

СОЦІАЛЬНІ КОМУНІКАЦІЇ

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SOCIAL COMMUNICATIONS: THE PATH FROM GLOBALIZATION THROUGH AVANT-GARDE TO FUTURISM*

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When it comes to the beauty of social communication content, you immediately imagine a beautiful report with excellent descriptions, juicy images, and creative author's finds. However, modern social communications are so rapidly trying to convey content to their audience that they prioritize the need for real (or around reality) content wrapped in a shell of genre requirements (or a set of such requirements), rather than bright images and feelings. And yet, each submission to one degree or another affects the audience not only in the current dimension of perception of the fact, but also taking into account the need to embed this present in a specific perspective of the development of events proposed by the content carrier himself. .

The purpose of the article is to single out the phenomena of globalization, futurism and avant-garde in social communications as those that form futurism through impoverished avant-garde in the conditions of minimizing globalism.

As a result of processing the material, we came to the following conclusions.

1. All researchers of social communication processes can be divided into two groups. The first group is supporters of the humanization of social communications, for whom the main thing in social communications is content – that is, the content of any message, and the division into mass and individual communication is directly related not to the number of participants in the process, but to the fact that this communication is intended for mass consumption. The second group is supporters of the mechanization of social communications, for whom content is a secondary, if at all essential, factor in scientific analysis. Not the content, but the number of participants in the communication process, the strict digitization of the accounting of these participants (up to 6 people – individual communication, up to 40 people – group, more than 40 people – mass) – this is what for these researchers is the measure, the basis for further scientific analysis of the social communication problem. Under such conditions, the impact of globalization seems insignificant.

2. The modern construction of social communication practice shows that social communication is neither a participant nor a hostage, but only a tool of globalization. It is very difficult to analyze the dangers of globalization in terms of social communication in relation to a

* This article uses fragments of the text "The End of Predictive Journalism, or Yellow Flowers on the Grave of Vorticism" from Yuri Finkler author's blog on the LeopoliNews portal: <https://leopolis.news/post/85479/kinec-prognostychno-jurnalistyky-abo-jovti-kvity-na-mogylyu-vorticyzmu->

country that has experienced all the horrors of russia and is getting rid of all manifestations of any «globalization» dependence. Not to mention the purely workshop factors of our freedom – starting from the Ukrainization of social communication practice and ending with the availability of tools for the implementation of freedom of speech and liberalization.

3. The problem of globalization is not so urgent now that it can have certain consequences. The real problems lie in our internal affairs, in our domestic realities, and it is these realities, not globalization, that have led to the fact that sharpness, creativity, sarcasm, irony, allusion... are many of the things that make journalism avant-garde, is dying before our eyes. A responsible attitude to the content of social communication practice, and not the desire to translate its functionality into a stream of mechanized, algorithmic functioning, will lead to the reincarnation of communication avant-garde, which will leave the idea of globalization in the past.

Key words: content, creativity, globalization, journalism, mass media, social communications.

Introduction. Avant-garde, imagery and a certain iconicity in social communications (even in the era that immediately preceded our current social communication state) is a rarity that only embellishes the content. With the possibilities of digital media, the avant-garde content is growing (which V. Karpov and O. Yakovlev argue [2]), and with the development of computer technologies there is an opportunity to clone content with «high genre ability», which is transmitted on the network (longread – a clear confirmation of that), and as a result of communication competition, the avant-garde content – sometimes even against the will of the audience – invades its comfort zone. This article argues for the utility of avant-garde social communications in those phenomena that can be considered determinants of future worldviews.

Formulation of the problem. The existing diversity of the phenomenon of social communications blurs any specifics that one or another researcher of this phenomenon would like to single out, but the understanding of social communications as such a phenomenon that ultimately seeks to master the audience, convince it of its own reason and, often using elements communication avant-gardism, to direct this audience into the stream of prognosticity («here I see – I spoke about it, I wrote about it!»). We will find out in this article how such futurism can relate to the communication avant-garde that has survived globalization.

