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THE ROLE OF MEDIA TEXT IN THE PROCESS OF INCREASING CONSCIOUS SUPPORT FOR IMPORTANT ISSUES

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ABSTRACT

Among the fields that use rhetoric as an art of verbal persuasion for effective manipulation and increasing credibility in society like political science, psychology, sociology, linguistics, communicative linguistics, literary studies, etc., we should highlight a segment that is interesting to us - communication and one of its "weapons" - media text, for which the theory of rhetorical argumentation is the main pillar to influence the audience. The transition to the media-based global cultural environment and the claim to the media - as if it degrades high, elite culture, lost its relevance and was modified in a new direction - by forming the role of a counter-producer in cultural processes. Development of media is a continuous and irreversible process, where the forms of communication change periodically, the language of the media, which is one of the important areas of action and creativity, remains unchanged. That is why it is important to study Architecture and context of media text in the process of producing effective communication and raising awareness of public support.

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Introduction.

While discussing the transformation process and the challenges of the objective mind (Hegell) time, the media theorist M. McLuhan considered the media as an adequate regulator of the thought process: "The media is much more than a passive source of information. It is the food of our mind and shapes our thought process" (McLuhan, 1964). It is a well-known fact that the development of media is a continuous and irreversible process, where one form of communication is replaced by a better one, and along with new media there are old ones. However, the ability of Media to bring the topic of representing desired accents to the agenda through texts is primarily related to the process of reformatting the representations of the associations embedded in the generation. When we talk about the synthesis of communication through the media and the representations of the human mind, it is difficult to avoid Walter Lippman's definition of stereotypes, which he first used in his book "Public Opinion" (Lippman, 1922) and when we mention the renaissance of propaganda, Harold Lasswell's words are enough to characterize this process - "manipulation of collective solid models with significant symbols" (Lasswell, 1948).

Main research questions:

Through the media and the representations of the human mind, it is difficult to avoid fight against of stereotypes?

The renaissance of propaganda - are enough to characterize this process - "manipulation of collective solid models with significant symbols" (Lasswell, 1948) ?

Is the communication and one of its "weapons" - media text the main pillar to influence the audience?

Literature review.

A special interest in the study of theoretical and practical issues of eco-migration in the Georgian reality can be observed in the last decade. Individual issues of the communication and one of its "weapons" - media text as the main pillar to influence the audience. Individual issues of communications, media and culturology are analyzed at the scientific level in the works of such authors as: Galperin I (1981); Craig R (2007); McLuhan M (1964); Nye J(2004); Luman N(1994); Tabidze N (2011)); .Bakradze A (1990), Enukidze R(2000).

However, in the mentioned works, the emphasis is hardly placed on the study of connecting within Media, Communication and Culturology processes. Accordingly, no attention has been paid to the stages and nature of connecting and the study of the practice of the policy of Media and the determination of the effectiveness of the strategy. At the same time, there are no scientific works in modern Georgian social science that provide a comprehensive analysis of the current problems of connecting process with Media and Culturology. For the theoretical-methodological research of the issue, the works of such foreign authors as: Fiske(2010); Billig, M (1995) Boudrillard (1981); 1990 Lasswell H(1948); Parson T (1939); Lippman (1963); The mentioned papers are obviously not related to the study of Georgian practice. Accordingly, this study is a novelty for Georgian scientific literature, since the given study on the example of the research of a specific Issues in the Georgian reality is a novelty from the point of view of studying the process of Media and Communication from a theoretical-methodological point of view.

Research methodology.

The empirical basis of the research is the field study of issues as well as the identification and analysis of theories as a result of archival work related to.

