Media Language and Logic as Essential Knowledge in Modern Media

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Abstract

The language of the media, his word, is obviously not a logo. So what he said about the logical nature of language might seem like an exaggeration here, but the point is that words, in a sense, never lose the 'magic' of impact that writing, and especially poetry, clearly convinces us of. With regard to the media's treatment of the logos of speech, it is of particular significance here that the most striking circumstance emphasized by researchers is that in the distant past, through logos, people's minds were imbued with an idea of the power of speech, a peculiar kind of verbal influence. And this, of course, has to affect the way people interact on a day-to-day basis, which is primarily through language. Therefore, all verbal, intellectual communication, including the communication act through the mass media, should be highly instructed by teachers about the logical nature of words and ancient dialogical thinking. Moreover, the logos of divine wisdom (pre-Christian or Christian) of Plato and Socrates' dialogic thought is related to the elevation of human nature, the deepening of human wisdom. The concept of the logos and the ancient Greek dialogues profoundly imply the influence on the human consciousness and, therefore, its corresponding behavior, but all this must be subordinated to the will of God by the demands of the logos order.

Keywords: The logo of Plato; Conceptua Ccommunication; The Power of the Word

Introduction

There is no information on the study and discussion of modern media in the context of the ancient era of the language Logos. Therefore, the philosopher and philosophy are only worthwhile when they are practiced in society, in Plato's polis. That's why a man who's come out of the cave, who's seen the truth, who's known the truth, must go back to the world of the shadows with the slayers of the lands, even if it means risking his life. It means: the truth, which according to Plato is justice, must always be declared and affirmed without any compromise or conformity. And that became the premise for Plato's teachings to become the foundation of Christian theology, philosophy, and thinking in general. Given these circumstances, the logos in Plato's polis, the rational status of the ancient Greek dialogues, it was clear that the logosic nature of speech and the communication of thought was not just to provide people with the ability to lead a good life, but to control that they live that way. Plato's work in the context of medicine is relevant to all times. In this regard, it is essential to consider Plato's philosophy in the light of the fact that his primary aim and aspiration was to fundamentally transform Greek life and, so to speak, the moral reform of his era. It's like a U. According to Gather, Plato was driven by two motives: he wanted to continue the work begun by Socrates, to reinforce his teachings, and, at the same time, "to replace the idea of the city-state as an independent political, economic, and social entity".

Methods

In the study of the given issue in the present paper, methods of modern historical knowledge and comparative analysis are used; scientific historical and contemporary sources related to the topic of study are critically analyzed, the consideration and comparison of which is important for accurate and objective assessment of events. Results In the case of public spaces like the Phoenix and Esquimalt City Halls, historically, the primary determinants of how people interact with each other are the sources of information, how they transmit and receive it. Philosophical theorists have been observing the transformation of societies. They're trying to find significant changes in values, attitudes and orientations. So the difference is in the way information is stored and the speed at which it's transmitted. The first models of discussion and dialogue used in the talk show were part of the institution of democracy in ancient Greece, with methods of arguing both sides of a question, which underlies all systems of talk show programming to date. The social behavior of a society, the ways in which information is transmitted and received, determines how people live, what challenges they face, how they think, how they exist. In the ancient era, there's a formula in the media mindset that still exists today: fast-acting culture. Indeed, events in

the new media environment are moving so fast that they require quick thinking, perception, analysis and response on the part of both media producers and media consumers. The changes brought about by media technologies have created opportunities for the transmission of information in a variety of talk show formats. In the modern age, the psychology of communication has been given a new lease of life through digital media platforms.

Results

For the citizens of today's democracies, the media is the work of Socrates. ?? defending the idea of the city-state as an independent political, economic and social entity ?? To put it in modern terms, it's about building a sense of community, building a sense of civic responsibility. Millions of people, emboldened by the free flow of information, were directly involved in shaping the new government and the new rules of political, social and economic life in the country. If we look closely at the media's influence, we can see quite differently the belonging of the past and its role in political, economic and social life. Before the advent of mass media, most people's sense of the past and their perception of the world beyond their immediate surroundings was shaped largely by the exchange and experience of symbolic content produced in the process of face-to-face interaction. For most people, their sense of the past, their perception of the world outside of their locality, and their sense of the social constraints of the societies to which they belonged, was based largely on those oral traditions that were formed in the social context of their daily lives, or vice versa. But with the development of media, people have been able to experience these events, to experience them for other people, and in general, to understand worlds, real or imagined, that are far beyond the realms of their everyday encounters. They were increasingly involved in networks of communication that were not of a face-to-face nature. In addition, by making the by-products available to people, they were able to distance themselves from the symbolic content of face-to-face interaction and the forms of power that dominated their daily lives.

