolseva, O.V.Lutovinova, Y.V. Prasolova, D.M. Teshabayeva, and M. Nuritdinova⁷ on the language of

⁵ Абдусайдов А. Газета жанрларининг тил хусусиятлари. Филол.фан.д-ри.дисс. – Самарканд, 2005; Бакиева Г.Х., Тешабаева Д.М. Оммавий ахборот тили. – Тошкент: O'zkitobsavdo nashriyot, 2019; Бакиева Г.Х., Тешабаева Д.М. Медиаматнда матн. – Тошкент, 2019; Тешабаева Д.М., Бакиева Г.Х., Исраил М.И., Тошмухамедова Л.И., Нуриддинова М.Ч. Журналистика. III жилд. Медиалингвистика ва тахрир. – Тошкент: Ozbekiston, 2019; Тешабаева Д.М. Оммавий ахборот воситалари тилининг нутқ маданияти аспектида тадқиқи (Ўзбекистон Республикаси ОАВ мисолида): Филол.фан.д-ри. дисс. – Тошкент, 2012; Худойберганаева Д.С. Ўзбек тилидаги бадиий матнларнинг антропоцентрик таркиби: Филол.фан. д-ри. дисс. – Тошкент, 2015; Shomaqsudova S., Israil M. OAVda yozma matn. Nutq va munozara. – Тошкент: Iqtisod-Moliya, 2018; Қўнғуров Р., Бегматов Э., Тожиёв Ё. Нутқ маданияти асослари. – Тошкент: Ўқитувчи. 1992.; Мирзажонов А.Х. Современное понимание медиатекста в условиях конвергенции СМИ // Global science and innovations 2020: Central Asia. – Нур-Султан, 2020; Одилов Ё.Р. Глобализация в эпоху публицистики тилининг таркиби. – Т.: Нодирабегим, 2020. – 140 б; Артикова М.Р. Медиаматнда прецедентлик феноменининг лингвомаданий аспекти (Ўзбек ва испан газеталари мисолида). Филол. фан... фалсафа доктори (PhD) дис. – Тошкент. 2022. –157 б. Актамова С.А. Фразеологизм медиаматнда ифода ва баҳолашнинг услубий воситаси сифатида (турли тизимли тиллар газеталари мисолида). Филол. фан... фалсафа доктори (PhD) дис. – Тошкент. 2022. –153 б.; Джаббаров Ш.Б. Медиадискурда муқобилсиз лексиканинг лингвомаданий аспектида тадқиқи (Ўзбек, инглиз ва рус матбуоти мисолида). Филол.фан.фалсафа доктори (PhD)... автореф. – Тошкент, - 51 с.; Yaxyayeva N.X. Mediamatnda umuminsoniy qadriyatlar tizimining lingvokulturologik tadqiqi (ingliz va o'zbek tillari misolida). Filol.fan.falsafa doktori (PhD)...dis.avtor. – Toshkent, 2023. –54 б.

⁶ Teun A. van Dijk. Elite Discourse and Racism. – USA, 1993; Fowler R. Language in the News: Discourse and Ideology in the Press. – London, 1991 – 254 p.; Fairclough N. Analysing Discourse: Textual Analysis for Social Research. – Routledge, 2003. – 288 p.; Mattheson D. Media Discourses: Analysing Media Texts. Issues in Cultural and Media Studies. – Open University Press, 2005. – 224 p.; Montgomery M. Discourse of Broadcast News. A linguistic approach. – Routledge, 2007. – 246 p.; Schiffrin D. Approaches to Discourse. – Oxford; Cambridge, Mass.: Basil Blackwell, 1994. – 470 p.; Добросклонская Т.Г. Теория и методы медиалингвистики (на материале английского языка). – М., 2000; Шмелев Д.Н. Синтаксическая членность высказывания в современном русском языке. – М.: КомКнига, 2006. – 152 с.; Бернштейн С.И. Язык радио. – М., 1977; Костомаров В.Г. Русский язык на газетной полосе. Некоторые особенности языка современной газетной публицистики. – М.: МГУ, 1971; Васильева А.Н. Газетно-публицистический стиль речи: курс лекций по стилистике русского языка. – М.: Русский язык, 1982. – 197 с.; Рождественский Ю.В. Теория риторики. – М., 1997; Солганик Г.Я. Общие особенности языка газеты // Язык и стиль средств массовой информации и пропаганды. – М.: МГУ, 1980. – С. 22; Трескова С.И. Социалингвистические проблемы массовой коммуникации. – М., 1989, – С. 178; Лысакова И.П. Язык газеты: социалингвистический аспект. – Л.: ЛГУ, 1981; Кривенко Б.В. Язык массовой коммуникации: лексико-семиотический аспект. – Воронеж, 1993.

⁷ Вафеев Р.А. Особенности языка современных СМИ // Средства массовой информации в современном мире. Петербургские чтения: Тезисы межвузовской научно-практической конференции / Под ред. В.И. Конькова. Шилина, М. Г. СПб.: Роза мира, 2005. Шилина, М. Г. 396.; Дахиль В.С. Инновации в языке современных российских интернет-медиа. Международный научно-исследовательский журнал ▪ № 1 (115) ▪ Часть 4 ▪

internet media can be cited. Issues of mentality in the media landscape have been explored by researchers including T.V.Chernishova, D.M. Teshabayeva, A.A. Saltikova, and Y. Mirzayeva⁸.

However, research based on the axiological paradigm, which clearly demonstrates the mental nature of language in electronic newspapers, has not been sufficiently studied. This lack of research creates a necessity to uncover these linguistic characteristics.

The connection of the dissertation research to the research plans of the higher education institution where the dissertation was completed. The dissertation research was conducted in accordance with the research plan of Termez State University, within the framework of the scientific direction “Current Issues in Linguistics”.

The aim of the research is to identify linguistic means that express the category of mentality in the linguistic landscape of the media world, to examine their formation and usage, and to investigate the impact of media texts on the audience from the perspective of national-cultural and socio-political factors.

Research objectives:

studying modern scientific literature on the essence of mentality and mental concepts in linguistics;

identifying the influence of societal mentality and values on the formation of electronic newspaper texts using an axiological approach;

substantiating the connection between the realization process of mental units in languages with socio-political, religious, and cultural factors, and analyzing the patterns of their manifestation in media texts;

scientifically establishing the intrinsic link between the phenomenon of mentality and culture in the formation of electronic newspaper texts;

highlighting the national-cultural aspects of mentality manifestation in the

Январь; Какорина Е.В. СМИ и Интернет-коммуникация (область пересечения и взаимодействия) // Язык современной публицистики: Сб. статей / Сост. Солганик Г.Я. Шилина М.Г. М.: Флинта: Наука, 2005. – 232 с. Колесникова М.М. Гипертекст как основа сетевой коммуникации. // Научные труды I Всероссийской конференции «Текст: теория и методика в контексте вузовского образования» (Тольятти, 14 – 16 октября 2003 года) / Под ред. Тарановой Г.И. – ТГУ, 2003. – 560 с.; Махинин Г.А. Мультимедийность как фактор развития сетевых сми на современном этапе (по материалам СМИ Татарстана). Автор.дис...канд.филол.наук. –Казань, 2013. -22 с.; Колокольцева, Т. Н., Лутовинова, О. В. (Ред.). Интернет-коммуникация как новая речевая формация. 2-е изд., стер. – М.: ФЛИНТА. 2012; Компанцева Л.Ф. Интернет-коммуникация: когнитивно-прагматический и лингвокультурологический аспекты. – Луганск, 2007; Прасолова Е.В. Функционально-стилевые особенности мультимедийной истории как жанра интернет-СМИ. Дис. ... канд. филол. наук. – М., 2016; Шилина М.Г. Медиатекст в интернете: теоретико-методологические подходы к исследованию. Медиатекст: технологии воздействия. IV междунар. науч.-практ. интернет-конф.– Ставрополь: Северо-Кавказский федеральный университет. 2014.; Тешабаева Д.М. ва бошқ. Журналистика. III жилд. Медиалингвистика ва тахрир. –Тошкент: Ozbekiston, 2019.

