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NEW THEORY OF TRADITIONNAL AND SOCIAL MEDIA PRACTICES: FEATURES AND RESTRICTIONS IN TODAY'S UKRAINIAN SOCIETY[1]

The paper deals with new theoretical understanding of communicative and media practices as background social practices, non-reflexive everyday routines, as ways of consumption of media and participation in them and also as constructors of private and public sphere. Such theoretical approach enables to disclosure ambivalent communicative and social shifts engendered by globalizing and crisis processes in contemporary Ukraine. The ambiguity role of social media in today's Ukrainian context is following: on the one hand they can be considered as creators of new communicative environment, new sociality that favored to finding of personal and national authenticity and on the other — they is transformed into the social field of information wars, political games and realization of economic interests of great Internet corporations. Thus, on social micro and macro levels such discrepant implications can be revealed: 1) False adaptive strategy of overcoming social atomism and personal isolation by virtual communicative practices: communications in social media generate new types of social ties: «weak social ties», as long as they don't further the creation of long personal relations for which a modern individual hasn't time and emotional energy; 2) Escapist model of «flight into communication» by means of TV media practices, Internet communications and mobile phones; 3) Emergence of «phatic» communications keeping up social ties and interactions without transfer of information, but only as a way of social support and joining; 4) Hiding or transformation of self-identity by authentication with a «significant» person in the situations of personal and social crises by means of Internet communications; 5) Processes of «thingification» of media and «mediation» of things; 6) Constantly «keeping in touch» by means of new communicative practices also provides to modern narcissistic person to avoid close emotional contacts and meanwhile to satisfy a need for continuous demonstration of self and continuous search of love from others.
Key words: communicative practices, weak social ties, social media, phatic communication, «fight into communication».

In my talk today I am going to deal with the phenomena of communicative practices in modern society. I shall first present some theoretical reflections about the nature and main trends of communicative practices and commu-

nicative processes as such. Then I would like concerning myself with the methods used. And in conclusion I'll concentrate on some main features of communicative practices in modern Ukraine.

First, I propose to declare «communicative practices» in 3 interconnected aspects.

First of all, as a version of «background social practices», representing hidden from the observer, frequently unconscious, but quite obvious for interconnecting participants, the rules of communication in a particular situation.

Let me now make some comments on the specific nature of social practices. These are several habitual, stable, routinized rules, skills, ways in which «bodies are moved, objects are handled, subjects are treated, things are described and the world is understood» [1, p. 250]. The semantic field of «background social practices» is rather large, it includes such elements as «forms of bodily activities, forms of mental activities, things and their use, background knowledge in the form of understanding, know-how, states of emotion and motivational knowledge» [1, p. 249]. But somehow or other the attributive characteristics of social practices are the following:

Nexus of saying and doing;

■ Unconscious, latent or depending on practical use sense of this process;

■ Social practices consist in routinized mental and bodily activities, know-how, habitual skills, rules of everyday behavior and so on;

■ Social practices have rather strong single-mindedness and rigidity;

■ Situational conditionality i.e. an attachment to certain socio-cultural context.

Describing mass communicative practices as «background social practices», it is necessary mention that rules of utility are more likely to operate here. There are motives that guide us, habits, needs, rules of the communications (e.g. Necessity for the interlocutor or need even in virtual communication), it happens unconsciously for interlocutors, but it is possible to reveal a pragmatic component — what for they do it — in other words, a functional orientation of mass or any other types of communication. That is people use, mass-media as in the theory of «use and gratification «, they do either by habit or because they need information or simply emotion, etc. We construct it not by reflected rules. When the communication develops in unexpected ways, we start to analyze what went wrong and we start to think about rules, mechanisms, technologies and motives.

Communicative practices in their second version, in my opinion, can be considered as principles and mechanisms of interaction with various sources of information and communication, first of all with mass media. Here the received information is comprehended during the process of its application, thus foregrounding pragmatic aspect of communication.

The consumption and the use of information obtained from different mass media are carried out due to specific mechanism and effects. Let us consider them in detail.

