

## EXPRESSING NATIONALITY AND INTERNATIONAL FEATURES IN THE LANGUAGE OF MASS MEDIA

Milliyet Ve Uluslararası Özellikleri İfade Etmede Kitle Medya Dili

Gulandom BAKIYEVA & Dilfuza TESHABAYEVA \*

**Öz:** Bu makale medyanın bir milletin milli ve uluslararası özelliklerinden bahsederken kullandığı dil hakkındadır. Milletin özelliklerini belirten kelime kombinasyonları, kullanılan dilde konuşma davranış ve zihniyeti ifade etme eğilimindedir.

**Anahtar kelimeler:** medya, uluslararası, ulusal, küreselleşme, dil, sözlü, sözsüz, zihniyet.

**Abstract:** This article is about the expression of nationality and international in the language used in mass media. Words and word combinations denoting the peculiarities of the nation tend in expressing the speech behavior and its mentality.

**Keywords:** mass media, international, national, globalization, language, verbal, non-verbal, mentality.

### INTRODUCTION

It's impossible to imagine any domain of society where mass media isn't present when globalization is taking place. The dimensions of the possibilities provided by it help to transfer information not only in a verbal but also in a non verbal way. For this reason, it's also called a language of science, journalism and culture. Through mass media international features are shaped. That the mass media belongs to just one field may not influence on shaping International features. Mass media is categorized as a semiotic system, the existence of the statistic and dynamic reflection with the form of communication, also, the collage of the text according to their types in different countries. It's the unity of the information wherein all the publication of mass media conveys a symbol of a complete meaning. All the mass media organizations identify

---

\* Uzbek State World Languages University Tashkent, Uzbekistan

the authorship among news agencies, journalists and editors, for creating a gist of the text depends not only on the editing house but also on the information in it. The symbolic meaning of continually used word combinations is considered to be the common feature of mass media. By this way, a collection of information receiving symbols is gathered. The collection of symbols expressing various meanings comprises an ideal combination. Mass media is the main source of socio- cultural development. Discussing the issues of philology is closely linked with the notions like the mentality, the speech of the person, and communication. Mentality serves as the main element in the creation of a text. Communication is a type of such a personality integration, in which two-sided information exchange occurs in order to solve relevant cognitive-practical tasks by means of either a language or symbolic system.

Text is developed in the process of intercommunication, in which the exchange of knowledge takes place with the help of participants. A text is “a building” constructed on a cognitive basis, that is the author develops cognitive constructions into language constructions in the process of communication. Interpreting the text, the author unites the meaning of language materials with his knowledge. In other words he makes up a text consisting of “means of meanings”. Thus, a text is always built up in fragments but in reality it conveys a complete meaning from the perspective of information.

Like any kind of communication, mass media turns out to be a complex cognitive process. Polishing up the text to make it comprehensive has its own features, and it’s essential to pay attention to them. Shaping international features in national languages with the help of mass media is interrelated with various cultural traditions, the basis of culture and national mentality of different countries. Preparing (collecting, selecting, editing) and delivering mass information includes all these features.

The interest in the interrelation of language and culture and the issues related to mutual relations of different countries is becoming popular in the recent years. Culture is a very wide concept however. It accounts for elements like language and reflection, understanding, evaluation, attitude and relation and so on. If the rule is “Mentality is peculiar to ethnic and cultural perspectives”, then the concept “mentality” is supposed to become a subject for investigation with the purpose of identifying peculiarities of one particular folk’s mentality. For this very reason, studying national mentality as a symbol of mass media is quite reasonable. Culture and different customs, living conditions and national mentality play an important role in developing a text that becomes information. Thus, paying a lot of attention to the issue of mentality and doing a lot of research on this field is not accidental.

Various concepts are exploited with different meanings. According to the authors of “Modern Philosophical Dictionary”, the term “mentality” (derived from Latin “mentalis”- moral/intellectual) defines a unique way of accepting the world of big groups of people; also, it determines the attitude of people to the phenomena of the environment.

Mentality explains the basic features of personal and social approaches to different characteristics of life behavior. It can be pointed out that “mentality consists of the base of social and personal consciousness, which results in inviting to differentiate an individual mentality from a social one, which comprises groups, communities; and great social mentality uniting all the groups and communities reaching people’s level from those 2 above mentioned or vice versa.”

A.P.Sedikh defines the concept of mentality as a way of understanding and accepting the reality identified by the cognitive stereotype of the consciousness peculiar to some particular linguocultural society.

