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**MEDIATIZATION OF THE SOCIAL SPHERE
AND MODERN COMMUNICATION STRATEGIES**

Currently, we can observe the mediatization of the public sphere and the manifestation of modern communication strategies. By comprehending the humanitarian dimension of media philosophy, the question of the person's sense of self becomes relevant. Social transformations have many aspects, since society is modified largely due to the development and improvement of modern technologies. One of the characteristics of the modern era is technological innovation; to denote information civilization, a sufficient number of synonymous concepts have now appeared: global computerization, onlineization, digitalization, automation, informatization, computer technologies, the latest computer technologies, new technologies, modern information technologies, digital information technologies, new and latest information technologies, psycho-technologies. At the present stage of social development, we can state the actualization of information challenges of civilizational development and the modification of many characterological features of media reality. Socialization in the real world is gradually being replaced by socialization in the virtual world, which ultimately manifests itself in self-isolation, loss of internal guidelines and social passivity of young people. Many modern researchers attach great importance to the "ecology of culture" in screen space, believing that active sociocultural regulation of the system of communication, perception and creativity is necessary. Virtual reality gives rise to different cultural identities and models of subjectivity – unstable, diffuse, and this confronts us all with the task of forming a new identity, new thinking. Media education, which is an important factor in the socialization of the individual, becomes the most important factor in the socialization of the individual.

Key words: mediatization, personality, communicative strategies, media education, virtual reality.

Introduction. Currently, the mediatization of public life is taking place: according to the theorist of the "information society" M. Castells, virtual reality is being modified into real virtuality. In this regard, let us remember the postmodern saying "the world is a text", and what former member of the European Parliament G. Chiese said: "Culture has changed its name – now its name is information."

Media as an infogalaxy and a non-multiverse, a planetary data bank and a global catalog mark the age of information, the era of the "end of history" and the "conflict of civilizations," the era of "high technology," a milestone when visual man turns into electronic man. The world is experiencing information globalization, CNNization, microchipping, global robotization and ubiquitous

computing, and the Internet is becoming similar to the noosphere, and sometimes acts as a new global religion, which has its followers in almost two-thirds of the Earth's inhabitants (the population of the planet at the beginning of 2023 was more than 8 billion people, of which 5.44 billion people used mobile phones (68% of the total population), the number of Internet users was about 5.16 billion people (64.4% of the population planet), social networks – more than 4.76 billion people (59.5%) [The Digital].

Understanding the humanitarian dimension of media philosophy, the question of a person's sense of self becomes relevant. Social transformations have many aspects, since society is changing largely due to the development and improvement of modern technologies. One of the characteristics of the modern era is technological innovation; To denote information civilization, a sufficient number of synonymous concepts have now appeared: global computerization, onlineization, digitalization, automation, informatization, computer technologies, the latest computer technologies, new technologies, modern information technologies, digital information technologies, new and latest information technologies, psychotechnologies.

Results and Discussion. As is known, throughout the history of human civilization, society has strived to improve the biological nature of man, improving him spiritually and physically, finding ways to regulate the relationship between man and the artificially created cultural environment. In ancient consciousness, culture was associated with education and upbringing, the purpose of which was to create a harmoniously developed personality in physical, aesthetic and ethical terms. In the 20th century, the century of technical revolution and information “explosion”, the result of sociocultural development was the emergence of the so-called “mass society”, “mass consciousness” and “mass man”, the essence of which is clearly described in the works of T. Adorno and G. Marcuse, K. Marton and J. Ortega y Gasset, E. Fromm and M. Horkheimer and others.

Our modern reality is largely media-oriented, therefore it is advisable to consider the development of media culture as a phenomenon of the information era of the 20th-21st centuries, and the influence of new media on the development of modern social sciences is difficult to assess.

overestimate. The culture of the information society and the problems of modern media technologies have not only changed the world around us, but also actively influence public consciousness and the process of socialization of the individual. Media reality increasingly appears as a new socio-cultural environment for humans; A relatively new direction in cultural studies – medialogy – begins to take root in the theoretical space.