⁸ Чернышова Т.В. Тексты СМИ в ментально языковом пространстве современной России. Автор...дис.доктора филол.наук. – Барнаул, 2005. – 40 с; Пьяных, Д.А. Тенденции влияния средств массовой информации на ментальность российского общества: Социологический анализ. Автор...дис. канд.социолог.наук. – Москва, 2003.; Салтыкова А.А. Имплицитная аксиологическая модальность в текстах СМИ. Дис.... канд.филол.наук. – Москва, 2014. – 163 с; Тешабаева Д.М. Ментальность языка в медиапространстве.<file:///C:/Users/ACER/Downloads/mentalnost-yazyka-v-mediaprostranstve.pdf>; Мирзаева Е. [Влияние ментальности на язык СМИ \(на примере телевидения Узбекистана\)](https://www.researchgate.net/publication/341548652_vlianie_mentalnosti_na_azyk_SMI_na_primere_televideniya_Uzbekistana). https://www.researchgate.net/publication/341548652_vlianie_mentalnosti_na_azyk_SMI_na_primere_televideniya_Uzbekistan.

linguistic landscape of media through language means.

The object of the research the linguistic units that express mentality in Uzbek and English electronic newspaper texts.

The subject of the research is the linguocultural and axiological features of linguistic units expressing the category of mentality within the linguistic landscape of the media world.

Research methods. This study employed descriptive, comparative, semantic component, componential analysis, and contextual analysis methods within the framework of linguocultural approaches.

The novelty of the research work is as follows:

by revealing the characteristics of the occurrence of the content and structural components of the media text on the basis of linguistic units expressing mentality in the linguistic landscape of electronic print media, the pragmatic principles of media communication were identified in terms of reliability, relevance, and contextuality;

the expression of mentality through grammatical structures reflecting national traditions, customs, lifestyle and worldview, as well as metaphors, paremias, phrases, and symbols at the lexical and syntactic levels, is proven in conjunction with national-cultural, socio-political and religious factors that influence the formation of national thinking;

in the context of rapid information flow, the elements of information selection, emphasis, and interpretation in the formation of the audience's mental worldview are revealed in accordance with the expressiveness of the media text, its speech and cultural value, and the characteristics of the occurrence of mental units representing the linguistic landscape in media communication;

the harmony of the speech culture of society, rules of communication, traditions and customs with national values in the system of media “journalist → audience → mentality” concept is based on the principle of interaction between the mentality of the publicist-journalist and the audience, based on linguistic and cultural analysis.

The practical results of the research work are as follows:

The results of studying the cultural characteristics of units expressing mentality in the linguistic landscape of the media world serve to classify modern scientific and theoretical directions of media linguistics.

Conclusions drawn on the linguocultural features of units representing the category of mentality in the linguistic landscape of the media world have led to the analysis of linguistic units representing mentality in media texts in connection with values.

Conclusions on the formation of electronic newspaper text based on the axiological approach to mentality will serve as an important theoretical and practical source for creating textbooks, teaching materials, and electronic dictionaries in relevant higher educational institutions. The research results have established the scientific and practical significance of mentality in electronic newspaper texts.

The reliability of the research work results. In this dissertation, scientifically grounded theoretical conclusions on the topic have been drawn based on the

application of research methods used in modern linguistics. Through the analysis of examples taken from electronic newspaper texts, ideas regarding the axiological aspect of the mental category's manifestation in the linguistic landscape of the media world have been synthesized.

The scientific and practical significance of the research findings.

The scientific significance of the research results lies in the fact that the category of mentality, along with media linguistic principles and linguistic units expressing the mentality category, serves as a scientific and theoretical source in illuminating research problems in the fields of media linguistics, semiotics, linguoculturology, ethnolinguistics, and journalism.

The practical significance of the work is determined by the fact that the universal and idioethnic aspects of linguistic units representing space in the Uzbek and English languages can be utilized in creating textbooks and teaching materials for subjects such as “Media Linguistics”, “Newspaper Language and Style”, “Lexicology”, “General Linguistics”, “Linguoculturology”, and “Media Translation”, as well as in organizing lectures and special courses.

Implementation of the research results. Based on the scientific findings and practical recommendations derived from analyzing the characteristics of mentality in the linguistic landscape of media in electronic newspapers:

Recommendations and conclusions regarding the connection and significance of mentality and axiological features in Uzbek and English electronic newspapers, as they relate to the values and cultural traditions of both nations, were utilized by the “Cultural, Educational, and Artistic Broadcasting” department of the “Uzbekistan” TV and radio channel of the National Television and Radio Company of Uzbekistan. Specifically, they were used in the preparation of programs titled “Education and Development” and “For Adolescents” (as per Reference №04-36-1754 dated November 22, 2023, from the State Institution “Uzbekistan TV and Radio Channel” of the National Television and Radio Company of Uzbekistan). As a result, radio listeners, including language professors, teachers, and students in philological fields, were provided with information about the recommendations and conclusions given to researchers and students concerning the importance of mental and axiological research in Uzbek and English media texts;

Scientific results and materials demonstrating that Uzbek and English mentality is the primary means of evaluation and speech influence in electronic print media texts, and that mentality, as the main characteristic of the media audience, forms certain stereotypes and adheres to traditional values in evaluating events, were utilized in the practical grant project F3-201912258 “Creation of a multilingual (Uzbek, Russian, English) electronic platform of Uzbek literature” within the framework of State scientific and technical programs. (Reference №01/4-2589 dated December 4, 2023 from Alisher Navoi Tashkent State University of Uzbek Language and Literature). As a result of this utilization, the research conducted for the project achieved a high level of comprehensiveness;

Scientific proposals and recommendations, such as the influence of various factors on the formation of a nation's mentality, as well as the connection between

language mentality and the selection and use of linguistic tools in media text formation (considering mentality as a set of stable ideas conveyed through information in the media context), were utilized in the fundamental project “History of Uzbek Military Art” conducted at the Academy of the Armed Forces of the Republic of Uzbekistan in 2021-2022. These findings were also applied in improving the “English language” curriculum for higher military educational institutions under the Ministry of Defense of the Republic of Uzbekistan. The scientific results of the dissertation were used in developing manuals, programs, and other materials within the project framework. The effectiveness of the dissertation results and the positive outcomes achieved through implementing the recommendations based on them are reflected in the innovative project (as per certificate №10/2361 dated December 5, 2023, from the Ministry of Defense of the Republic of Uzbekistan). Consequently, the conclusions and recommendations served as a crucial resource in preparing electronic resources, theoretical and practical materials within the scope of the project;

The newspaper “Yoshlar Ovozi” has utilized scientific findings regarding the manifestation of mental language units in media texts, the national cultural and psychological factors of society, their dependence on socio-political processes, and their creation based on the principle of communicative expediency in their formation (Reference №7/24 of the “Yoshlar Ovozi” newspaper of the Republic of Uzbekistan dated January 26, 2023). As a result, the national-cultural, educational, and enlightening significance of media texts has increased, and it has been demonstrated that the mass audience has the opportunity to become more extensively acquainted with media texts, including electronic newspapers.

The approval of research work results. This research was presented and discussed at 6 international and 6 national scientific and practical conferences.

The publication of research work results. A total of 17 scientific works have been published on the dissertation topic, including 5 articles (in scientific publications recommended by the Higher Attestation Commission of the Republic of Uzbekistan for publishing the main scientific results of dissertations).

The volume and structure of the research work. The dissertation comprises an introduction, three chapters, a conclusion, and a list of references. The total volume of the dissertation is 140 pages.

THE MAIN CONTENT OF THE DISSERTATION

The introduction of the dissertation substantiates the relevance of the topic, describes the research objectives and tasks, its object and subject, and demonstrates its alignment with the priority directions of scientific and technological development in the republic. It outlines the scientific novelty and practical results, elucidates the scientific and practical significance of the findings obtained, and provides information on the implementation of results into practice, published works, and the structure of the dissertation.

The first chapter of the dissertation, titled **“Scientific and theoretical foundations of the study of the category of mentality research in media”**, analyzes the scientific and philosophical approach to the concepts of “mentality” and “mental characteristics” in linguistics, as well as the axiological study of print and electronic newspapers.

