

Epistemology of Information and Communication Sciences : -A conceptual approach-

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ABSTRACT:

The disciplines of information and communication sciences have experiences a tremendous increase of published works, In this context, we believe that the most important approach to the presentation of the epistemological problem in the information and communication sciences is that which stems from the communication revolution witnessed by the information and communication. first, The relationship and trends of epistemology with TIC, second, The beginning will be informed by the components of the media phenomenon that are characterized by overlap and complexity, third and lastly, Historically, the information has their been associated with the industrial revolution and the movement of capitalism that flourished in the nineteenth century, It is also linked to the economic thinking of the information from trade, industry and financing for this communication. and also required research methods cross-cut disciplines without distinguishing methodologies associated with communication science from information science. This article discusses the relationship between communication science and information science in terms of major divergences in order to offer a clearer identity of this discipline.

Keywords: Epistemology - information - Communication - information and communication sciences.

ملخص:

تجدر الإشارة أن معالجة المسألة الفكرية والفلسفية لعلوم الإعلام والاتصال لا تتم بصفة تجريدية عن العوامل الأخرى، في هذا الإطار نعتقد أن أهم مدخل لطرح الإشكال الاستمولوجي في علوم الإعلام والاتصال هو ذلك الذي ينطلق من الثورة الاتصالية التي شهدتها وسائل الإعلام والاتصال، ومن هنا فإننا نحاول في هذه الدراسة طرح علاقة الاستمولوجيا واتجاهاتها بتكنولوجيا الإعلام والاتصال. والبداية تكون بمعرفة مكونات الظاهرة الإعلامية التي تتسم بالتداخل والتعقيد. ذلك أن المتمعن في المشهد الإعلامي على مر العصور وعبر التاريخ وعلى الصعيد الدولي يلاحظ أن الإعلام ارتبط تاريخيا بالثورة الصناعية و بحركة الرأسمالية التي ازدهرت في القرن التاسع عشر، وتطور باتجاه العالمية والاحتكار ويتحكم فيه منطق السوق، ويقوم على الملكية الفردية والربح والتنافس. كما أن هذا الإعلام مرتبط بسياق التكنولوجيا الحديثة التي دفعت الاتصال إلى مرحلة عالية من الكثافة والسرعة والانتشار الأمر الذي أدى إلى تسريع نقل الرسائل وزيادة التفاعل بين المرسل والمتلقي. وهو كذلك مرتبط بالفكر الاقتصادي لوسائل الإعلام من تجارة وصناعة وتمويل الاتصال.

الكلمات المفتاحية: استمولوجيا- الإعلام -الاتصال- علوم الإعلام والاتصال.

Introduction:

The communicative phenomenon emerged with the beginning of human communication. This concept developed throughout history as a result of the evolution of its means. Man began to communicate through signals, gestures and symbols. Then he went on until the printing press was invented. The public thanks to this technology, which transformed the society from a community to a mass society.

It should be noted that addressing the intellectual and philosophical issue does not take place abstractly from other factors. In this context, we believe that the most important approach to the presentation of the epistemological problem in the sciences of communication and communication is that which stems from the communication revolution witnessed by the media and communication. Epistemology and trends in information and communication technology. The beginning will be informed by the components of the media phenomenon that are characterized by overlap and complexity. The media has historically been associated with the industrial revolution and the movement of capitalism that flourished in the nineteenth

century, developed towards globalism, monopoly and dominated by market logic, based on individual ownership, profit and competition.

1. Information epistemology (concepts)

1.1 - The concept of information epistemology

1.1.1. The concept of public information

Convention:

The meaning of the media is related to news, news and incident, and does not include in the linguistic sense more than news and display and highlight, it is more relevant to this event and more relevant to the right eye transit ⁽¹⁾.

To identify the features that distinguish the themes of culture and a common conceptual system and experience of the identity of the subject, but as stated here in the context of the media Bernard LAMIZET that: "the media published between the themes of social structure to build social ties and knowledge of the effects ⁽²⁾."

