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Lychkovska O.R.,

PhD in Sociology, Professor Associate

Sociology Department of Social Sciences Institute of Odessa I. I. Mechnikov National University, r. 40, 24/26 Frantsuzsky Boulevard, 65058 Odessa-58, Ukraine**,** phone: +38 (0482) 68-60-92, e-mail: lychkovska@mail.ru

The phenomenon "to share information" as modern communicative practice of social media: social, psychological and rhetorical functions

Our research deals with a complete investigation of new a communicative practice of social media, a practice of "share" or "exchange" of information within which 2 main logics of manifestation are possible to allocate: emergence of indistinct objects which share or exchange, expansion of this practice on those objects which didn't contact earlier with a concept of "exchange" or "share" and use of the word "share" without object. The author also analyzes positive and negative consequences of this phenomenon in social and psychological contexts.

Keywords: communicative practices, social media, "share of information", social networks, Web 2.0, Wayback Machine.

Social Media - this is ensemble of new forms of joint communication of content producers with its customers, i.e. the co-production of the final product by the users themselves, when each reader / follower of the blog, for example, can perform the following functions as a commentator, a reporter, a photojournalist and en editor of this service, and vice versa. Social media as a set of online technology, thus allow users to communicate with each other in the form of transmission of views, experiences, knowledge, news, as well as photos, videos and music, in addition, they, in contrast to traditional media, appeal to belonging of a certain person to some on-line or off-line community [1, p. 32]. This raises three important properties of social media, which are simultaneously their benefits. First, social media are deinstitutionalized that enables users to create and modify content on your own, and share it with other users [2, p. 27-34]. At the same time deinstitutionalization is always partial, as the main Internet resources are concentrated in the hands of a few big online players [3]. Second, the consumer is regarded as both a content producer and his distributor. So, Bruns [4] proposes to use the term «produser», consisting of two English words - «producer" and "user", to

emphasize the hybrid position of the user. Third, communications in social media are always interactive and networking ones, being resulting in both positive and negative consequences. The firsts ones mean the ability to create numerous types of communicative practices of "non-simultaneous communication of one-to-one", " simultaneous communication of one-to-one", "non-simultaneous communication of one-to-many", "simultaneous communication of one-to-many", "non-simultaneous communication of many-to-many" and finally, "simultaneous communication of many-to-many"[1, p. 31]. The last ones are determined by user's inclusion in various network resources, so Internet user becomes both influential creator of products and object of hidden or open commercial interests of big Internet companies.

On the one hand, considering the audience of Internet users of social media in terms of making them individually significant meanings, values and goals of communication, one should focus on some of possible typologies. Thus, it is possible to allocate [5; 6] the extremely active users: «insiders», those who are in the learning process and in the selection of their behavior in the networks - «newbies», as well as those who are certain "lurkers" of social media - blog readers or social networks visitors without active participation or creating your own content. Criteria for differentiation of other well-known typologies, for example, [7] are formed by the axes of "information versus information caution", "instrumental versus communicative orientation versus orientation to joining, to belonging".

On the other hand, researchers who consider Internet users in terms of the creation of economic values and costs, pay attention to such commercial benefits of social media as creating by users some special content and new technologies [8], using of Internet-users to extend the mass audience [9], marking out and examining of the behavioral patterns of users for the purpose of studying the potential market [10], and further study of the commercial selling of personal information contained in the individual users' profiles [11].

Thereupon, an extremely interesting is to consider the phenomenon of "information sharing", that users and creators of social media realize, we are primarily talking about social networks, video services, blog, in which we are

actively encouraged and motivated to "share information" in various ways: innumerable sites have some sort of button or option - to "share" that allows user to drawing attention to his/her page, and this is not just for "status updating" or an appeal "to tell what you're thinking," as it is on Facebook, but also to share your photos or video materials - on services like Flickr, YouTube or Instagram.

The meaning of the word "share" significantly removed in the context of the contemporary Web 2.0 in comparison with the original etymology. So, English word "share", ascending its origin to the 16th century, meant, first and foremost, "cut into pieces" or "divide". In this sense, the action of "share" is one of the ways of distribution and active practice, too. The second meaning of the word is associated with the concept of "making common" when, for example, students share a room for two people, living together in it, therefore this room belongs to both of them, but remains whole, despite being shared. The same logic can be applied to abstract concepts such as interests, fate, culture or beliefs so that the meaning of "separation" is substantially changed to its opposite - and sharing something, we actually join ourselves with another or others in the common understanding and feeling. In the today's computer language, this term, particularly its English version, also means "joint possession and / or use of something" - of information, software, resources, files, etc. The same 3 basic elements are presented in the French verb «partager», denoting the phenomenon of division, distribution, exchange, reciprocity and compatibility.

If we talk about the practice of "share" in today's social media, it is possible to allocate two basic logic of this practice: the emergence of fuzzy objects to share or to exchange, the deployment of this practice to objects that have not previously been associated with the concept of "exchange" or " division " and the use of the word share "without object". Data about these logics of new communicative practices has been collected through using of computer storage program and due accessing to archive social networking Wayback machine (See about the validity of the tool in [12]).

The emergence of fuzzy objects that can be shared means that if the original social video services positioned themselves as "the best way to store, search, sort and share your photos", as Flickr did or "easy to share your video with family, friends or colleagues" - YouTube called like this some 15 years ago, i.e. in 2005, a few years later, in 2007, LiveJournal announces that it "allows you to expressing yourselves and to sharing your lives or communicating with your friends online." Today, almost all social networks offer us "to share your world" and "to share your life", whether these are your thoughts, your photos, your videos, your events. This rhetoric of representing of your world and your life to others means that you will automatically cease to be in loneliness and isolation. You should share your life as the notion that my life is much different from yours is axiomatic and implicit one, and it is assumed that you may not know about my life if I do not share it with you. [13]. In addition to "share your life with others" - it is also a way to keep in today's society "weak social ties," i.e., "keeping in touch" makes it through any information technology intermediaries - e-mails, chats, Skype and more, creating, thus, features to exchange not only life, but also any technological relationships.