The issue of examining language in relation to its connections with mental representations and the culture of a people has taken a central place in linguistic research. In his time, the great German linguist Wilhelm von Humboldt concluded that the worldview of a speaker of a particular language is preserved in their speech, and the language depicts the manifestations of that world according to how the speaker perceives the reality of their surroundings⁹. Indeed, as Omonulla Madayev expressed, “Language is the spiritual wealth and pride of a nation”¹⁰. Indeed, language is the core of a nation’s mentality. One of the main functions of language is to preserve customs and traditions. Language is viewed as an integral part of a nation's identity.

It is well-established that human culture, social behavior, thinking, and mentality do not exist without language or outside of language. Scientific sources have repeatedly emphasized that these characteristics are reflected in the lexical system of a language. Indeed, “Language, serving as a means of communication between people, inherently possesses social and national characteristics. As such, it embodies the worldview, moral and cultural values, behavioral norms, as well as the distinctive features of mentality specific to the society that speaks that language”¹¹.

It is well-established that the structure of a language influences the worldview and cognitive processes of its speakers. As such, a person's native language shapes the system of concepts present in their consciousness and defines the distinctive characteristics of their thinking. Furthermore, within the framework of language and culture belonging to a particular community, the historical experience unique to the speakers of that language is reflected¹². Consequently, mental representations may differ among speakers of various languages. These differences in the linguistic conceptualization of the world view can lead to various challenges.

The mentality of each nation is interconnected with its history, living conditions, social activity, and a number of other factors. This is described in the manner of “is connected with”¹³. The concept of mentality forms a synonymous series with the concept of mindset.

According to sources, mentality refers to a set of thinking patterns, mental skills, and spiritual guidelines belonging to an individual or a group of people¹⁴. Mentality can be shaped by changes in society, technological advancements, globalization, and

⁹ Гумбольдт В. Избранные труды по языкознанию. 2-е изд. – М.: Прогресс, 2000. – С. 45.

¹⁰ Омонулла Мадаев: Тил миллатнинг маънавий бойлиги, ғуруридир - Халқ сўзи (xs.uz)

¹¹ Дербишева З.К. Национальный менталитет и его отражение в языке. <https://altaica.ru/Articles/mentalitet.php>

¹² Уорф Б. Л. Отношение норм поведения и мышления к языку // Новое в лингвистике. Вып. 1. М. 1960. 135 с.

¹³ Менталитет – QOMUS.INFO (дата обращения 12.01.2023).

¹⁴ Большой энциклопедический словарь / гл. ред. А.М. Прохоров. – М.: Большая Рос. энциклопедия. СПб.: Норинт, 1997. – С.77.

other factors. It is not static and can evolve over time under the influence of various factors and events.

“Mentality and mindset” represent the level of cognition in collective and individual consciousness, including the unconscious. They encompass the totality of attitudes and inclinations of an individual or social group towards acting, thinking, feeling, and perceiving the world in a certain way¹⁵.

The great linguist Wilhelm von Humboldt wrote: “The most accurate factor expressing the mentality of a nation is the grammatical structure of language, as it is the area closest to the system of thinking. If the vocabulary of a language expresses the scope of its worldview, then its grammatical structure provides insight into the internal order of human thought”¹⁶. The important term “linguistic consciousness of a nation” was first introduced into scientific discourse by Wilhelm von Humboldt.

According to Kh.I. Shermatova, “Since language is one of the most important means of expressing and conveying national mentality, it is necessary to consider that it contains lexical units, phraseological expressions, and proverbs specific to the nation, as well as grammatical structures reflecting national traditions, customs, way of life, and worldview. Language, as one of the main factors of culture, expresses and transmits the national mentality from generation to generation through lexical, syntactic, and grammatical categories, metaphors, proverbs, idioms, images, and other elements that influence the formation of national thinking”¹⁷.

As a result of repeatedly experiencing certain relationships, a concept called the “category of experience” is formed in human consciousness. Essentially, this is a category of concepts that can be expressed in language. These conceptual categories serve as the main foundation for the morphological categories of language. They are system-forming units that constitute the basic attributes of any language. These categories are primarily rooted in the linguistic consciousness of a person who is a native speaker of a particular language¹⁸. The grammatical structure of any language, as one of its most stable and enduring components, encompasses long periods of language evolution. Its formation often occurs over centuries, even millennia, in close connection with the social, political, and cultural environment of society. Therefore, the grammatical system of a language reflects the mental values inherent in society through the national model of worldview and thinking.

When studying mentality as a language category, it is necessary to consider the complex correlations (interrelationships) between such aspects of language as meaning, essence, concept, and category. The distinction between thinking and the content of language is traditional in local linguistics.

Researchers identify the following main factors influencing the formation of mentality: 1. Interrelation between language and culture. 2. Historical factors. 3. Social factors. 4. Geographical factors. 5. Religious factors. 6. Political factors.

¹⁵ Малахов В., Филатов В. Современная западная философия: словарь. 1998. URL:<http://terme.ru/dictionary/189>.

¹⁶ Вильгельм фон Гумбольдт. Избранные труды по языкознанию. – М.: “Прогресс”, 1984. – С. 345.

¹⁷ Шерматова Х.И. Национальный менталитет и его отражение в языке. <file:///C:/Users/ACER/Downloads> (дата обращения. 03.05.2023).

¹⁸ Серебрянников Б.А. Роль человеческого фактора в языке. Язык и мышление. – М.: Наука, 1988. – С. 33.

7. Economic factors. 8. Language structures. 9. Syntactic features. 10. Images and symbols. 11. Metaphors. 12. Idioms. 13. Paremias (proverbs and sayings)¹⁹. These play an important role in the realization of the mental category.

Newspaper texts are a rich source reflecting the real events of society, national values, and collective thinking. The study presents an analysis of mental categories expressing national mentality based on examples from electronic newspapers. For instance, the connection between the concepts of time and memory as historical factors in the manifestation of the Uzbek mentality is illustrated by: “*Victorious triumphs of the past enrich the idea of independence today*”. In this example, words such as “past,” “victorious,” and “idea” express the concepts of time, national pride, and mental heritage associated with the nation's historical memory. For religious factors, one can cite the example “*Ramadan teaches people tolerance and patience*”. Through the lexeme “Ramadan,” we can observe the manifestation of moral mental categories related to Islamic culture and values, such as *tolerance*, *patience*, and *endurance*.

It is justified that mentality belongs to the category of language categories, since it objectifies the semantic features of language units that do not have explicit morphological expressions, but are significantly important for constructing and understanding thought²⁰.

Mental categories are a set of concepts with universal or national characteristics, formed through human thought. These include concepts such as time, space, cause-and-effect, probability, state, goal, attitude, and obligation. According to A.A. Gvozdeva, language is a tool that helps us enter the sphere of mentality hidden from us, as language determines how the world is divided into parts in different cultures²¹. Indeed, it is language, connected with thought, culture, and history, that shapes the mentality of a particular nation.

Furthermore, each national language possesses its own unique perceptions of the material world, and this material world, serving as the environment for the activities and life of the people, has its own linguistic means of expression.

V.V. Kolesov considers the concept as the fundamental unit of mentality. Consequently, the language reflects the national character, national idea, and supreme national symbols, which are presented in their fully-formed manifestations through the traditional symbols of the given culture²².

Currently, there is a new direction in media research focusing on mentality and its influence on media language, or the manifestation of mentality through language. According to some experts, this field has the potential to develop into a separate scientific and educational discipline. The development of a conceptual apparatus

¹⁹ Шерматова Х.И. Национальный менталитет и его отражение в языке. <file:///C:/Users/ACER/Downloads> (дата обращения. 03.05.2023).

²⁰ Л.Ю.Буянова,Э.В.Начкебия. Ментальность как лингвистическая категория [file:///C:/Users/ACER/Downloads/mentalnost-kak-lingvisticheskaya-kategoriya\(1\).pdf](file:///C:/Users/ACER/Downloads/mentalnost-kak-lingvisticheskaya-kategoriya(1).pdf) №4 (33), 2009.

²¹ Гвоздева А.А. Языковая картина мира: лингвокультурологические и гендерные особенности (на материале художественных произведений русскоязычных и англоязычных авторов). Дис. ... канд. филол. наук. – Тамбов, 2003. – С.38.