There is no specific definition of the concept of media because of the breadth of its concept and its overlap in many areas of human activity and human relations of all kinds. Therefore, it is difficult to define the word "media" because of its different approaches and multiple roles ⁽³⁾.

The information is used to indicate two processes at the same time complementing each other. It refers, on the one hand, to the process of extraction and extraction of information and access through rapid and immediate presence at the venue, or diving deep in the owner of the information in length and presentation to extract information.

The epistemology of Regis Debry: "It is a reflection on science, the study of the formation of valid knowledge, its standard discourse on systems of metadata, it demonstrates the criteria of validity, and defines the" obstacles "to the development of the right. It is demanding and problematic and moves on the classical horizon of philosophy as a court Knowledge, looking for anchors, and doing verification. "

Media science does the exact opposite: it aims to describe standard data. The "truth" does not concern media scientists, not more than heart-hearted heart doctors. We are not asking questions here about the substance and the elements ⁽⁴⁾.

The science of public information can only find its theoretical face through its regional manifestations. The media approach or spirit that assigns every area of activity to a system of transport that supports it will have as many applications and branches as sociology and history: religion, science, institutions, cultures, rights, art, etc. Rotation, expansion, pluralism, etc.? And on what basis? What changes this and installs in the body the transmitters and the filming? In what directions, ie, routes, networks, alliances, alliances, ports, etc.? ⁽⁵⁾ This is what Regis Dubry has defined in the privacy of media science intersecting many sciences to cross the fields.

It is natural that an information theory that gives the state - as the representative of society - the right to control the media machine and directing it to serve the community and contribute to achieve its goal. We can call this theory or philosophy (the philosophy of media oriented ⁽⁶⁾.

Of course, the classifications presented by the researchers to the philosophical backgrounds of the media did not come out of the philosophy of free media and the philosophy of media oriented.

However, the scholars differed in the names of the philosophies that branch out from these two great philosophies, depending on the forms of control, their degrees and justifications in the philosophy of the media directed, and according to the interference of the state or society in limiting the wide freedoms in the philosophy of free media. Many of which in the end did not depart from being either "guided media philosophies" or "philosophies of free media".

1-2 - Classifications of information epistemology

After we have divided the most important critical media philosophies (liberal philosophy - social responsibility - social - developmental), we would like to divide this requirement into the two sections of the philosophical background of free media theory and the philosophical background of the theory of information directed.

Section I: The philosophical background of the theory of free media

1. Liberal philosophy:

The general characteristics of the liberal media philosophy, like the rest of the media philosophies, were shaped by the cosmology ⁽⁷⁾ of secularism and its aims. Its precise features were shaped by the basic assumptions of liberal philosophy regarding the nature of man and the nature of this nature to enjoy freedom and the nature of the state - The nature of the relationship between man and the state, the extent to which it reflects the freedoms of the individual, the limits that allow the state to intervene in the freedoms of the individual within it, the nature of the truth and the fact that it is available to all and not The monopoly of one without the other, provided the use of the individual mind used properly.

The foundation of freedom of expression - the cornerstone of the liberal media philosophy - has gone through several stages. In the first stage it was based on a religious basis, in a second stage on a natural basis, and finally on a utilitarian basis.

1- The religious basis:

The foundation of freedom of expression for Milton and his contemporaries - who wrote a full book defending freedom of the press and the names of Arbogtica in 1644 - is a religious basis. The Lord - the Lord of Tahri - wants people to have a free press so they can uncover the truth.

2. Natural basis:

It was the basis of the abandonment of religious thought that gave way to the view of secular cosmology. On this basis, freedom of expression was regarded as a natural right of man as well as other natural rights associated with human nature. Liberals expanded the concept of freedom. It was just freedom from government licensing. The liberals viewed it as a denial of government intervention in all forms. While Milton denied freedom of expression to those who disagreed on fundamental issues, the liberals, on the contrary, were free to inspire Opposition even on the fundamental issues, and even the form of governance itself should or should not be handed over from the opposition, and the State should not intervene even if it was to save itself.