Discussion
1.   The work that Socrates Began...

For the citizens of today's democracies, the media represents the work begun by Socrates. "Defending the Idea of the City-State as an Independent Political, Economic and Social Entity". To put it in modern terms, it's about building a sense of community, building a sense of civic responsibility. Millions of people, emboldened by the free flow of information, were directly involved in shaping the new government and the

new rules of political, social and economic life in the country. (Kovich, 2006)

If we look closely at the media's influence, we can see quite differently the belonging of the past and its role in political, economic and social life. Before the advent of mass media, most people's sense of the past and their perception of the world beyond their immediate surroundings was shaped largely by the exchange and experience of symbolic content produced in the process of face-to-face interaction. For most people, their sense of the past, their perception of the world outside of their locality, and their sense of the social constraints of the societies to which they belonged, was based largely on those oral traditions that were formed in the social context of their daily lives, or vice versa. But with the development of media, people have been able to experience these events, to experience them for other people, and in general, to understand worlds, real or imagined, that are far beyond the realms of their everyday encounters. They were increasingly involved in networks of communication that were not of a face-to-face nature. In addition, by making the by-products available to people, they were able to distance themselves from the symbolic content of face-to-face interaction and the forms of power that dominated their daily lives (Thompson, 2004).

Today, through technology, information is available to many people in a very short time. And information created democracy. One of the authors of the Journalism Education Program, media researcher James Carey, put it this way in his paper: At the end of the day, journalism can only be about maintaining and enhancing the dialogue between people. In Plato's day, this goal was to oppose the position of the Sophists. The word "sophist" is closely related to the Greek words "soph" and "sophia", which are usually translated as "wisdom" and "wisdom". The term "theosophist" refers to a person who will use any means necessary to prove his false idea. Protagoras Abderelles, according to Plato, was the first person to be called a sophist and to take the plunge in learning. He was a member of the Governing Body. In the first century B.C.E., the Babylonians destroyed the city of Jerusalem. He has the art of heresy about the sciences, about the state, about the minds, So, Plato's work as a whole, his philosophy, each of his statements, was formed in the process of criticizing the Sophists, of rejecting their moral relativism, and it was in order to capture this process, to convey his views, that he chose the form of dialogue (Lashkia, 2012).

In Plato's early dialogues, Socrates leads everywhere. More often, he asks the initial question and starts to develop a real dialogue. On the one hand, Socrates is a man who seems to be in search of the old and the true, and on the other hand, he uses rhetorical strategies in exactly the same way that the sophists do, whom he attacks. The model is this: Socrates first states that he doesn't know the subject, then he investigates with his interlocutor,

and through the conflict of logic and rhetoric, he shows his interlocutor that he knows nothing. This is the famous Ellen G. White method, which means to see. Notably, this method is found in many of Plato's dialogues, including the Theosophists. Plato represents a sort of transitional stage in the great revolution in Greek culture from the oral tradition to the written tradition. It would be more accurate to say that Plato's dialogues are a kind of hybrid medium in which traditional, oral forms of storing information are mixed with written literary styles (Shukosshvili, 2011).

For Plato, knowledge is not merely perception, not merely imagination, and not merely thinking. Knowledge is true thought, presented in the form of an interactive dialogue that has a reference to its own content. Plato's dialogue in the Theosophist continues the discussion of the issues presented in the Theaetetus. In the Sophist, the dialectic is resolved through dialogue. This dialogue, as a thought, as an inner conversation of the soul with itself, is the task of tracing the development of important names or ideas, to show each name as identical with itself and yet with the power of difference.

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Plato also developed a method of realising true knowledge, and in this way developed the Socratic doctrine, with both Socrates and Plato, the dialectic of attaining true knowledge, it is presented to them as the art of establishing non-contradiction through opposition in thought, and because true knowledge is realised in perception, therefore dialectic is the art of "discovering" perceptions, "being". Dialectics implies opposition, but according to Plato, opposition in thought is only a means of establishing non-contradiction, of concepts, of truth. There is no contradiction between knowledge and the true essence, the 'existence' of ideas. Dialectics allows the particular to be, the sensuous, and by its negation through thought to rise to the general, to the first being. In this sense, the dialectical method has several aspects to choose from, the first of which is the hepagogue or induction (the transition from the particular to the general). The second one is called the ?? syūnagoge, or the moment of unification. The third moment is the moment of division (the enumeration of the types of concepts in the genus in full, or the separation of concepts). Next is the moment of admittance or hypothetical investigation (admission for the purpose of discovering the investigated

notions, as well as the examination of the basis of the opposites by admitting the antinomian or opposite). The dialectical method was used by Plato with a particular end in the dialogues: Parmenides and The Sophistic (Gordeziani, 1993).

