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Myths in Media Communication

Summary

Relevance of the study. Modern media communications are filled with myths. These myths reflect structural modifications and content modifications as well as communication understanding process.

Main objectives of the study. The article attempts to clarify what constitutes the myth communication and media communication activity. It also systematizes and comments the most common dual myths in media communications.

Methodology. For achieving the objectives, there were used such methods as systematization (for a review myths as an integrated media communication system), comparative (for a comparison of theses and hypotheses about myths in the media); logic and semantic analysis (for a building of own concepts, identification of semantic relations between them and verification of the selected myths adequacy), etc.

Results. The author explains and reasons why nine groups of myths in media communications were selected. Most myths are based on the transformation processes in communication, resulting the changes of established media and mass communication activities idea.

Conclusions. Transformation in media communications is a process of modification of approaches to media understanding and all related events, practices of production, distribution, consumption of media and how they diversified selection of individual mass audience. The basis of most transformation processes is mostly the result of technological innovation shifts in the economics, geopolitics, communication, sociology. This broad coverage of different sectors and industries usually does not provide unity of theoretical and conceptual approaches to forecasting the prospects of main developments implementation in practical terms, and as a result, sometimes appear diametrical communication phenomena: convergence – divergence; massification – demassification; globalism – localization (and as a result “glocalization”); universalization – personification; oral – written (and, consequently, oral-written speech); analog communication – digital communication (digitization); reality – virtuality; professional – amateur (citizen) journalism. In-

teractivity is allocated as a unique myth because digital nature of the information exchange a priori involves the interaction between man and machine.

Keywords: myth, media communications, mass communication, media communications.

Introduction

Media communications as an extended form of mass communication is a relatively new concept that has continuously been the subject of mythological creation since the first scientific references and practical implementations and constantly stimulated the development of the global mythology. Mythology categories are extremely diverse, ranging from the myth of universal access to information and embracing local audiences ending with the bias on the role of blogs for the development of mass media or multimedia technologies for the perception of textual information. The *relevance* of this study is based on a number of objective reasons including some separate to be emphasized:

- the intense myths system that has formed in the media communication area;
- the mythology of new communication technologies and strategies usage in the media communication area.

To understand how myths characterize modern mass communication trends in media communications, it is necessary to find out what communication myth-making is and how unique this myth is as a phenomenon in the mass media. For example, a representative of the postmodern movement R. Barthes (1989) explains the myth-making as a semiology object that tries to provide the historically conditioned intentions with a natural status:

If our society is objectively privileged sphere of mythical values, the hidden reason for this is that myth is certainly convenient means of ideological inversion typical for our society; at all levels of human communication with the help of the myth antiphisis transforms into pseudophisis (Barthes 1989, 111).

Advertising can be considered as the most studied area of the myth-making communicativistics. The considerable amount of a Kharkiv Professor Khavkina L. works including her monograph *Modern Ukrainian Advertising Myth* prove this (2010), According to the scholar,

Social and cultural present-day circumstances demonstrated the durability of the mythological communication phenomenon and sustainability of a myth as a text and a discourse in the various areas of social and historical existence related both to the ideological and mental processes and the social, historical and spir-

itual and intellectual manifestations of the reality. A mythological way of thinking ended up durable and unbreakable not displaced by a scientific thinking and connected to it in a situation of the formation, broadcasting and functioning of such social communication phenomenon as a new social myths indestructible due to the exceptional ability to solve unresolved (Khavkina 2010, 320).

In the book *A sign, a symbol, a myth in mass communication* Leonid Pavlyuk (2006) gives the basic semiotic approach to the problems of mass communication. He explains semiotic concepts and categories used in the analysis of the mass media discourse in such areas as signifying strategies and interpretation of the content, using symbolic forms and publicistic myth-making.

In his speech at the international conference “New technologies and a human: faith in the new millennium” V. Stepanov (2011) suggests five ideas that people should know about technological change,

The first is that we always pay a price for the technologies. The better the technology is, the higher the price is. The second is that there are winners and losers in any technological changes; the winners always try to persuade the losers that they (the losers) are also winners. The third is that any technology is always a great epistemological, political or social setting. Sometimes these settings are directed on our profit, sometimes on the detriment. The printed press destroyed the oral tradition, the telegraph destroyed the space, TV humiliated the word, computer may lead to a decline in social life and so on. The fourth is that a technological change is not a simple addition. It is ecological that mean it changes everything, and therefore cannot be left only in the hands of Bill Gates. The fifth: technology mythologized; we recognize it as a part of natural content of the things, and therefore it tends to control the majority of us. There is much more control than it is inconceivable (Stepanov 2011).