Accordingly, field research included conducting research in the which was based on the analysis of the data collected about the existence of the issues and the elements of culture and the interpretation of the obtained results. Among the fields that use rhetoric as an art of verbal persuasion for effective manipulation and increasing credibility in society like political science, psychology, sociology, linguistics, communicative linguistics, literary studies, etc., we should highlight a segment that is interesting to us - communication and one of its "weapons" - media text, for which the theory of rhetorical argumentation is the main pillar to influence the audience. The transition to the media-based global cultural environment and the claim to the media - as if it degrades high, elite culture, lost its relevance and was modified in a new direction - by forming the role of a counter-producer in cultural processes. Development of media is a continuous and irreversible process, where the forms of communication change periodically, the language of the media, which is one of the important areas of action and creativity, remains unchanged. Specifically, depending on the nature of the texts most often used in the press, we can distinguish several types of texts: informational texts, argumentative texts and proof texts - which usually refer to some fact or event. Each of these types, of course, is characterized by a subjective nature, diverse emphases, goals, and each of them is aimed at a different target audience. Such a multifaceted and transformative nature of the text ultimately becomes a pretext for rhetorical analysis and therefore discourse production. Rhetorical analysis is a form of criticism that uses the principles of rhetoric to examine the interaction (attitude) between the text, the author, and the audience. A media text, on the other hand, is "a signifying system of signs and codes essential to the act of communication" (Fiske, Sullivan, Hertle, 1983). Thus, rhetorical analysis can be applied to virtually any text or image: a speech, an essay, an advertisement, a poem, a photograph, while analyzing the website, which in this case is the subject of our interest. Even Aristotle, in his famous "Rhetoric", while describing the public speech (which is still considered the precursor of mass communication), wrote that "the speech consists of three parts - the speaker, the thing about which he speaks and to whom the speech is addressed"; Aristotle considered the high skill of speaking as the basis for the success of every communication process and connected its construction primarily with consideration of the characteristics of the audience. And here an extremely interesting sign is how rhetoric and rhetorical analysis came to media text...

Rhetoric developed separately from communication until the mid-twentieth century, although these two lines of research still intersected. The history of communication is also quite unstable, since the history of its formation as a discipline begins with sociology and social psychology, then it merges with journalism studies, and only after that it becomes the dominant force of all the aforementioned

disciplines (Eadie 2011). Robert T. Craig summarized the various theoretical directions in communication studies into seven "traditions": 1. rhetorical, 2. semiotic, 3. phenomenological, 4. cybernetic, 5. sociopsychological, 6. sociocultural, and 7. critical (Craig, 2007). According to Craig's (1999) definition, the rhetorical tradition considered communication to be a practical art; The semiotic tradition analyzes communication as intersubjective mediation through signs; In the phenomenological tradition, communication is seen as an opportunity to experience "otherness" through authentic dialogue; In the cybernetic tradition, communication is considered synonymous with information processing; The sociological-psychological tradition considers communication as expression, interaction and influence; The sociocultural tradition considers communication as a means by which social order can be (re)produced; And within the critical tradition, communication is seen as a discursive reflection, especially on hegemonic ideological forces and how they can be critiqued. Each of these traditions has a different approach to ontology and epistemology (Anderson and Baym, 2006), making communication theory a truly "big tent" and connecting it to the social sciences, humanities, and arts.

Current socio-cultural changes in modern society have a significant impact on all aspects of human life; Mass media, especially new media, are the main levers for implementing these changes. Fundamental changes in the contemporary context of existing classical knowledge and scientific conclusions require constant review and updating, as multimedia includes most forms of cultural expression, its emergence equates to the end of the division of mass information between audiovisual means and print media, accessible and high culture, entertainment and information, entertainment and propaganda. "All manifestations of culture, from the most elite to the most popular, are united in this digital world, which connects the past, present and future manifestations of the communicative space in a giant historical super text. Multimedia builds a new symbolic environment and will turn virtuality into reality" (Bordiard, 2000). Thereby it emphasized the influence of cultural power unified by the media on society.