The Sophist movement is associated with the historical situation in the social and political life of Greece towards the end of the 5th century. The Greeks' victory over the Persians and the revival of serf-owning democracy resulted in a flourishing of culture and education. Strengthening the rights of a free person, valuing the person and respecting his personal dignity. From then on, people were valued not for their aristocratic heritage but for their personal worth. With education, with skills, with ingenuity. A man could stand in the House of Commons, and his dignity, rights, and property could be protected through the courts. This gave impetus to the spread of education, the development of crafts, and the practical application of knowledge. In response to this demand, a movement called the Greek Enlightenment arose. A group of educated people was formed who were willing to share their theories with others using special methods of proof and to receive monetary compensation. These people were called sophists, or teachers of wisdom. The sophist taught the art of argument, the craft of rhetoric, the methods of convincingly conveying a certain doctrine or viewpoint. For the Sophists, it was not the content of the teaching that was essential, but the formal apparatus by which even the most dubious theory could be presented without doubt and the listener believed. The sophists, by developing the art of reasoning, greatly contributed to the development of the science of logic, the study of the forms of reasoning. They also laid the foundation for the study of the regularity of language. Taking into account the logical and grammatical side of thought, paying attention to the determination of its forms contributed not only to the development of the practical use of the formal side of thought, but also to the development of the theoretical content of thought, so the sophistic movement was a progressive phenomenon. The reflection on the subject, on the human being, is the work of the sophists.

In this sense, the philosopher-scholar Plato's views, we think, clearly echo the views of modern scientists about the natural capacity of information, the enriching properties of its world, and the organizing, transforming origin (Shukoshvili, 2011).

The power of speech, thought has deepened its practical significance especially since it was involved in the process of state management and the socio-political and cultural-economic development of society. More precisely, after man, in parallel with the development of society, gradually became more aware of the power of the mass word, the influence of information, its psychological and organizational characteristics.

2.   A Medium is an Ancient Form of Verbal Communication

An analysis of the history of communications as a whole, dividing it into separate, key periods, was proposed by two prominent Canadian sociologists of the twentieth century, Harold Ince and Marshall McLuhan. Harold Ince attributes the age of writing to the influence of the medium in which that text was written. The medium was the ancient form of verbal communication, the most perfect examples of which we have in the discourse of the ancient Athenian philosophers. Dialogic thinking with Plato begins with a sentence, continues with other sentences that illuminate the previous ones, and finally reaches a sentence that gives the first sentence a new composition. All of these propositions form dialogical thinking: without these propositions there can be no dialogical thinking, and without dialogical thinking there can be no propositions (Lashkia, 2012).

Thinking, that is, dialogical thinking, is the selective unification of ideas (including the core ideas), it is the act of recalling the forgotten and with it -- continuously, processically, because dialogical thinking cannot be defined by statically constituted knowledge. The term "dialogue" comes from the Greek word di·a′logos, which means "to speak", "to dialogue", "to reason". It is derived from the verb 'dialēgōmai', which means "to speak", "to converse" (with someone), "to discuss", "to discuss with someone", "to conclude", "to argue", "to argue". The term "dialogue" can be considered on three main levels: 1. A conversation between two or more people; 2. A part of the artistic text, one of its components, which represents the verbal communication of the characters; 3. A literary-publicist genre, predominantly of philosophical content, in which an author's thought is conveyed in the form of a conversation between two or more people.

Dialogue as a literary-publicist genre is considered in different aspects: dialogue and creativity, dialogue and thinking, scientific dialogue and others. They distinguish between several types of dialogue: dialogue-argument, dialogue-explanation, dialogue-emotional conflict, and dialogue-unison. The types of dialogue are distinguished by whether the discussion is concluded or incomplete, whether the interlocutors agree on an action or a contradiction, and so on. S. (Stokes, 1986). As for the specifically philosophical dialogue, it distinguishes between research (which includes polemics), didactic and satirical types.

