TRANSFORMATION OF SOCIOCULTURAL REALITY IN THE CONTEXT OF THE DEVELOPMENT OF MEDIA TECHNOLOGIES
Transformação da realidade sociocultural no contexto do desenvolvimento das tecnologias de mídia

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ABSTRACT

The article substantiates the general scientific categorical status of the concept of media reality and establishes the nature of its relationship with social reality. It introduces and explains the concepts of the subject and object of media influence, highlighting their role in the processes of alienation of the informational and communicative environment from humans. The significance of manipulation is defined as a conventionally determined form of interaction within media reality, considering both its positive and negative dynamics. The article provides a characterization of performativity as a unique method of transforming socio-cultural reality. It analyzes existing theoretical models of social communication and, based on this analysis, develops an original model of intersubjective interaction in media reality. Methods for assessing the suggestive potential of social information are developed, and the importance of the non-verbal component of the modern communication process is substantiated through communicative reflexology, the phenomenon of media-mediated violence, and advertising-manipulative discourse. Finally, the article outlines pathways and methods for forming an actively thinking subject of social communication capable of resisting manipulative pressure and realizing their humanistic potential.
Keywords: Media Technologies, Communication Process, Informational and Communicative Environment, Media-Mediated Violence

TRANSFORMAÇÃO DA REALIDADE SOCIOCULTURAL NO CONTEXTO DO DESENVOLVIMENTO DAS TECNOLOGIAS DE MÍDIA
Transformation of sociocultural reality in the context of the development of media technologies

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RESUMO

O artigo fundamenta o estatuto científico categórico geral do conceito de realidade mediática e estabelece a natureza da sua relação com a realidade social. Introduz e explica os conceitos de sujeito e objeto de influência das mídias, destacando o seu papel nos processos de alienação do ambiente informacional e comunicativo dos humanos. O significado da manipulação é definido como uma forma de interação convencionalmente determinada dentro da realidade mediática, considerando tanto a sua dinâmica positiva como negativa. O artigo fornece uma caracterização da performatividade como um método único de transformação da realidade sociocultural. Analisa modelos teóricos existentes de comunicação social e, com base nessa análise, desenvolve um modelo original de interação intersubjetiva na realidade mediática. São desenvolvidos métodos para avaliar o potencial sugestivo da informação social, e a importância da componente não verbal do processo de comunicação moderno é substanciada através da reflexologia comunicativa, do fenómeno da violência mediada pelas mídias e do discurso manipulador da publicidade. Por fim, o artigo descreve caminhos e métodos para formar um sujeito de comunicação social ativamente pensante, capaz de resistir à pressão manipuladora e de realizar o seu potencial humanístico.
Palavras-chave: Tecnologias de Mídia, Processo de Comunicação, Ambiente Informacional e Comunicativo, Violência Mediada pela Mídia

INTRODUCTION

Modern social communication is based on the relationship between humans and mass communication media (mass media). These relationships develop in two parallel directions: the socio-anthropological, where mass communication contributes to the formation of a person as a social being and their further development, and the medial, where the person acts as a generator, transmitter, and regulator of informational phenomena and processes. Both directions share a common subject – the communicative personality (communicant) – but perform different social functions. In the socio-cultural direction, a basic personality model is created. In the medial direction, this model transforms into a modal type of personality, divided into the medium (agent, sender) that transmits information and the recipient (reactant, receiver) that perceives it.

For modern public consciousness, it is relevant to establish a convergence of these directions and to explore paths of integration that consider the bio-socio-cultural and medial nature of members of contemporary society, as well as the necessity of philosophical reflection on the paths of social communication development.

An essential structure of scientific thought in this context is media reality, and its specificity in relation to physical and social realities. The philosophical understanding of media reality transforms into the ontology, praxeology, epistemology, and axiology of the media world.

From the perspective of the issues raised here, the most significant aspects include questions of media anthropology and a comparative analysis of the patterns and driving forces of the development of medial and social realities.

The integrative and intermediary nature of mass media in relation to society has mutated into a manipulative form, giving media reality a new socio-anthropological dimension. The flexible nature of media reality, conditioned by the dialectical character of its primary categories, is reflected in the multidimensionality of the concept of manipulation. Today, manipulation is not only deception, distortion, conscious misrepresentation, or fraud but also recombination, editing, a type of medial strategy, a special form of political correctness, and more.