²² Колесов В.В. Язык и ментальность. – СПб.: Петербургское востоковедение, 2004. – С.81.

within the framework of journalistic axiology indicates the emergence of research traditions, though these traditions have not yet reached a level of sustainable development.

Studying media texts from an axiological approach allows us to see the broad scope of the mentality phenomenon. Indeed, contemporary international and domestic humanities require an axiological approach to the triad of language, speech, and text, based on ideas about language that form the foundation of human spiritual activity, understanding, and assimilation of the world.

In our opinion, language mentality demonstrates the correspondence between certain aspects of reality and their expression in language. It can be represented in lexical and grammatical models. Lexical language mentality, considered the primary aspect, manifests in the *lexical-semantic-mental* system, which reflects the connection between concepts and meanings expressed through words.

According to D.M. Teshabaeva: “The formation of any nation's mentality occurs under the influence of numerous factors. Mentality is a characteristic of a people that determines their mental state and position in life. Mentality in relation to media can be viewed as a system of certain stereotypes in evaluating events and adhering to specific traditions”²³.

An axiological study of mentality reveals some of its features, namely that mentality embodies consciousness and unconsciousness, rational and emotional aspects, collective and individual elements, thinking and behavior, beliefs and lifestyle. Evolutionarily, the differences and similarities between representatives of various peoples form the specificity of their spiritual behavior and conduct.

We observe that the use of lexicon related to religious and moral values is currently prevalent in newspaper vocabulary: *Ramadan, Eid, sacrifice, Sufism, Umrah pilgrimage, acts of worship, Friday prayer, faith, conscience, integrity, honesty*, etc. Conversely, words associated with religious extremism, immorality, and deviation from values are also used: *terrorism, Islamic fundamentalism, missionary work, religious extremism, conflict, prostitutes, to insult, impudence, indecent images*, etc.

The second chapter, entitled “**Linguistic classification of language mentality in electronic newspapers**”, examines the mental characteristics of electronic newspaper language, the classification of lexical units in the realization of the mental category in media texts, and the manifestation of mental categories in phrases.

Through mass media, inter-ethnic characteristics are formed in the national language. The fact that media genres belong to the same type may not influence the formation of these inter-ethnic characteristics. Mass media in different countries of the world are characterized by their semiotic system, the presence of a form of communication with static and dynamic imagery, and text collage.

²³ Тешабаева Д.М. Оммавий ахборот воситалари тилининг нутқ маданияти аспектида тадқиқи (Ўзбекистон Республикаси ОАВ мисолида):. – Б. 10.

This combination of messages is such that all media publications embody a complete symbolic meaning within themselves²⁴.

It should be emphasized that achieving effectiveness by considering the mental status of the information consumer is also one of the tasks of the media. In media texts, it is observed that stylistic coloring is achieved through evaluation, where the writer refers to specific sources to enrich the evaluative lexicon, employing various linguistic units. For example, *“The sun converses with its golden-haired rays, contemplates with rainbow beams. As the farmer plows the land, he infuses the soil with his cherished thoughts about next year's harvest. Blooming gardens and quivering fruits are manifestations of the gardener's heart. They are the reality of fulfilled good intentions”* (xs.uz. 03.06.21). In this example, we can see the use of phrases such as *“the sun converses”*, *“contemplates with rainbow beams”*, *“infuses the soil with cherished thoughts”*, and *“good intentions”*. The journalist has managed to increase the text's expressiveness by employing these stylistic devices. Naturally, the use of such linguistic tools is related to the mental characteristics of media language.

A study of the mental characteristics of electronic newspaper texts revealed the prevalence of the following lexemes: *homeland, patriotism, love for the people, humanitarianism, spirituality*, etc.

The concept of *“homeland”* and *“patriotism”*. It is known that for the Uzbek people, the concept of Homeland is expressed through lexemes such as *state, country, homeland, land, nation, region, city, shelter, house, and dwelling*. For the Uzbek people, we see the glorification of the concept of Homeland and its consideration as a sacred blessing expressed together with the lexemes *“ONA”* (mother) and *“QADRDON”* (dear): *motherland, mother earth, mother country, cherished place, cherished land, cherished earth*, etc. At the same time, it conveys the greatness of the Homeland for the Uzbek people and its connection with feelings of national pride and honor: we see this expressed through the phrase *“the place where the umbilical cord blood was shed”*, referring to one's birthplace, homeland, region, or land. The reflection of the associative connections between these linguistic units is observed.

The instillation of feelings of love and loyalty towards the Motherland through newspaper text, as well as the notion that the Motherland is a lofty sentiment in the audience, stems from the mental characteristics of media language: this applies to both print and electronic newspaper texts. Let's look at some examples: *“It is also said that the Homeland is a sanctuary that cannot be given to anyone, a sacred land where the enemy's feet are cut off. The Motherland, being a Mother, carries both her good and bad children between her teeth. The Motherland is the Mother's lullaby that spreads at dawn, in the old man's afternoon, in the long night!”* (uza.uz. 21.08.2020). *“Our people usually combine the word Vatan (Homeland) with the word Ona (Mother): Ona Vatan (Mother Homeland). This must be an indication of the Homeland's motherly preciousness, kindness, and devotion. After all, is there*

²⁴ Тешабаева Д.М., Бакиева Г.Х., Израил М.И., Тошмухамедова Л.И., Нуритдинова М.Ч. Журналистика. III жилд. Медиалингвистика ва таҳрир. – Тошкент: Ўзбекистон, 2019.

anyone more precious to a person than a mother?” In the Uzbek language, it was observed that the concept of “*Vatan*” (Homeland) is expressed in newspapers through terms such as “*ona zamin*” (mother earth), “*sevimli makon*” (beloved place), “*ona vatan*” (mother homeland), and “*tabarruk tuproq*” (sacred soil).

In English, the concept of “**Motherland**” (homeland) is considered one of the fundamental notions reflecting a person's connection and belonging to their homeland or territory. This concept is typically associated with ideas of patriotism, national pride, and the acceptance and protection of one's homeland. In the English mentality, “Motherland” is aimed at evoking a sense of patriotism:

“*Celebrating the Spirit of Patriotism: Exploring the Heart of the American Motherland*”; “*But the heart of the **American motherland** beats not only in the halls of power or on the battlefield, but in the everyday lives of ordinary citizens who strive to make a difference in their communities*”; “*In the words of President Abraham Lincoln, “My dream is of a place and a time where America will once again be seen as the last best hope of earth”. Let us work together to ensure that the spirit of patriotism continues to thrive in the heart of the American **motherland for generations to come***” etc. As evident from the example, newspapers play a role in shaping the mentality of the American people by manifesting a sense of patriotism. Generally, newspapers reflect the multifaceted concept of “Motherland”, which awakens feelings of love and pride for one’s homeland in readers, signifies national unity, and encompasses the concepts of “*native land*”, “*old country*”, “*one’s native land*”, and “*country*” (“The New York Times”. 24.03.2022).

In this chapter, we observed the manifestation of concepts that reflect mentality in electronic newspaper texts, such as *patriotism, humanism, spirituality, goodness, humanity, love, justice, legality, power, kindness, humanity, upbringing, faith, conscience, parental respect, loyalty, and purity*.

Of course, words and concepts are the most important means of expressing mentality in language. They serve as mental building blocks within the national language: words such as *generosity, hospitality, honesty, perception, intellect, purity, heart, patience, steadfastness, faith, conscience, loyalty, and industriousness* are valuable to the Uzbek nation and occupy a permanent place in the system of values.

In Uzbek electronic newspaper texts, lexical units reflecting the mental characteristics of the Uzbek people were observed, including such concepts as *faith, piety, justice, and conscience*. “*Faith*” means sincere belief; acknowledgment means recognizing it verbally; and practice means proving trust through good deeds.

The concept of “*Piety*” and being pious is considered a high spiritual quality of a person. The realization of the lexeme of piety in media texts includes: “*Politics carried out with piety, justice and determination*” (adolat.uz/news.07.04.2021); “*In his personal life, Amir Temur relied on a policy implemented on three respected foundations - piety, justice, and determination*” (adolat.uz/news07.04.2021) and so on.