The modern-day scholar D. H. R. Walton classifies types of dialogue according to their purpose, and identifies six types, which he also calls: 1. Confidence; and 2. Negotiating 3. Research; and 4. Considering; 5; searching for information; 6. In discussing the genre of polemical dialogue, we should first of all focus on issues that mainly concern the structure of the dialogue, the relationship between its form and content, its approach to the monologue,

and also some of the aspects that are important for philosophical dialogue (Bostock, 1984).

In different fields of journalism, you will encounter assignments that require the use of different methods of gathering information. A journalist often uses the same methods used in other fields of journalism to obtain information. These methods include interviewing. Interview is translated as "talk". Indeed, interviews are not just a news genre of journalism, nor are they just a literary way of conveying one person's conversation to another, intended for a wide audience of readers.

Indeed, interviews are not just a news genre of journalism, nor are they just a literary way of conveying one person's conversation to another, intended for a wide audience of readers. Interviewing is also about gathering data, information, through interacting with people. Before we talk about the different types of interviews, it should be noted that whatever form it takes, it requires serious preparation. This is when you develop information-gathering, organizing, communication, teamwork, and research skills. Among the various sources of information, man is the most important, the most valuable, the most valuable. year It's a living fountain that's practically unbreakable. First of all, a person is an eyewitness and participant in current events, he is also a carrier of information about himself and at the same time a transmitter of information received from others (Makharadze, 2019)

It is from this perspective that Diogenes Laërtel, a historian of ancient Greek philosophy, discusses the dialogue. year III-rd century C.E.), which defines dialogue as a conversation that involves word-for-word discussion of a philosophical, religious, or political issue. (Plato's speaker is Diogenes, the famous Diogenes, who, after the famous incident also related by Diogenes Laërtel in the same book, avoided seeing not only the chalice, but the chalice itself. On seeing the child drinking water like a demon, Diogenes threw away the cup so that he would never see it again, and the cup was distributed to him. With the removal of this last one and many other things, the only thing left of Cassius was a sense of being, and with it, a corresponding world of ideas).

The form of the dialogue can have a very important effect on the audience. In particular, dialogue provides more opportunity for reasoned answers than any philosophical treatise. It's a particular philosophical, literary and publicist genre, the best way to express one's doctrines on the one hand, and on the other hand, to illustrate the possibilities that the art of writing offers (Shukoshvili, 2011).

The creation of the genre of dialogue is associated with the name of one of the greatest thinkers of antiquity, Plato, however, in the work of the thinker recognized as the "classic of the dialogue", the formation of this

genre and its high artistic and publicistic perfection undoubtedly had certain flaws.

The earliest literary representation of philosophical dialogue is considered to be the work of the father of rationalism, Democritus, The Conversation of Mind and Sense. Democritus has given us a model of the critique of emotion and of emotion in general. In support of the relative nature of emotions, he also gives examples that illustrate how they vary with circumstances. For example, he points to the circumstance that honey is sweet to the healthy, bitter to the sick, and so on. With these examples, Democritus makes it clear how untrustworthy feelings are and how unreliable their testimony is. This circumstance is a clear indication of the fact that in philosophical thinking the criticism of naive realism (we are dealing with naive realism in all cases where some kind of preconceived worldview is already a fact before philosophical inquiry) and daily observation of them was introduced very early (Nutsubidze, 1920)

According to Democritus, it is very common to accept uncritically a whole series of important provisions that often play a decisive role in the creation of a philosophical system. These are all instances where the question of whether anything exists is raised indiscriminately. It is this: to accept substance as the vehicle of events, to admit on the one hand the independent world, and its events; on the other hand to use this pre-admission as the material of the real of the unmistakable reality (Nutsubidze,1920)

Criticism is a particular philosophical movement that is a philosophical work of Kant. Obviously, it's also related to criticism, but not in the sense that pre-selection and criticism should prepare the ground for a new direction (Nutsubidze,1920)

Also, along with the monologue, we find the dialogue in the histories (not to mention the drama). In addition, as noted, Fr. year In the fifth century C.E., E. must have been well-known. The Seven Wise Men, or the Seven, are a group of men who lived in the first century B.C.E. The form of critical dialogue was taken by Ion Chiosel's anecdotes about famous people. The contributions of the Sophists and Socrates to the art of oral debate are immeasurable (Nutsubidze, 1920). But it's generally accepted that the dialogic form found its broad and intensive development for the first time in the history of literature with Plato (Shukoshvili , 2011).