The sphere of culture and education has also acquired a media character: information and computer technologies have firmly entered the educational process, a distance learning network has been created, virtual museums, electronic archives and books, and the preservation of cultural values have become widespread. monuments are increasingly taking place in digital format. The problems of the relationship between man and the media are largely debatable. Perhaps the most controversial question is what kind of phenomenon this is – Homo medium: “one-dimensional man” (this is how Herbert Marcuse defined the essence of personality, shaped by the technical progress of Western civilization).

Cyberspace defines the collective consciousness, guiding such styles as cyberpunk in literature, high-tech in architecture and interior design, techno in music, subcultures of optimistic ravers and pessimistic cybergoths, forming a special culture of thinking: laconic and politically correct. The phenomenon of speed indirectly influences the emergence of a new type of consciousness, formed by visual space – television, the Internet and “new art” – advertising. And the phenomenon of “smart technologies” and the multimedia revolution mean the spread of electronic paper media (for example, electronic paper), the spread of digital, interactive and 3D-10D cinema, the development of mobile television and the triumph of the blogosphere as an alternative to the media in the 21st century.

Nowadays, a new mass religion of the media space is being formed. Media can appear as something superhuman (from the point of view of technological gnosticism, both God and the Machine are the embodiment of higher rationality, the absence of lower emotions and human instincts: the Machine is, in a way, God without the “Id” of S. Freud), as a transcendental perspective and technical diakonia in the world, as a virtual world of

artifacts and information space, an integral factor shaping the identity of the 21st century.

Liberal and conservative problems of alienation and stigmatization of technologies also make themselves felt: thus, virtualization marks a new perception of the world as such (“new heaven” and “new earth” (Rev. 21:1)). In this case, God appears as the author of technology, being on the Internet more than anywhere else, and creating sacred cyberspace, and the Global Network is perceived as a missionary territory, a matrix of values and meanings. In turn, the media – the prototype of the Creator-Demiurge – create an invisible religious organization with supernatural powers and gods, creating reality and us. The machine appears as the likeness of God, and in science fiction there are discussions about the soul of the machine and the technogenic intelligence of the Network.

The Catholic theologian P.T. de Chardin’s book “The Divine Environment” describes the “Omega” point, and the media can also be compared to a certain divine environment in which travelers to the WWW are trying to find this “Omega” point. The Internet environment is the embodiment of the theoretical principles of noospherologists, the same P.T. de Chardin noted: “The noosphere strives to become one closed system, where each individual element sees, feels, suffers in the same way as all the others, and together with them.” This system is applicable for synchronizing the processes of perceptual, motivational, mental and emotional regulation of activity among interacting subjects.

The reverent and at the same time critical attitude towards information technology is quite clear: on the last Sunday of January every year the International Day without the Internet is celebrated; January 28 – International Day for Personal Data Protection; the first Tuesday in February is International Safer Internet Day; March 12 is World Day Against Cyber Censorship, Internet Freedom of Speech Day and Computer Safety Day; on the penultimate Saturday of March – Switch Off Day, Earth Day or Energy Saving Day; April 4 – Internet Day (on the day of the repose of St. Isidore of Seville); May 3 – International Computer Free Day; May 17 – World Telecommunication and Information Society Day; November 26 – World Information Day; November 30 is International Data Protection Day.

The essence of technology can appear as a demonic, anti-natural and hostile force to man: technophobia as an idea actually originated with technology itself. People throughout the technological age have either admired and worshiped it, or, on the contrary, existentially feared it as something sinister and demonic. Even in primitive myth, technology appears as a displeasing enterprise (the legend of the “Tower of Babel”, the ancient Greek myths of Prometheus and Icarus). Even in the time of Tacitus, mathematicians and mechanics were persecuted as criminals, classed as “swindlers and schemers.”

In medieval Europe, technophobia received a strong impetus for development in the form of the idea, actually encouraged by the church, about the satanic origin of technical innovations (“the story of Doctor Faustus”). New times in Europe were marked by “revolts” against machines, machine tools and other mechanisms. The social conditioning of “technophobia” was expressed by J.-J. Rousseau, who called on humanity to return “back to nature” and to the “Golden Age”. In the modern era, “technophobia” is present, first of all, in the so-called “anti-scientist movements” of Western philosophy, such as, for example, the philosophy of life and existentialism and philosophical anthropology that grow out of it. Some theorists of “global environmental catastrophism” can also be considered technophobes, including A. Peccci, D. Meadows, J. Forrester, P. Ehrlich, A. J. Bahm, G. Gardin and others.

