

**Buzin, Valery N.**

## **Media Space and the Social Space**

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Contemporary sociology attaches great importance to the measurement of information. So, G. Schiller believes this is the most important substructure of social space. Social stratification alters its specificity in the information age of society. Solvency comes to the fore as a factor, determining access and creation of information. The lower a man stands on the social ladder, the lower the quality of information it can get. Differentiation in the society is enhanced on the basis of the information "have" and "not have", turning those who do not have, and they constitute the vast majority in the information age, in being more dependent on a few generators, processors and transmitters of information [1, 88]. The measurement of information of social space, is not only differently structured, real relationships are increasingly supplanted by virtual. Virtualization, in this case is understood as any substitution of the reality of its simulation/image.

As the social space can be represented by countless subspaces differ in their scope and structure, it would be logical to select one of the many, but rather important from our point of view type of social space - media space. In this case, the criterion for recognizing such a space is related to the production and consumption of media in the media.

The very notion of media space is rather new. the notion of media space was introduced in sociological discourse in 1990 by A. Appadurai in his work *Disjuncture and Difference in the Global Cultural Economy* [2]. Later he developed his ideas in his book *Modernity at Large: Cultural Dimensions of Globalization*, published in 1996 in the discussion of theories of globalization [3]. A. Appadurai radicalized contrasting theories of globalization and world-systems theory emphasizing the primacy of culture - the symbolic and phenomenological. He considers globalization as deterritorialization - the loss of binding social processes to physical space. A global cultural flow is formed in the course of globalization, which splits into five cultural and historical landscapes: ethnoscape formed by the flow of tourists, immigrants, refugees, migrant workers, technoscape by the flow technology, finanscape - by the flow of capital, mediaspace - by the stream of images, ideospace by the flow of ideologies. These fluid, unstable space are the building blocks of the imaginary worlds in which people interact, and this interaction has the character of symbolic exchanges. Still, the original formulation of this concept can be seen in Pierre Bourdieu, who coined the term "field of journalism", a place of forces within which agents occupy positions statistically determining their views on the field itself and their practice directed either to preserve or to change the structure of power relations, producing this field [4].

Analyzing the challenges of globalization in culture M. Waters, redirected it to the concept of simulacra Jean Baudrillard [5], based on the concept of A. Appadurai, but somewhat modifying the classification of spaces, streams. In the

theory of M. Waters "dimensions" of culture are: sacriscape, formed by the flow of religious simulacra, ethnoscape, formed by the flow of simulacra of ethnic identity, econoscape, formed by the flow of simulacra and the cost of capital, mediascape, formed by the flow of information simulacra, leiscapescape), formed by the flow of simulacra of fun and excitement, such as touristic excitement [6].

It should be noted that the base for the majority of works that operate distinction between real and virtual, is the concept of "decline of reality" by J. Baudrillard, created in the mid 1970's - early 1980's. the concept. Jean Baudrillard was the first to use the metaphor of virtuality in the description of contemporary social processes in the end of 1980 [7]. The term "virtualization" is actively introduced in the mid 1990's by A. Crocker, A. Byulem, M. Paetau and Petersburg sociologist D. Ivanov to describe social processes [8]. Virtualisation of these theories is generally understood as any substitution of the reality by its simulation / way - not necessarily with the help of computer technology, but always using the logic of virtual reality. This logic can be seen, where computers are not directly used. For example, a virtual economy can be called the one in which business transactions are conducted primarily through the Internet, and one in which speculation on the stock market take precedence over material production. A struggle for power by campaigning with the help of web pages or news conferences on the Internet and through promotions in the broadcast studio or concert hall can be called virtual politics. Definition of social phenomena using the concept of virtuality is appropriate when competition of images replaces the competition institutionally specified actions - economical, political or other. Social content of virtualization - a simulation of institutional structure of society is primary in relation to the contents of the technical. Overview of the phenomenon of substitution of reality by images allows us to develop sociological approach: not the computerization of life virtualizes society, but virtualization of society computerizes modern life. Distribution of virtual reality technology is called by the desire to compensate the lack of social reality by means of computer simulations.

