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«ЛЬВІВСЬКИЙ УНІВЕРСИТЕТ БІЗНЕСУ ТА ПРАВА»**

**НАУКОВІ ЗАПИСКИ
ЛЬВІВСЬКОГО УНІВЕРСИТЕТУ
БІЗНЕСУ ТА ПРАВА**

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COMMUNICATION FACTORS OF SOCIO-CULTURE DEVELOPMENT IN THE CONDITIONS OF THE MODERN INFORMATION SOCIETY

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Анотація. Розглянуто особливості комунікаційних факторів, якими є засоби масової інформації, на розвиток соціокультури в сучасному інформаційному суспільстві. Соціокультура розуміється як поєднання соціальних зв'язків і культури, розкриття соціальної сутності культури. Залучення людини до культури передбачає діяльність, результатом якої є наявність позитивних змін у соціальній, духовній, економічній сферах суспільства. Інформаційне суспільство є неодмінною характеристикою сучасного людського життя, ресурсами якого є інформація, знання та інформаційно-комунікаційні технології. В антропологічному розумінні певний тип особистості формується в процесі культурної діяльності та за її сприяння. Охарактеризовано зародження та становлення масової культури у світі, що припадає на останню чверть XIX ст. В еволюції свідомості сучасної людини залежно від ціннісних орієнтацій і рівня розвитку її потреб можна виділити п'ять етапів. Основним чинником розвитку сучасної культури є тенденція до певної одноманітності, стандартизації, яка є основною характеристикою масової культури і створюється цілеспрямовано. Витоки масової культури сягають епохи індустріалізації. Проаналізовано комунікаційні засоби формування масової соціальної культури та їх зміст. Вирішальним моментом становлення масової культури став розвиток телебачення, якому передував бурхливий розвиток преси. Майже одночасно набуло поширення радіо, яке як засіб мовлення виконувало на Заході три основні функції: трансляція новин, відтворення популярної музики, реклама товарів і послуг. В умовах війни з росією, правомірно в Україні на перше місце поставити завдання духовно-морального виміру. Окреслено вплив культури спілкування (постмодернізму) на розвиток журналістики. Ознаки постмодернізму в журналістиці: інтертекстуальність, переосмислення елементів культури минулого (наприклад, пародія та іронія) як правильна форма прояву постмодернізму, багаторівнева організація тексту, прийом гри.

Ключові поняття: соціокультура, культура, масова культура, мас-медіа, комунікація.

Annotation. The peculiarities of communication factors, which are the mass media, on the development of socio-culture in the modern information society are considered. Socio-culture is understood as a combination of social links and culture, disclosure of the social essence of

culture. Involvement in human culture provides activities that result in the presence of positive changes in the social, spiritual, economic spheres of society. The information society is an essential characteristic of modern human life, the resources of which are information, knowledge and information and communication technologies. In the anthropological sense, a certain type of personality is formed in the process of cultural activity and with its assistance. The origins and formation of mass culture in the world, which dates back to the last quarter of the 19th century are described. There are five stages in the evolution of the modern human consciousness, depending on the values and the level of his or her needs development. The main factor in the development of modern culture is the tendency to certain uniformity, standardization, which is the main characteristic of mass culture and which is created purposefully. The origins of mass culture date back to the era of industrialization. The means of communication of mass social culture formation and their content are analysed. The decisive moment for the formation of mass culture was the development of television, preceded by the rapid development of the press. Almost simultaneously, radio became widespread, which, as a means of broadcasting, carried out three main functions in the West: broadcasting news, reproducing popular music, and advertising goods and services. In the conditions of the Ukrainian state, which has become especially relevant in the context of the war with Russia, it is legitimate to choose the tasks of the spiritual and moral dimension to come first. The influence of communication culture (postmodernism) on the development of journalism is outlined. The signs of postmodernism in journalism: intertextuality, rethinking the elements of the culture of the past (e.g., parody and irony) as a correct form of manifestation of postmodernism, multilevel organization of the text, the method of the game.

Keywords: socio-culture, culture, mass culture, mass media, communication.