Online journalism is full of the myths that cover most aspects of the organizational and semantic new media components. Among the popular in the users environment stands the myth about the diversity and infinity of the information flows in the global network and it sounds like this: if something is not in the Internet, it doesn't exist at all. This approach is based on the consideration of information dissemination as an information explosion, when news messages are generated in real-time and historical intangible legacy is digitized most dynamically.

Theoretical background and hypotheses

The article is dedicated to the problem that modern media studies and practical journalism, faced a considerable number of myths associated primarily with the technologies. Modern media studies and practi-

cal journalism faced a considerable number of the myths associated primarily with the technologies. The study of scientific statements as well as the specifics of a modern information and communication activities set the prerequisites for an interesting discussion about the myths in modern media communications from the network information space wide coverage to the dialogue about the decline of journalism as a profession and an increasing role of bloggers, citizen journalists and streaming journalism as a phenomenon.

The hypothesis: the science and practice about the media communications is filled with myths that have dual diametrical colouration.

The objective: a systematization of the main dual media communications myths.

The main idea of thebe verifies through the conducting of several procedures, such as:

- finding out what the myth constitutes in the communication and media communication activities;
- systematizing and commenting the most common myths in media communications.

In spite of the considerable amount of diverse modern mass communication, network communication, personalized mass communication researches, etc., there are still no scientific studies that try to explain critically the contradictory and often diametrical media communication processes. With few exceptions (eg., L. Manovych, L. Horodenko), the main emphasis are made on the establishing of the communication media communications and new media features, a communication forms tools and technologies structuring, the evolution of social communication component, etc. Ehe advertising area in social communications is relatively studied (L. Khavkina). The direct connection between a sign, a symbol and a myth in mass communication is studied by Lviv scholar L. Pavlyuk.

Methodology

A scientific and theoretical basis of the research includes the theories of mass communication, media and media communications, the concept of communication and mass media development in the information society, the provisions of social, philosophical and historical theories that directly or indirectly determine myths as the object of study in mass communication and media communication.

The methods described below were used to solve the main objectives of the research. The methodological foundation of the article is based on the principle of systematic scientific knowledge, which involves the studies of the myths in media communications as a complete system. The comparative method was used to make the comparison of the hypotheses and conclusions of different scientists about the myths-making in the communicativistics.

During the key definitions study and own concepts construction including identification of the semantic relations between them and properties adequacy verification there was used a logical-semantic analysis. According to the axiomatic method, some scholar proposals were taken as the constant. Elementary theoretical analysis helped to compile a knowledge system, according to which the basic myths of mass communication and media communications were clarified. For more accurate opinion expression and exclusion of the ambiguous understanding possibility there was used a formalization method. The method of contextual analysis required to interpret scientific papers was used during the processing of the theoretical developments of Ukrainian and foreign scientists.

Results and discussions

In addition to the traditional interpretation, myth is studied as a designation of the popular but false statement. For this study, it is appropriate to study the myth as a story about the significant events from the history of a social group (relationships with the nature, territories possession, institutions, heroes, enemies, leaders, etc.), which is present in the collective self-awareness basis (Pavlyuk 2006, 113). According to this vision, the myths given in this article fit into a general myth-making system. Thus, taking into account author's achievements in the past as well as a considerable experience of native and foreign scientific sources analysis, it is possible to highlight the following main myths that accompany transformation processes in media communications:

Myth 1. *“Convergence — divergence”;*

Myth 2. *“Massification – demassification”;*

Myth 3. *“Globalism – locality (and as a result “glocalization”);*

Myth 4. *“Universalization – personification”;*

Myth 5. *“Verbal communication – written communication (and as a result, verbal and written communication)”;*

Myth 6. *“Wide digital communication accessibility – digital gap”;*

Myth 7. “Interactivity”;

Myth 8. “Reality – Virtuality”;

Myth 9. “Professional – Amateur (Citizen) Journalism”.

The named myths should be discussed further on.