“*Peace as a sacred treasure, tolerance as a lofty virtue, a great history that the world can learn from, pure faith and belief, relying on knowledge, and creating a great future...*” (xs.uz/uzkr 21.09.2021). In this example, the concept of faith and belief forms

a complex compound word based on the combination of two ideas, and the meaning of this concept is intensified by the lexeme ‘pok’ (pure).

In Uzbek mentality, “**Generosity**” is considered one of the finest human traits. This can be observed in the Uzbek media landscape. Its reflection in headlines was noted in the following examples: “**Generosity** is one of the best human qualities”; “**Generosity** is the highest virtue”; “**Generosity** is showing kindness and forgetting about it”; “**Generosity is the key to goodness**”; “A celebration of **generosity**, gratitude, and compassion”; “**Generosity** is a virtue cherished by our people”, and so on. Comparison: “May a frugal person not be miserly, nor a generous one wasteful...”²⁵ etc.

In English, we can cite the following lexical units that express mentality: “philanthropist”, “resilience”, “hospitality”, “adaptability”, “patriot”, “perseverance”, and “integrity”.

The concept of “philanthropist” refers to individuals who dedicate their funds to public interests or charitable causes, striving to help people and address various societal issues. In the Uzbek language, this concept is expressed by the terms “xayriyaparast” or “xayriyachi”, which mean “benevolent” or “charitable person”. The term “charitable giver” consists of “charitable”, meaning “related to charity”, and “giver,” meaning “one who gives” or “one who performs charity.” The word “benefactor” is used to mean “generous” or “one who gives charity.” As antonyms to this concept, there are lexical units such as “misanthrope” or “selfish person.” Let’s refer to English electronic newspapers: “Philanthropy can be compatible with justice. But it requires a conscious effort on behalf of **philanthropists** to make it so. The default inclines in the opposite direction. Reinhold Niebuhr, in his 1932 book *Moral Man and Immoral Society*, suggests why: “**Philanthropy** combines genuine pity with the display of power [which] explains why the powerful are more inclined to be generous than to grant social justice” (“The Guardian”.08.09. 2020).

We witness that the structural elements of the lexico-semantic group are also conveyed directly through the journalist's personal voice: ... “I was fortunate enough to fulfill one of my greatest lifelong dreams by **visiting the tomb** of Imam Bukhari and getting closely acquainted with the international research center named after him”²⁶. This example illustrates our people's respect for their ancestors. In the Uzbek electronic media, there is a unique usage of the phrase “visiting the grave” (qabri ziyorat qilmoq). It is known that in Uzbek culture, it is considered commendable to pay respects to the deceased and visit their graves. From this perspective, news about such visits is frequently published in newspapers. For instance: “Karim Kamolov’s grave was visited” (president.uz/uz/lists/view 21-05-2020).

“When I speak of kindness and compassion, I understand it as people's closeness to one another, extending a helping hand in both good times and bad, assisting each person to the best of their ability, and demonstrating their kindness. I have observed all

²⁵ <https://uza.uz/index.php?newsid/2020/04/10/mentallik/saxiylik/1110>
<https://kun.uz/news/list?f=tag&name=https://adolat.uz/uz/news/sahijlik-yahshilikning-kaliti;>
<https://yuz.uz/news/xalqparvar-va-mehr-saxovat-sohibi>

²⁶ <https://religions.uz/news/detail/2022/03/11/mentalitet/ajdodlarga> hurmat/1394

types of people in the world; some are compassionate, while others lack kindness” (uza.uz/uz 29.03.2013).

Phrases expressing mentality in the English language include “*ancestral reverence*”, “*collective identity*”, “*filial piety*”, “*group orientation*”, “*work ethic*”, “*adaptability*”, “*belief system*”, “*mental framework*”, “*cultural mindset*”, “*innate thinking patterns*”, and “*collective consciousness*”, among others.

“*This is history as romantic fantasy driven by **ancestral reverence**. Impressive research notwithstanding, Nelson prefers inventing the memories of others*” (“The New York Times”.11.20, 2009).

“*Collective Identity*” expresses a sense of belonging to a group that shares common mental characteristics. In general, “*collective identity*” is a social and cultural concept that emphasizes the group's distinctiveness and interconnectedness: “*Human culture as we know it is still defined by the power of **collective identity**, the people we seek out to call our own*” (“The New York Times”.04.13.2020).

In the world of printed electronic media, it has been proven that mental existence is expressed in words and phrases reflecting social actions.

The third chapter is titled “**National specificity of the expression of the mentality category in the axiological world of media**”. It explores the category of mentality in the linguistic landscape of the media world and issues of national identity in the manifestation of mentality in media texts.

The concept of the world's media landscape is inextricably linked with the linguistic portrayal of the world. Language contains valuable information about a particular people's value system, the national-cultural specifics of its representatives, and their worldview. This is most clearly manifested in the lexico-semantic layer of the language. It is through words that the perception of the world, life values, historical experience, and hereditary memory of speakers of a particular language are reflected.

The linguistic picture of the media world demonstrates that the information landscape, like other theoretical constructs, has its own peculiarities in terms of terminology and methodological aspects. Firstly, it is considered as a scientific understanding of the world, and secondly, it is shaped by both scientific and non-scientific knowledge as well as cultural factors.

There are sources confirming that words such as morality, propriety, conscience, belief, and halal/haram have been actively used by the Uzbek people since ancient times. These sources also prove that the concepts these words represent have been prioritized in our national consciousness and that they have a social nature as sacred concepts²⁷.

The linguistic portrayal of media can be observed through headlines, which reflect the mentality of both language and society: for example, “*The Need for Honor*”²⁸; “After all, the words ‘Honor’ and ‘Dignity’ are not just mere words or concepts. Are

²⁷ Навоий А. Лисонут тайр. – Т.: Ғ.Ғулом номидаги нашриёт матбаа бирлашмаси, 1991. – 465 б.; Рисолайи Азиза («Саботул ожизин» шарҳи). (Тузувчи: Ботирбек Ҳасан. Мухаррирлар: Рустамов А., Обидов Р.). – Т.: Мерос, 2000. – 265 б.; Темур тузуклари (Алихон Соғуний таржимаси). – Т.: Ғ. Ғулом номидаги нашриёт матбаа бирлашмаси, 1991. – 112 б.; Авлоний Абдулла. Танланган асарлар. 2 жилдлик. 1-жилд. (Нашрга тайёрловчи Б.Қосимов.) – Т.: Маънавият, 1998. – 272 б.; Авлоний Абдулла. Танланган асарлар. 2 жилдлик. 2-жилд. (Нашрга тайёрловчи Б.Қосимов.) – Т.: Маънавият, 1998. – 304 б. ва б.

²⁸ <https://uzhurriyat.uz/2021/05/19/oriyat-ehtiyoji/>

they not also obligations that hold as much meaning as every person's conscience, pride, heart, and soul?”²⁹; “What will become of our national values if we shy away from generosity and wear the cloak of honor inside out?”³⁰ etc.

In Uzbek mentality, the concept of “*oriyat*” (honor) is a human characteristic. A person with “*oriyat*” highly values the dignity and worth of themselves, their family, their nation, and their homeland.

*“The virtues inherent in Eastern education and upbringing, such as honor and dignity, moral conduct, patience and contentment, tolerance, aspiration for knowledge and enlightenment, and leaving behind a good name, are more important today than ever before”*³¹.

The formation of mentality through media content is a complex and multifaceted process that involves influencing people's perceptions, beliefs, and values. It is known that media text plays a key role in shaping public opinion and mentality, as it affects how people perceive the world and events within it. Let us provide examples of how media content shapes mentality. It is known that axiology plays an important role in the formation of mentality:

Go ahead, try going to a gathering and exclaim, “Do you have any honor?!” - not in a whisper, but with every syllable tied to your heart, shouting from the depths of your soul. See if it doesn't shake the gathering... “Won't you fight for honor!,” “Won't you strive for dignity?!” – those around you might treat these words you've uttered as ordinary... ³².

