



## IDEOLOGICAL AND MENTAL ORIENTATION OF MODERN UZBEK JOURNALISM

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Article history:	Abstract:
<b>Received:</b> 11 <sup>th</sup> April 2025 <b>Accepted:</b> 10 <sup>th</sup> May 2025	Journalistic priorities, like a living organism, are constantly changing, varying, transforming, and evolving, adapting to existing realities of life. Today, many political scientists and journalists evaluate such characteristics through the lens of ideology, believing that reinterpreting reality primarily applies to the media environment, which subsequently creates the need to develop new concepts and semantemes for describing the new ideology. This article is dedicated to revealing the inseparable connection between ideology and mentality in the context of modern Uzbek journalism.
<b>Keywords:</b> Ideology, mentality, political activity, ideologization, national mentality, spirituality, self-censorship, culture, Uzbek journalism.	

In the context of developing democracy, freedom of speech, legally guaranteed by the Constitution of the Republic of Uzbekistan, the issue of censorship disappears, being a vestige of the past, in particular, of the authoritarian-totalitarian regime, the state policy of a country that no longer exists. In the 21st century, it is the mass media that are the main indicator of the progressive movement of our society towards the status of a legal, democratic society. Therefore, today the concept of "ideologization" of a journalistic text is completely irrelevant, uninteresting, and unmodern. At the same time, we cannot ignore such components of journalistic culture of thought and speech as corporate ethics, self-censorship and mentality, personal motivation and justification, unwritten rules of journalistic unions, associations, and unions, which today, in modern conditions, are not considered components of ideology. What do we understand by the concept of "ideology" today?

"Ideology (Greek *ἰδεολογία*; from *Idee* – "protocol, idea" and *λογος* – "word, mind, doctrine") is a system of conceptually formalized representations and ideas that expresses the interests, worldview, and ideals of various subjects of politics - classes, nations, societies, political parties, social movements – and acts as a form of sanctioning the existing dominance and power in society (conservative ideologies) or their radical transformation (ideologies of "left" and "right" movements); ideology and form of public consciousness are an integral part of culture, spiritual production."<sup>1</sup>

"Ideology (Arabic for "collection of thoughts") is a system of ideological and theoretical views expressing the interests, dreams, and goals of a certain social group, stratum, nation, society, or state, as well as their implementation."

"Ideology is not a science, although it can rely on scientific knowledge. Unlike science, ideology, as an expression of particular interests in the form of universality, represents knowledge about socio-political life in relation to the interests of its constituent forces. On this basis, it provides an assessment of the desirability or undesirability of a particular social existence."<sup>2</sup>

Thus, ideology is a system of views and ideas based on the selectivity and variability of knowledge and facts, as well as a certain subjectivity in the journalistic presentation of material. It is founded on the interests, values, mentality, goals, views, conjectures, and approaches to solving social problems by the journalist-author.

It should be noted that journalistic priorities, like a living organism, are constantly changing, varying, transforming, evolving, and regenerating, adapting to existing life realities. Preferences in assessments are also changing. Today, many political scientists and journalists evaluate such characteristics through the lens of ideology,

<sup>1</sup> Семигин Г.Ю. Новая философская энциклопедия: в 4 т. 2-е изд., испр. и доп. – М.: Мысль, 2010. – Р. 281.

<sup>2</sup> <https://ru.wikipedia.org/wik>

believing that the reinterpretation of reality primarily applies to the media environment, which subsequently necessitates the development of new concepts and semantic units to describe the new ideology.

The idea of such an approach to the question is not new. According to J. Tulenov, K. Yusupov, and Z. Gafurov: "Ideology consists of a set of systematized socio-political, economic, legal, moral, religious, aesthetic, and philosophical views of social groups within society, nationalities and peoples, political parties, social movements, public organizations, and state power."<sup>3</sup> "Ideology is not merely a static code. It has two important aspects: 1) it is, primarily, a means of socio-political self-expression for the people; 2) it is the "medium" in which the relationship of information and ideological exchange between the state and society is maintained," notes F. Tolipov, Associate Professor of the Department of Political Science at the National University of Uzbekistan.<sup>4</sup> It is no secret that today journalists influence public opinion, often building a holistic system of life and political orientations in their audience. "Ideology is a system of ideas that includes the needs, goals, interests, dreams of certain social groups, nationalities, people, and society, as well as the principles for their implementation."<sup>5</sup>

As G. Shahnazarov aptly noted: "The very nature and purpose of ideology presuppose its "social engagement", but it does not necessarily reflect class interests. There are national ideologies, religious ideologies, and so on. It is therefore more accurate to speak of its social character. The interests of the social stratum it serves become its starting point, the criterion for evaluating any phenomena."<sup>6</sup>