Socrates exists in Plato, this humble Plato tells us, Socrates thought and reasoned like this. In fact, even today, no one knows where Socrates ends and Plato begins, so the example of this brilliant thinker and storyteller may serve as a refresher course for the modern generation of journalists in the labyrinths of philosophy and the culture of writing. The media should not only inform the public, but also explain the context and give them the knowledge of how this or that policy decision or regulation affects their

lives. Information is knowledge, factual data, instruction, and in general, anything that contributes to human information. Sources and Balance The source is an important component of the material. Key principles for verifying sources and information As early as the fifth century B.C.E., the Greek historian Cycdice wrote in the introduction to his review of the Peloponnesian War: Cycdice: "In my accounts of the conquests... I have made it a principle not to write the first story I encounter, nor to rely on personal impressions. Either I witnessed the events I described, or I heard them from eyewitnesses, whose accounts I then verified in great detail. The truth was not easy to find: different eyewitnesses viewed the same event differently and spoke either from the interests of one side or the other, or they often had bad memories. For the first time in the modern era, it means having a shared space-time space where people can come together and discuss issues of common concern. Secondly, it implies a certain uniformity of status of the participants, and thirdly, it implies a process of dialogue through which people are able to express their opinions, compare them with the views of others, engage in reasoning or debate, and thus reach a decision that is shaped by discussion. This process involves a model of dialogical communication between people of more or less equal status who come together to form a common will through reasoning and arguent (Thompson, 2004).

The outcome of the dialogue process is not predetermined. As people seek additional information and consider the opinions and demands of others, they may question and gradually change their original beliefs. As a result of letting go of the ideas that others have brought up, their horizons of understanding may be broadened. This process of exchanging arguments and demands can temporarilyIt closes with a poll that, for a moment in time, reveals the opinions of the people involved in the process of generalized reasoning. As a result, the majority principle provides the legal basis for decision-making within the framework of a representative democracy. Instead, given the opportunity to consider various alternatives, the majority is convinced of the merits of a particular proposition, and then that proposition becomes law for the time being, until the moment (if ever) comes when the majority is convinced of the correctness of a different decision (Thompson, 2004)

3.   Dialectics is the art of Conversation, and Erestrics is the art of Argument and Verbal Copetition

Today, as modern journalists, as Internet users, we use new and traditional media to share human experience and insights with people, sometimes as characters in stories, and sometimes as stories living inside us. Stories help us understand ourselves, and our knowledge of ourselves is

filled with what we haven't directly experienced or experienced. Stories also help us understand what all people have in common, whether they're someone's children, parents, lovers, relatives, co-workers, senior citizens, or whether they're from similar cultures or religions, as people who share common values and norms of behavior. Travelers and explorers, past and present, are introducing us to places and people we would never have known on our own. And at the end of the day, everybody's wondering what's the point of all of this and what happens when it's all over. With the help of visual and audio media, viewers become participants in the action, experiencing what is happening on the screen. The most interesting stories always have a beginning, a middle, and an unknown ending -- the same things we see in our own lives and in everyday events. We humans have been telling stories ever since hunters started sharing stories in the evening about what happened during the day: "We hunted before dawn"... Then the middle part of the story would begin, where one or more characters would challenge the opposing force to achieve their goal, and then the audience would figure out how it all ended. Also, the best stories always have some big issues. Stories like these give us a better idea of the value of things like patience and perseverance, how ineffective it is to hunt in the dark, or how much danger a hunter faces in order to feed his pack.

   The story usually begins with a person's attempt to overcome some kind of difficulty, and follows that attempt chronologically to the end. Surprisingly, the same neurons are activated when we do something ourselves and when we observe others doing the same thing, and in both cases we experience similar emotions", writes Diane Eckerman. "Learning from our mistakes rather than from the mistakes of others helps us understand the world of human intentions . . . The brain employs clever tricks to detect another's risk, pleasure, and pain -- quickly, on a sensory level, without words. We sense what we see, and we experience the other as our own (Makharadze, 2022).

   During the recording, when a journalist addresses a well-known professional-political figure of the society for an opinion, the main topic of discussion is to express an opinion on the issues to be discussed and to compare different sources, to agree. In an interview like this, a person is presented to the public with his own, independent and quite original belief system... Prepare questions and invite him to tell us about his profession. For example, how he would respond if he was addressed as an expert (Makharadze, 2010).