While Milton advocated restrictions on certain subjects, such as atheism and blasphemy, liberals allowed almost everything to be published despite their recognition of some laws of sedition, violence, and abuse⁽⁸⁾.

3 - the useful foundation:

The third development in the foundation of freedom of expression at the hands of the benefactors, led by John Stewart Mill, who in his book (on freedom) supported the freedom of expression, not on a natural basis but on the basis of utility⁽⁹⁾.

His argument for freedom of expression is based on four main arguments: First, if we shut down an opinion, we may hide a reality. Second, the wrong view may contain a small part of the truth, and it must be known to reach the full truth. Thirdly, even if generally accepted opinion is the whole truth, people will not embrace it, on a mental basis, but rather as biased unless they are forced to defend it. Fourthly, the common views of the discussion have not been exposed to the loss of their vitality, their impact on behavior and morality⁽¹⁰⁾.

Second: The philosophy of social responsibility

At first glance it may seem that the criticisms of the media under liberal philosophy have led to the emergence of the philosophy of social responsibility, and in fact this is true to some extent. Because this criticism would not have produced an integrated philosophy, had it not been for several other factors that led to the emergence of the new theory.

We can claim to be the driving force behind some of the arguments of liberal media philosophy - which made the call for a new philosophy urgent - the change in liberal social philosophy that should have extended to media philosophy as a part of it.

The factor behind this shift in liberal social philosophy was the emergence of new scientific theories that shook the foundations of this philosophy. The ideas of evolution and new physics challenged Newton's conception of the universe as an eternal, unchanging system. Modern psychology, Freud's theory and behavioral school, imposed a siege on rationalism (one of the most important principles on which liberalism was based), and in their review of individualism in liberal thought - Doubts about an open market (goods or ideas)⁽¹¹⁾.

These intellectual changes were accompanied by the basic assumptions of liberal philosophy - whose transition to liberal media philosophy was inevitable - several other factors that made adjustments to media philosophy necessary - among these factors:

- Increased influence of the press as a result of its technological development.
- The emergence of new media, such as radio, television, and cinema with great effectiveness and impact, making the need to establish controls and responsibilities for these means is necessary.

Although all these steps emanated from within the media were effective steps in order to reach new media thinking, this thought was not organized in the form of a new and integrated philosophy of journalism except in 1947 in which the report of the Committee on Press Freedom was issued. The theory of social responsibility was formulated in a book prepared by the whole committee entitled "Free and responsible journalism" and in another study by William Hawking, one of the prominent members of the Commission entitled "Freedom of the press." The report of the Committee was immediately denounced by all newspapers, Editors and publishers report it as an official book of government restrictions On the press ⁽¹²⁾.

The British have also contributed to the inauguration of the new philosophy, through reports prepared by the British Royal Commission for Press Affairs, a committee that has been invited to the press and met for this purpose many times, intermittently and sporadically. The Americans and the British contributed to the formation of their "Anglo American theory" ⁽¹³⁾.

This philosophy has been rejected by most media practitioners, and has been widely accepted on the academic side, not only by Western media researchers, but also by Arab researchers ⁽¹⁴⁾.

Section II: The Philosophical Background of Information Orientation

1- The philosophy of socialist media:

There are many streams of socialist thought and the most important contemporary currents of this thought in the two main trends are socialism and socialism and social democracy.

1 - the first trend: scientific socialism, the socialism of Marx and Engels, an expression used by the Marxists to indicate that the other socialism lacks the scientific character.

The second trend is democratic socialism, also called social reformism, because it calls for reforming the existing society and keeping pace with its development and growth by peaceful means, also called human socialism, because it does not overlook the value and requirements of human beings. Organic one between social justice and political freedom.