Introduction

Today, the development and activity of human being under the unprecedented influence of information flows, namely the development of socio-culture, which directly affects the thoughts, feelings, values and choices of modern person. Involvement in human culture involves activities that result in the presence of positive changes in the social, spiritual, economic spheres of society. Socio-culture is interpreted as a combination of social ties and culture, the discovery of the social essence of culture. The creation of cultural values (material and spiritual) is also the result of human cultural activities. And in the anthropological sense, a certain type of personality is formed in the process of cultural activity and through it, because a person who has a culture is able to comprehend their actions, behavior, critically evaluate them, build a hierarchy of values and conscious observance. In pedagogical anthropology there are three types of culture of a particular person and this field of knowledge considers man as a mutually integrated complex of layers: informational, technological, axiological. Note that the various technical means - this is just a separate help to those who are consciously looking for specific information, but it is not a transfer of aesthetic sense. To develop the culture of the individual means to raise public consciousness qualitatively, preparing it for the perception of elite culture and culture in general.

Socio-cultural reality of the present time is marked by quite significant events. First, the active penetration into society of the latest information and communication technologies (ICT), and secondly, the formation and spread of a special type of worldview under the general name of "postmodernism". It is the need for a philosophical understanding of these two events and determined the main idea of this article [17].

This study is relevant in the context of forming, defining and building a new type of society, which in recent decades has been increasingly characterized as an information society that embodies the information and technological changes of the new millennium and is an essential characteristic of modern human life, whose resources are information, knowledge and information and communication technologies that most successfully and holistically characterize its nature [1, p. 3, 5, 9].

The range of problems raised in the article is still insufficiently studied in modern science. Some aspects of the issues raised by the authors are outlined in the works of Kolodyuk A.V. (current state and prospects of information society development in Ukraine), Bekh I. D. (personality development), Zarudnyi Ye. O. (types of culture model of society), Ivanov V. F. (information, mass media) and other scientists.

The purpose of the article is to analyze the communicative factors of socio-culture development in the modern information society on the basis of previous works of scientists.

1. Origins and formation of mass culture. Ukrainian scientist I. Pidlasyi identifies five stages of evolution of modern human consciousness depending on the value orientations and the level of development of its needs [2].

The first level (egocentric) is characterized by a strong "Ego", installation only on their own "I", personal prestige, self-affirmation.

For the second level of evolution of consciousness, family values become the leading values, and the importance of caring for others, first of all, for one's closest ones, grows.

The third level is characterized by values that are related to life in society, understanding of belonging to their people, nation. Human being rises to the level of civic activity, patriotism, national consciousness.

The fourth level is the ability to understand others, empathy, awareness of their belonging to society. Human consciousness expands to understand the unity of universal values.

Thus, the process of transformation of consciousness, its spiritualization involves the passage of human relevant stages, grades of its formation, which are correctly associated with changes in human values, the evolution of its needs. On the path of earthly evolution the consciousness of the individual is transformed, spiritualized and, accordingly, over time the individual system of its value orientations changes: from the predominance of values, egocentric needs to the gradual formation of needs, sociocentric values (pursuit of social harmony, respect for human rights and peoples) to the self-formation of the responsible person [3, p. 149 - 153].

The main factor in the development of modern culture is the tendency to a certain monotony: millions of people join the same cultural experience, everywhere you can see advertising of the same goods, local and national traditions are eroded, replaced by unified mass media models of mass culture [4, with. 49 - 54]. This thesis is especially significant, because the industrial revolution, with its inherent urbanization, moved to cities a large part of the rural population. Detached from the nature that nourished folk culture, people were unable to join the urban culture, which required much more education, time and material resources. Then mass culture appears, which, however, is not formed spontaneously, but is created purposefully in response to a certain social order [5, p. 117 - 124].

Many researchers attribute the origins of mass culture to the formation of something completely new in the history of human society in the era of industrialization. American sociologist E. Shiles defines mass culture as a special social order that was established after the First World War, especially in the United States, between the two world wars was formed in other Western countries, and after World War II became quite visible reality. The production and use of standardized models in the mass media is becoming unprecedented, politics is determined by the spontaneous reactions of the population, and culture is losing its uniqueness. In parallel with these processes, it was the rapid development of the mass media that led to the creation of the mass culture industry.