Relevance of research. I will begin with considerations about what exactly can be considered social communications. The enormous number of definitions and definitions offered both within the scientific field of the same name and outside it is a significant barrier to at least an approximate explanation of this phenomenon (scientists cannot even decide whether to use this term in the plural or in the singular – for example, female professors Inna Levchenko [3] and Valentina Ilganayeva [1] suggest the singular, although most scientists are inclined to the plural – for example, Volodymyr Rizun [4], Oleksandr Kholod [6] and the name of the scientific field 27 – social communications). During a speech at a scientific conference dedicated to the 70th anniversary of the Department of History of the Scientific and Educational Institute of Journalism of Taras Shevchenko National University of Kyiv (end of November 2023), I – within the framework of the analysis of the problem of the relationship between the phenomena of “social communications” and “sociocommunication” – did not at all wanting this, stirred up the anthill of the problems of interpretation of the phenomenon of «social communications». After my speech and a whole series of questions to me (some of them were asked by a colleague just on the street, in Lviv, near my favorite private bakery, from where I left expecting the pleasure of having lunch already at home with warm rye bread...) I understood a simple the truth It consists in the fact that all researchers of social communication processes can be divided into two groups.

The first group is supporters of the humanization of social communications, for whom (for us) the main thing in social communications is content – that is, the content of any message, and the division into mass and individual communication is directly related not to the number of participants in the process, but to the fact that this communication is intended for mass consumption by its nature.

The second group is supporters of the mechanization of social communications, for whom content is a secondary, if at all essential, factor in scientific analysis. The number of participants in the communication process, the strict digitization of the accounting of these participants (up to 6 people – individual communication, up to 40 people – group, more than 40 people – mass) – this is the measure, the basis for further scientific analysis of the problem of social communications. In my opinion, this is a very important remark in the context of the analyzed problem, because without understanding the importance of the humanitarian direction of the development of social communications, which considers journalism as a factor of creative, not algorithmic practice, it is difficult to analyze any creative characteristics of social communications. .

Formulation of the purpose and tasks of the article. The correlation of the very interesting and in its own way unique phenomena of globalization, futurism and avant-garde, which have left and continue to leave their traces in social communications, is worth investigating, if only because social communications have become a phenomenon of stumbling not only in science, but also in the practice of its functioning. Depending on the tasks that the means of mass communication (primarily mass media) set before themselves, such technologies of audience interest and pressure on the audience are embodied in the contents of these means of mass communication, which provide for the gradual inclusion of the audience in understanding the contents and further participation of the audience no longer in social-communication, and in social – political, economic, cultural – processes.

The purpose of this article is to single out the phenomena of globalization, futurism and avant-garde in social communications as those that form futurism through the minimization of avant-garde in the conditions of minimization of globalism. To fulfill this goal, we must complete the following tasks:

- to formulate one's own vision of the phenomenon of social communications;
- to characterize the mutual effect and mutual rejection of globalization, futurism and avant-garde in social communications;
- to determine the essence of the reincarnation of communication avant-garde.

Presenting main material. We see that in social communications there is a difference in the institutionalization of what is: *the type of social communication practice* (journalism, advertising, social networks, publishing practice, blogging, PR), *the audience* (with its levels of training, social status, property characteristics, national, linguistic, confessional, geographical features, etc.); *content* (the content of what is included in the message); *means of transmitting content to the audience* (books, newspapers, television, public speeches, newspapers, Internet media, etc.) and *the organization of social communication practice* (founders, publishers, sponsors, regulatory structures, owners, patrons).

But I will express my own point of view, which will coincide with the principles of humanitarian social communication philosophy (that is, I am a supporter of the views of the first group of scientists). More roughly, we will consider social communications to be everything that is included in the information sphere of public availability – of course, with the instrumental specificity of the institutional representation of social communications: for example, the Sunday sermon of the Pope and a math textbook for 10th grade students are examples of social communications. (And it doesn't matter how many people are present in St. Peter Square or how many students have learned thanks to this textbook – what is important is that the content of these social communication phenomena constitutes the essence of communication intended for a wide range of people).

So, is it about globalization?

No. Extremely bright at the turn of the millennium and very tired now, globalization (as well as social communications, we see) is a victim of various interpretive definitions, in its constitutional meaning it has gone from a utopian desire to subjugate something on a planetary scale to a real management paradigm.

But what is this something?