The philosophy of socialist media derives its theoretical basis from the Marxist-Leninist heritage ⁽¹⁵⁾ Although Marx's writings contain direct references to the media and the press, Lenin's additions through Soviet experience helped shape the general theoretical framework of socialist journalism ⁽¹⁶⁾ Generally speaking, Socialist media is the model on which all socialist media systems are based.

We can also start from the thought of Marx and his colleague Engels in understanding the intellectual basis of the philosophy of socialist media, and Lenin's ideas regarding the statements of this philosophy regarding media freedoms, media ownership, and the functions entrusted to the media in achieving the higher ends of socialism.

2 - The philosophy of development media:

We have argued above that the social theories of the Third World countries, including the vast majority of the Islamic countries, whether they tend to liberalism or socialism or to mix them in a way that suits the sociological and historical conditions of each country. ⁽¹⁷⁾ These theories are in the orbit of secular cosmology Starting from the Muslims, and seeks to achieve its goals.

Given the societal and historical circumstances of these countries, they do not allow them to aspire to the higher ends of secular cosmology at present ⁽¹⁸⁾.

The media are also tools that play an important role in achieving the development goals. Developing countries have worked to exploit them in achieving these development goals. Developing countries have worked to exploit them in achieving these goals. Such a role has been played by developing countries in the process of development.

Thus, it can be said that: "If the perspectives of the media perspective in the West are obsessed with the effects of the media on individuals and their freedoms and the concerns of" democracy "in general, the normative perspectives of media theory in the developing world is the role that the media can play in improving the standard of living social and political total Citizens. " The role of the media in the overall development This role played a role in the media philosophy in the developing countries in a special way, which made it distinguished from the rest of the media philosophies. Which led media researchers to call it "the philosophy of development media" or "development media theory" ⁽¹⁹⁾.

Below we present the most important guidance on the role that the media should play in the development process.

The first orientation: orientation school modernization

The writings of this trend revolve around the theory of modernization that believes that development can take place in the Third World through the transfer of Western ideas and values, and the removal of traditional cultural obstacles in these countries, making the developing world a modern world, which also means strange in nature. The great flood of literature in the orbit of modernization theory has tried to focus on the influential role that the media can play in educating developing nations and urging them to follow the same path as developed countries.

Countries, for example, are related to the ideas and aspirations of poor countries, and the role of the media is to move these peoples from the traditional style of "modernization" to Western lifestyle by encouraging them to discard traditional methods and to encourage them in the consumption patterns of Western developed societies ⁽²⁰⁾.

The second orientation: orientation school dependency

This trend - as a result of the lack of real success of the media in assuming the role they play in the process of development and modernization - focused on the theory of external constraints that affect the performance of the media for their developmental tasks. The opinion of the owners of this trend is that "any understanding of the role of the media in the development process And modernization will be deficient, and be misleading unless it takes into account the relationship of media dependence between States, within the framework of the international economic and political system" ⁽²¹⁾.

If the School of Dependency in general is a product of the Third World thinkers, especially the thinkers of Latin America, the School of Cultural Dependency and Information has its first writings out of the heart of American society, at the end of the sixties this century is represented in Schiller's book "The Media and the American Empire" In 1974, Nord Nording and Persia completed a study commissioned by UNESCO on the flow of international television programs, which attracted researchers' attention to address the phenomenon of dependence. The media then rolled studies that have focused on different dimensions of the problem of media dependency, such as Boydabarit and Matllart studies and other writings Chelor ⁽²²⁾.