The linguistic picture of the world is inextricably linked with the national worldview, which is mediated through language and determines the characteristics of a particular ethnic group's perceptions about the existence of their environment. In the national worldview, it is closely connected with “*mentality*”, “*politics*”, “*customs*”, and “*religion*”, explaining the states that are “*situated*” in thinking, behavioral norms, and emotions:

1 - picture

The following picture shows its appearance (see picture -1).



The socio-political context, throughout the process of societal evolution, leads to the emergence of new concepts and the clarification and expansion of pre-existing meanings. As a result, new terminological expressions and similar phenomena take shape.

Phrases reflecting political actions in the current reality:

²⁹ https://uza.uz/uz/posts/2021/05/19/urf-odatga-aylangan-qonunlar-qonunga-aylangan-urf-odatlar_385800

³⁰ https://uza.uz/uz/posts/2021/05/19/urf-odatga-aylangan-qonunlar-qonunga-aylangan-urf-odatlar_385800

³¹ <https://uza.uz/archives/2022/02/11/sharqona> ta'lim tarbiya/odob axloq/bag'rikenglik/7976

³² <https://uzhurriyat.uz/2021/05/19/oriyat-ehtiyoji/>

Operation “Mehr-5”: 93 Uzbek citizens brought back from Syria (headline).

As part of Operation “Mehr-5”, 93 Uzbek nationals – 24 women and 69 children – were repatriated from Syria to Tashkent.

In particular, within the framework of the “**Mehr**” humanitarian operation, 156 Uzbek citizens, mainly women and children, were repatriated from Syria in 2019; 64 Uzbek children were brought back from Iraq in October 2019; 25 women and 73 children were returned from Syria in December 2020 (“Mehr-3”); and 24 citizens were repatriated to Uzbekistan from Afghanistan during the “Mehr-4” operation in 2021³³.

It is known that the concept of “**MEHR**” in Uzbek, originally a Tajik noun, means “a feeling of holding someone close to one's heart” or “a feeling of relating to someone with love”³⁴. The concept of “mehr” (compassion) forms complex compound words such as “mehr-shafqat” (compassion-mercy) and “mehr-muruvvat” (compassion-kindness) when combined with the lexicon of “shafqat” (mercy).

The following can serve as examples of the occurrence of this concept in newspaper texts: “**The concept of kindness**” (yuz.uz, 28.02.2021); “**Symbol of goodness, generosity, kindness, and compassion**”, etc.

It should be noted that the linguistic world of media shapes normative behavior in society. Based on mentality characteristics, positive qualities are instilled or, conversely, negative qualities are condemned, and this process is undoubtedly carried out through linguistic means. For instance, let us draw attention to an article published under the headline “**On the Transformation of the ‘Shame’ Phenomenon in Society**”³⁵:

It's no secret that our society has been frequently using the word “shame” lately. This is undoubtedly the result of opening up to freedom of speech and liberal thinking, as well as adhering to the principles of transparency. In our society, the concept of shame is discussed from childhood. This notion is particularly emphasized for girls, and a special mindset labeled “it will be shameful” is instilled in their consciousness.

Furthermore, in materials on socio-political topics, the manifestation of concepts such as conscience, honor, dignity, pride, humanity, and justice, which reflect the Uzbek mentality, was observed, as well as the representation of mentality in these concepts. It is worth noting that in our native language, unlike other languages, the word “uyat” (shame) has several synonyms: *or*, *nomus*, *andisha*, *ibo*, *sharm*, *hayo*, *iffat*, *sha'n*, *oriyat*, *istihola*. Each of these embodies its own unique meaning and content. In our society, the word “uyat” has also been applied to a number of traditional ceremonies, and so on³⁶.

The use of mental words in political texts was observed in the English (American) language. These include: “*Equality*”, “*Freedom and Liberty*”, “*Democracy*”, “*Equality and Justice*”, “*Human Rights*”, “*Sustainability*”,

³³ <https://www.gazeta.uz/uz/2021/04/30/mehr/>

³⁴ [mehr - Vikilugʻat \(wiktionary.org\)](https://mehrukiylik.vikilugʻat.org/)

³⁵ <https://www.uzanalytics.com/jamiyat/2021/04/15/mentallik/uyat/8697/>

³⁶ <https://www.uzanalytics.com/jamiyat/2021/04/15/or/nomus/ibo/8697/>

“Environmental Responsibility”, “Innovation and Progress”, “Liberty and Individualism”, “Civil Rights”. For example,

“Equality”, which holds a central place in American values, emphasizes that citizens should have equal rights and opportunities regardless of gender, race, ethnic origin, or social status. Equality is manifested in constitutional rights, equal pay, and educational opportunities. English dictionaries provide the following explanation: *“the state of being equal, especially in status, rights, or opportunities”*³⁷. *“Unions are a force for greater wage **equality**; they also help enforce the “**outrage constraint**” that used to limit executive compensation ”* (“The New York Times”. nytimes.com.30.10. 2023).

One of the main criteria shaping mentality is tradition. In encyclopedic dictionaries, “tradition” is defined as “rules accepted by the general public as customs; rituals, principles”³⁸. Another characteristic of the Uzbek national mentality is that social life and people’s lifestyles are largely governed by traditions and customs, and the media plays a special role in this process. We can observe this presented in the following way: In headlines: ***“Laws that have become customs, customs that have become laws...”***³⁹.

The August 5, 2021 issue of Uza.uz featured an article titled *“On our national customs, traditions, and national costumes in foreign publications”*, which analyzes how Uzbek customs, traditions, and national attire are portrayed in foreign media. This article presents information that reflects the Uzbek mentality:

“The national headdress in Uzbekistan is considered to be the Uzbek doppis (skullcap). For special festive celebrations, elegant doppis adorned with bright and colorful embroidery and patterns, as well as gold embroidery, are sewn”, writes the author of “ECO Heritage...” *“The outfits worn by Uzbek women at festive celebrations are also made from atlas (satin) fabric and feature various embroideries. Uzbek women use three types of headwear – do‘ppi, headscarf, and a turban-like headdress. An integral part of women’s traditional festive attire includes jewelry made of gold and silver, such as earrings, bracelets, and necklaces”,* the article states.

It should be noted that instilling the national customs and traditions created by our people over the centuries into the consciousness of the audience is one of the main tasks of today. The media has been given the opportunity to widely promote or, conversely, condemn our traditions and customs: *“In funeral ceremonies, it is considered shameful to hold events such as the seventh day, twentieth day, fortieth day, and one-year commemorations, as well as Thursday and Sunday gatherings, qoryog‘di (snow-falling ceremony), mawlid (birthday of the Prophet), and to keep the doors open for three days on the occasion of Ramadan and Eid al-Adha ”*⁴⁰.

It is well known that every nation and people, every social system and state, lives according to certain principles and values, and acts in pursuit of their interests,

³⁷ <https://www.oed.com/search/dictionary/?scope/2023/10/30/Entries&q=equality>

³⁸ Фалсафа қомусий луғат. – Т., «Шарқ», 2004. 416-б.

³⁹ https://uza.uz/uz/posts/2021/05/19/urf-odatga-aylangan-qonunlar-qonunga-aylangan-urf-odatlar_385800

goals, and aspirations: *“Taking into account the historically formed traditions, customs, and values of our country, the Law reflects the recommendations provided by our partners - the experts of the Venice Commission of the Council of Europe...”*⁴¹.

The following can be cited as examples of mental concepts that reflect customs and traditions in the English language (American variety), and these lexemes are included among the national lexemes: *“Thanksgiving”, “Melting Pot”, “Baseball”, “Fourth of July”, “Road Trip”, “Hollywood”, “Entrepreneurship”, “Fast Food”, “Barbecue (BBQ)”, “Prom”*.

The concept of *“Hollywood”*: *“The American film industry, its characteristics and background; (also) a film produced in Hollywood”*⁴² and is translated into Uzbek as follows *“Amerika kino sanoati, uning xususiyatlari va kelib chiqishi; (shuningdek) Gollivudda ishlab chiqarilgan film”*. *“Few people get a chance to live their dreams. Tony Bellew has not only managed to see his turned into a **Hollywood** movie, but this summer he hopes to ...”* (“The Times” thetimes.co.uk/, 11.01.2016). The word “prom” refers to the “prom” night, an event held before high school graduation. It is considered a significant occasion in adolescents’ lives, symbolizing the coming of age of youth in American culture and representing an important rite of passage in social life. *“A few days earlier, when Nathalie told her father that the **prom** was coming up, he had a few words of warning: “He said, ‘Moises better not smell your perfume.’”* (“The New York Times” nytimes.com/ 11.06.2019).