The notion of media space as a scientific term in Russian sociology was introduced by E.N. Yudina, who devoted rather interesting and detailed study to this subject. She rightly notes that mass information is the kernel, organizing media space [9]. Therefore, all objects: social institutions, social organizations, groups and individuals related to production and consumption data should seamlessly be included into this space. In this sense, the media space is a system of relations on the production and consumption of media. One of the reasons for this turn to recognition of the importance of media space in modern science is seen as global, or at least a globalizing world, due to the fact that the state with its territorial sovereignty ceases to play a leading role, there is a lot of new space segmentations, local identities and local solidarity, that is, actually, "locus, " place of residence, place of reference, a basis of solidarity for a variety of new and emerging groups. In a virtualization of social processes. And mass media play a significant role in this process.

Actually, the designation of the role of mass media, albeit with some exaggeration, can be seen in R. Park and E. Burgess in their "Introduction to the science of sociology". As they write in the chapter "Social Contacts": "A fundamental social process is the interaction. Interaction is (a) with persons and (b) groups with groups. The easiest aspect of interaction, or its first phase, is contact. Contact can be considered as the initial stage of interaction, the preparations for the subsequent stages" [10, 280]. In connection with the notion of contact, they introduce the concept of social space: "for certain purposes it may be convenient to understand the contact in terms of space. Then contact of individuals and groups can be depicted in terms of social distance [10, 282]. This argument, like the argument of social ecology is directly related to the spatial phenomena. Actually they build the social space around the concept of social interaction. It can be also recalled that G. Zimmel cites the space of values as the example of the private space - a certain analogue of public opinion. And public opinion in the present is largely the product of the mass media.

Media space can be interpreted as a specific reality that can not be fully visualized and which organizes practices and representations of agents that produce and consume media through the mass media, which, in turn, constitute an objective / physical basis of media space. By the definition of N. Luhmann 'notion of the media should cover all public institutions, using technical means for disseminating messages. First of all, he refers to books, magazines, newspapers, produced on a printing press, as well as the results of any kind of photographic or electronic copy if the mass products manufactured by them are not for certain recipients. Broadcasting also falls under this concept if the messages are public, not used solely for the telephone connection of individual recipients' [11, 9]. But in our work, we adopt a more narrow and conventional understanding of mass communication. Actually the difference between them is rather relative: "how much grains does it need to be a handful" that is, audience size and the speed of updating information in the physical or virtual medium, which we attribute to the media.

Analyzing the structure of media space E.N. Yudina used a three-term scheme A. Lefebvre [12], which covers the media and two forms of representation of physical space in the form of social relationships on the production of media and complex symbolic systems that arise as a result of production. According to this scheme in the media space she allocates the following structure: mass media, which is the material, physical basis of production and transmission media, social relations of agents of media space associated with the production and consumption of media, Information symbolic product, which is distributed in the form of mass information. Attracting scheme A. Lefebvre is rather popular in the analysis of media space. Thus, the modern Japanese researcher J. Avatani uses it to analyze the "users" of media space [13].

E.N. Yudina substantiates the notion of architectonics in relation to the media space, and considers its structure in Russia and from this point of view. In studying the dynamics of the Russian media space the author concludes that

commercialization has become a major part of its development. This led to a whole range of negative consequences, providing a destructive influence on all social space. The paper concludes that the main vector of the development of media space has come into conflict with the planned vector of development of society, which adopted the course on strengthening human capital and innovative strategies. E.N. Yudina highlights TV as the backbone component of the modern media space. TV-space has such characteristics as discreteness, non-uniformity, the ability to program the media space and influence the rest of social space. Commercialization has a negative impact on all actors of the Russian media space, but the greatest damage from the view point of the author, has done to a content of TV space. Media space in general has to follow the logic of development, which imposes television, as it promotes the flow of social and financial capital to those actors who managed to position itself in this space. Lack of such non-commercial structural component as public television has a negative effect on all media space and inhibits the formation of civil society in Russia.

The paper also concludes that the contemporary Russian media space is a system which actors interact with networked. Organization of media space in a single network is made possible thanks to the Internet. If the media space in general is a representation of social space, the Internet in the information aspect, according to E.N. Yudina, is a representation of the media space. The importance of this component, it also explains the fact that the most educated and critically thinking audience members television- opinion leaders have the opportunity to leave TV space, unwilling to abandon their cultural and informational claims, compensating for the shortage nonprofit media production with intensive development space of the Internet. This approach, in our opinion, is the result of some idealized view on the Internet, which has long been commercialized. Currently, the Internet is, as well as television, rather strongly politicized and commercialized. Creation and maintenance of the sites is costly, the range is sufficiently large: from a few thousand to several of millions of rubles a year. Though it must be admitted that it is considerably cheaper than the content of a TV channel.