Media, due to the mass of periodicity, has become the most popular mouthpiece of identity, the function of media as the most influential "reminder" of national identity has been highlighted. The "forgetting-not-forgetting" dialectic of "reminding" was introduced in 1995 by Michael Billig. Billig answered the question "why people do not forget their national identity in the modern world, because they have a reminder, the media, with its routine symbols and linguistic habits, "every newspaper, tabloid or tabloid, right-wing or left-wing, addresses the reader as to a member of a nation, they present news in a context that implies the existence of a world of nations. They constantly point to the homeland as the native heart of the reader, small words - sometimes even overlooked - are very important in this routine representation of the homeland" (Billig, 1995:43).

Memory "lives" and is "saved" through communication (interaction) within the society, those facts and relationships that for various reasons are not "activated" in the process of communication, "fade" and are "forgotten" over time. An individual "remembers" only what he consumes in the process of social communication and which he finds a place in the social framework of collective memory. Memory "saved" by an individual in this way creates public memory, which in turn creates the highest form of group memory - national memory.

Compared to the language of the media, characterized by communicative spontaneity and naturalness, the language of the press allows for reflection, but this does not differentiate the quality of the reflection of the most important giant events in them. More clearly visible in mass information and communication media, in journalistic works, in the speech and style of the era, its race, social strata, reputation of a political figure and citizen are revealed. Public psychology, character, assessment and understanding are reflected. In order to read the depth and the constant in the outward passing of media-speech, it is necessary to observe carefully and long-term. Due to the variety of communication strategies and tactics used by journalists to achieve their goals, the problem of the influence of mass information and communication media on the consciousness of readers and listeners remains relevant, that is, the separation of informing the public and manipulating its consciousness. When we talk about the testing of influences in different scales and specific areas, it is impossible not to draw an associative parallel with the term "soft power" (Ny, 2004). This term was observed by Joseph Nye in the discipline of international relations, and according to his definition, "soft power" is the national resource and ability of the state, which allows it to influence other actors of the international system, without using "hard power", by creating positive attitudes and attitudes, unlike "hard power", in which military capabilities and economic strength are used to influence the actions of states, groups or individuals (Ny, 2008).

"Soft power" is a kind of cultural power, with the use of which states realize foreign political goals through cooperation, persuasion, attraction, and not coercion. Joseph Nye focuses on "soft power resources" such as a country's culture, language, and values. He also asserts that "in today's global information age, victory depends not on whose army wins, but whose story wins." (Nye, 2004) It is communication that is an important element of "soft power" in the process of making decisions and forming ideas, their packaging and further delivery to the public in order to influence them appropriately.

Main findings and discussion.

The influence trends are especially clearly observed in the titles of media texts, which are very often used to strengthen the content of the presented text. The title, thanks to its strong position, is the organizing dominant of the text, which makes its semantic and compositional structuring. And through it, the authors offer the reader a transformed idea and authorial assessment of the work through symbols and metaphors (Fowler and Barker, 1974). The title as a paratextual element is simultaneously independent from the text, an autonomous unit and its constituent part, which has a specific relationship with the rest of the text. This theoretical approach is based on the idea that any type of literary title is capable of self-interpretation (Genet 1988: 692). As the formal or semantic integrity of the text begins with the title, "only the one whose content and completeness corresponds to its title can be considered as a perfect text, it must be constructed and organized according to defined rules and carry the cognitive, informational, psychological and social load of communication" (Galperin 1981: 27). From the 30s to the 70s of the 20th century, American thought dominates, the peak of which was the sociological thought of Talcott Parsons. Parsons's theory has undergone periods of critical analysis and decline since its rise, and during his own lifetime, but interest in the theory has reawakened. One of the reasons why Parsons's theory gained so much popularity and made it a paradigm that, by universal recognition, led to both posing and solving problems, was that it proceeded in a different way from its predecessors. If previous sociological theories emerged from global systems and revolved around such concepts as society in general, culture in general, progress in general, etc. Parsons rises from human action, analyzes specific forms of social action and considers the relationship between personality, society and culture in this dimension.