It is important to emphasize the inseparable connection between ideology and mentality in the context of national journalism. The Uzbek mentality has a direct influence on mass communication activities. Analysis of media coverage clearly demonstrates how topics are presented to viewers and how audiences perceive them. It is mentality that shapes the fundamental laws of world perception for any audience. Modern journalists strive for objective assessment while trying to avoid excessive sensationalism and provocativeness in their material. "If the economy is the organism that ensures the vital functions of society, then spirituality is its heart and soul. As we have decided to build a new Uzbekistan, we are relying on two solid pillars. The first is a strong economy based on market principles. The second is a strong spirituality rooted in the rich spiritual heritage of our ancestors and national values", as aptly noted by the President of Uzbekistan Sh.M. Mirziyoyev at the video conference meeting on January 19, 2021.<sup>7</sup>

In turn, "mentality represents that level of social consciousness where thought is not separated from emotions, from latent habits and patterns of awareness - people utilize these, usually without noticing it themselves."<sup>8</sup> Regarding media, mentality can be viewed as a set of paradigms and value judgments about events, a deep dive into specific issues, and, of course, adherence to certain traditions. When comparing Western journalism to national journalism, the primary driving force in the former is individualism, so every journalist strives to create a personal show, prioritizing their personal interests, which are often placed above ideological, moral, ethical, and mental considerations. At the same time, in the West, the influence of the Christian religion on the media is very strong. It is appropriate here to mention the following observation by the 20th-century English philosopher Bertrand Russell: "Marxists believe that... a person will unite with those whose economic class interests are the same as their own. In fact, this is only part of the truth. The most influential factor determining people's actions throughout long periods of world history has been religion. Even today, a Catholic worker would rather vote for a Catholic capitalist than for a non-believing socialist. In America, the division of votes in local elections also has a religious character. This undoubtedly suits the capitalists and inclines them to be religious, but capitalists alone could not achieve this result. The outcome is also influenced by the fact that many workers prefer to spread their beliefs rather than improve their standard of living. However regrettable this state of mind may be, it is not necessarily due to the lies of the capitalists."<sup>9</sup>

Uzbek journalists are much more inclined towards analytical journalism, specifically delving deep into situations, examining them from various angles, conducting in-depth analysis with multi-layered conclusions, identifying contradictions and development trends, presenting diverse viewpoints, and providing well-founded ideas. In Uzbekistan, journalists focus on personalized presentation of material, while Western journalistic standards dictate a clear separation between information and opinion. Consequently, foreign journalists prioritize informing the public over expressing their own opinions or perspectives on the presented material.

The audience also differs across countries. Uzbek viewers, by their mentality, are more inclined towards analytical perception of information, multiple opinions on a given issue, comprehensive depiction of events, and diverse views on the subject of discussion. At the same time, they prefer to hear from expert professionals and specialists in the relevant field of knowledge to avoid potential misinformation. However, they are also open to hearing opinions from ordinary people. Uzbek viewers are not interested in information wars, sensationalism, or petty conflicts and fights at the everyday level. Instead, they appreciate the professional and personal qualities of television

<sup>3</sup> Туленов Ж., Юсупов К., Гафуров З. Истиклол ва тарақиёт мафқураси: мақсад ва йўналишлари. – Т.: Ўзбекистон, 1993. – Р. 12.

<sup>4</sup> Толипов Ф. Ўзбекистон: советский синдром в государстве, обществе, идеологии. // Центральная Азия и Кавказ, 2008. № 6 (60). – Р. 155.

<sup>5</sup> Миллий истиклол ғояси: асосий тушунча ва тамойиллар. –Т.: Ўзбекистон – 2001. – Р. 9.

<sup>6</sup> Шахназаров Г. Обновление идеологии и идеология обновления. // Коммунист. 1990. № 1. – Р. 47.

<sup>7</sup> Шахназаров Г. Обновление идеологии и идеология обновления. // Коммунист. 1990. № 1. – Р. 47.

<sup>8</sup> Гуревич А.Я. Уроки Люсьена Февра. // Февр Л. Бои за историю. – М.,1994. – Р. 317.

<sup>9</sup> Рассел Б. Практика и теория большевизма. - М., 1991. – Р. 71-72.

personalities, prioritizing the culture of communication and presentation of material that interests them. In this context, N.S. Trubetskoy's statement is relevant: "The culture of any nation living within a state system must necessarily include political ideas or doctrines as one of its elements. Therefore, the call to create a new culture inherently includes a call to develop new political ideologies."<sup>10</sup> The author of an article in the "Xalq so'zi" newspaper echoes this same opinion: "From this perspective, we cannot consider a person who has thoroughly embraced democratic views and adopted them, but lacks national values in their heart, to be a true Uzbek or a perfect individual. Perhaps to truly understand these values, one must be born Uzbek."<sup>11</sup>

The uniqueness of the Uzbek national mentality is directly linked to tolerance, a friendly attitude towards everyone, respect for traditions and customs, and reverence for the older generation. Distinctive features of this mentality include the way and depth of perceiving the world, behavioral stereotypes in society, interactions among individuals, reflection of personal interests, and consumption patterns, which have become increasingly relevant in recent times. Indeed, almost every one of us strives for prestige and to demonstrate our own superiority in any sphere, be it interpersonal relationships, work, entertainment, or others.