■ Symbolical and virtual compensation of action and interaction, the later often fail in everyday life of contemporary people;

■ Visual opportunities of mass media create an «effect of presence» that influences individual consciousness and engenders in it the feelings of authenticity and documentation;

■ Seriated and iterative character of mass media texts regulates everyday life of individuals, normalizes their everyday existence, produces the feelings of comfort and psychological safety.

■ Ritual character of visual and audiovisual media give possibility to each individual to join one another symbolically;

■ Effect of emotional and psychological compensation which permits to individuals in safe and obvious form to identify themselves with aggressive and dangerous hero and at the same time to find themselves in safe position, as though «behind identification glass».

And now let me pass to analysis of

ATTRACTIVE CHARACTERISTICS OF MASS COMMUNICATIVE PRACTICES AND PRAGMATIC REGIMES OF THEIR USE

«The positive appeal», when addressing to everybody mass media turn to each taken separately to invite him proving, trying, responding — REGIME OF MASS USE;

1. «The simplicity and availability of mass media texts» when comprehension doesn't need additional education or extra socialization — REGIME OF TIPICALNESS;

2. REGIME OF SOCIAL DISTANCE. When reading or watching, an individual as though builds up «personal space and time», isolates himself from outside and from the necessity of listening to and watching others;

3. REGIME OF SOCIAL COMPENSATION. An individual is permitted to forget usual social role and worried role conflicts, to escape out of social world by means of mass media.

The above mentioned mechanisms, anyhow, meet existential needs of an audience for safety, stability, structuration of the everyday life that, certainly, is rather significant for the modern person who is in conditions of institutional instability and lacks values that allow audience of consumers to form the strategy of adaptive behaviour in conditions of a destructured or a multistructural social reality.

Empirically similar mechanisms and strategies can be fixed through tendencies of mass communicative practices, communicative activity of an audience and rationalization of such activity in consciousness of respondents by means of verbal motives-suggestions.

SOCIOLOGICAL RESEARCH METHODOLOGY AND METHODS have been used were

■ Quantitative methodology;

■ Method of sociological inquiry and public opinion poll;

■ Methods of multidimensional classification — factor analysis (extraction method: Principal component analysis, rotation method: Varimax with Kaiser normalization)

Empirical database of our researches included the results obtained by means of Sociological Inquiries and Public Opinion Polls of adult population

in Odessa from 2003 until 2013 — amount of sampling 500–800 peoples, select error doesn't exceed 3,5 %.

The following question which we shall try to answer within the limits of the given research is **«What are the differentiating features of mass communicative practices»**. In other words, by what criteria the communicative practices are differentiated, what types of communicative pragmatics can be found in a mass audience and by what criteria. The second question which we also shall try to answer is **«What integrates the individuals using different communicative practices what allows to relate their mass communicative practices «to background social practices?»** And, on the other hand, **«In what way do communicative practices reveal their integrative features towards society?»**

We have carried out typological analysis of informational sources used by population of Odessa (from 2003 to 2013). In order to answer these questions a method of the factor analysis was applied.

Here are the results:

CRITERIA OF DIFFERENCIATION OF ODESSA POPULATION IN 2003

■ **Traditionalism/ Virtualization**

■ **Visual preferences/Audile preferences**

■ **Disposition towards activity/ Disposition towards passive consumption**

CRITERIA OF DIFFERENCIATION OF ODESSA POPULATION IN 2013

■ **Traditionalism/ Virtualization**

■ **Dispositions towards mass media/ Dispositions towards traditional media (rumours, face to face communication)**

■ **Dispositions towards traditional mass media/ Dispositions towards contemporary mass media**

■ **Ukrainian-speaking/ Russian-speaking**

It should remark that «traditional character» and also «disposition towards inactive consumption» prove non-reflective character of practices. This allows communicative practices to compensate the lost stability in situation of personal or social uncertainty to individuals by means of use of ritualized mechanisms or mechanisms of structuring social time in everyday life and mechanism of «giving stability» to everyday existence.