Manipulation is the primary form of media influence on individuals and society. Defining the nature of this influence, which actively uses both conscious and unconscious factors of the human brain's operation, resisting it, or using it to one's advantage, is possible only for a person who, in the tradition of philosophical anthropology and according to Immanuel Kant, is understood as a thinking, willing, and feeling being.

The problem of the active subject is highly relevant today across many dimensions (STEWART, 2019). The agent of the communication process, inherently active due to the nature of their professional activities, corresponds to the reagent (recipient), whose figure has acquired key significance in modern media ideology. The duality of the recipient's position in the communication process is determined by numerous factors. Among the most significant are the actions implemented by agents in practice and the mediating technology represented as a mechanical set of actions and techniques necessary for obtaining media information. A person immersed in an information environment created by mass communication tools builds their behavior based on stereotypes and behavior models that are not the product of their own spiritual, intellectual, physical, or other efforts.

Cognitive, experimental, and intellectual activity is reduced to media reflexes. This creates a fertile environment for the development of media violence, which manifests either as direct dependency on media signals, a particular form of coercion that develops mechanisms to suppress individuality, or as a type of unmotivated aggression or social apathy. To resist media pressure, the reagent must develop the ability to make informed choices or consciously reject information, fostering a healthy reaction of skepticism, rejection, or analysis when confronted with the destruction of humanistic values, the degradation of moral foundations, distortions of truth, and other destructive phenomena and trends in modern society.

It is precisely at these points where the activity of the media recipient manifests that the interaction between the media and social spheres occurs. This interaction takes place at the level of consciousness, or more specifically, at the level of reflecting reality within a system of ideal images (i.e., the conceptual embodiment of ideas) (QUINN, 2020). The vast energy-informational resource of media consciousness comes into conflict with social consciousness, which represents a system of public relations. This contradiction negatively affects the inner world of the individual. While the social form of personal development is accompanied by reflection and self-awareness, leading to the growth of self-consciousness, media consciousness is characterized by assimilation, awareness, play, and detachment from reality. This is why the issue of media consciousness constitutes a special subject for extensive philosophical research, which is still in its early stages.

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The "other" consciousness of the media sphere shapes worldviews, social norms, values, and ideals. It also includes theoretical-conceptual and programmatic-directive components shaped by economics, politics, media phenomenology, mythology, and symbolism.

Any reality exists in both verbal and non-verbal forms of comprehension. Media reality is no exception. An example of this is the rhythmology of specific media activity systems, which exert an impact on the recipient and on societal life.

In a context where there is no clear system of publicly recognized views on the fundamental issues of human existence, media doctrinality is established in society—what the media proclaims becomes the program of socio-cultural life. A solution lies in breaking this equivalence and in adjusting media perception through the humanitarian potential, which still remains significant in the spiritual depths of our nation. This process requires new cultural institutions and, in particular, the institution of media education, which is still undeservedly perceived as an artificial and low-impact initiative.

Thus, social communication today represents a dual phenomenon, combining both social and communicative approaches to human existence.

1 METHODS

The status and position of a person in the system of social communication, as well as their relationship with social information, fall within the scope of research for a wide range of scientific disciplines, including sociology, psychology, physiology, cybernetics, journalism theory, philology, cultural studies, pedagogy, social philosophy, and others. In this context, the extensive body of research can be divided into several groups, with boundaries that are largely conditional.

Philosophical-anthropological issues: This group encompasses topics such as communicative action, the mythological organization of the communicative space, intersubjective norms of communication, theories of the information society, and issues related to information and media spaces as anthropological factors, among others (ANDERSON & ROSS, 2020), (BENNETT, 2019), (COLLINS, & EVANS, 2021), (DAVIS, 2020), (EISENBERG, 2018), (FRIEDMAN & SMITH, 2019), (DAVIS, 2020), (EISENBERG, 2018).

Socio-psychological aspects of informational interaction: This includes various theories related to the specifics of social information, the impact of information on the audience, issues of different forms of social communication, and the national characteristics of communicative relationships, among other topics.