MYTH 1. “CONVERGENCE – DIVERGENCE”

The convergence is not a unique historical phenomenon. The economy, state creation, social sector were constantly under the influence of transformation processes, changing and acquiring new, often previously unusual features for a certain objects. Nevertheless, the digitization evolution over the last 50 years has forced to review and complicate converged models radically. Currently, there is much less talk about the economic (although the concentration is an effective form of the business activity realization) or political (although the globalization is one of the main processes of the international system development) convergence. The convergence is increasingly associated with the sphere of media industry activity. Thus, in their vain converged attempts media change the form, the content, and organizational and structural components. The idea of universal journalist, mobile editorial offices, indistinct genres and content priorities change come to the forefront (e.g. Vera Antonova (2006), David Randall, Lesya Horodenko (2011) and others).. Today, the editorial policy of the most media is formed by the entertainment as a priority to satisfy user tastes (consumerism) and profitability to meet the needs of the owner.

Media communication dualism does not only include the upgrading of the relations between the information producers and consumers. The interaction between them is much more valuable. Undoubtedly, it is impossible to talk about equal rights and equal opportunities for a professional producer and consumer. Journalists as media producers are more powerful informants than an individual consumer or even a network of consumers. Even in the hierarchy of consumers, there are significant differences in the information capacity due to a number of social factors, including the access to information sources, popularity, publicity, and so on.

The convergence of modern media system is based on four components such as press, television, radio and the Internet. A combination and a fusion of various elements determines the convergence policy realization. Frequently, these models arise during the synthesis of traditional media and the Internet technologies, with the result of new or enhanced (extended) forms of information fixation appearing (eg., online TV or online radio). There are also cases of complex synthesis when several

components merge (eg., television, radio and the Internet – radiovision). Such interaction, in O. Kalmykov's opinion (2011), is achieved through the

synergistic effect that increases the energy involved in similar alliance components of the media, but can align and level the means of expression to invisibility weakening the extent of impact on the audience (Kalmykov 2011).

The involvement of the printed press editions to interactive forms of mass communication is also considered as the constant because almost all mass media resources have a text component. And the organization of converged media is usually based on hypertext nature of the interaction.

Speaking of convergence, it is impossible to forget about the other side of the same phenomenon – the divergence or distinguishing the features of similar organisms in the process of their evolution, or the collapse of a primary united community into several new independent groups. In media communications, the divergence is closely connected to the cultural and informational globalization as well as with the demassification, personalization and consumerism.

MYTH 2. “MASSIFICATION – DEMASSIFICATION”

One of the main objectives of mass media is to deliver information to the wide population masses. This outlines general requirements for the media on an information sharing at any group of people, regardless of physiological, religious, social or other restrictions. However, one of the latest trends in media communications is a consumerism and content personalization. A consumerism is studied as a product of economic evolution, the transition from a production economy to a consumption economy. For media communications, it is not only informative differentiation but a content personalization for the corresponding user reflection means, such as the development of special software products or media content adaptation for smartphones.

A controversy of personalization and mass communication distributed by online media channels is equally discussed. On the one hand, there are tendencies to a constant media product demassification online, on the other hand, there is a constant increase in global audience. As a result, the mass character is one of the defining characteristics of the Internet. The researcher N. Ishchuk (2014) dedicated her thesis “Demassification Information and Communication Flows Ukrainian Network Media” to the study of the audience demassification problems, and as a result she presented four models demassified online communication: classic, glocal, personal and informal.

Media communications stimulated the emergence of an unprecedented form of communication. For example, all viewers simultaneously watch the television broadcast, but each of them at any point can stop, fast forward or rewind the program if they want to, or even change the head of the program plot. These new forms of content presentation are, as the matter of fact, a form of mass customization, impossible neither in interpersonal nor in the mass media environment. As V. Crosbie predicts (2002) in his article *What Is New Media?*,

the existence of this new environment will catalyze, save and popularize absolutely new mediums for the information production and dissemination, as well as the invention of radio waves has revolutionized broadcasting media. This will create completely new concepts in form and content (Crosbie 2002).

Personalization trends in mass media have radically changed the approach to the media content definition. Instead of the question “What do we want to say?” editors and journalists increasingly ask: “What do they (information consumers) want to hear?”. An ability to combine the answers to both questions define the strategic prospects for media communications development.

MYTH 3. “GLOBALISM – LOCALIZATION (AND AS A RESULT “GLOCALIZATION”)

A researcher N. Ishchuk (2014) notes:

From the standpoint of mass communication, the definition of glocalization indicates the process of its dual nature and is characterized by such circulation when certain media segments become global and others become local. Such complementarity and coexistence of the opposite processes provides a complete civilizational progress. This phenomenon is mostly notable in network communications, where local resources can present themselves in the global network (Ishchuk 2014, 100–101).