Integrative function of communicative practices is implemented by means of the coordination of conflicts interests, through the development of new bahaviour patterns by creating a «positive image» of «problem groups or problem behaviour models» in mass consciousness. Such media as TV or Cinema promote the integration in society. On the contrary such medium as visual commercials carries out the function of differentiation. It appeals to a particular part of the audience emphasizes the unique character and elitism of the advertised goods or service, thus visual commercials stress the elite status of such consumers.

The third version of communicative practices allows considering them as the features of communication process at a social macro level. The practice of interaction in the public space is meant. Communicative practices structuralized the public sphere and produce different types of public identities

such as the public, mass audience, interests groups, virtual communities, finally, «pilgrims of postmodern» after Z. Baumann: «vagrants» (TV-audience), «tourists» (giving colour to everyday existence), «actors» (change communicative experience and sense).

Finally, I would like to make some remarks about the main trends of communicative practices in modern Ukraine and also about their possible reasons and consequences. Speaking about the communicative practices in modern Ukraine we should single out such tendencies:

1. Return to non-formal communications in different spheres and situations, including official and public situations, transition to horizontal, network, partnership interrelations. This feature is not specific for Ukraine only and can be considered as an impact of globalization process in the sphere of communication and as possible ways out of social crisis at micro level of everyday interactions.

2. Link between postmodern forms of the communications in private sphere and traditional, paternalistic in public sphere. At time of difficulties people rely on themselves or on the nearest environment as the private sphere is characterized by individualism, activity and self-reference (after N. Lumann). In official and public spheres, people are «passive» applicants or passive consumers of mass media.

3. Inclination to non-reflexive, traditional, ritualized rules of communication even in virtual on-line environment. As it is has already been mentioned, communicative practices as well as any background social ones or as «background expectations» (after H. Garfinkel) enable an individual to structure his everyday existence, to normalize it, to preserve ontological safety, to overcome crisis situations, to isolate himself from external social world and so on.

4. Ignorance of essential distinctions between the personal and technically mediated communications. That's the global tendency when face-to-face communication is substituted by technically mediated communication, mainly by computer and cell phones.

5. Appearance of «mobile» identity, depending on interaction with either source of mass communication. Mass media produce division of the audience according to its tastes and ways of life and also give opportunity for the audience to change its identities or create virtual identities.

6. And finally, it deals with the use of mass media mechanisms and effects to make everyday existence of a person stable, structuralized and comfortable in a situation of social and institutional instability.

Thus, the specific features of communicative practices in modern Ukraine are caused by still continuous process of transformation of the society itself and tendencies of the world crisis. It generates ambivalence and additional contradictions in communicative processes and practices.

In conclusion, we will say that proposed new theoretical outlook towards the phenomena of communicative practices seems to be heuristic for further methodological and empirical application.

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1) **False adaptive strategy of overcoming social atomism and personal isolation by virtual communicative practices: communications in social media generate new types of social ties: «weak social ties», as long as they don't further the creation of long personal relations for which a modern individual hasn't time and emotional energy;**

2) **Escapist model of «flight to communication» by means of TV media practices, Internet communications and mobile phones;**

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НОВА ТЕОРІЯ ТРАДИЦІЙНИХ ТА СОЦІАЛЬНИХ МЕДІАПРАКТИК: МОЖЛИВОСТІ ТА ОБМЕЖЕННЯ В СУЧАСНОМУ УКРАЇНСЬКОМУ СУСПІЛЬСТВІ