   When you're looking for experts, be careful and consider their opinions. The problem is not just finding a good expert, but finding someone who can distance themselves from their own biases. One of the tips I give journalists when working with experts is to get information about their

biases. A good feature of an interview is to convey the interviewee's statements as accurately as possible, to repeat them unnoticed, to help refine evaluations, conclusions, judgments. It is in the process of philosophical inquiry that a journalist can gradually approach the absolute truth. Many journalists, when they're reporting on epidemics, they're reporting on the spread of disease. year It also uses modeling techniques, but they are, as the experts in the field explain, based on assumptions and do not accurately reflect reality. For a journalist, a dialogue with an expert, like Plato, should be a means of getting to the truth first and foremost. In Philippians, Socrates says, "We do not compete with each other for the victory of my reasoning or yours, but we must both compete for the truth" (Danelia, 1983). Socrates believed that only in speech and reasoning is truth born. So the interlocutor has to get away from the truth. The search for truth is not the main criterion that distinguishes the dialectic, the art of conversation, from the heretical, the art of argument and verbal competition.(Darchia, 1998).

When preparing for an interview with a politician or a government official, take a few minutes to informally talk to the interviewee. Prepare him for the recording. Your job is to keep in touch with him, to try to communicate with him, to gain his trust, to stay in touch with him. Concentrate fully on the speaker. Turning on the microphone, shifting your attention to other things, and so on. Sh. This is unacceptable You can't ask serious and revealing questions during the interview, because people often can't say the same text several times with the same conviction; the questions asked during the interview should be thematically close to the issue that will be covered in the interview. Explain why you need the information and how you will use it; use silence to your advantage during the interview. Don't be alarmed by the pauses in the broadcast. Give yourself time for silence and long pauses. He needs time to think about his feelings. Silence itself is an effective way to get the other person to answer a question they don't want to answer. Sometimes it takes a while for a person to focus. In this case, the pause is an opportunity to get a useful answer (Makharadze, 2010).

Avoid categorization - When you try to assign a personality type to a person, you may find that what they say is based on their assumptions. Listen to the way it's presented -- its reactions tell you more about the problem, its meaning, and its essence than the words.

Who is the founder of modern journalism? "It was the French (Czech) writer Milan Kundera who wrote the novel Immortality". Not entirely Hemingway, who wrote about his impressions in the trenches of the front, not entirely Orwell, who spent a year of his life among the poor of Paris, and not like Erwin Kishi, the expert on the Parisian street vending machines, but Oriana Fallaci, who in 1963 and 1972 published a series of talks with the most prominent politicians of the time in every Italian Weekly

Euronews. These conversations were more than just conversations: they were duels, the 169 most powerful politicians, unable to see that they were arguing on an unequal footing, as only he had the right to ask questions and not them, and they were ''clap on the floor of the ring''.

Oriana Fallaci was born on 29 June 1929 in Florence, Italy, into a family of politicians. He began his professional career as a journalist at the age of 16, working as a reporter for newspapers such as La Correra de la Sera, The New York Times, The Washington Post, The Los Angeles Times, and others. He covered the Vietnam War for nine years, and is the author of many books, including Written for an Unborn Child, Man, and Penelope at War. "Rage and Pride" is his latest work, which explores the clash between Islamic and Western civilizations. Here is an excerpt from an interview given by former Israeli Prime Minister Ariel Sharon (1928-2014) to Orianne Fallaci. SHARON: I'll say it again: I didn't take Beirut just because I trusted the civilians. FALACHI: Oh, my God! What is this? And you're telling me this?! Sharon: Yes, I know you were there. But I also know that we would never intentionally bomb a civilian population. Fallaci: I know what bombing is. Coventry in 1940, and Berlin in 1945. I saw it all. But you bombed downtown, apartment buildings, hospitals, hotels, schools, embassies, which... Shirley: No, and again, no! We only bombed military targets. FALACHI: I'm going to argue with you; it's not about that, it's about the fact that every time a drone flew over Beirut, you met it with tons of explosives. SHARON: President Reagan said that the symbol of our war in Lebanon is a girl with a dagger in both hands. We were looking for this girl, and we found that this was a boy, and she had both her arms amputated -- only one of them was damaged. Fallaci: General Sharon, I can cover you with pictures of the murdered and mutilated Lebanese children. SHARON: I wish I could see them. (Fallaci gives him pictures of slaughtered children between the ages of one and six. The scariest thing in these pictures are the children who are being treated like scum. He had been beaten, had his legs amputated, his arms were crushed.) Sharon: I was... I'm sorry about that. I'm really, really sorry about... I'm rewarded. But it's happening everywhere. Fallaci: Why didn't you stop the atrocity when there was already a negotiation on the Zava? SHARON: Because we can't rely on a piece of paper. No less urgent were his questions about Yasser Arafat, or Muammar Gaddafi, or It's about Henry Kissinger. He made fun of the latter when he asked why he was more popular than the president. Kissinger's response, when he compared himself to the cowboy hero of the Westerns, was obviously a dignified one, and it became the subject of judgment by newspapers all over the world. His interviews caused international incidents, implicated the U.S. Secretary of State, and provoked reporters' jealousy. Oryana Fallaci spoke to kings and presidents, tyrants and spies, and for each

interview she used a specific tactic, but the basic technique was one: she prepared diligently: she read books, articles, other interviews, in a word, everything she could. He had a clear idea of what his approach would be in each particular case and what questions he would ask. She was attentive and could change her approach and questions as the interview went on. Interview in European practice involves sharp questions that can lead to clashes between the journalist and the respondent. The modern interview is a duel between individuals. So you can't get interviews very often, and not every journalist is a good interviewer.) (Tsereteli,)

A well-developed vocabulary, how well you judge what's worth covering and what's not, experience as a general-profile reporter, and good interviewing skills. The ability to effectively start and finish material is a major determinant of an interviewer's mastery. The beginning and the end of the interview are equally important. So any journalist would have a hard time choosing between these two elements of the interview text or the recording. Along with practitioners, theorists of journalism (both Americans and Georgians) pay a lot of attention to the last phrase or paragraph that is heard as the decisive endpoint. There's a common saying in modern American journalism: If a journalist can't see ahead, can't feel the end of his story, he won't be able to get a proper headline or a proper headline. It's an interesting position, because it involves the first step of a journalist organizing all of his or her records, putting them together, which is actually preparing for writing (Gogibedashvili, 2001).

4. The Agora, the Phoenix, the Forum, the Senate, and the Media – Old and New Ways to Inform the Public

All of this gives us the ability to deliver a story clearly and accurately in a chaotic environment, but perhaps the most important skill that a good live broadcaster requires is the ability to write and speak in conversational language. Many journalists find it difficult to work live. They're trying to sound serious and professional and look professional, but they're sounding cranky and unnatural. If you can write in spoken language and speak in a simple, understandable style, then you don't have to speak like that. With simple sentences and simple, everyday words, you can help your listeners solve even the most difficult problems. The media tell us a lot about human nature and society. It sets out a series of requirements for its role and function. At the same time, he has his own interests and demands that often do not align with these conditions. So in the face of media, in different directions, in different depths and depths, there are always philosophical questions about what the universe is, about the place of man in the universe. What a person is. What he can do and what he should do. These are philosophical questions about the meaning of life. A journalist can deepen

our knowledge of nature, society, and man, and give us access to his inner world. At the same time, the journalist has a great responsibility: to present the story of a person's life realistically and without any superstition. Obviously, the different ages are expressed by the consciousness of man when he worships animals or when he sees himself as the creator of a transcendent god and when he sees man in the god as the product of his own creation, rejecting it and taking responsibility for his own present and future. It's another thing when such a commitment is based on faith (Gordeziani, 1993).

The Purpose of Life", by E. M. Forster Y The ability of the ancient world to articulate a flexible, powerful speech was the determining factor in determining the path a person should take in life, the purpose for which he should direct all his activities. It was considered a precursor to the author's political success. The places to inform citizens, to influence them, and to exalt authority were the Agora, the Phoenix, the Forum, and the Senate. Another form of action -- visual communication -- was the statue, the monument, the coin. In our modern times, it is self-evident that the work of a journalist and the quality of his output depends on the desire of the customer, the story, the deadlines and the individuality of the journalist himself. It's not uncommon for a journalist to care more about a good story than the needs of a person. All of this is understandable, but media researchers hope that journalists will listen and take their advice into account wherever possible.

A journalist is always on the lookout for something new, unusual and surprising. All of this is what the author of a journalistic piece finds when he talks to interesting people. Experience has shown that if journalists take their time and listen carefully to expert, scientific reporters, the stories they tell are bound to surprise you. These sources have a completely different, more vivid view of the world. It may not be easy to talk to them, but the effort will be worth it. Now let's take a look at the radio and television debates. Debate is a phenomenon that dates back to ancient times. The first human disagreement. In ancient Greece, debate was part of the institution of democracy, where politicians would engage in debate, debating the merits and demerits of proposed laws. Citizens were debating in self-defense. The students were eager to learn the arguments on both sides of the issue so that they could better understand its essence. Some debaters, called sophists, aimed to win debates by focusing on the audience's style and persuasion. The Sophists disagreed with Aristotle, who believed that good arguments helped to establish truth, and that truth, not winning a debate, was important. For Plato, the relativism and nominalism of the Sophists were opposed to his idealistic philosophy, and therefore reprehensible. According to the philosopher, the rhetoric of the Sophists lacking an ethical foundation could only imitate the approach to truth, and therefore their teachings were "fundamentally false".