A.F.Valeeyeva defines national mentality as “a national way of comprehending and accepting the reality identified by the unity of national cognitive stereotypes.”

Researchers are paying more attention to the interrelation of particular living conditions with mentality, cultural dimensions and the paradigm of national thinking.

The recent experiment confirms that a national language is the basis factor of thinking, in other words, a mother tongue enables its owners to exploit a particular way to express the ideas by means of definite language habits or patterns.

It’s obvious that it’s possible to learn about a mentality by implementing a language. Mentality is considered to be a proved and confirmed reflection of national thinking. In our daily life we face such forms of language which introduce the features peculiar to other nationalities and acceptance of the world from the view of other nationalities. Mostly, provided we compare and contrast our mental customs with other countries, we can tell that other nations differ from us.

All people live in some particular geographic territory, and the climatic landscape and other features differ from other people’s, and this unity of factors shape a worldview different from others and encourage a mentality to appear and exist. Language also participates in the process, and on one hand it is influenced by some factors, on the other hand it it shapes the reaction of the language to the events happening around.

Discussing the functions of language and Uzbek mentality, one should point out that the current piece is based on principles of linguocultural investigation of communicative processes in mass media, and relation of language phrases used in them with national mentality

Every nation make use of language in their own way. A language is a means of informing, and naming things in communication. Due to its features it, reflects nationality.

Referring to mentality and cultural customs, words and phrases are exploited and understood, considering the purpose and state of communication. That it’s directed

for communication purposes is comprehended untraditionally. Besides, the country and the geographic territory should be taken into consideration when considering the audience. Every nation has in common its own methods of proving and convincing. Every culture owns, more or less, experience formed by people. The actions and acceptance of the nation is defined by their cultural skills.

It should be stated that the national way of communicating, that is peculiar features of thinking and accepting the ideas, is supposed to be taken into consideration. The use of language in mass media reflects the unity of behavior and actions in the society.

National mentality appears by means of language and the use of unique ways in the speech of its representatives.

Considering all of the above, it may be concluded that peculiar features of speech behavior are unique from national and cultural perspectives. The requirements for historically developed speech behavior in a particular society reflect the system of traditions of this society.

National traditions are the unity of material and spiritual wealth features which are crucial for the society. National traditions are closely linked with culture, spiritually, language, national consciousness, social status, ancestors, future, and style of living and history of the nation.

Our national traditions are characterized by the priority of politeness, respect, good communication skills, loyalty to ancestors, and respect to the native country, which is reflected in the language of mass media. For example: “Our elderly people praying for health”.

**Respect to ancestors:** Our land gave birth to the unique scientists. The great spirituality inherited by them is kept safe and sound. When the works of our ancestors are remembered by world organizations, a feeling of pride appears in our souls”

**Respect to customs and traditions:** Under the supervision of our elderly women, the girls and brides having soaked the wheat began to boil sumalak.

Our nation knows how to celebrate the holidays, by expressing respect to the inheritance of our ancestors.

**The feeling of gratitude:** Elderly men and women thank for the possibility to meet Navruz in peace and safety.

**The value of piece:** They say a stork flies to a peaceful land. It’s inclined to come to a sunny place where there is a clear sky and fresh nature.

National features can be observed in the field of ethical expressions. One can notice that TV shows are ended with the expressions expressing the values of nation

“The world is beautiful. The nature is attractive. The native land is of high appreciation. The existence of loving, caring, loyal people makes our life more beautiful. Let’s live in appreciation to every moment of our life, for raising moods of people is a great happiness. Thus, we are going to end our morning show. Have a nice day.” (TV)

It is the responsibility of mass media to convey the notions of national values and nationality in a world where the values have been changing, and spirituality and culture are in danger of loss.

In the process of analyzing the speech tendencies of mass media from the perspective of mentality, one can note that the Uzbek speech stereotype takes control over the use of jargons and taboos in the speech. Taking this into consideration it is reasonable to talk about the norms of communicative behavior.

Concerning the norms of communicative behavior, Shernin differentiates three features: common-cultural, situational and individual norms. This view serves as a basis to study the Uzbek national language through a national mentality. For this reason common cultural norms play an essential role.

Identifying common- cultural norms, Sternin states that they reflect the acceptable rules of politeness and behavior, considering many perspectives specific to a linguocultural society. For instance, comparing the speech behavior of Uzbek and Russian speakers, one can observe that Russian speakers appear to be sociable, express their emotions easily, tend to be emotional and quarrelsome and abrupt, while Uzbek speakers tend to like hospitality, very polite communication and sincerity, and to hold a conversation.

For example: in the Uzbek language adding- “aka” (brother), “opa” (sister), -xon (for females), “-jon” (for males) is considered to be a norm of addressing and it is a sign of a national feature. For example: “I’d like to ask you a question Fahriddin aka (Brother Fahriddin). Can you tell me, what sides do the measures of protection cover? (R) “Mavludakhan”(polite addressing to a female). The knowledge you gained in the process of study... (TV)” “We are giving floor to Bahadirjon Ikromov to inform us about this issue. You are welcome Bahodirjon.” “Now Gulnorakhon Sobirova will talk about it.”

**Religious words:** Kurban Iyd, Ramazan Iyd, Imam, mufti, namaz

**Objects:** Beshik (national cradle), kurpacha (national mattress), tandir (national oven), dastarxan (table-cloth with foods meals on it), bekasam (national cloth), sum (national currency) singing particular songs “Gulgardoni”

**Period of time:** chilla (40 days from the birth of a child), navbakhor (early spring)

**Words referring to sports:** polvon (a strong man), ulak (horse competition),

**Food:** patir (kind of bread), narin (meal), osh, sumalak, khalim, (meat boiled till it gets soft like jele), samsa (meat pie)

**Names of places:** khirman (crop - storage), guzar a little market in a little area, makhalla(a little residential area)

**Socio-political lexics:** aksakal (head of the society), xashar (gathering of volunteers to do some social jobs), makhallya, guzar, makhalla community, aksakal of makhalla.

It tends to be natural that people of two different nationalities, yet living in the same country use the patterns of national language. Association of one national mentality with another can be observed in this situation. F.E. “Dildora opa, what fields does the association deal with?, “Don’t get tired Alijon aka”, “I’ll become like Bakhodir aka”, “Khashar (gathering people to do some social tasks) is a noble job, a two year old Javokhirjan has set a tree today”.

Words and word combinations denoting peculiarities of the nation tend to be crucial in expressing the speech behavior and its mentality. The forms of language named “Lexics having no equivalent” are Proper names and nouns.

All in all, the language behavior of ethnos serve as a peculiarity of national mentality. This reflects the experience of common-national, cultural and historical traditions of the folk. The editing skills of journalists are the basic elements of both national and common-human culture.

## REFERENCES

- АБДУАЗИЗОВА, Н. Мустақил Ўзбекистон журналистика тарихи. –Тошкент.: АКАДЕМИЯ, 2007. –С.90-91.
- ДЕМЬЯНКОВ, В.З. Семиотика событийности в СМИ. Язык СМИ как Объект междисциплинарного исследования. Ч.2. – М., 2004. –С. 126.
- СМ: КРЕМЕР, И.Ю. Лингвистическая репрезентация Ментальности автора критического текста. Вестник Московского лингвистического университета. Серия. 560. – М., 2004. –С. 116.
- Ўша ерда. -116 Б.
- ГОЛОВАНОВСКАЯ, М.К. Французский менталитет с точки зрения носителя русского языка. – М.: Изд-во Моск. Гос.ун-та, 1997. – С.278.
- АЗАРЕНКО, С.А., АНДРИАНОВ, В.М., Анкин Д.В. и др. Современный философский словарь. Изд. 3-е испр. доп.–М., 2004. –С.477.
- ЛЕОНТЬЕВ, А.А. Психолингвистические единицы порождения речевого высказывания. – М.: Наука, 1969. -С. 57- 58.
- ГЕРШУНСКИЙ, Б.С. Ментальность и образование: учебное пособие для студ.– М.:Ин-т. Прак. Псих, 1996.-С. 142.
- СЕДЫХ, А.П. Языковая личность и этнос (национально –культурные особенности коммуникативного поведения русских и французов). –М.: Компания Спутник+, 2004.-269 с.
- ВАЛЕЕВА, А.Ф. Языковое поведение в полиэтническом обществе (социологическая диверсификативность). – Саратов: Из-во Саратовск. ун-та, 2003. -308 с.
- СЕДЫХ, А.П. Языковая личность и этнос (национально –культурные особенности коммуникативного поведения русских и французов). –М.: Компания Спутник+, 2004. - С. 87 - 88.
- СТЕРНИН, И. А. Понятие коммуникативного поведения проблемы его исследования. Русское и финское коммуникативное поведение. – Воронеж: Изд-во ВГТУ, 2000. –С. 20.