The information society, which focuses on the information flow and knowledge, has formed many of dialectical issues for media and mass communication. In particular, it applies to globality and locality that are characterized by several dimensions: the content globalization, the production globalization, the distribution globalization, the form globalization, and others. On the one hand, the globality is based “on the loss of the geographical correlations and restrictions meaning as well as the associated consequences for the societies or communities” (Weissenberg 2011, 304), on the other hand, in practice local restrictions are more often involved. For example, one of the largest US TV channels HBO does not allow content viewing online for the Ukrainian users and some other

countries (the identification is being made at the technical level through IP address requests). The access restrictions to the television broadcasters on the Internet, online editions and other media resources are common for China, too. Moreover, the restriction is both external (blocking access to the Chinese international information media giants) and internal (the restrictions in distributing Chinese content outside the country because of no external users access). Ukrainian broadcasters also use the similar practice. For example, an online version of “Pidsumky Dnya” (Pershyy Kanal) can be viewed only in Ukraine.

Myths in media communications are closely associated with the mythology of other sciences. For example, political science studies the relations of the neighbouring states as myths. Analyzing interethnic relations, it is possible to conclude that the West does not consider Ukraine as a serious, powerful state. There, Ukraine is, first of all, the shield that protects it from Russia. The famous American politician Z. Brzezinski (1997) openly tells about that, although he calls this situation “a balance in Europe”:

The existence of Ukraine is important not only for the Ukrainian people, but also globally. First, the emergence of Ukraine changed the geopolitical balance in Europe... The West does not seek to transform the Russian-Ukrainian relations to antagonistic. We are not interested in inciting hatred between the two sovereign states...

And further: “The explosion in Russia only Ukraine can stop. Or delay. For the West now it is the most important thing” (Brzezinski 1997, 27). Thus, it allows to talk about the seriousness of local communication myths in the geopolitical context.

MYTH 4. “UNIVERSALIZATION – PERSONIFICATION”

To confirm or object our hypothesis considering new media orientation on a universal journalist (editor) in the internet, there was conducted a study (December, 2016): there were found out editorial offices’ requests for potential employees of media websites through professional requirements for the applicant as well as the websites that were searching an employee for content filling of the resource. There were reviewed almost 50 applications in Ukrainian electronic databases that provide intermediary services for finding employees (rabota.ua, work.ua, uajobs.com.ua). All employers gave out a number of common conditions that can be considered as the basis of professional competences including excellent knowledge of Ukrainian and English languages, literacy, attentiveness to details; an ability to monitor information and search news;

an ability to quickly write and rewrite news. There are content-related. But there are more requirements for the versatility of the applicant: knowledge of Photoshop and SMM basics, an ability to work a the video editor, knowledge of Storytelling technology. Alongside with such universal requests, around 20% of employers searched for a narrow sphere editor with a well-defined thematic specialization: in automotive industry, in computer technology, in accounting, etc.

These requests reflect the tendencies of media market development as well as ironic statement of D. Randall, who says that there are only two types of journalism: good of bad (Randall, 2007, 7).

The universality of the journalistic profession is quite a complex phenomenon as most media communication processes have binary or dual nature. On the one hand, the universality presumes the expansion of professional knowledge and skills through the mastery and free usage of diverse narrow journalistic skills in the practical activity; on the other hand, the narrow media specialists are increasingly becoming important.

The convergence gives editorial staff an opportunity to self-improve, universalize and mobilize. Along with the trend to a deep analytical divergence, there is observed an increase in requests for multimedia journalist and editor. The media owners are interested in professionals who can simultaneously prepare and check the materials for the traditional media and adapt them to the Internet environment. Media workers who are able to write the same text considering the peculiarities of television, radio, or newspaper information presenting are equally valuable.

At the same time, the universality creates a serious problem, which can be defined as the media content in interactive media is not just the content itself. A usual text is not interesting for the audience only because of its meaning accents. To attract reader's attention, the text has to be "coloured" with the help of "videos, photos, podcasts". And for one man, it is quite a complex and time-consuming task, especially from the standpoint of professionalism. That's why, the converged editorials increasingly draw their attention not on multimedia journalists but on the media editors who finalize a journalistic material together, bringing it to a perfection according to user requests.