According to experts, there are several main stages in the history of Western mass culture. The first - from the last quarter of the XIX century to the beginning of the First World War - was marked by the formation of the mass press. The first mass newspapers were designed for bourgeois tastes; the main place in them was occupied by sensations on the topics of murders, private life of representatives of the "higher world" and others. Many news items were summarized under headlines. Convincing the reader of the impartiality of the information printed and the freedom of individual perception, the newspapers suggested conclusions by the selection of news, their construction, focusing on some seemingly insignificant facts. By the end of the XIX century newspapers and magazines of developed Western countries have become reputable enterprises for "processing" the readership.

2. *Communication means of formation of mass social culture and their content.* Technological changes impact social changes in society. Communication between majority of society members moves to virtual environment, people use social media more actively. It was social media that enabled creation of new, attractive and innovative ways for people to communicate in virtual environment, to flock into communities, to share important and timely information, etc. [20].

The term 'communication' becomes meaningless if we cannot distinguish communication from what is not communication or if the notion of 'information transfer' is undifferentiated. The situation is complicated by the fact that some phenomena can be viewed as 'communicational' in some respects but not in others. A further complication is the range of phenomena which are similar to communication. Some suggestions are made for the distinction and for the range of intermediate cases. Apart from real-world events, our reasoning processes and mental models of reality, while communicable and exploiting information transfer are not communication. However, there is a danger that a dichotomy between communication and non-communication will divert attention from the integration of communication and non-communication in our understanding of reality [19].

The decisive moment for the formation of mass culture was the development of television. The film business defined the commercial and advertising purpose of the conveyor belt of works of art, where the main focus was on entertainment. Mass cinema became a business production that gave people illusions that sweetened their lives. A formula was found that could give money - "to meet the dreams of an immature mind."

Almost in parallel, radio became widespread. As a means of broadcasting, radio has acquired three main functions in the West: broadcasting news, reproducing popular music, and advertising goods and services. Television, with a few exceptions, turned out to be as far from real life as "the soap operas", which were falsely optimistic and initially funded by detergent manufacturers for advertising purposes. It is believed that in television advertising in the most concentrated form are some common features of this mass culture, the tendency to manipulate the human psyche, depriving the individual of reasonable self-control, forcing him to the desired type of behavior and way of thinking, consumer lifestyle [6, p. 94 - 97].

In the early twentieth century the audience was "unitedly attacked" by the media, the use of which as the most effective ways to sell not only goods but also ideas, judgments, goals, "states of mind" began to talk quite seriously. Later, political advertising appeared on the forefront, first of all, television advertising, which significantly "surpassed all other mass media in purposeful use.

Recently, new forms of communication, new types of mass media have entered the sphere of mass culture; mass culture has become unified on a global scale. The ability to quickly and totally reach the largest audiences makes modern communication systems an important factor in the spread of mass culture. The technique itself is neutral: it can be used to create and replicate both masterpieces and mediocre samples. Everything ultimately depends on society and those people who, using technology, realize their selfish goal.

Communicative competence is generated from the ability of individuals to create, produce content and media messages to disseminate them. Elements such as creativity, technical, expressive, social and personal (soft) skills are involved. It is currently one of the skills that has been enhanced due to the new media, especially those that are from a perspective of co-participation and co-creation, such as Instagram, Facebook, Twitter or Tik Tok. In this case, media literacy comes to be configured as a tool linked to the development of multiple skills that will determine how we understand, reflect and relate to the media [18].

Mass culture covers a variety of areas in modern social communications. This is, first of all, a system of mass media, which under the pretext of objective interpretation of events, pursues the goal of forming the necessary "customer" system of ideology, propaganda, this system manipulates the minds of citizens, and the advertising industry, the fashion industry that deals with the demands of the average consumer, and the physical image industry, the leisure industry, are primitivizing content.

The break with traditions and the unification of views on culture in general is caused by the constant onslaught of mass culture. Nobel laureate, philosopher K. Lorenz called mass culture among the "eight

deadly sins" that have led civilized humanity to global problems. The idea of mediatization of mass culture has spread among more optimistic theorists (see: [7, pp. 111 - 113]).

However, believing in their identity, each person must look for ways to touch the cultural heritage. Apparently, as recommended by the educational literature, it is worth relying on the freedom of one's own mind and inner spiritual and moral values, which form the core of the humanistic worldview and are formed on the basis of realities and actions that people not only evaluate but also approve. The general category for the designation of spiritual and moral values is the category of good, which covers the whole uncertain set of actions, principles and norms of the moral world.

In the conditions of Ukrainian state-building, which became especially relevant in the context of the war with Russia, it is legitimate to put spiritual and moral tasks in the first place. The modern understanding of these ideas is based on the following fundamental values:

human - the highest value,

Homeland is the cornerstone of what unites thousands of generations of the ethnic group into one,

family - the natural environment of human development, the basis of its spirituality,

work - the basis of human life,

knowledge - the wealth of the individual, the hope of the people for survival,

Earth - a common home, the birthplace of all mankind, whole and indivisible,

peace on Earth - is the main condition of its existence, homeland, family, human.

The embodiment of the spiritual and moral paradigm in the mass media is based on aspects of self-knowledge and awareness of one's feelings. The formation of "spiritual intelligence", community as the basis of national character, the relationship with the requirements of society is the most effective means of stimulating the process of self-education of the audience.

Information aesthetics, which arose on the basis of information theory, largely overcomes the one-sidedness of content research. According to many researchers, the concept of "information" concentrates important aspects of the integrity of content that allows it to be modeled. After all, information in the epistemological sense can be understood as a message, in the anthological - as the organization of material, in quantitative - as a measure of order. In addition, information modeling can act as a method of theoretical knowledge, as a certain production journalistic technique. In a sense, modeling is analogous to the structural and semantic activity of the human brain, whose activity has created in the evolution of society material culture [8].

The most important functions of information are applied to the main features of the ethnos itself outlined by L. Humiliov [9, p. 55 - 61]. These are the following features:

- the function of acquisition (anthogenesis of conditional relations of the ethnos with reality) - indicates the ability of the ethnos to conduct information in accordance with the "picture of the world" that emerges;

- the function of heredity (the original structure of the ethnos is perceived by people as ethnic integrity) indicates that the structure is lost and the ethnos is on the verge of assimilation by other ethnic groups, "... remains inertia, ie tradition, - said L. Humiliov, -... until the inertia is extinguished, people belonging to this ethnic group will understand their belonging to it... "[9, p. 55]; and this indicates the ability of the ethnic group to store some "primary" information in a holistic information field;

- the function of signaling (information that ensures the behavior of the ethnic group in accordance with established norms of existence) - indicates the readiness of the ethnic group to use the identity of information in interethnic dialogue.

These functions do not contradict the three anthological layers identified by the philosopher O. Livshyts: "... we can consider reality... a) as eidos, ie the semantic face of being; b) as a logos, ie discourse-logical, categorical expression of an idea as a concept, and, finally; c) as Sophia, ie the ideal organism of the universe, which receives a material embodiment in living space" [10, p. 106].

In our opinion, it should be noted that for various reasons, the participation of the ethnic group in the formation of universal information space through the media is unequal. At each individual historical stage (within a specific historical process), one ethnic group dominates, another ethnic group is pushed to the

periphery and creates a background for the information that arises. Thus, we can conclude that the ability to recognize the ethnic component of information opens the possibility of entering into interethnic communication dialogue. The result of such a dialogue is the awareness of the picture of the world that exists, in the words of V. Ivanov "as a whole, each part of which is needed to continue it" [11, p. 32].

It is clear that each individual must be valued as a unique entity that is important and has the potential for spiritual, moral, intellectual, physical development. According to these values, a person should seek to know their own character, its strengths and weaknesses; develop a sense of self-worth; strive to understand the meaning of life, one's own purpose; strive to live according to generally accepted moral norms; use their rights and privileges responsibly; to acquire knowledge and wisdom during life; take responsibility for their lives within their capabilities [12, p. 124 - 129].

3. *The influence of communication culture on modern journalism.* It is clear that the contours of communication culture change over time - in particular, in modern journalism, the influence of art culture, in particular in the modern literature of postmodernism, the influence of information technology is particularly evident. Undoubtedly, most authors define the undoubted features or characteristics of postmodernism in journalism in much the same way: intertextuality, rethinking elements of the culture of the past (eg, parody and irony) as a correct form of postmodernism, multilevel text organization, gameplay [13].