Religion and mentality are both grounded in common historical values that are equally relevant to each. Religion, as a form of social consciousness, performs regulatory, communicative, and axiological functions in society according to its characteristics. Indeed, considering the dynamic processes of language, it is necessary to take into account texts, the circumstances of their creation, their stylistic features, and context, regardless of their types. For example, *“**Good deeds** were remembered, and comfort and solace were given to family members”*⁴³; *According to their warning, if you do not pay serious attention to **Uzbek-style upbringing** here, there is a possibility that you may “lose” your child*⁴⁴ etc. The occurrence of religious vocabulary indicating mentality in headlines: *“Religious tolerance – a guarantee of peace, harmony, and progress”; “Religion is guidance!”; “Halal and haram in Islam”; “The enemy of our national-religious values: innovations and superstitions”* (xs.uz/uzkr.31.12.2020) etc.

The use of mental words in religious texts in English (American): *“Religious Freedom and Pluralism”, “Individualism and Personal Responsibility”, “Charity and Community Service”, “Religion and National Identity”, “Religion and Cultural Diversity”, “Faith”, “Stewardship”, “Community”, “Redemption”* reviewed. In American newspapers, we can also observe how religious lexicon

⁴⁰ <https://www.uzanalytics.com/2021/04/15/jamiyat/8697/>

⁴¹ https://uza.uz/uz/posts2021/05/19/urf-odatga-aylangan-qonunlar-qonunga-aylangan-urf-odatlar_385800

⁴² <https://www.oed.com/search/dictionary/?scope/2019/03/07/Entries&q=Hollywood>

⁴³ <https://www.xs.uz/uzkr.12/mentallik/milliy-diniy-qadriyatlar/31.12.2020>.

⁴⁴ <https://www.xs.uz/uzkr31.12/mentallik/milliy-diniy-qadriyatlar/31.12.2020>.

reflects the diversity of religious traditions and beliefs that exist in the United States. For example, the lexeme “*Rabbi*”: “*Local **Rabbi** Advocates for Interfaith Dialogue at Community Forum*”; “*Prominent Rabbi Authors New Book on Jewish Ethics*”; “*Hajj*” – leksemasi: “*Thousands of Pilgrims Embark on Hajj Amidst Increased Health and Safety Measures*”; “*Government Announces Subsidies for Citizens Performing Hajj*”; “*Environmental Concerns Prompt Initiatives to Make Hajj More Sustainable*”⁴⁵. From these examples, we can see that articles on religious topics in English newspapers cover issues related to various religions in different contextual settings, including religious events, interfaith cooperation, and socio-ethical matters. At the same time, these articles also highlight efforts to promote religious tolerance. “***Rabbi and Imam Join Forces for Peace Initiative***” (washingtonpost.com. 04.15.2021).

The study of societal mentality and its reflection in English and Uzbek electronic media is considered a multifaceted research area, encompassing the fields of sociolinguistics, pragmalinguistics, and linguoculturology. The press in both countries plays a crucial role in shaping and reflecting the cultural values, beliefs, and thought patterns characteristic of their respective media societies. Indeed, newspaper language is not merely a means of transmitting information, but also a mirror of cultural relations and social norms. The selection of mental and lexical units in media texts can serve as indicators of national-cultural codes and mental attitudes within the information presented.

CONCLUSION

1. In the information space, language serves not only as a means of conveying information but also plays a crucial role in shaping perceptions of social and cultural phenomena, global events, various ideologies, their evaluation criteria, and viewpoints within media discourse. Mental language units employed in media texts (including lexical, syntactic, metaphorical, phraseological, and paremiological elements) form new logical structures. Studying media language from the perspective of how mentality is reflected in lexical units allows us to examine the Uzbek national mentality and observe the extent to which it aligns with universal human values.

2. The reflection of mentality in the information transmitted by electronic newspapers is classified according to the genre characteristics of the media and the purposes of the message. Expressive means are cognitive structures that manifest mentality and include linguistic images, depictions, concepts, and ideas formed as a result of the influence of media genre language on the media environment. These cognitive structures influence the process of creating, interpreting, and perceiving media content.

3. The linguistic landscape of the media world and the knowledge acquired about information reality are classified as a specialized scientific worldview and as axiological knowledge. The linguistic mentality in mass media can involve complex cognitive structures that influence the audience's consciousness in perceiving,

⁴⁵<https://www.thetimes.co.uk>; <https://www.washingtonpost.com>; <https://www.theguardian.com/international>. 04.15.2021 va h.k.

processing, and transmitting information within the media world's information space. This concept encompasses the impact of language on the formation of mental models, which in turn shapes various perspectives, values, and stereotypes held by both authors and readers regarding the world around us.

4. Mentality is a set of worldviews, ideas, values, and guiding norms that shape the unique way of thinking and behavior of people in a specific cultural environment. Particularly through words, an author's perception of the world is clearly manifested. Language, serving as both a means and a mediator of ethnic culture, is one of the most important expressions of this culture. It finds its expression in socio-political spheres, customs, traditions, and religious vocabulary.

5. In the creation of media texts, the expressive function of language was observed in socio-political texts concerning national history, culture, and traditions, particularly in the selection of language units, meaning creation, formation of associations, and influencing the audience. In Uzbek mentality, family values play a crucial role in instilling concepts such as *respect for the young*, *reverence for the elderly and parents*, as well as *national unity and tolerance in society*. These concepts, while keeping the audience informed about current events, are also regarded as essential tools for fostering national self-awareness.

6. Mentality is viewed as a system of worldviews associated with perceptions of the world based on traditional consciousness and ethnic characteristics. Passed down from generation to generation through the process of socialization, mentality shapes and reinforces ideas about rules of conduct, priority values, norms and models of behavior under specific conditions. The categories of language and religious thinking are interconnected with the category of mentality.

7. In the Uzbek language, mental units manifest themselves through semantic content and emotional coloring, encompassing national values, social norms, and moral views. These linguistic units shape specific cognitive models in the human mind and define interpersonal relationships and moral standards in society. Therefore, in Uzbek electronic newspaper texts, mental units are not merely a means of transmitting information, but also serve as a crucial cognitive instrument expressing national and cultural identity.

8. Units reflecting mentality in the Uzbek language, like in other languages, possess specific semantic and emotional characteristics. For example, in the Uzbek national worldview, words such as “*insof*” (conscience), “*iymon*” (faith), “*oqibat*” (consequence), “*mehr*” (kindness), and “*diyonat*” (piety) are used to express a sense of conscience and honesty. These concepts are inextricably linked with the spiritual and emotional aspects of life, and it can be observed that they have a significant presence in Uzbek electronic newspapers.

9. The manifestation of mentality in the English media landscape is rooted in values such as the history of a multifaceted and multicultural society, individualism, pragmatism, and the pursuit of freedom and innovation. These characteristics are reflected in media texts through various linguistic means. The linguistic devices used to express mentality in media texts include metaphors, rhetorical techniques, interjections, idioms, and quotations from well-known figures. Additionally, the

frequent use of concepts like “*diversity*”, “*inclusion*”, and “*melting pot*” (mixture of cultures) in media texts has been observed to highlight a trend towards gender-neutral language (for example, using “they” as a singular pronoun) and increased attention to cultural sensitivity.

10. American mentality is closely linked to the values of freedom and democracy. In linguistic terms, this is expressed through lexical units such as “freedom”, “liberty”, and “equality”, as well as metaphors like “land of opportunity”. Individualism in American mentality is manifested in the concept of the “American Dream” Linguistically, this is often conveyed through phrases such as “self-made person” and “pursuit of happiness.” The close connection to the values of freedom and democracy is observed in the use of lexical units like “freedom”, “liberty”, and “equality”, as well as metaphors such as “land of opportunity”.