Philosophy of Islamic Media:

The Egyptian researcher Mohamed Sayed Mohamed * believes that the philosophy of Islamic media is based on five pillars. First: the identity of this media. It is an ideological media. The second is that it is a right of individuals, not a right in a sense or a negative sense, that is, a right for those who want it, but it is a right in the positive sense of the right, that is, everyone in the Islamic community or in the Islamic society. The third pillar is that media work is an imposition that the society must create. The fourth pillar: It is a general of all over the globe and not a secret or class or class, but it is open to all human beings. The fifth pillar: It is presented without coercion and argues with which is the best ⁽²³⁾.

"The public media is not specialized for a Muslim society, a Muslim country or an Islamic government, but the contemporary reality of our Islamic societies. In the fifteenth century, we must say that Islamic media in our contemporary circumstances is a form of media (Religious media) "⁽²⁴⁾.

But in defining the concept of Islamic media accurately and objectively, we must differentiate first between the origin of the subject in essence and truth on the one hand, and the image that is on it when we see it and when we encounter it on the other hand, that the Islamic society, which applies Islamic law is a comprehensive society in terms of faith, In terms of organization, the media must reflect the coverage of the doctrine and the integration of social construction, and then everything in it from the Islamic starting fun and joke and even face death, and the media in such a case in the Islamic sincerity of the news, and Islamic in the promotion and entertainment, and Islamic in the ads, In his education, and Islamic in explaining the news T interpret and so on ⁽²⁵⁾.

Another concept known as the Islamic media is "to provide the masses with the facts of the Islamic religion and to transmit news, facts and information in a correct and disciplined manner within and outside the Islamic nation." ⁽²⁶⁾.

As Islam explained the curriculum that the believer should follow, it is the clearest way to guide the Muslim social entity in achieving the society of absolutism and absolute servitude of the greatest Creator.

The following are the tasks that should be undertaken by the Muslim community in order to achieve the society of intelligence, and the role of the media in contributing to these tasks, and then show the implications of the goals of the Muslim individual to interact in the information process.

If the secular society seeks to achieve the steady progress leading to the establishment of the Paradise society, the Muslim community is taken from the community of secession that leads to the happiness of its members in the two worlds a supreme goal. In order to achieve

the society of intelligence seeks all its institutions (political-economic-social-media, etc.) and in the light of the divine approach to achieve three major tasks:

1 - the reconstruction of the universe: and that by harnessing the universe and objects for the benefit of ... The benefit of man, and the benefit of the people around him ⁽²⁷⁾ This comes through the disclosure of facts and scientific laws governing the work of natural things, and through the disclosure of the earth contains treasures and riches, Allowing him to materially advance and upgrade the material aspect of the life of his members ⁽²⁸⁾.

2 - To uphold the word of God among its members and establish its law in them, and to provide a climate that allows them to worship God's right to worship, and to achieve the highest possible qualities of their qualities of material strength and spiritual happiness, which complete happiness ⁽²⁹⁾.

3 - To uphold the word of God in his land, to call for his religion, by all means available, and to achieve the society that represents the best nation brought out to the people.

These are the three major tasks that the Muslim community seeks to carry out, as defined by the Islamic law of the individual, to achieve the society of intelligence, which is happy for its members in this world and makes them eligible for eternal happiness in the Hereafter.

Undoubtedly, these tasks determine the functions of the media in the Muslim community, which can be summarized as follows:

- Contributing to the urban function, by promoting work and construction and clarifying the Islamic values that govern the urban mission.
- Contribute to the realization of the society of slavery, exclusive to God Almighty, to consolidate the doctrine of faith in God one Sunday in the hearts of people and establish the sovereignty of his legitimacy ⁽³⁰⁾ and expose any deviation from the call to correct it.
- Contribute to the elevation of the word of God in his land by calling for Islam in various parts of the earth, and by means available and thus contribute to the media in the third task of the society of interpretation.