Резюме

В роботі розглядається нове теоретичне розуміння комунікативної та медіапрактики як фонової соціальної практики, не рефлексивних повсякденних процедур, як шляхів споживання засобів масової інформації та участі в них, а також як конструкторів приватної та публічної сфери. Такий теоретичний підхід дозволяє розкрити амбівалентні комунікативні та соціальні зрушення, викликані глобалізацією та кризовими процесами в сучасній Україні. Двозначність ролі соціальних мереж у сучасному українському контексті полягає в наступному: з одного боку, вони можуть розглядатися як творці нового комунікативного середовища, нової соціальності, яка сприяє виявленню особистої та національної автентичності, а з іншого — вони перетворюються на соціальне поле інформаційних воєн, політичних ігор та реалізацію економічних інтересів великих інтернет-корпорацій. Таким чином, на соціальному мікро- та макрорівні можна виявити такі невідповідні наслідки: 1) хибна адаптивна стратегія подолання соціального атомізму та особистої ізоляції віртуальними комунікативними практиками: комунікації в соціальних мережах створюють нові типи соціальних зв'язків: «слабкі соціальні зв'язки», оскільки вони не сприяють створенню довгих особистих відносин, для яких сучасна людина не має часу й емоційної енергії; 2) ескапістська модель «польоту до комунікації» за допомогою практик телевізійних медіа, інтернет-комунікацій та мобільних телефонів; 3) поява «фатичних» зв'язків, що підтримують соціальні зв'язки та взаємодії без передачі інформації, але лише як спосіб соціальної підтримки та приєднання; 4) приховування або трансформація самоідентифікації шляхом самовизначення зі «значущою» особистістю в ситуаціях особистісних та соціальних криз через засоби інтернет-комунікації; 5) процеси «речовизації» засобів масової інформації та «медіатизація» речей; 6) постійно «підтримуваний зв'язок» за допомогою нових комунікативних практик також надає сучасній нарцисичній людині можливість уникнути близьких емоційних контактів і, тим часом, задовольнити потребу постійної демонстрації самосвідомості та безперервного пошуку любові з боку інших.

Ключові слова: комунікативні практики, слабкі соціальні зв'язки, соціальні медіа, фактична комунікація, «втеча до комунікації».

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НОВАЯ ТЕОРИЯ ТРАДИЦИОННЫХ И СОЦИАЛЬНЫХ МЕДИАПРАКТИК: ВОЗМОЖНОСТИ И ОГРАНИЧЕНИЯ В СОВРЕМЕННОМ УКРАИНСКОМ ОБЩЕСТВЕ

Резюме

В статье рассматривается новое теоретическое понимание коммуникативных и медийных практик как фоновых социальных практик, нерефлексивных повседневных процедур, способов использования средств массовой информации и участия в них, а также как конструкторов частной и общественной сферы. Такой теоретический подход позволяет раскрывать амбивалентные коммуникативные и социальные сдвиги, вызванные глобализационными и кризисными процессами в современной Украине. Неоднозначная роль социальных медиа в сегодняшнем украинском контексте заключается в следующем: с одной стороны, их можно рассматривать как создателей новой коммуникативной среды, новой социальной общности, которая способствует установлению личной и национальной идентичности, а с другой — они превращаются в социальное поле информационных войн, политических игр и реализации экономических интересов крупных интернет-корпораций. Таким образом, на социальном микро- и макроуровне можно выявить такие несоответствующие последствия: 1) ложная адаптивная стратегия преодоления социального атомизма и личной изоляции посредством виртуальных коммуникативных практик: коммуникации в социальных сетях порождают новые типы социальных связей: «слабые социальные связи», поскольку они не способствуют созданию длительных личных отношений, для которых современный человек не имеет времени и эмоциональной энергии; 2) эскапистская модель «бегства в коммуникацию» с помощью телевизионных средств массовой информации, интернет-коммуникаций и мобильных телефонов; 3) появление «фатических» коммуникаций, поддерживающих социальные связи и взаимодействия без передачи информации, но только как способ социальной поддержки и присоединения; 4) скрытие или трансформация самоидентификации путем самоопределения со «значимым» человеком в ситуациях личного и социального кризисов посредством интернет-коммуникаций; 5) процессы «овеществления» медиа и «медиации» вещей; 6) постоянное «поддержание связи» посредством новых коммуникативных практик также предоставляет современному нарциссическому человеку возможность избегать близких эмоциональных контактов и тем временем удовлетворять потребность в непрерывной демонстрации себя и непрерывном поиске любви от других.

Ключевые слова: коммуникативные практики, слабые социальные связи, социальные медиа, фатическая коммуникация, «бегство в коммуникацию»,