These are economic interests, money, profits, honor, power. It is anything, but not something related to social communications as an information sphere of public availability. If I read Sofia Andruhovich novel «Amadoka» in the e-book PocketBook, the globalized phenomenon here will be PocketBook, but this brand is not social communications. If I watch the movie «Pamfir» in the «Planet of Cinema» cinema, then the globalized phenomenon here will be the «Planet of Cinema» network, but this network is not social communications. If I am in the Ukrainian city of Berehovo in a restaurant run by local Hungarians, I am enjoying the video «Ce-am făcot!» of the beautiful Moldavian duo «Magnat & Feoctist», then bograch will be a globalized phenomenon here, but the dish is not social communications.

So what is the problem? How can the factor of the mass nature of social communications be correlated with the factor of the absence of even a hint of globalization in their functioning?

The problem is the lack of segregation of the phenomenon of social communications.

They will say to me: my friend, how so, because you yourself advocate the synergy of science. Indeed, modern science crystallized as a synergistic field of activity, and it is impossible to imagine our social communications beyond the influence of elements of sociology, political science, cultural science, and philology; it is equally difficult to seriously analyze, for example, public administration without understanding the place of social communication factors in it.

By the way, there is a rather clear conflict between the apologists of «pure» science – as a rule, these are representatives of my, older generation – and interdisciplinary science, which are mainly young researchers. (This is why I always oppose the review of scientific articles: it is not worth anything to a respectable scientist to refuse publication if he sees something in the text that he does not understand or something that contradicts his own views on the problem; and social communications is not an algorithmic science and practice, it – a living organism that develops every hour, and this organism must be studied and analyzed constantly, which is often not easy, especially under the conditions of an academic, traditional attitude to, for example, one's own achievements in the past).

At the same time, there should always be a measure of appropriateness – in the degree of synergy as well. And if we want to understand how globalization affects social communications, then the very phenomenon of «social communications» must be subjected to the already mentioned segregation. Otherwise, the answer will be simple: no way! And all because globalization can affect only one of the proposed levels of institutionalization of social communications (please return to the beginning of the article). We are talking, of course, about the organization of social communication practice, because only the impact of globalization on financing and regulatory features of the work of social communication representatives can significantly change the structure of types of social communication practice, the audience, content and means of transmitting content to the audience – and in no way, vice versa.

But, forgive me, this is not social communications, just as the PocketBook brand, the «Planeta Kino» cinema chain, and Bograch are not social communications. This is a management, cross-media, marketing communication strategy, in which messages are used in various formats of social communication practice to attract an audience that will later be counted by supporters of the mechanization of social communication. Such a strategy involves the integration of messages and media formats in one content aspect, which helps to ensure the proper presence of content on various social communication platforms and strengthen its position in the market. Under the conditions of cross-media, any social communication platform offers a unique opportunity to submit and promote content in order to attract the widest possible audience.

Well, globalization – not as a contrived pretext for discussion, but as a real obstacle to market relations – is not today such a problem that causes concern and requires a scientific analysis of the possible

consequences of one's own intervention: those who were able to globalize and those who did not escape from globalization, have long since left their own stories to history (tautology is intentional). Today, globalization is synonymous with occupation, violent seizure. Globalization is a kind of crazy Putin who sees the world through the prism of the «Russian world», which must necessarily be imposed on others despite their desire to remain themselves.

Conclusions. The modern construction of social communication practice testifies to the fact that social communication itself is nothing more than a tool of globalization. CNN Türk is a Turkish television channel with Turkish owners and Turkish content and context – it is not the former «Komsomolskaya Pravda v Ukraine» with a completely fused face. And in general, how can we talk about the dangers of globalization in the social-communication aspect of a country that has experienced all the horrors of Russia, wins the war against it and gets rid of all manifestations of any «globalization» dependence. Not to mention the purely workshop factors of our freedom – starting from the Ukrainization of social communication practice and ending with the availability of tools for the implementation of freedom of speech and liberalization.