In the digital age, the media is the dominant actor in the political and social life of the world. They're a forum where everyone can reach out and engage in dialogue with each other. The media as a forum for political debate is available not only to the government but also to opposition groups and the broader civil and online communities. With its effective ability to reach and influence the masses, the media is critical to both authoritarian and democratic regimes. However, the function and role of media in these two types of regimes are fundamentally different (Christian, 2009)

He media, as an important tool in the political process, becomes especially important when it enters the political sphere. It's important to note that in modern political science, in philosophy, the media is characterized by such lofty titles as "the great arbiter", "the fourth estate". The belief in the omnipotence of the media is so strong that politicians believe that whoever controls the media controls the country. Indeed, modern politics is unthinkable without the media. The media provides a space for political processes, monitoring, confronting political positions, and connecting them to the public. The democratic discourse (polarized, pluralistic model) is the most politicized. The logic of the power struggle is the most followed and is carried out by the political elite in order to convince the voters. And in ancient Athenian democracy, the "art of persuasion" demonstrated by the orator was defined by the address of the legislators. The rhetoric of that time, the use of the buzzword, was the most powerful weapon in the competition between politicians (Tushmelashvili, 2017).

Another invisible feature of media space is what one philosopher calls language games. As far as the hidden rules of the game are concerned; these rules apply in all social universes where discourse is formed; even a TV show as a form of discourse has a certain structure that determines what is allowed and what is not, the first rule of the language game is to organize democratic discourse on the model of a sporting duel. The discussion takes place in the context of a conflict between good and evil. At the same time, you can't hit your opponent with anything. Another characteristic of the media space is the confidentiality agreement between professionals that we mentioned above. In professional circles, the "good customers" are the professionals who are called "quick thinkers", people who are trained in the "thinking of the disposable" mentality.

When you're invited, you can be bold, because in this company of fluent speakers, you'll never have a problem. So there's a universe of "good customers" who feel like fish in water at shows, and then there's people who are very careful about what they find on land. The last invisible element that French journalist and theorist Pierre Bourdieu refers to in his study is the unconscious of radio and television broadcasters. Bourdieu explains the nature of leading by saying that journalists are equipped with special glasses

and operated by special categories of thought; therefore, their questions are often meaningless and meaningless. Very often, a competent reporter was forced to rephrase questions that well-meaning journalists had put to them. For example, when you ask them about regional problems, they have a thousand different fantasies. So before they could answer them, they would politely say, "Well, that's an interesting question, but I think it's more important to... If you're not prepared for that, then you're going to have to answer questions that are even more ridiculous.(Bourdieu, 2021).

Media experts always point out that in a comprehensive relationship such as the field of study of producing interviews in the media, there are practically no ready-made recipes, and only consultative support can be discussed. If you've spent a day working with journalistic sources, you're prepared for the interview material, and you'll see that the defining factors of success in this field are: unwavering faith in your work, a proper understanding of the media's value, and the ability to work collaboratively.

Theoretical postulates cannot teach all of this. The work of a journalist is only indicative of the rather vague boundaries that freedom is the first and foremost condition of this profession. There's a moment when you're working on a piece of literature that any dogma becomes absurd and disappears on its own.

Conclusion
1. In the context of media, Pythagorean epistemology says that the universe is nothing, knowledge (wisdom) is the invention of the description of the universe and the use of this description: just as mathematics does not exist in nature, but mathematically describes the universe and the use of mathematics is useful in all activities;
2. For societies in democratic countries, the media represents the work begun by Socrates - freedom of speech like this implies the possibility of public debate and the right to criticize the existing political system. In this sense, the freedom allowed in ancient Athens is described in the writings of Demosthenes;
3. The journalist's strategy is to manipulate the debater by using media language techniques, pressure, using the time factor and circumstance to exert pressure on the opponent;
4. A journalist has many resources to use media language. It can become a representative of the community;
5. A summary of the results of the study that will help to elaborate and deepen the problems related to the issues of freedom of speech and thought in the media. It will also strengthen the public's demand for media to actively participate in the process of state governance and socio-political and cultural-economic development of the society.

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