Second logic provides the ability to share and to communicate without explicit exchange objects. The appearance of a button or an option to "share" automatically widens the scope of this concept. Perhaps the most striking example can be the first page of Facebook, which describes itself as "a social resource that connects people with friends and those who study, work or live in the neighborhood." And as soon as we are called to "come in and talk about what we are thinking, where we are, what we are feeling, and to share our photos and videos." And all of this means to use only one button "publish" or "share".

Thus, we can talk about the rhetorical power of the phenomenon of "share" and "share information", which carries a positive connotation of equality, selflessness and provides information as appropriate mode of communication between partners, when you really care about your friends, telling them something really serious and important, which is associated with positive social relationships.

At the same time, we can not ignore the mystification component of "positive exchange." Critical analysis of the practice of social networks could cover, in the first place, the use of the free labor of people to carry out tasks for which the company would have to pay the money. [14] For example, Facebook has the ability to make money without asking directly that its users performed tasks for Facebook, as well as by aggregating and selling data, producing through interaction of participants with each other within and through the button "I like it." Also, the mechanism of mystification includes a method in which the relationship of Facebook with its advertisers are described in terms of information' exchange, when this network seeks to convince people that "we do not share information, we receive about you with others, unless we have received your permission" . In reality, we deal with the selling to advertisers of certain data, masked as an exchange. However, Facebook - is not the only Internet Company that uses the information' exchange for commercial purposes. So, the new Google privacy policy by March 2012 includes the statement: "We will share personal information with companies, organizations or individuals outside of Google, when we have your consent to do so." Thus, we should realize that whenever we "share" something online, we create the data that represent the "hard" currency commercial organizations in Web 2.0.

In conclusion, I would like to highlight some of the social and psychological reasons of the popularity of "information' exchange" phenomenon, the popularity of the communicative practice "to share and go along with" in social media. Thus, according to recent foreign studies [15], Ipsos had concluded that people tend to share information to: sharing interesting things (61%), sharing important things (43%), sharing funny things (43%), showing who they are really (37%), recommending a product, a service, a movie, a book, etc. (30%), supporting the business, organization or beliefs (29%) sharing the unique things (26%), showing to others what they are doing or were doing (22%), participating in conversation (20%), showing that they are in the know (10%).

Telling about the reasons for "posting" or "reposting" information, the users of social networks often referred to the following ones.

1. To share valuable or entertaining content with each other. 49% of respondents believe that sharing of media allowing them to keep each other informed about interesting products, ideas and thoughts that they care, or provide an opportunity to change the view or to encourage each other to do certain actions.

2. To show themselves to others. 68% of respondents stated that they shared content, to give others a better understanding of who they were and what they cared about in the first place.

3. To establish and to maintain relationships. 78% of respondents stated that they shared information on the Internet, because it allowed them to being keeping in touch with people with whom they could not communicate otherwise.

4. In order to self-realization. 69% said that they exchanged information, because it made them feel themselves more involved in the world around them.

5. In order to obtain advice or assistance to resolve exciting problem. 84% of respondents do repost, to get help in any situation or to inform of problems to be solved.

So, this short study is a certain introduction, that precedes more large study of new communicative practices of social media that could help expand the understanding of new communicative users' practices in different linguistic and socio-cultural context and would allow to make serious conclusions about the formation of new social relations in media-centered an object-centered society.

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Личковська О.Р.,

кафедра соціології Інституту соціальних наук Одеського національного університету ім. І.І. Мечникова, к. 40, Французький бул. 24/26, 65058, м. Одеса-58, Україна.

Феномен «поділитися інформацією» як сучасна комунікативна практика соціальних медіа: соціальні, психологічні й риторичні функції

Резюме

Головна ідея, який присвячене наше дослідження – це всебічний аналіз нової комунікативної практики соціальних медіа, практики «розповсюдження» або «обміну» інформацією, у рамках якої можливо виділити 2 основні логіки прояву: поява нечітких об'єктів, якими діляться або обмінюються, розгортання цієї практики на ті об'єкти, які раніше не зв'язувалися з поняттям «обміну» або «розповсюдження» і використання слова «поділитися» без об'єкта. Автор також аналізує позитивні й негативні наслідки даного феномена в соціальному й психологічному контекстах.

Ключові слова: комунікативні практики, соціальні медіа, «ділитися інформацією», соціальні мережі, Web 2.0, Wayback machine.

ЛЫЧКОВСКАЯ О.Р.,

Кафедра социологии Института социальных наук, Одесского национального университета им. И.И. Мечникова, к. 40, Французский бул. 24/26, г. Одесса-58, 65058, Украина.

Феномен «поделиться информацией» как современная коммуникативная практика соцальных медиа: социальные, психологические и риторические функции

Резюме

Главная идея, которой посвящено наше исследование – это всестороннее рассмотрение новой коммуникативной практики социальных медиа, практики «деления» или «обмена» информацией, в рамках которой возможно выделить 2 основные логики проявления: появление нечетких объектов, которыми делятся или обмениваются, развертывание этой практики на те объекты, которые ранее не связывались с понятием «обмена» или «деления» и использование слова «поделиться» без объекта. Автор также анализирует позитивные и негативные последствия данного феномена в социальном и психологическом контекстах.

Ключевые слова: коммуникативные практики, социальные медиа, «деление информацией», социальные сети, Web 2.0, Wayback machine.