

## **Conflict of Interest in the Global Media and Information Space**

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**Abstract:** This article analyzes the scientific and theoretical approaches and conclusions of theorists on the information provided through the media and its impact on the human mind, manipulation processes, and stabilizing relations between humans and society.

**Keywords:** media, researcher, biosocial, human, law, principle, justice, individual, science, religion, historical excursion.

### **Introduction**

The essence of the personality can be expressed by the following formula: person-individual-person. Here you can also include the psyche. The psyche is a phenomenon that has caused a lot of controversy in science. It cannot be attributed to the biological or social nature of man in a single sense. The psyche is a property of highly organized living beings that exists in various forms and is a product of their vital activity, providing their direction and activity. Many scientists believe that the most important components of the psyche are laid at birth, i.e. from nature, but its development occurs throughout a person's life. Animals also have a psyche. For example, different dogs react differently to environmental problems. One may run away in fear, while the other will howl and start a fight. The psyche is responsible for these reactions. Of course, the human psyche is much more complex and organized than that of animals.

A person is an individual person with certain characteristic features, individual abilities and inclinations. This concept is applied only to an individual person and, moreover, only from a certain stage of his development. This cannot be said about the personality of a newborn baby or a small child. In the specific sense of the word, a person is a person with his own worldview, his own position and a clearly expressed attitude to life. A person is a socially active person, not an object, but a subject of social life, an active independent individual who is a product not only of nature, but also of society. A person includes a complex of human qualities that are formed under the influence of the society to which he belongs, the culture of certain social groups and communities.

Man is a biosocial being or, according to many modern scientists, a biopsychosocial being. This definition clearly expresses the two principles of man - biological and social. Biology includes what a person “receives” from nature.

### **Methods**

Individualization is the process of becoming a person as a relatively independent subject. This is the process and result of the manifestation of social requirements, expectations, value norms, personal and business qualities necessary for the effective performance of social roles.

Individualization is carried out through amateur performance as an internally motivated creative activity. Self-development is added to personal development: self-education, self-education, self-education. A person's personal activity is a guarantee of his formation as a person.

It seems appropriate to begin the conversation about this with a broader cultural analogy. For economists and cultural scholars, the article "Culture Matters. How Values Affect Human Development," published in 2000, marked a significant intellectual shift in understanding the role of cultural factors in economic and social development. The book convincingly demonstrated that without taking into account the influence of cultural factors (including religious factors), researchers in the field of economics and political science are unable to explain some phenomena within the framework of a deterministic set of market indicators and patterns. The authors of the book inevitably need to take into account cultural factors in order to explain the present and predict the future. As an example, some researchers cite the different historical paths of Ghana and South Korea, which after World War II were approximately the same in terms of population, resources, natural resources, and other criteria level of economic development. Now there is a "big gap"<sup>1</sup> between them.

## Result

Culture, with its deep values and attitudes, still intimidates researchers as a subject of study, "wrote David Landes twelve years ago. The same is true of religion, which, according to our observations, forms the basis and core of culture in many societies and for a large number of people still remains an important factor influencing their consciousness and behavior.

The general scientific discourse, which is the various aspects of the relationship between religion and the media, is in many cases significantly inferior to the "fashionable" topics that have a religious connotation, for example, xenophobia and nationalism. At the same time, recent positive developments have become increasingly noticeable, aimed at a more balanced and objective consideration of the religious factor and the study of the mediation of religion.

Religion threatens, inspires, comforts, angers, convinces, and demands that one conform one's life to norms in everyday life. It is a way to achieve peace and a reason to declare war, - emphasizes the American sociologist Craig Calhoun. "Religion is a remarkable phenomenon that plays a contradictory role in people's lives. It can destroy and revive, calm and awaken, enslave and liberate, teach obedience or call for revolution," emphasizes his Iranian colleague Ali Shariati. It is noteworthy that sociologists from two countries, which are in a state of antagonistic value confrontation, have the same opinion about the role of religion in human life and the social sphere.<sup>2</sup>

## Conclusion

American researcher Stuart Hoover, in his extensive historical excursion devoted to the analysis of the relationship between the media and religion, writes: "In fact, religion and the media have been closely intertwined at least since the reformation, and if we take into account oral communication, then the language of rituals and clothing, then communication is the basis for our understanding of religion even before the Reformation. Therefore, today, when we think about the fate of religion in the information age, we must begin by realizing that the system of meanings and meanings of religion has been inextricably linked with forms of communication in all periods".<sup>3</sup>

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<sup>1</sup> Современный философский словарь. – М., 2004.

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Media and religion can be seen as competing and even antagonistic social institutions, as they both claim to be arbiters of value in social life. If we move from the narrower concept of a “social institution” to the broader concept of a “subsystem” within society as a system, the competition and functional parallelism of religion and media also manifests itself at this general level, as religion and media measure and evaluate, glorify and condemn.<sup>4</sup>

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