Parsons' scheme - person, culture, society - is very close to the thought of not only Max Weber, but also Alfred Weber's sociology of culture. Closeness to Max Weber is unanimously recognized by researchers, but they touch less or completely ignore the similarity with the thought of Alfred Weber. Alfred Weber builds the sociology of culture on the background of history, namely, the history of culture, while Parsons takes social action as a starting point, and with Alfred Weber, there are three elements of historical bodies: social movement, cultural movement and civilization, while with Parsons, personality, culture and society are considered in the area of social action. , but, despite these different schemes, they have a lot in common. Specifically, first of all, the search for what connects the three elements recognized by each of them, and the two elements - social and culture - coincide with each other. They also analyze not only the essence of these elements, but also the influence of each of them on others. All these and many other moments make us think that Parsons is not only a representative of general sociological theory, but also of cultural sociology.

In the century of globalization, modern mass media continues to use methods of influencing the audience, in which the language of the newspaper does not lose its relevance. For many researchers of the language of mass media, various lexical-stylistic features of print mass media are relevant, such as jargonization of literary language, use of any words, foreign words, language errors and violations of cultural norms of speech, linguistic expression, metaphorical understanding, metonyms, formation of new stable expressions, word-forming processes, use of biblical vocabulary, coincidences, synonyms...

The newspaper, as one of the types of mass information, through which information is transmitted mainly through the printed word - textual materials, as well as various images, is a specific type of communication and it is an interesting and original form of verbal, visual, where there is no direct connection between communicators. It is actually a remote type, that is, the transmitter of information is active, and the receiver (addressee) is passive. In discourse analysis, pointing out the affective nature of rhetorical forms allows us to look at the communication process from a different theoretical perspective. According to Nicolas Luhmann, "the social system of the world society will lead the mass media for its communicative integration, just as writing was a necessary prerequisite for high cultures." Obviously, the structures of society and the types of communication developed gradually and

in small steps, but it was through this that they were able to structurally adapt to each other, as a result of which their current interdependence is an unshakable fact, without the mass media, the development of the world society would not be possible. The reproduction of thought by simple copying of texts could not give the opportunity to establish the necessary communicative connections.”

The language used in the mass media has a great influence not only on the society, but also on its produced- so-called public discourse. In some cases, media discourse is characterized by ambiguity and some facts may be unclear to the reader. This may be due to both cultural differences and lack of background knowledge, as discussed above. As for the typical communication process for the press, it can be defined by the following characteristics:

- Publicity (unlimited communication participants);
- It is transmitted periodically through the outgoing media "newspaper";
- Immediacy (absence of a joint communication situation between the author and addressee of the communication);
- Unilaterality (impossibility of exchange of communication roles except for readers' letters) (Malke, 1963).

A journalist who works on an analytical article should be good eloquent. It is not surprising that famous pen journalists are also successful writers. This is another challenge in the career of a journalist, the main advice for accepting it remains the same: remember... the reader!

In the middle of the 19th century, Balzac wrote: "Journalism... is the religion of modern society", in his own words: "We, the true followers of the god Mephistopheles, have taken the lease on coloring public opinion..." (Balzac, 1973) In fact, with this ironic phrase, Balzac defined journalism/mass media. Media has formed the most important function, which has not lost its relevance throughout this century and a half, it was only transformed. According to McLuhan, "the press, in its turn, appears as a form of group confession, which ensures the participation of society. It can give flavor to events simply by using or not using them. Both the book and the newspaper are confessional in nature. They create the effect of a mysterious story in their form, independent of the content. As the page of a book offers the story of the author's spiritual adventures, so the page of a newspaper unfolds the inner story of a society in action and interaction" (McLuhan, 2003:103).