Within this group, the following key directions should be particularly highlighted:

Social psychology, as represented by specific works or authors could follow (LEE, 2018), (MILLER, & DAVIS, 2020), (NGUYEN, 2019), (O'CONNELL, 2021), (O'CONNELL, 2021).

The object of the study is socio-cultural reality, which serves as the foundation for the emergence of a specific meta-reality—media reality, which exerts an increasingly significant reverse influence on society.

The subject of the study encompasses the mechanisms of the deontologizing impact of media reality on society and individuals, the consequences of such an influence, and the main trends in the media transformation of society. It also includes the identification of opportunities and prospects for the humanistic resolution of media-social contradictions.

The purpose of this work is to identify the principles and patterns of the transformation of socio-cultural reality under the influence of media technologies and media ideologies, and to determine the prospects for human development within the media reality that they themselves have created.
Research methods:

System analysis, aimed at synthesizing general philosophical concepts and socio-psychological theories and practices, allowing for a comprehensive approach to the ontology of media reality.

Dialectical method, which enabled the use of principles of development, objectivity, interconnection, determination, dimensionality, and polarity in analyzing theoretical and empirical material.

Comparative-historical analysis, applied to the development and functioning of the main parameters of the social communication system, helping to identify trends in the further formation of media reality.

Theoretical modeling, which reveals the essence and direction of the systematic approach in evaluating social communication, and proposes a model of communicative interaction between subjects in media reality that is relevant to current realities.

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Method of logical reconstruction, which examines the activities of subjects in media reality from a socio-philosophical perspective.

Integrative method, which explores ways to comprehensively utilize data from various sciences to develop methodologies and approaches for socio-cultural influence on media reality.

2 RESULTS

The main hypothesis of the study is that the system of mass media and mass communication, in its accelerating development, has created the foundation for the emergence of a specific media reality. This reality is determined by the unique place and role of humans within it, along with the expanding technical capabilities of mass media not only for transmitting but also for processing, storing, and actualizing information. The cumulative power of modern mass media is comparable to the cognitive limits of the human brain in processing information, and the dynamics of these expanding capabilities necessitate new ontological definitions in objective-material reality and society. The system that connects these two realities is the system of social communication, which possesses certain anthropogenic and socio-modeling qualities that become means of media reality's influence on society and individuals.

The ontological status of media reality is defined by its recursiveness and self-determinacy, which lead to non-linear processes of deontologization and the "de-objectification" of social reality and humans within it.

Excessive informational and communicative influence on humans results in significant changes in their perceptions of the world, themselves, and ontological concepts such as duty, being, good, and truth. However, based on the principles of synergetics, which assert that matter has both destructive and constructive tendencies, it is necessary to assess the prospects for restoring humanistic values in society and to define the scope of their realization.

The study demonstrates that the semantic and pragmatic evaluation of social information reveals its expressive properties, which are currently used by mass media for suggestive influence on society. The emphasis on the expressive side of the modern communication process reflects profound changes occurring within the entire system of social communication.

Media reality is a specific product of socio-reality, possessing its own ontological characteristics. Media technologies, which form its foundation, are developing at an accelerating pace, determining the specificity of media temporology as well as the role and place of humans in the mass communication system (REED, 2021).

The interaction of social communication subjects within media reality reflects a new quality of informational subject-object relationships, associated with the significant increase in the activity of mass media and their adoption of certain socio-modeling functions. Manipulation, performativity, and mediatization are key characteristics of modern communication processes.

Manipulation as a conventionally accepted strategy of communicative interaction highlights non-verbal methods of information transmission, significantly influencing both the structure of mass communication and the communicative behavior of subjects within media reality. The shift in epistemological priorities is expressed in the fact that the form of communication often becomes self-valued, negating the necessity of achieving truth, cultivating human uniqueness, and developing the spiritual potential of interacting subjects. These provisions justify a new research direction in social communication—media-logy of non-verbal communication.

Communicative rhythmology in the media space allows uncovering the communicative intentions and manipulative goals of subjects, as well as constructing personal strategies to protect against destructive informational influence. The growing significance of rhythmology signifies an increase in the suggestive potential of mass media, driven by the rapid growth of information technologies.