In many cases, the universality of a journalist or cross-media is associated with his ability to track and handle information flows, to communicate with people (to interview, to conduct surveys, to record comments), to write texts in different genres, to record audio, to take photos and video material and process it in special programs, to work with vector and raster graphics, to process the data and create infographics, to do the prepress and pre-air preparation of the materials. And most of these

processes involve the ability to use digital devices, understanding of the digital information flow organizational principles, knowledge about the means of digital content distribution, and others.

Myth 4. “Universalization – Personalization is quiet similar and partially overlaps with Myth 2. “Massification – Demassification”.

MYTH 5. “VERBAL COMMUNICATION – WRITTEN COMMUNICATION (AND AS A RESULT, VERBAL AND WRITTEN COMMUNICATION)”

One of the most difficult globalization intentions is a joint existence of national cultures. Unification and urbanization that accompany information civilization highlight the popular culture of metropolis with its cynicism and impersonality. Some scientific researches equate this process to stories from the Bible. In the essay *The Tower of Babel: The Art of Our Time* A. Genis (1997) compares the past and the future and the metaphor of the tower symbolizes the end of the prehistory in the Bible,

It allows to use it as a bar, which determines the moment where the post-industrial culture goes with its progressive pace – the archaic ends with a crowd (Genis 1997, 239).

To continue his reflection, the scientist draws attention to another feature of the Tower of Babel important in the media communication context – the language which is the first mechanism in the world transformations made by human,

The catastrophe of Babel is the price paid for excessive confidence in the language. Therefore, a new tower may occur only in the world that learns to respect non-verbal culture (Genis 1997, 239).

Thus, the other metaphor to come – the duality of verbal and non-verbal communication. Is it possible to say that the Internet is filled with nonverbal culture? The expressive gestures, contextual communication medium, additional sound, additional material resources that have symbolic meaning in a certain case are nonverbal communication means. Communication and relevant non-verbal communication components are prosodic, kinetic, tactile, and proxemic means (Hreydyna 2005, 80). For the Internet, the described tools are almost inaccessible that’s why it is too early to talk about media communications as a non-verbal culture phenomenon.

MYTH 6. “WIDE DIGITAL COMMUNICATION ACCESSIBILITY – DIGITAL GAP”

The myths associated with the digital nature of communications, identify and characterize the general nature of communication today. It is considered fully acceptable not only to talk in the class, but also write short messages, social networks posts or notes in *WhatsApp* or *Viber* with the friends. This is the most primitive level of digitization mythologizing. Much more problems are present at the level of the digital divide.

A digital inequality is defined by several characteristics that develop differently in different countries and in Ukraine in particular. The main factors are:

- *economic resources*. The low level of an average income makes it impossible to freely obtain the latest technological means of communication;
- *geography*. A significant asymmetry between urban and rural areas creates an imbalance in access to the Internet as today’s main information channel;
- *age*. Youth is opened to technological innovations and their usage but has a low qualification level and opportunity to realize themselves through work. Instead, older people have experience but are less open to the use of advanced information and telecommunication means;
- *gender*. Developing countries do not pay enough attention to the rights of women in general and involving them to the information society in particular. The situation observed in the economically and socially backward countries, introduces an imbalance to the system of equality and defines the factor of division by categories man – woman;
- *language* is the main obstacle for the participation of all people in digital communication. The dictatorship of English as a linguistic means of globalization inhibits other languages in cyberspace;
- *education, social and cultural foundations*. Education became the core, which allowed realize the first and later the second industrial revolution;
- *physical disability*. Most disabled people in all countries have limited access to the computers and the Internet as well as traditional libraries (Towards Knowledge Societies, 2005).

The main points where an information gap is happening, are the level of society informatization and separate businesses, the information disclosure and the level of telecommunications development of. As the

criteria for the comparison of the countries' access to information and digital resources there is used a relative number of means to obtain data per capita: the amount of radios and televisions; the amount of books, newspapers and magazines that are published during the year; the amount of libraries; the amount of universities and research institutes; the amount of people with higher education; the volume of electricity consumed with and without industry; the amount of postal letters; the amount of telephone lines, fax machines and computers, Internet users and national web pages.