Virtual reality is perceived by some as something subhuman and even infernal in line with E. Fromm’s reasoning about necrophilia, as the embodiment of “Thanatos” in S. Freud’s terminology. Here, using the conceptual heritage of psychoanalysis, one can imagine how future high-tech archetypes rise from the depths of the collective unconscious. Liberal and conservative problems of alibization and stigmatization of technology also make themselves felt. In accordance with the conservative position, the satanic origin and infernal origins of high-tech are assumed. The Internet appears as a monster and a Biblical Beast, a revived Tower of Babel, the Kingdom of the Antichrist, a phenomenon of an occult-pagan-magical nature.

In this context, it seems appropriate to consider new information technologies both within the framework and with the help of humanitarian and technocratic approaches. According to

According to the researchers' opinion, the 21st century is the century of information and psychology, which means an even greater unification of modern psycho-technologies with information technologies – technologies of information and psychological influence. Some of these changes have a direct and indirect impact on people in the system of social transformations. We would like to highlight two aspects of the problem here.

First, from our point of view, social change is as serious as the problems that people face, and they are just as much ways to solve those problems. Change in the average economic situation due to continuous acceleration (fears of change can be caused by futuristic shock, according to Alvin Toffler) and increased availability of information. The phenomenon of self-development of technologies actualizes the place of man in the system of social transformations, and here it is especially important to emphasize their influence on man, as well as their interconnection, which is manifested in the historiosophy of philosophical technologies.

Secondly, here it is necessary to note psychological problems, a state of confusion, decline, uncertainty in natural forces, guidelines, fear of not achieving success and generally not having the spirit of the times – a certain paranoid consciousness. A person still has all the same problems as before, and there are even more of them, and they suffer from mental disorders and migration. Man has been formed over the past ten thousand years after the social revolutions of the Stone Age, and here he is faced with both immediate problems, psychological and mental, and indirect ones, when he begins to understand the problems in modern society, and this, in turn, becomes a problem of bioethics.

If we turn to the theory of Hakob Nazaretyan, we can recall that the social revolution of the Stone Age (Neolithic), which continued in the Neolithic revolution, gave way to the Bronze Age, about a nonlinear future, about civilizational crises (demographic, economic, military-political) in the global era, history and about Homo prae-crisimos (pre-crisis man syndrome). These facts mark the development of average civilization as a whole. Robert Bellah, in *Religions in Light Civilization: From the Paleolithic to the Axial Age*, analyzed and compared the concepts of religion, evolution and the Axial Age and argued for the enormous

importance of the universal ethi formed during the Axial Age, which remains the global cooperation of modern humanity.

This question was asked in encyclopedic works describing pre-Axial times, then the problem of modern man begins to be understood (Karl Jaspers), and now many authors believe that we are witnesses and contemporaries of a new Axial Age. Every time considers itself to be the last, and even if our time becomes the last, we will definitely not know about it.

All problems, including new ones, have a bioethical aspect: the right to life and the right to death, euthanasia and abortion, contraception and sterilization; new reproductive technologies and medical and biological experiments on humans; modern technologies of genetic engineering and organ and tissue transplantation; psychiatry and human rights; moral problems of HIV-infected people; interprofessional relations in medicine; problems of social justice in medicine, as well as problems of AI, robots, cyborgs, the future of humanity, the Terminator, the Matrix, etc. are part of the partners. Modern bioethical problems are related to technology (euthanasia, stem cells, cell cloning), the bioethical nature of distribution and the modern problem of vaccination – this reflects human problems in the modern world.

Scientific discourse is dominated by three points of view regarding the fate of man in the system of transformations: negative changes, the slow emergence of changes and the idea of a new human nature. It is advisable to note that human influence on nature led to a revolution in the development of society, including the scientific and technological revolution, the scientific revolution in physics, biology, medicine, philosophy and cosmology; in the socio-economic period the Neolithic revolution, the industrial revolution, the cultural revolution, green revolution, demographic revolution, rising sentiment revolution, etc. It is curious that the term revolution was originally used in astrology and alchemy: in scientific language, the term came from the title of the book by Nicolaus Copernicus “*De revolutionibus orbium coelestium*” (“On the virtual celestial spheres”, 1543).

