The controversial character of the influence of social networks on the socio-cultural space of Ukraine

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Abstract.
The article analyzes the controversial influence of social networks on the socio-cultural space of society. It is proved that social networks have their own special valuable status in the socio-cultural space of the country. The social network, which has a humanistic and constructive potential in the dynamics of mass information flows and realizes the functions of accumulation and realization of social capital, definitely has an axiological status in modern society. Attention is focused on the fact that the value of the social network is that it acts not only as a multifunctional means of communication, but also represents a mechanism for constructing the socio-cultural space of the state. It is concluded that social networks are filled with various content of both humanistic and non-humanistic direction, which accordingly affects the socio-cultural space of the country. They contain information and knowledge that enrich the spiritual world of man and society, but at the same time, social networks are actively used by criminal groups, pseudo-spiritual organizations, professional manipulators of public consciousness, subjects of modern wars, etc.

Keywords:
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The development of Ukraine's sociocultural space is determined by the activities of various subjects, among which social networks occupy a significant place. Clearly, their impact on the value system and cultural level of individuals, social groups, and society as a whole is controversial: from popularizing humanistic narratives to spreading anti-values. Accordingly, the content on social networks depends on the spiritual content of its users, and as they gain freedom, they express their inner world in various ways.

T. Halych emphasizes that social networks create conditions for openness and freedom in interpreting social events. Like any technical tool, the network is used by people for various purposes. The content on social networks is an indicator of societal development, serving as a means of information warfare, manipulation of people, socialization, and the education of children, adolescents, and youth [1, с. 252].

Social networks are a tool for so-called "third socialization," which takes place in virtual reality. Some researchers speak of the "cybersocialization" of personality in this context. H. Smokova emphasizes that the cybersocialization of personality is the process of assimilating dominant norms, principles, and values in virtual space, constructing a worldview different from the established way of life. This trend towards distorting perceptions through the virtual primarily affects the younger generation from early childhood (i.e., starting with the first contact on the Internet) up to the age of 35. The influence of the virtual world on this age group is explained by their active involvement in education, self-realization, and work, forcing individuals to adapt rapidly to modernity [2, с. 110].

Moreover, social networks serve as conduits for various values reflecting contemporary trends in the development of social relations. Through social networks, "values" of consumer society are actively promoted, advertised, and introduced into mass consciousness.

Among the methods of promoting "values" of consumer society on social networks are: 1) advertising in applications - each social network has numerous applications, including games, useful programs for creating avatars, images, etc. Therefore, the promotion of consumer society values on social...
networks (Facebook, LinkedIn, Google+, Twitter, etc.) occurs using applications, as popular applications have millions of users; 2) target audience activation in a social network during promotions, contests, or discounts [3, c. 77].

Accordingly, the "values" of consumer society promoted on social networks distance individuals from spiritual achievements, shape false ideas about life success, and tune them into a constant pursuit of material gains.

Social networks are also actively used in modern wars where the information component plays a leading role. As stated by O. Hida, information-network influence is mostly aimed at undermining and subsequent destruction of the nation's basic characteristics. It is usually carried out in a covert form and directed at compromising, followed by the removal from the political arena of the nationally conscious elite that does not share or support the manipulator's ideas. Manipulators usually organize provocations and exacerbate conflicts between groups of different political views or ethnic origins [4, c. 272]. Therefore, social networks can become one of the instruments for destroying the sociocultural space of the country, a means of conducting information-psychological operations by an aggressor during hybrid warfare.

Identifying the positive aspects of the influence of social networks on the sociocultural space of Ukraine, it is worth noting that they have become an important tool for representing individual and collective cultural achievements, educational programs, creative successes of various subjects, and the spiritual pursuits of outstanding personalities.

As M. Poplavsky aptly emphasizes, social networks "deliver" culture to one's home, forming an individualized cultural space relatively free from compulsory regulation. In the global information society, this space also serves as a mechanism for preserving the "cultural core" and transmitting cultural code, enculturation, consolidation, self-organization, and cultural identification of social groups. New communicative images formed in the new sociocultural field through internet technologies influence the audience considering its socio-demographic and psychological characteristics, resulting in the effective implementation of intercultural interaction processes. Social networks are a
unique form of embodied practices of creative individual and collective self-expression, constituting the essence of most realized sociocultural practices on social networks, as well as a means of promoting various projects, including cultural and educational ones [5, p. 17].

Nowadays, numerous researchers convincingly argue that social networks have their unique value status in the sociocultural space of the country. A social network possessing humanistic and constructive potential in the dynamics of mass information flows and fulfilling functions of accumulating and realizing social capital undoubtedly has an axiological status in modern society. In this context, the value of a social network lies in its role not only as a multifunctional communication tool but also as a mechanism for constructing the sociocultural space of the country.

Analyzing the genesis of social networks and the nature of the functions they perform in social relations, scholars emphasize such social consequences as the fusion and intertwining of real and virtual social life; Internet dependence (as a social-psychological phenomenon and a mass culture phenomenon); the emergence of new forms of deviant behavior, such as various manifestations of hacking; the "globalization" of an individual's living space (the creation of groups that include people physically residing in different countries); the fragmentation of society, the creation of a large number of virtual interest groups; the emergence of new technologies in political life, the entertainment industry, etc.; the formation of cyberculture (Internet culture) as a new direction in societal development directly associated with the appearance, development, and penetration of information technologies into social and cultural life.

Based on the reflections above, it can be stated that social networks have become a fundamentally new space for personal self-realization compared to traditional ones, with both positive and negative aspects. In social networks, a person is free and equal (at least formally or imaginarily), and new horizons for communication, acquiring new information and knowledge, and understanding other cultures open up for them.

According to K. Kogan, the system-forming value aspect in this case is the free horizontal communication and self-
organization of the network, determining its entropy. All participants in the network community acknowledge freedom of speech unrestricted by status boundaries and value the right to freely form organizational structures for more effective interaction and idea generation. Therefore, the axiological status of a social network in modern information society manifests itself in the aspect that it is a means of accumulating and realizing personal and social capital [6, p. 69].

Importantly, various subjects have the opportunity for self-organization, creating their own rules and norms of communication, forming unique platforms for self-expression without a strongly expressed institutional component.

Thus, social networks are filled with diverse content, both humanistic and non-humanistic, which accordingly influences the sociocultural space of the country. They contain information and knowledge that enrich the spiritual world of individuals and society. However, at the same time, social networks are actively used by criminal groups, pseudo-spiritual organizations, professional manipulators of public consciousness, and subjects of modern wars, among other things.

References:


