

LANGUAGE OF THE MEDIA AS A TOOL FOR INFLUENCE ON PUBLIC CONSCIOUSNESS

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Annotation. *This article analyzes the status of the mass media in society, the features of their use as a means of influencing the public consciousness, and the lexical units used by language speakers. Also, active and passive verbalizers used in communication through newspapers, magazines, radio, and television are structurally and semantically studied.*

Keywords: *newspaper, magazine, radio, television, cognitive formation, verbalizer, conceptual and information model, social practice.*

Language is a tool with the help of which new concepts are formed, which largely determine the way a person thinks. The choice of certain language tools affects the process of perception and reproduction of reality. Cognition, carried out with the help of language, helps to create a picture of the world, which is a holistic, meaningful interpretation of the surrounding reality. This is the process of building a special conceptual and informational model of reality in the human mind, the process of expanding the physical and spiritual orientation of a person in the world, based on "ordinary" methods of perception (sight, hearing, smell).

Knowledge with the help of language is carried out through a linguistic sign, in the meaning of which the aggregate of the object's properties determined by social practice is fixed.

Thus, a particular language serves to express the accumulated knowledge in the form of a special sign. The cognitive function of language cannot be separated from its representative function, which is the main difference of language from other semiotic systems. The fixation or encoding in the form of a linguistic sign of the experience perceived and perceived by a person in a specific way makes it possible to transfer information from one carrier to another and store it in time and space.

Specific languages are a type of information record expressed in a certain system of signs, characterized by the specific features of cultural and historical reflection and one of the main forms of human cognitive activity. In this sense, meaning takes on the historically fixed role of a means of cognition.

From the point of view of modern research, knowledge is considered to be cognitive formations that act as a result of information processing in the interaction of a person with the outside world.

Knowledge is stored in human memory in the form of concepts. Thanks to concepts, a certain class of objects or phenomena is generalized (and mentally selected) according to their specific properties, which allows a person to act in the surrounding reality. If social experience or public consciousness is assessed as "social memory", then concepts are the basic units that accumulate social or mass knowledge specific to a particular language in this memory.

When they say that there is no society without language, there is no language without society, they mean, first of all, language as a form of existence of individual and social consciousness, that is, a separate sphere of human life. called linguistic existence.

According to Hegel's interpretation, consciousness is a special form of separation of the subject from the natural environment through speech by establishing a relationship to it.

The continuation and development of this idea can be considered a characteristic feature of the local psychological school of L.S. Vygotsky [1].

In this sense, a particular language is an autonomous, self-directed and self-organizing social system with its own dynamics of development. Due to the common socio-historical past, all members of a particular social system "inherit" a common model of reality and, accordingly, common cognitive, emotional and normative principles of its perception [2].

By fixing their ideas about the surrounding reality in a special system of signs, a person thereby turns language into the main means of traditional (long-accepted) and conceptual orientation in society. Consequently, a particular language is not only a system of signs, but also a means of coordinating the social development of a native speaker of a particular language in a specific way.

On the basis of the national language, cultural concepts are formed, imprinted in the spiritual world of a person. The most important role is played by human communication, language communication [3]. In this context, communication is defined, first of all, as the act of communication, that is, as a relationship based on mutual understanding between two or more people, as well as as the transfer of information from one person to another or a number of people.

The modern interpretation of the essence of communication emphasizes another of its functions: as a basic element of social systems⁴, communication is a special form of human interaction. It is the central mechanism of human social behavior in society, the conductor of its social relations, and a mediator in the manifestation of human relations.

The processes of social interaction are inseparable from the process of communication. It is generally accepted that any (and therefore social) interaction is, first of all, an exchange of information. According to the concept of the famous German researcher N. Luhmann, society itself is information transmitted into the air within the framework of continuous movements of "message" and "understanding". Understanding is interpreted as an "interpretation in a certain conceptual system", built from interconnected concepts-meanings, conditioned by specific thoughts and knowledge that form the basis of a person's oriented attitude to reality.

In this context, the attitude to the meaning of a word as a piece of information stored in memory, that is, a reflection of the real world, transformed in the human head, embodied in a certain concept or system of concepts [4].

Consequently, words (or linguistic signs) are a source of information about the surrounding reality. Any linguistic sign is interpreted as an act of understanding the subject's information due to the perception of the individual, that is, the word interprets information about the world in a certain way. Often this is both a method of evaluation and an act that has a specific effect on the recipient of the relevant information.

It is necessary to recall the dual nature of the processes associated with the production, storage and transmission of information. These processes, on the one hand, depend on the person who determines them, and on the other hand, they are to a certain extent independent of him, since they are implemented through the development of social relations that are formed independently of society. There is a consciousness of a person who directly participates in them and is able to realize their objectivity.

The relationship between "purely material or material" being and "linguistic or verbal" being develops in a very similar way. "After emerging from the reflection of reality... linguistic signs begin their own life, create their own laws... and become conditionally free..."[5].

In this regard, the definition of the concept of mediator is of fundamental importance. In the Russian cultural and historical tradition, the idea of mediation is understood as the idea of mediating human development.

According to the main provisions of this philosophical concept, the creator and carrier of mediators is the person himself. The heuristic function of mediators is that they are not only "means" of spiritual activity, but also "a kind of accumulator of living energy, a kind of energy clots" [6].

It is in Russian philosophy that the symbol is defined as "an independent type of thinking that synthesizes the immediacy and infinite polysemy of the image with the logical force and necessary consequences of the concept" [7].

A. Losev notes that myth is a way of existence of thought, directly connected with the actions of the individual. Myth connects a person with a team. Mass and myth are related phenomena.

The active nature of mediators, their powerful energy properties serve to explain the fact that words, symbols and myths can have both creative and enormous destructive power.

The most important condition for the existence of mediators is that people, based on free, consciously responsible activity in their use, treat them only as mediators. Only when mediators cease to be mediators, they gain power over the person who created them, and they never remain indifferent to what they mediate.

Performing the functions of a source and a keeper of information, language is at the same time a way of expressing accumulated knowledge and a basis for the formation of new ones.

That is why, with the help of language, in the process of active cognitive and labor activity, a person was able to radically change the information landscape of the world.

If the information picture of the world is understood as a set of sign systems, signals and manifestations of information communication, then language can be considered as a special type of social information communication. Thanks to language, the information picture of the world is selected, preserved and created as something that contributes to the further development of society, it acquires the possibility of social reproduction associated with an active response to past experience.

V. Humboldt defined the "linguistic worldview" as a dynamic, continuous process of perceiving the world through a specific language. According to the German scientist, the living conditions of a person "characterized by language" should raise a person to solve problems related to his specific cultural and historical destiny. According to Humboldt, the ultimate goal of human communication is the free development of the internal forces of people, capable of infinitely expanding the scope of their existence.

The idea of the rapid development of humanity was developed by V. Vernadsky as a model of the gradual transformation of the biosphere, transformed by human consciousness and labor, into the noosphere or "second nature" created in the process of active, creative cognition.

Defining scientific thought as an objective "geological force", the Russian scientist associated it with the existence of a "vast field of human consciousness", a new picture of the world due to the rapid development of information and scientific activity [8].

Today, at the beginning of the 21st century, we are all witnesses to the unprecedented information power acquired by humanity due to the rapid development of information technologies. The scientific and technological revolution has been replaced by the information revolution, during which a new "information society" is being created.

Information communications play an important role in all spheres of human activity.

Information resources of society are now becoming a decisive factor in its development, both scientifically and socially. Based on science and the practical experience of generations, a person shapes the space and time in which he exists.

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