Violence in media reality is not only informational material for daily mass media programs but also becomes a form of existential alienation of individuals from social life and one of the methods of deontologizing the social space. The study reveals national-mental characteristics of subject behavior within media reality.

Media reality is a result of the cognitive-practical activity of humans and, despite its technological determinism, can and should adopt a humanistic development strategy through deliberate efforts of social communication subjects. One way to shape a new attitude toward media reality could be through media education, which, in addition to educational tasks, should include a range of formative functions. The tradition of domestic

culture, including the history of journalism, holds significant humanistic potential, allowing the formation of new perspectives on media interaction among subjects of informational relationships.

3 DISCUSSION

Social information in the modern communication process is grounded in the dissertation author's functional-anthropomorphic (gnostic) interpretation of the phenomenon of social information.

If in the second half of the 20th century attention to information was linked to management issues in a cybernetic interpretation, today it concerns not just "post-industrial" or "information" forms of societal development but a special ontological property of social information. This property, having undergone media processing, enables the construction of new worlds, including "virtual," unreal, phantom ones, and more, directly affecting the conditions and prospects for the social development of society (WILLIAMS, 2022).

The functional approach emphasizes information processes as a property of matter, through which it organizes itself, maintains established levels of organization, and self-develops. The anthropomorphic ("gnostic") interpretation of information considers it as data, messages, or knowledge, i.e., as a domain of human interaction with the social environment in a self-organizing social system. In this context, social information can unify seemingly irreconcilable things—illusory and objective realities, interpretations, and the actual properties of objects, and so on.

Today, such qualities of social information as meaningfulness, usefulness, informativeness, and value have acquired such independent significance that an individual's identification of the essential characteristics of reality can no longer occur without simultaneously assigning it a certain value-related aspect. Thus, information serves as an effective mechanism for transforming not only the knowing individual but also the surrounding reality.

Being within social information represents itself as a form of represented reality, as a co-reality that replaces the reproduced essence and is oriented toward its recipient. For an event to fulfill this representational function, it must possess, on the one hand, denotative properties that refer the individual to a "basic fact." On the other hand, it must contain and be readable in terms of its expressive potential, which characterizes the degree of value of the information.

The structural-linguistic and value-expressive design of the message leads to the uniqueness of "flash-information" or information-flashes, characterized by their singularity and uniqueness in a given specific expression.

The underexplored and complex issue of the expressive content of information, its influence on individuals, and its reciprocal impact on reality correlates with the synergetic approach in informatics. This approach interprets complex systems as inherently incomplete, contradictory, and imprecise in terms of the information they generate. It is evident that the informational system of modern society accumulates not only information as a form of social experience and a result of mastering reality but also the most effective algorithms for informational interaction.

This explains the growing importance of not only "basic facts" and their expressive representations but also the methods of their systematization, actualization, and goal-oriented application, which themselves constitute a form of "systemic reality." The expressive-presentational aspect of informational processes is particularly evident in the sphere of mass media.

As a result, social information is presented as the outcome of purpose-driven activities by subjects of social cognition, their interaction with material and event-based reality to identify its fundamental properties and patterns, its degree of organization, and its value-expressive content.

Social communication is an attribute of relationships among living entities, specifically subject-to-subject relationships. For this study, it is particularly important to consider subject-to-subject interactions based on pre-existing information that is similarly understood by both subjects and holds meaning for all participants in the interaction.

One of the debated issues is the effectiveness of social communication. The traditional evaluation of effective interaction as the transfer of information from its source to the recipient is no longer sufficient. In practice, for communication to occur, the potential partners must first reach a conventional agreement on numerous parameters: marking segments of reality, aligning the level of expressiveness of upcoming informational messages, comparing and matching their thesauruses, and so on. Consequently, there are various levels of evaluating

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communication effectiveness. At the fundamental level, effectiveness is not characterized by goal orientation but by mutual interdependence, coherence, simultaneity, and resonance.

The comparison of the concepts of "interaction" and "communication" reveals the essential features of social communication, which lead to the formation of media ontology. Many authors agree that interaction is an inherent process of the entirety of society and culture and represents something more profound and complex than mere informational exchange. It is worth emphasizing that increasingly significant aspects of modern informational interactions include connections with imaginary, virtual, fictitious, and manipulatively conditioned forms of "new" realities. For this reason, communication, as a process that ensures connections between living and non-living entities within a specific system, significantly influences the forms and expressive characteristics of modern interaction processes.