Among the many pointers emphasized to the readers by the famous Georgian publicist, theoretician Nodar Tabidze, the words of Ilia Chavchavadze best echo the issue we are discussing: "As a spreader of opinion and knowledge, the magazine-newspaper presents us with a great educational institution, under whose guidance the society should be revived, nurtured, founded and beautified opinion and belief, feeling and taste" (Tabidze, 1977:134). It is difficult to say how much the Georgian media was able to beautify the opinion of the society, to perceive the full range of beliefs and feelings, generalize them and bring them to the audience in full value, but the fact is that the full observance of the principles of journalism, which, mainly, limited to the circulation of truth, accuracy and fact-fixing, is not always enough for a qualified customer, even more so for people interested in the field of culture, literature and art. As a rule, the latter are involved in the continuous development process and require the provision of information in a constantly updated mode.

According to the theory of journalism, there is one original method, which is called journalistic technique - dialogue with the reader. Close to the understanding of discourse, the term "dialogue" refers to the possible redistribution of the roles of the addresser and the addressee when a dialogue is established between the participants of the discourse. If the role of the addressee is taken by the same person during the whole course of the discourse or for a large part of it, such a discourse is called a monologue. The author of flawless monologues, Ilia Chavchavadze was an author who acquired content and gave more expression to journalistic words than just information. For example, by bringing the problems of the Adjara region (Georgia) to the fore, Ilya addresses his compatriots directly and brings them into the middle of the processes, turning him into his co-participants; At the same time, he urges and pathetically calls for a good deed: "Well, you Georgians, now you know how you will see yourself with your newly joined brothers. Now you know how to prove your father's will to the country: "Brother for brother and for the black day!" (I. Chavchavadze, op. cit., 1-811). Now it will be seen whether this will is an empty word for you or a full deed!... Now it will be seen that you are only tied to today, if you worry and think about tomorrow too!" This method involves rhetorical questioning and rhetorical appeal. As it is known, the fields of public activity, science, press-publicism, official environment and fiction, create their own functional style, journalism is a public field of language use - its specificity as a means

of mass information is the search for publicly important information, its processing for public information, mass distribution and public opinion. "Creation about this or that life event", its specificity plays an important and decisive role in the formation of journalistic functional style. This style is characterized by an expressive vocabulary with figures of speech, and composites, terms and linguistic means of satire take a special part in the expressive formation of this vocabulary. The addressee demands flexibility, emotionality and brevity from the journalistic text. At the same time, this kind of text should be easy to understand, because it has a social purpose. This is post-modernity and when it comes to information explosion. We should keep in mind the "spectacle" society described by Baudrillard (Bordillard, 1981). Baudrillard applies this definition to all areas of public life, and in his opinion, it applies not only to the media. The idea of establishing the science of culture as a separate field, supported by the American cultural anthropologist Leslie Alvin White, and the need to establish the term "culturalology" to denote it, became a new space for scientists interested in modern interdisciplinary studies to define communicative parallels, where the architecture and context of the media text is one of the factors in the production of effective communication and the raising of conscious public support. It became one of the most important factors.

Conclusions and recommendations.

The research showed that several stages of Collaboration of Media, Communication and Culturology fields: are distinguished:

"Creation about this or that life event", its specificity plays an important and decisive role in the formation of journalistic functional style. This style is characterized by an expressive vocabulary with figures of speech, and composites, terms and linguistic means of satire take a special part in the expressive formation of this vocabulary. The addressee demands flexibility, emotionality and brevity from the journalistic text. At the same time, this kind of text should be easy to understand, because it has a social purpose. This is post-modernity and when it comes to information explosion. We should keep in mind the "spectacle" society described by Baudrillard (Bordillard, 1981). Baudrillard applies this definition to all areas of public life, and in his opinion, it applies not only to the media. The idea of establishing the science of culture as a separate field, supported by the American cultural anthropologist Leslie Alvin White, and the need to establish the term "culturalology" to denote it, became a new space for scientists interested in modern interdisciplinary studies to define communicative parallels, where the architecture and context of the media text is one of the factors in the production of effective communication and the raising of conscious public support. It became one of the most important factors to research The role of Media Text in the process of increasing conscious support for important issues.

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