In the context of the philosophy of the Islamic media, the Algerian media thinker Azi Abdel Rahman discussed the theory Value determinism is an important factor in the culture of societies. The value of the concept of the researcher Azi Abdul Rahman "... is above the thing, and is linked to the meanings inherent in religion" ⁽³¹⁾, so to say that capitalization of value in the content of the means promotes the culture of society and makes technology as a deterministic carrier and reinforcing these values that serve the culture Community And through this thesis we draw a conceptual network that has a dialectical relationship with the concept of values that swim in the moral and symbolic world of societies ⁽³²⁾.

2- Communication epistemology

2.1 Concept of communication epistemology (concepts)

The word "communication", although widely circulated, carries many different meanings. We may use it to refer to the field of academic study or related practical activity, whether it is science, art, human relations, mass media, personal computer systems or psychological guidance, and may express intentional intentional process, automatic nature, etc.

The interest of specialists in different fields of study (psychology, sociology, politics, anthropology, literature) has increased the different meanings of the word communication.

But this diversity did not prevent all of these methods, areas and meanings from focusing on the basic element of "information transfer", which we will rely on in our definition of the term "communication." We now turn to the definition of "communication" as a language and a term to give examples of definitions of some interested in communication as a process Communication⁽³³⁾.

2.1.1 Concept of communication

Communication is a prominent human feature, whether in the form of words, images or music, useful or harmful, intentional or random, actual or hidden, informational or persuasive, clear or vague, subjective or with others⁽³⁴⁾.

Communication The language of communication in the language, as the dictionaries indicate, means access to, or access to, the object⁽³⁵⁾. The term "communication" is used in different contexts. The term "communication" includes many meanings, Content of communication³⁵.

The word "communication" in English is derived from the common meaning of communis, meaning "common, common or familiar." The term "information transmitted, oral or written message, is a network of roads and the network of communication. It means the exchange of ideas and information through speech, writing or symbols."⁽³⁶⁾

communication:

Convention: There are countless definitions of the concept of communication.

By researchers and specialists in the sciences of information and communication reflected in most of the importance and role in human life and the components and elements of the basic process of communication and these definitions to name a few.

"The process by which the message is conveyed from one source to one or more receptors with other means of persuasion or influence on behavior"⁽³⁷⁾.

According to Charles Wright, CH.R.wright considers that communication: "is the process of conveying meaning or meaning among individuals"⁽³⁸⁾.

Jihan Rashti adopts the definition of communication as: "the process by which the recipient and the sender of the message interact - living, human or machine - in certain social contexts, in which ideas and information are transmitted among individuals about a cause, meaning or reality A communication, based on the sharing of information, mental images and opinions. "

Samir Hussein goes on to say that communication is "an activity that aims to achieve the generality, the dispersion, the propagation or the propagation of an idea, subject, origin, or cause, through the transmission of information, ideas, opinions or attitudes from a person or group to persons Or groups using symbols of one meaning and concept of the same degree to both parties.

"The concept of communication refers to the process or the way in which ideas or information are transmitted among people within a particular social context, which is different in terms of size and in terms of the relationships involved, in the sense that this social pattern

is merely a typical bilateral relationship between A person or a small group, a community or a national community or even the human community as a whole " (39).

Communication is the process or way in which knowledge is transferred from one person to another so that it becomes common among them and leads to an understanding between these two persons or more and thus the process has elements, components and direction in which it pursues, a goal it seeks to achieve, and a field in which it operates and influences⁽⁴⁰⁾.

"The old meaning of the word" communication "is the link and maturity, but its modern meaning is taken from English or French, which are two languages that use one term to denote the word" communication. "It should be pointed out that this word in foreign languages They have been widely used in the Arabic language in different words. Three of them are referred to as "transportation", "puberty" and "communication." Psychologists and sociologists have used it extensively and have influenced its meaning and diversity. The exchange is done only The signed between the two people they call the individual to contact a personal communication primitive and signed between the sender and a large number of people, they call it collective or collective or mass communication de masse to communicate, a sophisticated communication⁽⁴¹⁾.