From the perspective of social psychology, the phenomenon of interaction includes three components: cognitive, emotional, and behavioral (THOMAS, 2020). Communication, however, adds another component: the suggestive-pragmatic. Thus, communication models a specific human image, constructing a corresponding world around that image. The technological determinism of communication, reliance on subjective and detached information that is separated from established social norms and principles, represents key principles of this ontology.

The communicator and the participant in interaction are two distinct roles, primarily differing in their existential functions. The participant in interaction comprehends the being of the Other, incorporating it into their own essence and transforming their own self in the process of interaction. The communicator, in addition to this role, must also act as an observer, evaluating the presented reality in terms of its operational alignment with set goals.

An additional aspect of communication in modern society is intergroup communication, which has several specific features. Unlike interpersonal, group, or mass communication, intergroup communication has not yet undergone thorough philosophical analysis. It is noted that modern social groups, as subjects of social cognition, use a clearly defined axiological and confrontational arsenal of communicative tools aimed primarily at opposing their position to that of their opponents. The information uniting these groups into a single interaction process often exhibits a distinctly expressive and manipulative character.

Today, communication retains two levels of meaning. The first, traditional level, relates to its interpretation as a specific type of interaction with distinct characteristics. The second, newer level allows communication to be understood as a form of cognitive activity regulated by communicative technologies. In modern society, there is a convergence of these two levels, merging the emotional-human aspect with the rational-technical. This creates a foundation for the development of various methods of communicative influence on individuals. However, little attention is paid to the consequences of such influence as an anthropological factor in the development of contemporary society (PATEL, 2022).

The increase in the speed of information exchange in social communication has multiple causes, with its philosophical foundation rooted in the movement of matter in its various forms, as described by Engels. The highest form, the social one, implies, in particular, changes in the volume of human knowledge about the surrounding world, as well as the means of acquiring that knowledge, expressed in new communicative and informational technologies. The existential contradiction between the growth in the volume of information and the amount of knowledge that the human mind can process gives rise to a specific form of informational alienation within media reality, where, amidst the overwhelming diversity of messages, there is a degradation and decline in the cognitive abilities of the subject.

The technical methods of handling information are the reverse side of the knowledge growth process. Knowledge is embodied, in particular, in technological innovations, and technology, in turn, stimulates new, increasingly intensive searches and knowledge growth. This creates a new temporality of communication tools, characterized by specific traits. Ontological time, or "the time of the mutability of being," is distinguished by unique dynamic patterns, different from the more conservative, subjectively psychological perception of time.

The worldview, increasingly shaped by technological media tools, begins to stratify according to the epistemological dynamics of knowing subjects. The functionality of the material world, due to its inclusion in the recursion of informational production, expands so significantly that it sometimes becomes difficult to discern the attributes of certain objects. This inclusion of media (in the broadest sense, including not only mass media but also clothing, automobiles, and anything that carries social information) in the process of ontologizing the world leads

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to the formation of media reality. The objectivity of reflection within this reality is dictated by a different status in relation to actual reality. It is emphasized that the coexistence of two autonomous realities is impossible—otherwise, it would violate the principle of unity of perceptions available to the subject, and the ontological foundations of realities would be replaced by epistemological ones.

The cognitive activity of the subject under this intensifying informational pressure is limited by physiological boundaries. The growing technical capabilities of modern humans do not correspond to their spiritual potential, which, according to Fromm, characterizes the "eternal conflict between premature intellectual maturity and emotional underdevelopment" of the individual.

The conclusion emerges that media reality constitutes various forms of the ontologization of social information, transforming it into a mechanism of social action and societal dynamics, including through technical means of "materialization," "digitalization," and information transmission over communication channels. The technical aspect of media reality ensures coherence.

In media reality, "means of communication," i.e., media, with their technological determinism and the professional efforts of many people subordinated to it, while being extremely diverse, present society with diverse and sometimes unexpected forms of activity. The reaction from society to these activities is secondary, both in terms of the time of its emergence and its content, indicating the factual passivity of society in this confrontation.