MYTH 7. "INTERACTIVITY"

American professor of computer sciences from the New York University L. Manovich quite aptly tells about mythology of new media and media communications (2001): the issue of such definitions "digital" and "interactivity" have no real meaning in relation to computer-mediated communication. The myth about interactive media is the greatest illusion because the computer is a device that requires interaction: every request, every reference, every transaction, every answer is the result of interaction between the man and the machine and with no further adjustments it is simply unnecessary. A similar situation is observed with the media communication feature – digitization, because every device, used for the dialogue man-machine-man, has a digital identity. That is why L. Manovich find out new features of media communications – a numerical representation, modularity, automatization, variability and transcoding (Manovich 2001, 49–63). And then the theorist develops an idea:

As new media with complex digital coding include discrete components (numerically represented and modular), they can create media objects at low and high levels, from simple manipulation with photos and texts to the most advanced automatized artificial intelligence applications (Manovich 2001, 53).

These are the reasons affecting the variability and change of new media that produce endless streams of information, and an endless number of different levels of end-user facilities for the convenience of interactive, from management through hyperlinks, update frequency, scale on demand and others. Another important feature of the new media, by L. Manovich is transcoding that manifests itself in the cultural layers in any media personal cultural imperatives.

The Ukrainian Scholar N. Ischuk talks about the need to reflect the new realities of journalistic life that should be based on interactive technologies (2014),

Network communication increasingly differs from the traditional one, and the experience of traditional media can be effectively used in the online media. Classic one-way connection is replaced by transactional and needs more attention for its adjustment and moderation from the side of the web-editorials (Ishchuk 2014, 164).

Thus, the media will gradually move the accents to dialogical communication and as a result, interactive communication technology will become the dominant means of dialogue implementation between media and information consumers.

Interactive technologies provide the basis of the mass communication personalization. Interactivity is a concept which is mentioned whenever it comes to new media possibilities and conceptual statements of media communications. However, in the terminology field it is quite discussed and not completely specified phenomenon. And all this in the context of overrevolutionary development of the diverse communication technologies: teletext, videotext, interactive television, telephones with the voice response systems, automatic cashiers, online services, information kiosks, “smart household appliances”, computers and multimedia, Internet, and intranet form online culture these days.

Interactivity gives the user the extended communication opportunities, such as:

- a huge amount of the information is available after one button clicking;
- the film watching is not a passive process because users can:
 - (1) comment what they’ve seen in real time chat;
 - (2) offer their own alternative scenarios of the story using a special service;
 - (3) comment online events via webcam;
- the choice of a movie or a program from the proposed by the operator list (the library) through the menu on the TV screen;
- to play virtual video games via the operator network;
- to join the current discussions, to participate in the discussions, votings, rankings;
- to influence the course of the events in the show (eg., after the huge amount of user applications on air of the STB channel and on the Internet webpage organizers brought back to the competition *X-Factor* the participant who dropped out as a result of judicial decision) and others.

MYTH 8. “REALITY – VIRTUALITY”

The categories of “pseudo-physical” studied by R. Barthes (1989) in terms of semiotics is cause-effect elements of the virtual image creation when the fictional characteristics accompany the change of personal and

adaptation of the individual to the requirements of the artificial world. Considering the main aspects of this ideology, it is appropriate to highlight Myth 8. “Reality – Virtuality”. Social information society is in a complex semantic relations with social institutions of the state. Myth-making that accompanies the main processes of establishing the system the state – a social group – the individual, determines the stereotypization of the dependencies formation between the community traditions and external influence factors.

According to the theorists of mass communication O. Zernetska and P. Zernetsky (2005),

the main conflict and the driving force of the globalization process is the antagonism between artificial (and primarily in the information society – virtual) and natural components of modern civilization” (Zernetska, Zernetsky 2005, 101).

Virtuality is a constant feature of the mass media because the media product producers can only assume what audience they actually have. Especially in terms of mass character. Undoubtedly, there is the concept of “target audience”, which, first of all, is focused on media organization; the consumer surveys, rankings are being conducted regularly, etc. However, this situation sometimes looks like a formula: someone eats mosaic tenderloin, someone eats sauerkraut; on average everyone eat holubtsi. The Internet with its seeming depersonalization forms a more real audience for many media via personalized requests and preferences.

MYTH 9. “PROFESSIONAL – AMATEUR (CITIZEN) JOURNALISM”

This myth is extremely practical realization of a free information flow in the network communication environment. The myth that threatens the common system of journalism education. Defining the prospects of the profession, CEO of the Ukrainian Association of Press Publishers O. Pohorelov (2015) states,

Journalists who are accustomed to the traditional work with information should adapt as soon as possible to the new techniques that help to reflect what is happening more quickly. The modern journalist should be fast, work in social networks, he must give information there, get it from there, check and post verified information. It is necessary to turn your head on to be able to analyze and compare the data and publish more than just news (Sharova 2015a).

