

## MEDIA AND PHILOSOPHY: SEARCH FOR PROBLEMS

**Isayeva Dilbar Abdukadirovna**

*Doctor of Philosophy (PhD) in Philosophical Sciences, Assoc. Bukhara ITI*

**Annotation.** *This article deals with the problems of the media, which are an important and fundamental part of the media environment that permeates the entire social space. Through the definition of habitus and the gradual transition to social space, it was possible to outline a certain kind of media environment and those mechanisms that, through the media, generate certain problems in people's heads.*

**Keywords:** *Media environment, habitus, social space, mass media, media oxymoron.*

Philosophy and man walk hand in hand throughout the entire conscious history of mankind itself. Philosophy itself appears as a kind of quintessence of human existence, a conglomerate of all its many-sided spiritual activity. In a sense, one can take on a great responsibility and call philosophy the result of human existence in this complex and contradictory world. It should be noted that at different periods of history it could act as an assistant, it had a direct necessity, it was impossible to do without it. There were also periods when philosophy was sent to the backyard of human socio-cultural activity, referring to its meaninglessness, pointlessness, accusing it of false speculations that lead to nothing. But in the current period, people are increasingly turning to it, often without noticing it themselves. A rare person does not think about the meaning of life, about his place in this world, about where and how to seek the truth, and much more. It can be said that the townsfolk challenge philosophy, asking it the most difficult, sometimes insoluble questions that torment them themselves. And not finding direct answers in it, they are disappointed with it. At the same time, philosophy itself gives "food" to science, which once rejected it. Many of the most complex problems of modern scientific knowledge are taken with the help of that uncomplicated "philosophizing", the desire to comprehend the essence of everything. Thus, I would like to note and emphasize that philosophy, despite its mystery, despite its ambiguous role in a person's being, is something extremely important for him, from which he finally does not decide and cannot get rid of. In line with this reasoning, as an example, I would like to draw attention to the importance of the so-called "philosophizing" in the modern study of the media environment. In other words, with the help of philosophy, researchers approach the consideration and identification of

problems that have matured in sociality, which must be dealt with. So, further we will talk about the ambiguous and complex nature and role of the media in the formation and construction of social space, about its role in the formation and approval of meanings. Philosophizing, reasoning, turning to fundamental thinkers, one often manages to approach the consideration of certain problems from a rather interesting angle.

This vision of the situation may suggest the key to the solution, but philosophy itself, with rather rare exceptions, rarely answers questions. In simple words, philosophy analyzes problem areas, and then asks certain questions, which "applied" disciplines and sciences already skillfully answer.

So, let's start looking at the problem. Let's turn to this with the help of philosophizing. Let us designate the necessary terms, with the help of which we will try to give an analysis of the situation. First of all, we will talk about habitus and social space, about the media environment and the mechanisms through which the media implement the construction of sociality and all social processes taking place in it.

Before talking about the formation and construction of social space, it is necessary to define what is meant by social space. To this concept

Let's try to approach through the definition of habitus. In particular, the idea of Pierre Bourdieu is interesting. He suggested that habitus is "a system of acquired schemas, operating in practice as categories of perception and evaluation, or as a principle of class distribution, at the same time as an organizing principle of action". Habitus is a product that produces and reproduces individual and collective practices. Habitus brings past experience into the present of people. Using the past, he uses "tested" practices, schemes that allow a person to navigate in space, give a person certain patterns of behavior in different situations. Also, the habitus has a certain "filter", which allows a person to receive the information that corresponds to his "personal preferences". Habitus is realized in social space.

Now it is necessary to characterize the social space. Often, this concept is understood as a certain form of existence of social being, which is a certain set of social conditions. The social space is intertwined with the physical, it is inseparably connected with it. The given is a reality that exists in "representations, schemes of thinking and behavior, as a symbolic matrix of practical activity, behavior, thinking, emotional assessments and judgments of social agents". Social space is a multidimensional space of social processes, social relations, social practices, social positions and social fields that are functionally interconnected. So, there is a certain reality of social life, in which certain models of people's behavior, patterns of

perception and reaction to certain events are realized. Also in the social space there are certain meanings expressed by the habitus.

The media is an important and fundamental part of the media environment that permeates the entire social space. In the modern world, social space largely consists of media products. In addition to this, let's say that our everyday life is completely and completely shrouded in information flows pouring from everywhere. In other words, people cannot do without the Internet, means of communication in the form of mobile phones, tablets, etc., "as a result of which a person is included in a multitude of successive parts are contradictory and content conflicting in meaning".

In a certain sense, the media, under the current technical conditions, acts as a kind of mechanism through which meanings are replicated into the social space, which gives rise to the "infection" of the habitus.

In short, the representation of facts in the media is the construction of a certain, premeditated scheme-concept, with which they begin to bombard the listener. No wonder the activity of a journalist is essentially, for example, the creation of a news "plot". But what is the plot? A plot is a specific, predetermined series of events that take place somewhere and are arranged for the perceiver according to certain rules.

A modern media oxymoron is nothing more than a situation of creating and maintaining a "buzz of communications", in which it is quite difficult to trace the true state of affairs. Despite the representation of the facts that have happened in the world, their presentation to the end listener results in a vague, and often hyperreal outburst of this or that news clip. The media environment is a field of eclecticism, a field of concentration of opposite, contradictory meanings. With the help of current technologies, information is easily copied, increased, modified, which can contribute to the blurring of meanings. The blurring of the "semantic "underlying" of communication is the buzz of communications".

It should be noted that each event carries a certain and unique meaning. Media products are representations events that result in news clips, articles, reports. A genuine and pure representation of an event is an objective coverage of what happened, without introducing any other meanings into it, overflowing with emotionality, appealing to imaginary empathy, attempts to connect the event with other events that are not directly related to it, which distort it in the form required for the constructor. It is these media that form a social space in which the presence of meaning is necessary, but the truth of this or that meaning does not matter. Here the question arises: is a truth predicate possible in relation to media products?

The message of the media in the form of heterogeneous, often contradictory meanings creates a frenzy of misunderstanding in people's heads. It can be assumed

that the blurring of meanings, the "infection" of habitus, which is realized in the social space, leads to disorientation of a person. Now the media probably determines the existence of a person, the space in which he is present. In other words, people's behavior is largely shaped by the media. The belonging of an individual to certain meanings shapes him, shapes his communication techniques, shapes the groups in which he exists.

It is in this way that philosophizing provides new ways to solve urgent problems; philosophy itself reveals the hidden and provides new food for reasoning. In particular, in the course of this philosophizing, it turned out in the form of outlines to describe the current state of affairs in the social space. Through the definition of habitus and the gradual transition to social space, it was possible to outline a certain kind of media environment and those mechanisms that, through the media, generate certain problems in people's heads.

So, in this case, philosophy helped create a certain concept sketch, which is replete with complexities that need to be resolved.

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