Unlike events in inanimate nature, in the media sphere, there is a certain systemic intentionality and an ideologically driven capacity for self-development, although the "intelligence" of media does not exceed the "reasonableness" of an automated system. It is an integral value with a distinctly expressed technological determinant. Complex processes of global coordination, integration, and information exchange, as well as broadband communication technologies and the unification of legal frameworks for media activities, not only create a "global village" but also transform the media system itself into a "global machine." The aggregate information production capacity of this system has already approached the predicted processing power of personal computers, comparable to the capabilities of the human brain.

Modern concepts of mass communication often leave out the objective, victim-like state of the medium itself, focusing solely on its external activity and the informational impact of its work. As a result, concepts emerge, followed by methodological prescriptions and recommendations, that significantly distort the roles and status of communicators in society.

One extreme in theoretical evaluations of the evolution of communication concepts is associated with excessive meticulousness and detail, which does not lead to a model-based understanding of the principles of social communication and its development prospects. The other extreme is based on a behaviorist simplification of existing theories, reducing everything to the already discredited "stimulus-response" model. In this context, an intermediate approach to generalizing scientific concepts of social communication is taken for analysis. The methodology for finding a compromise between the omnipotence of mass media (which leads to the deontologization and actual destruction of social existence) and the freedom of the recipient (trying to preserve human and personal qualities in an atmosphere of growing informational suggestion) is particularly indicative here.

Researchers representing this approach point to two general tendencies in the scientific explanation of informational influence, which either replace or coexist with each other: the classical and trans-classical models.

The "classical model" understands influence as a process in which the recipient is bombarded with communicative stimuli from the media. Influence occurs when the recipient is "struck" by these "shots." Pre-war studies of social communication closely followed the prescriptions of the "stimulus-response" model and found validation in mass psychoses and crowd behavior.

The "trans-classical model" of influence does not tie the effect of a statement solely to a stimulus but relates it to three modalities: the structure of the statement, the recipient's internal context (experience, prior knowledge, etc.), and the external context (situational and social framework conditions). In this model, the recipient, as the object of communicative influence, gains a certain degree of freedom, naturally transforming previous notions about the ontology of the information space.

However, the strength and inertia of the "stimulus-response" approach remain so significant—concentrated in the unidirectional impact of the information source on the recipient—that even in the trans-classical model, the media's influence on the recipient is still asserted to be unidirectional. This perspective fails to account for the fact that real communicative processes often unfold along entirely different lines, frequently encountering the resistance of the recipient and their right to remain true to themselves.

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Thus, a significant flaw, characteristic of many attempts to generalize communication theories, lies in the neglect of a critical structure: the creator of information, the subject, the medium. Meanwhile, the medium is not merely the most critical link in the entire chain of the information process but also an exceptionally complex, multifaceted, and fragmented phenomenon that deserves the utmost attention.

In this study, the medium is analyzed based on the list of roles proposed by Fritz Machlup: generator – discoverer – analyst – translator – processor – transmitter – communicator. To this list, the initiator of communication should also be added.

The medium, as the creator of information, simultaneously incorporates not only the powerful external influences directed at it but also the apparent impact of the recipient, the object of the information. While the recipient remains themselves, the medium must, to some extent, become the recipient, become the Other—not a specific individual but a calculated approximation of many variants of perceiving consciousness, eventually settling on one selected, "typical" variant rather than merely an individual one. Unlike the recipient, the medium is directly tied to information technology. In other words, the medium is a living extension of machines, structures, specific communicative and manipulative techniques, norms, and defined technical parameters within which it is compelled to operate.

The dominance of the medium in interpretations of communicative interaction is partly explained by the entrenched tradition of perceiving the recipient as an inherently passive object. It is this insufficient attention to the mechanisms of information production by the subject (the medium) that leads to significant transformations within the entire social system.

Media reality represents the interaction between humans and a combination of objects, concepts, phenomena, and technologies that reflect the functioning of social information within society. In this process, social information emerges as a specific media product and a means of communication.

Modern media reality is a complex, self-developing socio-cultural system based on the duality of "human-technology." The ontological focus here shifts from the anthropological to the technological component. This shift is driven by the new quality of the human being in the media environment, where thinking, tastes, values, worldviews, and life goals become the result of mediatization—a unique social process caused by the cultural and informational influence of mass media on society.