And the head of the Independent Media Trade Union of Ukraine Yuriy Lukanov (2015) points to the inability of most modern media workers to work in extreme conditions,

Due to a partial objectiveness of the most Ukrainian media on the topic the events in the East, a new journalism called streaming is appearing in Ukraine.

People directly from the event scene show what is happening. Informal media structures are more dynamic than traditional media, “people’s journalism” is developing, and this movement will intensify (Sharova, 2015b).

Some of the named abilities and skills are currently not a problem for an average citizen, because media communications streams are filled with a considerable number of user-generated content. The journalists do not always have time to follow the events, not always they get to the right place on time, while almost always there are the witnesses that film and share data. The situation described in the joke happens quiet often, “Hey, matey, someone hits our friends!”, “Oh no, we are not going. I have a phone without a camera.” For the ordinary people, it became a usual thing to observe, record and distribute everything they face. There is a joke in journalistic studies community about the change in priorities in the digital age: earlier the masses greeted the Pope by lifting up their hands, and now by filming and taking pictures with their phones.

Conclusions

In the whirlpool of the consequent dual effects and myths-making processes of media communications it is necessary to primarily pay attention to the key reason for this theoretical differentiation. Its essence is simple: the practical realization of new communication technologies is significantly ahead of scientific studies, which, in most cases, act as descriptors or extras, but not the active creators. This is the case when the theory is subjected to practice.

Transformations in media communications are the processes of modification of the approaches to understanding of the media and all related phenomena, production practices, distribution, mass information consumption and ways of its diversified selection of individual mass audience. The technological innovation movements in the economy, geopolitics, communication, and sociology create the basis for the most transformational processes. This broad coverage of different areas and sectors not usually implies a unity of theoretical and conceptual approaches to forecasting the prospects of implementation of major developments in practical terms, therefore sometimes the diametrical communication phenomena appear: convergence – divergence, massification – demassification, globalism – localization (and, as a result, glocalization) universalism – personification, verbal communication – written communication (and, as a result, verbal-written communication).

In the context of the above, it is the point of an extremely discussed media communication issue – duality which eliminates the concept of mass communication as one-sided information delivering from a professional media worker to a mass audience. With the entry of social importance of the information and media network resources that ensure the possibility of free copyright materials publication, a model of the information delivering is increasingly changing: the information producer borrows the information product from the information consumer. And the mass informing beyond mass media structures can occur with higher efficiency than directly through the media. It can be explained by the potential audience targeting as well as an extensive network of cross-references to the private webpages.

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Mity w komunikacji medialnej

Streszczenie

Nowoczesna komunikacja medialna jest pełna mitów. Mity te odzwierciedlają modyfikacje strukturalne, modyfikacje treści, tudzież modyfikacje zrozumienia procesu komunikacji. W artykule próbujemy wyjaśnić, co reprezentuje sobą mit w działalności komunikacyjnej i komunikacji medialnej. Ponadto systematyzujemy i komentujemy powszechne mity dualne w komunikacji medialnej. W celu osiągnięcia postawionego celu badawczego stosujemy następujące metody naukowe: analiza systemowa (do rozważania mitów jako integralnego systemu komunikacji medialnej); porównawcza (dla porównania tez i hipotez o tworzeniu mitów w mediach); analiza logiczno-semantyczna (do konstruowania własnych koncepcji, identyfikacji powiązań semantycznych między nimi i weryfikacji adekwatności właściwości określonych przez nas mitów) oraz inne. Wyróżnia się dziewięć najbardziej rozpowszechnionych mitów w komunikacjach medialnych: konwergencja – dywergencja; masyfikacja – demasyfikacja; globalność – lokalność (skutkiem tego globalność); uniwersalizacja – personifikacja; język mówiony – język pisany (skutkiem tego ustnie-pisemna komunikacja); komunikacja analogowa – komunikacja cyfrowa (digitalizacja); interaktywność; rzeczywistość – wirtualność; profesjonalne – amatorskie (obywatelskie) dziennikarstwo. Autor wyjaśnia i uzasadnia powody reprezentacji wymienionych wyżej grup mitów.

Słowa kluczowe: mit, komunikacja medialna, komunikacja masowa, mitologia komunikacji medialnej.