In his article "National Mentality in the Context of Studying Public Opinion", M.B. Bekmurodov notes, ... "the actualization of issues related to the formation, functioning, and development of national mentality is connected with the specifics of modern social development. When considering this phenomenon, it should always be kept in mind that in a multinational, multiethnic society (the Republic of Uzbekistan represents an example of such a society), the content and direction of development in social, political, economic, and spiritual life are, in one way or another, determined by the influence of national and ethnic factors."<sup>12</sup>

The integration of the national idea into society, promotion and popularization of moral and ethical values, mentality, traditions, patriotism, and the continuity of knowledge and skills largely depend on the effectiveness of presenting the author's material and serve as the foundation for journalistic ideology. The practice of foreign media demonstrates promptness in presenting topics, exchanging ideas, facts, and news. Today, Uzbek media outlets also focus on swiftly responding to both national and international events, while maintaining analytical expert evaluation as a priority. The specifics of journalistic text themes, classification and systematization of facts, composition, structure, concept and implementation of ideas, and their concrete components are always integrated into the ideological focus and the sphere of society's spirituality. Thus, the formation of mass information flows reaches viewers from certain ideological standpoints.

Rejecting ideology and mentality does not align with Uzbek traditions. Without ideology, there are no clear goals, no vision of society, no principles and foundations for society's functioning and development. Undoubtedly, the need for ideology persists in our time as well. As the renowned scientist N.N. Moiseev wrote: "A country cannot live without ideology. A people cannot live without ideology. It is utterly meaningless to think that someone will impose this ideology on us. There are no individuals capable of writing it now. This should be a sufficiently diverse team that can establish the main provisions."<sup>13</sup>

Abandoning an ideology will lead to the loss of "social" coordinates, the loss of the ability to navigate in social space. "Today, Uzbekistan is developing rapidly. Cherishing the wisdom of past generations, we are consciously moving towards decisive reforms, committed to shaping the country's new image. Political activity is growing, and deep reforms are being carried out in all spheres. Their goal is to build a democratic state and a just society, where the implementation of a simple and clear principle – "Human interests are above all" – is a priority, as noted by the President of the Republic of Uzbekistan Sh.M. Mirziyoyev."<sup>14</sup>

Culture can serve as a possible relative replacement for ideology. S. Huntington, in his article "The Clash of Civilizations, "asserts that" in the emerging world, the main source of conflicts will no longer be ideology or economics. The most important boundaries dividing humanity and the predominant sources of conflict will be determined by culture."<sup>15</sup> The same thought is also mentioned in the book of the same name.<sup>16</sup> At the same time, reducing social conflicts to culture alone is very one-sided and unfounded, as it leads to a conflict of ideas embedded in cultures. Nevertheless, ideology and culture are distinct concepts, though they intersect in some ways. Thus, an ideology based on a mental approach is necessary for modern Uzbek society as a means to express and protect the interests of this society, as well as to structure and explain the goals and prospects for its development.

"An idea is a strong, profound thought that emerges in a person's consciousness, has a social character, influences the psyche, and guides society and people towards a set goal."<sup>17</sup> "Some people do not fully grasp the essence of the national idea, treating it superficially and mistakenly equating it with the old ideology... The ideology of the new Uzbekistan we are creating will be kindness, humanity, and humanism. When we speak of ideology, we primarily mean the cultivation of reason and the fostering of national and universal values. These are rooted in the

<sup>10</sup> Трубецкой Н.С. Мы и другие. // Россия между Европой и Азией: Евразийский соблазн. Антология. – М., 1993. – Р. 80.

<sup>11</sup> Верность национальному духу. // Халқ сўзи, 16 декабря 2003 года. // [www.tribune.uz](http://www.tribune.uz).

<sup>12</sup> Бекмуродов М.Б. International Journal of Central Asian Studies Volume 9. 2004. – P. 193.

<sup>13</sup> Русский интеллектуальный клуб: Стенограммы заседаний. – М., 2000. – Р. 28.

<sup>14</sup> <https://www.gazeta.uz/ru/2017/09/20/un-ga-speech/>

<sup>15</sup> <https://www.gazeta.uz/ru/2017/09/20/un-ga-speech/>

<sup>16</sup> Хантингтон С. Столкновение цивилизаций. – М., 2003. – Р. 17.

<sup>17</sup> Фалсафа Қомусий лугат. – Т.: Шарқ, 2004. – Р. 484.

millennia-old life concepts and values of our people.”<sup>18</sup> The more the ideas of national identity, spirituality, morality, mentality, self-awareness, respect for human dignity, and environmental protection are integrated into society by the media, the stronger the communicative effect of the ideological function will become. The more continuous this flow of information is, the healthier the state will be. "The future and well-being of our planet depend on what kind of people our children grow up to be. Our key task is to ensure conditions for the self-realization of youth and to create a barrier against the spread of the "virus" of the ideology of violence", noted the President of the Republic of Uzbekistan Sh.M. Mirziyoyev in his speech at the 72nd session of the UN General Assembly.<sup>19</sup>

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