Mass media, being informational intermediaries by nature, have introduced a specific epistemological algorithm into society, in which the strength of the connection with the media world becomes more important than the substantive goal for which this connection was initially established. Thus, a person's inclusion in the communication process becomes the primary value within media reality, while mediatization leads to the deontologization of a social structure that had been formed over centuries.

The relationships between participants in social communication acquire new forms of spiritual and practical activity and reflect changes in public consciousness. The shift in subject-object roles occurs within the system "medium-society-individual," taking on a multifaceted nature and manifesting at various communicative levels. These forms of interaction are interdependent, and only through their joint functioning does a unified communicative process emerge.

Existing quantitative criteria for evaluating social communication (interpersonal communication, communication in social groups, mass communication) should be supplemented by qualitative characteristics that reflect participants' attitudes toward the information being used. The trend in the development of modern communication technologies lies in incorporating methods and techniques of interpersonal communication into mass communication processes to achieve the maximum inclusion of each individual in media reality.

The specifics of modern media information are primarily determined by its excessiveness, criteria for selection, suggestive interpretation, conceptual orderliness, advertising-news "media packaging," code, and signs, which depend on the context of presentation. The impossibility of adequately translating information (a basic fact) into the language of media carriers, as well as the subjective perception of this information by each member of the mass audience, creates the foundation for manipulation as a technologically driven form of embedding media information into the consciousness of the broad public.

The concept of communicative manipulation is traditionally associated with specific methods of deliberate distortion of information and suppression of the recipient's will. However, with the rapid development of information and communication technologies (ICT) and the corresponding expansion of the communicative possibilities now available to information recipients, it has become necessary to reconsider this one-sided

interpretation. Today, the concept of manipulation encompasses a variety of media values, the interdependence of participants in information exchange, and the rivalry of different technologies and audiences targeted by informational impact. Therefore, it is more accurate to speak of manipulative strategies in the modern media world, conventionally accepted by the social majority.

The problem of a genuinely active, rather than seemingly active, participant in the communication process—the recipient (or reactor) of media products—is particularly pressing and socially significant. The interaction between the producer and consumer of information requires comprehensive theoretical study and raises numerous accompanying philosophical issues. One of these is the role of the subject as a source of authoritative norms and assessments for perceiving information and the behavioral models it generates. The medium, as an intermediary and integral part of the communication process, acts as a professional but does not serve as a norm, model, or goal, even when embodied in the tangible image of a media persona. Thus, the reciprocal activity of the recipient in the information and communication process becomes a focal point of social and scientific attention. The recipient must assume a socially significant media position, becoming another source of moral goals and tasks for shaping a socially aware individual, while also influencing the behavior of the medium in a new social space.

A critical characteristic of media reality is its temporality, which significantly impacts the intentions of the media subject and their ontological perceptions. The rapid development of information and communication technologies is driven by market forces, commercial excess, and intense competition. The media algorithm for forming a new ontology leads to the destruction of cultural, social, and intellectual priorities that have developed over centuries. The social sphere, verbalized in many of its most important manifestations, increasingly separates itself from the media sphere, where the verbal—human thought articulated through words and holding substantial significance for society—is supplanted by the non-verbal, oriented toward the psychophysiological nature of human perception.

Media studies of non-verbal communication, as substantiated in this research, represent a promising area for the development of scientific thought. Media rhythmology, as a field of expressing ideological and informational intent through the integration and segmentation of various media impressions, is one such formative tool. It is based on the careful selection and dosing of informational material. The word, which formed the essence of national culture, has been displaced by the "slogan." Clip consciousness has become the dominant mode of perception and thought formation in the "here and now" space, reducing the recipient to a reflex-based media receiver.

The dehumanization of the informational space, caused by the deep-rooted presence of violence in media reality, has similarly destructive consequences for the individual. Violence has become a universal suggestive tool, shaping a specific inner world for the consumer of informational products.

A comparative analysis conducted in this dissertation of how adolescents in Nizhny Novgorod and Germany perceive scenes of violence on television revealed the mental and cultural conditioning of audience responses to this theme. This conclusion is critical for understanding that culture plays a pivotal role in interpreting and understanding media reality. Culture imposes initial assumptions and constraints based on the tasks faced by communication subjects while providing each recipient with an individual approach to receiving and comprehending media content.