11. In electronic newspaper content, mental units associated with politics, religion, and customs are actively employed to reinforce specific social ideas, shape public opinion, and promote national identity. In electronic newspapers, religious vocabulary that expresses mentality plays a crucial role in forming and strengthening the spiritual and moral values of the audience. Additionally, it serves as an essential platform for preserving national culture and traditions, as well as transmitting them from generation to generation.

**РАЗОВЫЙ НАУЧНЫХ СОВЕТОВ ПРИ НАУЧНОМ СОВЕТЕ
DSc.03/30.12.2019.FIL.27.01 ПО ПРИСУЖДЕНИЮ УЧЕНЫХ
СТЕПЕНЕЙ ПРИ УЗБЕКСКОМ ГОСУДАРСТВЕННОМ
УНИВЕРСИТЕТЕ МИРОВЫХ ЯЗЫКОВ**

ТЕРМЕЗСКИЙ ГОСУДАРСТВЕННЫЙ УНИВЕРСИТЕТ

МАМАРАИМОВА УГИЛОЙ ТАДЖИМУРАДОВНА

**МЕНТАЛЬНОСТЬ В ЯЗЫКОВОЙ КАРТИНЕ МЕДИА:
АКСИОЛОГИЧЕСКОЕ ИССЛЕДОВАНИЕ (НА МАТЕРИАЛЕ
ЭЛЕКТРОННЫХ ГАЗЕТ)**

10.00.11 – Теория языка. Прикладная и компьютерная лингвистика

АВТОРЕФЕРАТ

диссертации доктора философии (PhD) по филологическим наукам

Ташкент – 2025

Тема диссертации доктора философии (PhD) зарегистрирована в Высшей аттестационной комиссии при Министерстве высшего образования, науки и инноваций Республики Узбекистан за № V2022.4. PhD/Fil3036.

Диссертация выполнена в Термезском государственном университете .

Автореферат диссертации размещен на трех языках (узбекский, английский, русский (реферат)) на веб-сайте Научного совета (www.uzswlu.uz) и на веб-сайте информационно-образовательного портала «Ziyonet» (www.ziyonet.uz).

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Защита диссертации состоится « ____ » « ____ » ____ года в ____ часов на заседании Разового научного совета DSc.03/30.12.2019.Fil.27.01 по присуждению ученых степеней при Узбекском государственном университете мировых языков (адрес: 100138, г. Ташкент, Учтепинский район, ул. Кичик халка йули, 21а. Тел.: (99871) 230-12-91, факс: (99871) 230-12-92, e-mail: uzswlu_info@mail.ru).

С диссертацией можно ознакомиться в Информационно-ресурсном центре Узбекского государственного университета мировых языков (зарегистрирован под номером ____) (адрес: 100138, г. Ташкент, Учтепинский район, ул. Кичик халка йули, 21а. Тел.: (99871) 230-12-91, факс: (99871) 230-12-92, e-mail: uzswlu_info@mail.ru).

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(отчет о рассылке № ____ « ____ » ____ 2025).

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ВВЕДЕНИЕ (аннотация диссертации доктора философии (PhD))

Цель исследования является выявление языковых средств, выражающих категорию ментальности в языковой картине медиамира, рассмотрение их формирования и использования, а также исследование воздействия медиатекстов на аудиторию с точки зрения национально-культурных и социально-политических факторов.

Объекты исследования – языковые единицы, выражающие менталитет в текстах узбекских и английских электронных газет.

Научная новизна заключается в следующем:

в аспектах достоверности, релевантности и контекстуальности выявлены прагматические принципы медиакommunikации посредством раскрытия особенностей реализации содержательных и структурных компонентов медиатекста в языковой картине электронных печатных медиа на основе языковых единиц, репрезентирующих категорию ментальности;

доказано выражение менталитета через грамматические структуры, отражающие национальные традиции, обычаи, образ жизни и мировоззрение, а также метафоры, паремии, фразеологизмы и символы на лексическом и синтаксическом уровнях во взаимосвязи с национально-культурными, социально-политическими и религиозными факторами, влияющими на формирование национального мышления;

в условиях интенсивного информационного потока раскрыта роль отбора, акцентирования и интерпретации информации в формировании ментального мировоззрения аудитории с учетом экспрессивности медиатекста, его речекультурная оценка, а также особенности ментальных единиц, формирующих языковую картину мира в медиакommunikации.

на основе лингвокультурологического анализа в системе адресат → медиажанр → речевая классификация → концепт обоснован принцип взаимодействия менталитета публициста-журналиста и аудитории, отражающий речевую культуру общества, нормы поведения, традиции и обычаи в их соотнесенности с национальными ценностями.

Внедрение результатов исследования. На основе научных выводов и практических рекомендаций, полученных в результате анализа особенностей менталитета в языковой картине медиа электронных газет, рекомендации и выводы, касающиеся взаимосвязи и значимости менталитета и аксиологических особенностей в узбекских и английских электронных газетах, в их соотнесенности с ценностями и культурными традициями обоих народов, были использованы отделом «Культурно-просветительского и художественного вещания» телерадиоканала «Узбекистан» Национальной телерадиокомпания Узбекистана. В частности, они применялись при подготовке передач «Образование и развитие» и «Для подростков» (согласно справке № 04-36-1754 от 22 ноября 2023 года Государственного учреждения телерадиоканал «Узбекистан» Национальной телерадиокомпания Узбекистана). В результате радиослушателям, в том числе преподавателям

иностранных языков, учителям и студентам-филологам, была предоставлена информация о выводах и рекомендациях, адресованных исследователям и обучающимся, относительно значимости изучения менталитета и аксиологических аспектов в узбекских и английских медиатекстах;

научные результаты и материалы, демонстрирующие, что узбекский и английский менталитет выступают основными средствами оценки и речевого воздействия в текстах электронных печатных СМИ, а также что менталитет как ключевая характеристика аудитории СМИ формирует определенные стереотипы и ориентируется на традиционные ценности в оценке событий, были использованы в практическом грантовом проекте ФЗ-201912258 «Создание многоязычной (узбекской, русской, английской) электронной платформы узбекской литературы» в рамках государственных научно-технических программ (референс № 01/4-2589 от 4 декабря 2023 года Ташкентского государственного университета узбекского языка и литературы имени Алишера Навои). В результате данного использования исследования, проведенные в рамках проекта, достигли высокого уровня полноты и научной обоснованности;

научные предложения и рекомендации, касающиеся влияния различных факторов на формирование менталитета нации, а также взаимосвязи языкового менталитета с выбором и использованием языковых средств при формировании медиатекста (при рассмотрении менталитета как совокупности устойчивых представлений, транслируемых посредством информации в медиаконтексте), были использованы в фундаментальном проекте «История узбекского военного искусства», реализованном в Академии Вооружённых Сил Республики Узбекистан в 2021–2022 годах. Результаты исследования также были применены при совершенствовании учебной программы по дисциплине «Английский язык» для высших военных учебных заведений Министерства обороны Республики Узбекистан. Научные результаты диссертационного исследования использовались при разработке учебных пособий, образовательных программ и иных методических материалов в рамках проекта. Эффективность результатов диссертации и положительные итоги, достигнутые в процессе внедрения разработанных на их основе рекомендаций, отражены в инновационном проекте (сертификат № 10/2361 от 5 декабря 2023 года Министерства обороны Республики Узбекистан). Таким образом, выводы и рекомендации исследования послужили значимым ресурсом при подготовке электронных ресурсов, а также теоретических и практических материалов в рамках проекта;

в газете «Ёшлар овози» были использованы научные данные о проявлении ментальных языковых единиц в медиатекстах, о национально-культурных и психологических факторах общества, их обусловленности социально-политическими процессами, а также о формировании медиатекстов на основе принципа коммуникативной целесообразности (справка № 7/24 газеты «Ёшлар овози» Республики Узбекистан от 26 января 2023 года). В результате возросла национально-культурная, образовательная и

просветительская значимость медиатекстов; доказано, что массовая аудитория получила возможность более широко знакомиться с медиапродукцией, в том числе с электронными газетами.

Структура и объем исследования. Диссертация состоит из введения, трех глав, заключения и списка литературы. Общий объем диссертации составляет 140 страницы.

E'LON QILINGAN ILMIY ISHLAR RO'YXATI
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