Communication revolutions, among which results are usually achieved approximately 40 thousand years ago, we know the first commu-

nication revolution. For the first communication revolution, three more trends are observed, including those related to the improvement of the means of transmitting messages: the definition of writing, the invention of the printing press, and the development of electronic media. The fourth communication revolution is associated with the differences and development of electronic means of communication. Electronic media have solved a number of problems associated with sending and receiving messages through the enormous increase in speed and volume of information over long distances.

Conclusion. Thus, at the present stage of economic development, we can state the actualization of information challenges of civilizational development and the modification of many characterological features of media reality. Socialization in the first world is gradually replacing socialization in the virtual world, which manifests itself in final self-isolation, loss of internal guidelines and social passivity of young people. Many modern researchers attach great importance to the “ecology of culture” in screen space, believing that an active sociocultural system for regulating communication, perception and creativity is necessary. Virtual reality blockchain

brings together other cultural identities and models of exclusivity – external, diffuse, and this arises for all of us before the formation of a new identity, a new way of thinking. Media education, which is a necessary condition for the socialization of the individual, becomes the most important support for the socialization of the individual.

In fact, modern Ukrainian media reality reflects the processes taking place in Ukrainian society; journalism forms, correlates and corresponds with public opinions. One can recall how in 2012 journalism was in first place in supporting trust, then even surpassing the church, which was the leader in the degree of trust in all the pre-war years; now trust in the armed forces of Ukraine and the president prevails [Shepeleva]. Currently, the Ukrainian media reality is dominated by military issues, which are naturally diverse, the following problems are updated: bombings and displaced people, military analysis and consistency, reports and additions to them, migration and volunteer work of rescuers, the work of pyrotechnicians, doctors and hospitals, hard winter and overcoming difficulties, exchange of prisoners and press problems, victorious moods and psychological/psychiatric problems of people, etc. [Palinchak].

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**МЕДІАТИЗАЦІЯ СУСПІЛЬНОЇ СФЕРИ
ТА СУЧАСНІ КОМУНІКАЦІЙНІ СТРАТЕГІЇ**

Нині ми можемо спостерігати медіатизацію суспільної сфери та маніфестації сучасних комунікаційних стратегій. Осмислюючи гуманітарний вимір філософії медіа, актуалізується питання про самовідчуття при цьому самої людини. Соціальні трансформації мають багато аспектів, оскільки суспільство модифікується значною мірою завдяки розвитку та вдосконаленню сучасних технологій. Однією з характеристик сучасної епохи є технологічні інновації, для позначення інформаційної цивілізації нині з'явилася достатня кількість синонімічних понять: глобальна комп'ютеризація, онлайнізація, дигіталізація, автоматизація, інформатизація, комп'ютерні технології, новітні комп'ютерні технології, нові технології, сучасні інформаційні технології, цифрові інформаційні, нові та новітні інформаційні технології, психотехнології. на сучасному етапі соціального розвитку ми можемо констатувати актуалізацію інформаційних викликів цивілізаційного розвитку та модифікацію багатьох характерологічних характеристик медіареальності. Соціалізація у реальному світі поступово замінюється соціалізацією у світі віртуальному, що проявляється, зрештою, у самоізоляції, втраті внутрішніх орієнтирів та соціальній пасивності молоді. Багато сучасних дослідників надають великого значення «екології культури» у просторі екрану, вважаючи, що необхідне активне соціокультурне регулювання системи комунікації, сприйняття та творчості. Віртуальна реальність породжує інші культурні ідентичності та моделі суб'єктивності – нестабільні, дифузні, але це ставить нас перед завданням формування нової ідентичності, нового мислення. Найважливішим чинником соціалізації особистості стає медіаосвіта, що є важливим чинником соціалізації особистості.

Ключові слова: медіатизація, особистість, комунікативні стратегії, медіаосвіта, віртуальна реальність.