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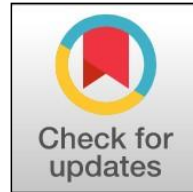
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ON THE BASIS OF INFORMATION-DISCURSIVE ANALYSIS

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In modern linguistics, the concept of "information" has become one of the leading conceptual units. We observe this even in the descriptions given to the linguistic phenomenon. As A.Y. Kibrik points out, "language is a multifunctional system with internal integrity and integrity. One of its main tasks is related to its actions in relation to information."

Recognizing that language is a multifunctional phenomenon, N.Mahmudov said that language, along with the communicative function, "knows the world, collects, preserves knowledge, transmits it to future generations, reflects spiritual relations, go '. performs a number of functions, such as the realization of the categories of halls. "The interpretation of language only as a means of communication between people is the natural language of man, a very complex and magnificent phenomenon, the sun, which is deprived of the least direction, of a definite national image or national-spiritual land," he writes. "It's nothing more than equating a language (such as Esperanto) with a conditional 'language' designed to regulate traffic."

The concept of "information" is also widespread in cognitive linguistics and is interpreted in a specific way. For example, a special dictionary defines this concept as "knowledge that occurs and is transmitted through linguistic forms in the process of communication." Proponents of the approach to language system research from the perspective of activity theory, in turn, interpret information in the form of a set of data that reduces the level of uncertainty. In their view, no matter what form the discourse takes, the message is relatively complete information that is conveyed to another person. The information that makes up the content of a message is a specific piece of

general knowledge, and in order to understand it, previous information must be applied to the imagination. From the definitions given, it is clear that in most areas of linguistics, the functional interpretation of the concept of information predominates. However, the relationship between the concepts of "information" and "knowledge" is not fully covered in these areas. This problem has been the subject of controversy even in the context of the recent theory of activism in the study of linguistic phenomena. It is known that in this approach, information, which is manifested in various forms of discourse, is considered as knowledge that performs a communicative function. In the semiotic interpretation, on the other hand, information is given the status of "knowledge in the form of a sign."

The concept of "information" is not devoid of philosophical interpretation. According to philosophers, the information that appears in the form of the content of the message "exists as a functional feature of a highly organized material system" and a single piece of information with the same formal, content features is conveyed by different means. Philosophers also do not forget to emphasize the importance of the form of expression of information. But opinions about the nature of this form vary. If the expression of information is done by coding, then in addition to considering the code as a system of symbols, there is a need to include in this system the rules of presentation of information. But information is known to be a complex phenomenon. It is not only formal (syntactic), semantic, and pragmatic, but also has the ability to vary or vary depending on whether it comes in different discourse forms. Its availability of indicators such as accuracy, novelty, completeness, importance requires the subject factor. Only a person can play the role of such a subject. The connection of the expression and perception of information with man is seen in the fact that it is not an event specific to any material universe or system, but a product of the activity of the mind that controls the processes of cognition and communication.

No one seems to deny that the content of information is formed in the presence of the meaning of linguistic units and phrases that reflect the linguistic landscape of

the world. In fact, the definitions of "information" refer to the person, the subject of action, who performs the task of involuntarily collecting and transmitting information. In particular, dictionaries have the following meanings of the Latin word *informatio*: 1) explanation, narration, interpretation; 2) concept, description; 3) reporting, lighting. It is clear from these comments that the action that is expected to be performed by a particular person (subject) is named. From this it is clear that the value of information is related to human activity, that is, information is created by one person and transmitted to another person. The formation and realization of information also take place in the human mind, and it is in the context of the mind's relationship with the outside world that information acquires content. There is no doubt that information "exists in the mind of the person who seeks to know the world."

It is well known that the linguistic landscape of the universe is in fact the result of mental actions performed by man. These actions, which are generalized in a definite orderly system, reflect a person's relationship with objective reality. Cognitive activity, in turn, is the result of assumptions, opinions expressed by an individual, rather than obtaining an exact copy of reality. As a result, the image formed on the basis of individual creativity does not have to correspond to real reality. This activity also takes place through characters who look different by nature. It is clear from this that the scope of a person's subjective reality is wide. Indeed, "the individual creates the world through objective meanings. Subjective meanings, as part of the image that a person feels, ensure the existence of that image and convey it to the human mind." Thus, the worldview of each nation is unique and is based on a system of subject meanings, national values, stereotypes and cognitive structures. Therefore, for a person who does not know a foreign language, a book that is an example of discourse in that language cannot be a source of information. It is clear that the linguistic landscape of one nation-specific world cannot be transferred to another linguistic culture in a simple way.

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