The author draws an integrated approach of J. Ritzer to the analysis of media space. This allows us to show that the mass media, translating texts, create and recreate the social space in the micro-macro-and objective-subjective continua. On a subjective level media space is transformed into a hypertext, which recreates the social space at the micro level. In this sense, hypertext is a semantic structure, which the social elite, with the resources of production media places between the individual and the reality that prompts him to think in certain categories, actualizing only those aspects of reality that the manufacturer of information recognizes as relevant. Hence, media space in a symbolic expression on the subjective level is the ideological vision of social space, formed by producers of mass media. Consequently, the replacement of the contemporary Russian media space are socially and culturally meaningful content

Consequently, the replacement of socially and culturally meaningful content from Russian contemporary media space, "banalization" of information flow leads

to a decrease in cultural and information resources of each individual and reduce the quality of human capital of Russia as a whole.

E.N. Yudina concludes that the media space is an open social system, which creates a mutually conditioned relations integrity of producers and consumers of media, transmitted via the mass media. This specificity of media space allows her to apply a "synergistic" approach to the analysis of the dynamics of media space Russia. Media space in a symbolic expression of a subjective level, is an ideological vision of social space, controlled by producers of mass-media. Media space for the individual is neither real nor imaginary, but the result of their connection. That is, subjective micro level of media space - a synthesis of real and virtual. It is the result of culture of real virtuality, which organizes contemporary social practices [12, 72].

Media space is open to some interactions and is closed to other. Since the media are not directly connected with his audience, the question of how, through what mechanisms they relate to society remains debatable, according E.N. Yudina. To methodologically justify this connection, the author introduces the concept of "meta communication in sociological discourse and interprets the nature of its manifestation in social systems. According to G. Bateson, there are transmitting and team aspects in any transfer of information. The transmitting aspect of the communication is synonymous with content. Team aspect carries information about the information that is specific instruction, which is embodied in the form of a message. This instruction applies to the relationship between communicators and imposes reciprocal obligations on their behavior. In our view the separation of content of a message to the commanding and transmitting is applicable in sociology in the context of a strictly limited cases. G. Bateson developed the theory of "double bind in the context of schizophrenia. By his own admission, his work is often misunderstood, which contributes to the unusual nature of his style, because it did not differ with love for the modern academic standards and his works were often decorated in the form of essays rather than papers. In his works, he uses many metaphors, and the choice of sources, as a rule, can be considered unusual - from the perspective of a conservative science (for example, he could quote the poets of the past and ignore the latest research). In spite of that, some researchers consider his work as a source of very original ideas, worthy of careful reading. Double bind - the communicative paradox, first described in families with schizophrenic. To take full double bind a number of conditions must be met: a) the victim of double bind perceives conflicting instructions or emotional messages on different levels of communication (For example, the words to express love, and nonverbal behavior, or "metamessage" expresses hatred, or a child is offered to speak freely, but criticized or silenced whenever he does so). b) the inability of metacommunication ((differentiation of the two messages, the definition of communication as not amenable to understanding); c) the victim is unable to stop the communication; d) failure to comply with conflicting directives shall be punished (for example termination of expressing love). Double bind was originally proposed as an explanation of the problem of the etiology of schizophrenia. The concept of G. Bateson is more applicable in the analysis of problems of interpersonal

communication. Therefore, the selection in every act of communication media, proposed by E.N. Yudina, and the semantic aspect of the team does not give the possibility to trace the nature of their impact both on individual and on society as a whole, by the opinion of the author of this work. The author argues that a common and understandable participants communication system of social norms form a "semantic field" in which the notion of the depth the meaning of the communicative act in the mass communications. In this field, it becomes possible to perceive, encode "the team aspect of" the sent message and give an adequate response. But it must be recalled that the theory of G. Bateson is based on the theory of logical types by A. Whitehead and B. Russell. The main provision of this theory points to a fundamental discontinuity between the logical class and its members, that is, the existence of two fundamentally different levels of abstraction. Based on this theory G. Bateson concludes that, in some cases, people have to communicate using several logical types. From here we have the theory of double bind. Situation of "double bind" by G. Bateson, the following: two or more participants, one of whom is a "victim", repeating experience in the life experiences of victims, when the expectation of "double bind" is becoming commonplace expectation, secondary requirement is in conflict with the first at a more abstract level, and also as the first, supported by sanctions, the presence of a tertiary negative provisions deprives the victim from leaving the field [15, 92-94]. The theory of "double bind" in the communications sector is applicable under certain conditions: individual must be included in a very close relationship with the communicator and feel the importance of the transmitted message, communicator should transmit him simultaneously two different levels communications, one of which denies the other, individual should not be able to comment on the messages it receives, that would clarify on which of them respond, that is, he cannot do meta communicative approval [15]. Nonetheless, E.N. Yudina makes an unexpected conclusion – that social norms serve an integrative function, providing feedback to the media and society, and therefore meta communication in media space.

