– *the main event* is the component in which at first the news event is reproduced;

– *the background* is a kind of context that provides additional information about the events described;

– *verbal reactions or comments* contain conclusions, forecasts and other various information coming from the author of the text [1, p. 53].

This sequence is not rigidly defined and can sometimes vary depending on the specific case under the consideration. The Internet news discourse has its own peculiarities such as: *concentration* (the presence of a lot of news on one web page); *efficiency* (quick updating of information); *a versatile view* of the event (at any time a reader can find necessary information on any topic) [2, p. 87].

As a result, all these peculiar features are reflected in the excerpt of the news article. When a web user opens the webpage he immediately sees a variety of sections, pictures and headlines for further reference. The efficiency of the Internet news discourse has been traced as well: each time the website is renewed the information is updated. If to speak about the variety of topics for introduction, there is an unconditional amount of different materials on the Internet, which are mostly up-to-date.

Conclusion. Thus, the key typological features of the Internet news discourse can be identified as concentration, efficiency, a versatile view of the event of 'new' media, as well as speed, comments, open sources and constant updating of information. At present, in the era of information technology, the author is in need of revising the main requirements of the news discourse, taking into account some changes in the characteristics of the discourse itself, which include modifications affecting the addressers, communication channels and various ways of organizing language units.

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"STATE" OF PLATO AND ARISTOTEL

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The problem of the development and existence of the state has disturbed the mind of people at all times, from the ancient world to this day. Humanity does not stand still, development takes place in all spheres of society.

This means that it is equally important to understand what an impeccable state and its structure should be that will help society move in the right direction. To do this, we must turn to the experience of previous generations. For example, to the works of ancient Greek philosophers.

The purpose of this work is to conduct a comparative analysis of the views of Plato and Aristotle on the structure of an ideal state.

Material and methods. The material is the work of Plato "State" and "Politician", Aristotle's treatises "Politics", "Athenian polity" and "Ethics". To achieve this goal, general scientific methods were used (analysis, synthesis, generalization, deduction, logical).

Findings and their discussion. The most famous works of Plato, related to the theme of the ideal state - "State" and "Politician.", do not interfere in other people's affairs and are subordinate to each other. It is also important that a philosopher becomes a ruler, or a ruler becomes a philosopher ("Neither the state, nor its structure, as well as the individual, will never become perfect until some need arises that will force all these few philosophers to take care of state, whether they want it or not "[1]).

Plato believed that the best and noblest should rule, hence the "ideal" was either the monarchy or the aristocracy. And the main reason for "losing" against their background of other forms of government, in his opinion, is the dominance of selfish interests.

So timocracy for Plato is similar to monarchy and aristocracy, but people in it are distinguished by love of money, greed and rudeness ("They will be afraid to put wise people in government positions, because there are no longer such simple-hearted and straightforward people" [1]).It appears along with private property, here wars and rulers are not engaged in the cultivation of the land, which is why the free often become slaves.

Gradually, people in this form of government have a desire to get as many benefits as possible, and as a result, oligarchy appears ("The accumulation of gold in private pantries destroys the timocracy" [1]).Here, according to Plato, virtues are not appreciated, "people here always indulge in what they consider valuable, and neglect what is not appreciated", as a result, there is a huge dependence on the property qualification. The state itself is divided into two: one for the poor, the other for the rich. Over time, the hatred of the poor becomes the impetus for a coup d'état that leads to democracy.

About democracy Plato said: "In such a state there is no need to take part in government, even if you are capable of it. And if some law forbids you to rule or judge, you can still rule and judge, if it occurs to you". There is only one condition here – the approval of the crowd, after which honor and respect will come.

But because of unlimited freedoms, an even greater division into classes occurs, and in extreme cases tyranny may arise, which, according to Plato, is a utopia, the worst form of government, when everything is based on the whim or desire of the tyrant ("From extreme freedom arises the greatest and the most

cruel slavery" [1]). Here laws do not make sense, every day those who are courageous, who are generous, who are reasonable, who are rich suffer especially suffer [1].

Aristotle's most famous works on this topic are Politics, Athenian Politics and Ethics.

He considers the goal of the state to be the common good, which in turn consists of the goods of individuals, therefore, they must coincide. And since the state is a way of achieving human happiness, Aristotle does not specifically single out one "ideal" state. He considers as such those forms of government that strive for the common good. Aristotle divides states into right and wrong.

To the first he refers to the monarchy, polity and aristocracy [3].

The second group includes oligarchy, democracy and tyranny [3].

He also divides all of them into types, which are a mixture of several formative parts.

Among the right, the best Aristotle considers a polity, which consists of mixed democracy and oligarchy, but takes only the best features from them, avoiding extremes and utopias. This form is "average", there is a balance in everything: the middle stratum is in power, average wealth prevails in property, equality has boundaries and does not go from one extreme to another. As the philosopher himself said: "A state consisting of" average "people will have the best state system" [2].

He does not consider the monarchy to be completely true, since here, although it is possible to achieve the common good, the power of one and his desire to improve personal good can go to tyranny (the worst of all forms of government, in his opinion).

And the aristocracy from the power of the few can go to the oligarchy, where the good of the rich will be higher than the common good. In a democracy, only the benefit of the poor is persecuted, which is also an extreme. Therefore, Aristotle considered it necessary to monitor public offices so that they do not become a source of only personal good.

Conclusion. It turns out that Aristotle and Plato, although they have similar views, have two significantly different approaches to understanding the "ideal" state. But each of them sets some specific task for him, on the basis of which he finds the best form of government. This means that we, following the example of the great philosophers, must, realizing that the main goal of the state and its structure is to keep up with science, by combining several types of government, to come to the "golden mean".

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