The second requirement: the roots of communication epistemology

The communication of its roots in history extends to Aristotle, who laid the foundations for the process of communication that still exists, because the interaction between the orator-sender and the public-future is to prepare the sender (his message-his sermon) in an interesting, attractive and convincing manner. Can affect audiences in the targeted image, because the value of communication - from Aristotle's point of view - is not acceptable and understandable (audience-receptors).

Here is the focus of the relationship created by Aristotle between the sender and the message and the future, where Aristotle divided the communication position into three stages:

- Orator
- Speech
- The public⁽⁴²⁾.

3 - the epistemology of information and communication sciences

3-1 - What is the science of information and communication

As for the researchers who addressed the epistemological problem in information and communication sciences, Hubert fondin discussed in his article on the media of epistemological estrangement and the specificity of the subject. He pointed out that researchers in the field of information science did not understand their field of research compared to researchers in neighboring disciplines or researchers in the field of communication science And thus how to think to find this solution and the cognitive dimension of the theoretical framework of the subject and this in order to verify the problem and find the research tools for the curriculum of this subject⁽⁴³⁾. This confusion and conflict in determining the identity and privacy of the subject of media and communication made researchers integrate the concept of media in the phenomenon of communication and became a relationship of communication media is a relationship of containment and through this proposition we should stand at the definition of the concepts of language and terminology.

3.2. Question of information and communication research

The past five decades have witnessed a wide debate about the importance of information and communication research. This controversy has spread to all local and international media, communications and media, and communication research can play an important role in rationalizing the media policies involved in these functions, methods and methods and developing methods and practices. This debate has resulted in the discovery of many variables that regulate media research in terms of its importance, objectives, fields, national, regional and international role, its approaches and the practical problems it faces. To take advantage of them.

It is important for the French thinker Regis Debry that old human suffering has lost a necessary and inevitable voice. It is important that the institution in all its missionary operations, or rather to keep the written memory to be mediated between the current text and the readers concerned or the target, Classical selection and hierarchical sequence of information ⁽⁴⁴⁾

Moreover, if we try to understand what the media publishes without losing sight of the communication process and how the content of the media affects the public opinion, we must realize the great impact that these means have on the trends, trends and desires of the public opinion, and some researchers in media and communications It is very difficult to establish clear boundaries that define media research and separate them from other human research. The researcher does not study the means of communication alone, but rather examines the communication process as a whole, and this is what we have to talk about the relationship of communication with the humanities, especially general psychology, social psychology, R, Anthropology, Law, Meeting, Politics.

It is also difficult to distinguish between media research and communication research. The two terms meet in content, differ in form and pronunciation, and any attempt to differentiate between them will make matters more complex. ⁽⁴⁵⁾

Bernard Miege explained in his book *Media and Communication* as a topic of knowledge that the issue of the media requires all researchers and communication specialists to consider the media and information and communication technologies are at the heart of the questions of analysis and theoretical proposals to study contemporary societies in their social construction and economic future, Thus linking the media phenomenon to technological development as stated by the Canadian communications scientist Marshall McLuhan Mc Luhan ⁽⁴⁶⁾.

French thinkers Armand and Michèle Mattelart also present in the book "Thinking in the media that the subject of media and communication is ambiguous and ambiguous, so that this subject objectives the environment of its historical, economic and linguistic production, especially its intellectual production ⁽⁴⁷⁾.

4. The philosophical pillar of the theories of information and communication

4-1-Liberal theory

If we address the foundations of liberal theory with little detail, we find that the philosophical pillar of it is based on a huge balance of the writings of philosophers and thinkers who occupied the cause of liberty and whose writings in the seventeenth and eighteenth century influenced the thought of the French Revolution, and because philosophical thought does not stand idly by The ideas of freedom developed in the 19th and

20th centuries, in keeping with the evolution of societies based on the philosophy of capitalist freedom and the emergence of global monopolies.