According to E.N. Yudina the most notable consequence of meta communication was impact of media on the destruction of the Soviet system. Information that media broadcasted during the period of perestroika, has questioned the very foundations of socialism, led to a radical change in values and social norms in the social space of the country that has become a powerful catalyst for transformation. Based on the analysis of TV space in Russia over the past 20 years, from the viewpoint of the synergetic approach, E. N. Yudina shows that it represents a typical example of a non equilibrium system, which took several bifurcation points. The emergence of bifurcation points, increasing entropy processes in the investigated object is associated, in the opinion of the author, primarily with the election process, when various political and economic forces are trying to influence the media space, leading him thus in a strongly non equilibrium state. TV space as self-organizing system automatically begins to search for a way out of the non equilibrium state. And the strongest tendencies of self-organization is observed during periods associated with the bifurcation points of social and

economic system in 1989, 1991, 1996, 1999. As a result of probing new ways to develop the system found a solution that helps to overcome the entropic processes. Each time it led to the appearance of a more complex dissipative system in the Russian TV space [12, 95].

Analysis of Russian TV space, conducted by E.N. Yudina, shows that it has completed a certain stage of development, filling a qualitatively different content. The space of social discourse, which was dominated by discussion of journalism and public importance to the beginning of perestroika, gradually transformed into a commercialized space, having a consumer, pragmatic orientation. Contemporary Russian television has ceased to play the role of spiritual attractor of Russian society, attracting opinion leaders to itself.

The author believes that the next stage of development of society in TV space must lay down a model of public service broadcasting. Public radio and television will chart a new vector of development of media space, contributing to the formation of civil society in Russia. Still the idea of formation of such a television is not positioned in the mass consciousness. In order to create a new model, a public consensus is needed between media consumers, government and the media themselves, the active financial, political and moral support to citizens and consent power to reckon with the existence of this social institution.

It should be mentioned, that the author of this concept carried out extensive work on the study of Russian media space and to determine the structure of the media space (despite the fact that the description of this structure is limited to television as the media) But it is insufficient to bring the concept of G. Bateson and to introduce the concept of meta communication.

It seems logical to focus on understanding the media space as a particular reality, which organizes practices and representations of agents that produce and consume media through the mass media. Such a definition of media space already allows a fairly detailed analysis: firstly, the own means of mass communication as physical objects, and secondly, consumers, media, and thirdly, to analyze the interaction of the agents actors in the process of production and consumption of media. Analysis of these communication processes do not require the use of such additional entities as meta communication. The advantages of analysis in the field of communication processes are quite obvious

Especially, understanding the nature of activity-media space compels us to follow Parsons' structural-functional approach, and to bring to our analysis the concept of social institution, to which belongs one of the leading roles, in the theory of social action. T. Parsons constructs a conceptual model of society, recognizing it as a system of social relations and social institutions. The latter are treated as a specially organized "nodes", "bundles" of social relations. In the general theory of action social institutions serve as a special value-normative systems that regulate the behavior of individuals, and as stable configurations that form status-role structure of society. The crucial role to this approach is given to institutional structure of society, since it is intended to ensure social order in society, its stability and integration.

Introduced by R. Park and E. Burgess notion of interaction as a fundamental social process makes it possible to analyze the media space "inside, being in the plane of media space, and avoid, as recommended by William of Ockham, the introduction of unnecessary discourse entity. The notion of interaction is well coordinated with the theory of social action and structural-functional approach in general.

Interaction as a sociological category allows you to directly link social institutions interacting in the communication process, including mass communication and mass media audience. And most importantly, to use all accumulated unit of sociological theories of mass communication and social management of information campaigns

So, to formulate the concept of media space can be read: media space is a complex open social system, which is created in the process of holistic communication interaction between the following social institutions, audience of mass media, producers / writers of content for media and content itself, technical means used to transfer this content and mass media itself.

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