It should be emphasized that the experimental structure of a postmodern journalistic text is an integral part of its quality. It is also important in what context this quality is presented. Experiment at the level of structure is usually combined with ironic intonation, parody, with the techniques of the game. In fact, the very structure of a journalistic text often looks like a game, like some entertainment with the text. Ironic rethinking of habitual truths, underestimation of habitual values, decanonization, travesty are characteristic of postmodern journalism and are usually closely related to the structure of the text (see: [14]).

In the context of our study, it is worth mentioning artistic and journalistic genres. After all, at the center of the phenomena and events that underlie such texts is human life with a description of the actions and experiences of the authors. It should be noted that the texts within the artistic and journalistic genres are basically "based" on the data of sciences: humanitarian (history, philosophy, psychology, pedagogy) and natural sciences (physiology, genetics, medicine, biology, physics, etc.).

Works of art contain a lot of informative material, which is of great value to journalists. But it is widely used in their research by historians, psychologists, educators, geneticists. The reasons for the stability and popularity of literary texts as sources of information are hidden in their great potential for use and transmission of information, in the great advantages of journalism over other media [15, p. 217 - 311].

Among the similar possibilities and advantages of literary and journalistic texts are the following:

- a) the perception of artistic journalism as a means of comfortable pastime and at the same time as a means of learning about life in the world around;
- b) the availability of forms of information transfer through artistic journalism and at the same time huge opportunities to involve a wide audience in it;
- c) the possibility of transferring a large amount of information through artistic journalism in an environment of spiritual emancipation and creative freedom;
- d) the transfer of information in a complex, in the organic unity in which the phenomena described in artistic and journalistic texts exist in life.

Accordingly, all this puts art journalism among the most effective means of communication and allows us to consider content distributed through art journalism, one of the important elements of the information society, an important factor in shaping the spiritual and valuable orientations of the audience [16, p. 74 - 79].

In art journalism, the worldview is integrated in the following areas:

- as a system of knowledge and beliefs of human, formed under the influence of works of art;
- as a result of the action on the imagination and sense of personality of artistic images and meaningful load of the text, accompanied by clearly conscious or subconscious attempts to build a holistic artistic picture of the world;

- as a generalized artistic picture of the world, based on a number of basic principles;
- as a creative program of a journalist who has his own artistic and creative system in proportion to their ideological and aesthetic orientations and artistic tradition, inherent thematic and stylistic image, psychophysiological features of reality and the system of ideas;
- as an experience of artistic and figurative development of reality.

Due to the fact that the artistic and journalistic worldview of the audience is one of the results of its value and spiritual formation, as well as an influential factor in personal development, it is correct to believe that artistic worldview as a complex spiritual and functional formation is already the result of spiritual influence. , an effective way to master reality through a system of journalism.

According to the latest scientific discoveries of the late XX - early XXI century, the energy of negative collective thinking, emotions, feelings causes various earthly cataclysms, disrupting the ecological balance of the planet. Perhaps the main cause of most natural disasters on Earth is the unharmonized integrated planetary consciousness of mankind. It is the human factor, low level of consciousness become the root cause of the catastrophic changes on the planet. The dangers of self-destruction of mankind can be prevented only by the spiritual transformation of societies, changes in life guidelines, their translation into spiritual values.

Conclusions

Thus, the development of modern human consciousness depends on the value orientations and the level of development of its needs. In the context of today's problems, the crisis of the planet is closely linked to the low level of consciousness of people, which is dominant with the development of modern socioculture, with the spiritual crisis in general and each person in particular. Only a return to the priority spiritual values can contribute to the purification and elevation of human consciousness, the spiritual revival of humanity, only in this way can change the general interpenetrating consciousness of mankind and change the energy of thoughts and actions of people, directing them in a creative direction. The content of the media, which are factors in the development of modern socio-culture, must correspond to the ideals of justice, goodness and truth. It is the content and its impact on the development of socio-culture in the modern information society may be the subject of further research in this area.

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