This premise forms the foundation of media education, which has already been recognized as an official scientific discipline but has yet to find its place in the daily activities of social institutions such as families, schools, and public organizations. Educational activities in these structures should restore meaning to the communication subject, elevating their consciousness above the manipulative-performative paradigm of media-social relationships. In media education, the media must unite with the social, while preserving the vast opportunities offered by media technologies for solving social problems.

Foremost among these are tasks of socialization and enculturation of the individual, which today are being displaced by an escape from reality into a media world of fabricated meanings, artificial symbols, stagnant time, and undefined space.

Purposefulness and meaning in relationships with media reality should create a high level of social cohesion, which is mistakenly and demagogically presented as pressure on media freedom. In truth, the media themselves embed "ready-to-use" evaluative and behavioral stereotypes into mass consciousness, often conflicting with societal needs. There is a need for the formulation and awareness of media-social functions and the coordination of actions among subjects in media reality, which can be achieved through media education.

The dynamics of communicative processes, despite their technological determinism, reflect the co-evolution of the media and social facets of humanity. Media education is called to eliminate the imbalance leaning toward the media aspect and to direct media energy toward constructive, socially significant forms. The act of media reception—as a personal experience of a conscious member of society, a flexible analytical perception, and a socially reactive engagement—lays the foundation for a new humanism as a vital principle of social-media ontology.

Theoretical and practical significance of the work

From a theoretical perspective, the work is significant as an exploration of the phenomenon of media reality in correlation with modern socio-cultural practices. The proposed approach reveals properties and patterns in media processes that connect them with similar processes in the socio-cultural universe.

In light of the identified problems, the conducted research generates a number of scientific directions related to the expansion and clarification of concepts such as "media ideology," "media anthropology," and "media pedagogy." Further scientific inquiry should address the ethos of media activity and its impact on various social strata. The conclusions of the dissertation are significant for understanding the spiritual climate of society, the role and influence of media reality in educating the younger generation, and the development of media culture in individuals. The study highlights the theoretical issue of the structural-semantic properties of media texts and their integrative foundation, which allows this phenomenon to be considered alongside other forms of spiritual influence on humans. The findings, materials, and provisions of the dissertation can be utilized in the scientific development of new theoretical and practical aspects of social communication.

From a practical perspective, the provisions of the work are significant for developing methodologies for training journalists in the context of understanding their responsibility to society and the importance of their professional skills in shaping conditions for societal development. The study's findings enable scientifically grounded analysis of mass media texts in terms of their rhythmic content, which can reveal the hidden intentions of information producers and their suggestive orientation.

In social practice, the conclusions can be applied to clarify the goals and objectives of media-pedagogical activities in schools, universities, and social organizations, and to develop methods for forming media competence. Ultimately, these efforts can contribute to educating a free, culturally aware individual capable of transforming media reality.

In general, the generalizations and conclusions may serve as a methodological foundation for adjusting the information policies of the state, specific mass media outlets, social structures, and creative unions. They can promote substantive, rather than declarative, implementation of professional charters in journalism, advertising, public relations, and more. The results of the study may provide practical assistance to journalists, advertisers, editors, scholars, policymakers, and students in humanities disciplines.

CONCLUSION

Thus:

A special ontological status of media reality is presented, based on media temporology, media ideology, and media technologies, as well as on the creation of a unique media subject actively involved in the transformation of socio-cultural reality.

The philosophical justification of manipulation is provided as a conventionally accepted form of intersubjective interaction in media reality.

The increasing significance of value-emotional comprehension of socio-reality through media technologies is substantiated.

A rhythmological analysis of informational messages has been developed and applied in practice, allowing for the identification of intentional, suggestive, and expressive levels of social information. The necessity of introducing a new concept—media-logy of non-verbal communication—into scientific practice is asserted, focusing on the study of these trends.

The dehumanizing nature of various forms of media presentations of violence is revealed, emphasizing the importance of accounting for the national-mental characteristics of the socio-cultural consciousness of recipients.

The main directions for the development of domestic media education are outlined, aiming to foster media competence and media culture in socially active individuals.

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