So, it is not certain that the problem of globalization is now so urgent that it can have certain consequences. Real problems are hidden in our internal affairs, in our domestic realities, and no globalization has anything to do with their emergence. As for journalism, it is precisely these realities, not globalization, that led to the fact that prognostic journalism died, and sharpness, creatism, creativity, sarcasm, irony, allusions... many of the things that make journalism avant-garde are dying in our eyes. The solution to these problems can be seen in the implementation of responsible professional social communication practice and in the organization of the science of social communication on an honest, open analytical level. Maybe then we will see the reincarnation of the communication avant-garde, which will leave the idea of globalization in the graves.

And I want to believe that no one will carry flowers to those graves...

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Юрій Фінклер

СОЦІАЛЬНІ КОМУНІКАЦІЇ: ШЛЯХ ВІД ГЛОБАЛІЗАЦІЇ ЧЕРЕЗ АВАНГАРДНІСТЬ ДО ФУТУРИЗМУ

Коли йдеться про красу соціальнокомунікаційного контенту, відразу ж уявляєш собі прекрасний репортаж з чудовими описами, соковитими образами, креативними авторськими знахідками. Утім, сучасні соціальні комунікації настільки стрімчасто намагаються передати своїй аудиторії контент, що на перший план висувують потребу реального (чи то навколо реальності) вмісту, огорнутого в оболонку вимог до жанру (чи то до сукупності таких вимог), а не яскраві образи та відчуття. І все ж, кожна подача тією чи іншою мірою впливає на аудиторію – і

не лише у поточному вимірі сприйняття факту, але і з врахуванням необхідності вмонтувати ось це сьогодні в конкретну, запропоновану самим носієм контенту, перспективу розвитку подій.

Мета статті – виокремлення в соціальних комунікаціях феноменів глобалізації, футуризму та авангардності як таких, що формують футуризм через збіднену авангардність в умовах мінімізації глобалізму.

В результаті опрацювання матеріалу ми дійшли таких висновків.

1. Усіх дослідників соціальнокомунікаційних процесів можна поділити на дві групи. Перша група – прихильники гуманітаризації соціальних комунікацій, для яких головним в соціальних комунікаціях є контент – тобто, зміст будь-якого повідомлення, а сам поділ на масову та індивідуальну комунікацію є прямо пов'язаним не із кількістю учасників процесу, а із тим, що ця комунікація призначена для масового споживання. Друга група – прихильники технізації соціальних комунікацій, для яких контент є другорядним, якщо взагалі суттєвим чинником наукового аналізу. Не контент, а кількість учасників процесу комунікації, суворі цифризації обліку цих учасників (до 6 персон – індивідуальна комунікація, до 40 персон – групова, більше 40 персон – масова) – ось що для цих дослідників є мірилом, підґрунтям подальшого наукового аналізу соціальнокомунікаційної проблеми. Без розуміння важливості гуманітарного напрямку розвитку соціальних комунікацій, який розглядає журналістику як чинник творчої, а не алгоритмічної практики, складно аналізувати будь-які творчі характеристики соціальних комунікацій.

2. Сучасна побудова соціальнокомунікаційної практики свідчить про те, що соціальні комунікації є не учасником і не заручником, а лише інструментом глобалізації. Дуже складно аналізувати небезпеки глобалізації у соціальнокомунікаційному аспекті щодо країни, яка відчула на собі усі жахи росії і позбавляється усіх проявів будь-якої “глобалізаційної” залежності. Не кажучи вже про суто цехові чинники нашої свободи – починаючи від українізації соціальнокомунікаційної практики і закінчуючи наявністю інструментів впровадження свободи слова і лібералізації.

3. Проблема глобалізації не є зараз настільки актуальною, що може мати певні наслідки. Реальні проблеми ховаються у наших внутрішніх справах, у наших домашніх реаліях, і саме ці реалії, а не глобалізація, і призвели до того, що гострота, креативність, творчість, сарказм, іронія, алюзії... – багато з того, що робить журналістику авангардною, щезає на наших очах. Відповідальне ставлення до контенту соціальнокомунікаційної практики, а не бажання перевести її функціональність в рідше технізованого, алгоритмічного функціонування, призведе до реінкарнації комунікаційної авангардності, яка ідеї глобалізації залишить у минулому.

Ключові слова: глобалізація, журналістика, креативність, соціальні комунікації, контент, мас-медіа, творчість.