The whole philosophy of freedom in the seventeenth and eighteenth centuries is based on the view of the world as a huge machine with continuous movement, and this machine follows the laws of nature ... This intellectual and philosophical basis clearly shows the philosophical pillar of the liberal theory of information. The press has a great base of freedom to help people search for the truth. In order to reach the truth through reason, man should have free access to information and ideas. He can distinguish between the real and the false press ⁽⁴⁸⁾.

In the twentieth century, the philosophical concept of freedom in liberal society included the responsibility of the media towards the society, and the theory of social responsibility emerged, which confirmed the hypothesis that the media has a social role in the first place and the intellectuals are direct criticism of the excitement news that seek to spread scandals,).

4-2 - Theory of Inclusiveness

Many researchers believe that Platon in his republic laid the philosophical foundation for totalitarian regimes of government, and that he made the state the supreme interest and the interest of the individual without it. And that he paid most of his attention to the state and made all the forces in the process, and for that reason reason did not find a conscience to sacrifice the interest of the individual for the benefit of the state.

Then comes the ideal Hegel, followed by Karl Marx material philosopher, but the theory of totalitarian in its contemporary philosophical framework depends on the materialistic philosophy in the communist countries in general, and the physical philosophy means the owners of the comprehensive ideology and not as the violators accuse it means the concept of sensory enjoyment.

4-3-Hybrid theory

The relationship between the individual and society has been and remains the concern of man since ancient times until today, and when the Third World countries emerged as a political and international presence in the twentieth century as independent and developing communities, the most important thing occurred in the philosophy and application of the relationship between the individual and society during the folds of history is to recognize the role of the State And the convergence and interdependence of peoples as a result of the growth of the means of communication globally (...), and follow the philosophical pillar of the theory of mixed media, we stand in front of two basic facts: first, that Marxist thought sees in the experiences of the third world, Trakih distortion, and sees liberal thought in the third liberal restricted world experiences Ziva, the second fact, some of the third world experiences provided a theoretical framework for an integrated new political thought of standing on his feet Kgarin thought wend Marxist and liberal thought ⁽⁴⁹⁾.

Conclusion:

The discussion of the epistemological issue of information and communication sciences requires deep historical thinking and linking the evolution of the communicative phenomenon to the technological revolution of the media. The classification presented by Regis Dobri on communication began at the stage of the visual images of the Logos and transformed into the age of the visual images of the graphosphere until the vidéosphère and contemporary images became The concept of interactive communication with second-generation websites WEB02, all this shift at this level refers us to a single philosophical

format is the return to the mental communication, which remains the foundation of forms of media or Other Wesal.

Finally, we conclude that the epistemology of information and communication sciences remains a hostage to the development of the medium or the medium to Marshall McLuhan's expression. The jurisprudence of this field is due to the philosophy of media history in a technological pattern.

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3. Many researchers have presented a general classification close to this classification. For example, Seibert and his colleagues believe that the origin of the media theories are the theories of power and freedom, and that the Soviet theory of development of the first and social responsibility develop for the second.
4. Voir: Siebert F.S, T.Peterson and W.schramm: four of the Press Theories, Urbana: University of Illinois Press, 1956, p81
- * John Merle and Ralph Lewenstein divide media systems around the world into two "system linked to the state, a free system" or regimes with authoritarian tendencies, and systems with liberal tendencies.
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6. Sami Zebian also considers that there are two types of media in the world, media linked to the state and independent of the state: see Zabian, Sami: Journalism and Media, II, Beirut: Dar al-Masirah, 1987, pp. 93-94.
- 7.Cosmology is a science that examines the origin of the universe, its general structure, its elements and its laws, and the cosmology of Almatmia, which is looking at the environment that controls the human nature and the most important laws and their objectives.
8. See: Rivers, William L. And others: the media and modern society, see: Imam Ibrahim, Cairo: Dar al-Maarifah, 1975, pp. 94-97.
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