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VIOLENCE AND THE SUBJECT IN MODERN AUDIOVISUAL CULTURE

Use of «Theatre of Cruelty» in visual modern arts, in particular, on television is a transgressiv gesture, attempt to erase boundaries between art and life, escape out of limits human due to introversion, a special look in itself to find there the real essence. Images of disastrous events, ruins, etc., work as a method to provide familiarly of unfamiliar, as one of the most effective visual engaging means of memory as mnemotic sign. In motive of ruins the familiar elements of real as if are erased, gaps in these erased places stimulate mechanisms of reproduction of an image in imagination which are tightly connected to functioning of process of receiving pleasure from an image, from its recognition in the unfamiliar.

Key words: idea, cruelty, introversion, distortion, method, reality, visualization, functioning.

Being within limits of the human society, violence has successfully occupied a niche in the mass media content. Especially "beneficial" is its location in the audiovisual product. And not only because of the saturation of "pictures" of the screen but also because of the power of this form of human activity. Unfortunately, catharsis of sacrifice has not become social achievements. This is a tribute to the ancient variants of violence mythologization. However, against fierce mythological character "naturalization of aggression and violence" modernity is characterized by specific manifestations of human cruelty. E. Fromm called this situation "human passions" [16, p. 23] that are inherent in such social determinants of human existence as violence.

Multi forms of violence led multi-theoretical approaches to its understanding. A certain classification of violence offers a Russian scientist G.I. Kozyrev: the forms of violent interactions, caused damage, according to the subjects of conflict.

Scientists define cultural violence as an aspect of culture that can be used to legalize violence in its direct and structural form.

Genesis of violence issues is clearly traced in the direction of modern audiovisual media content. The historic part of modern society, unfortunately,

implicitly gave constant values for famous sayings of Heraclitus: "War – [polemos] – the father of all, the king of all: one she calls the gods, others – people, one creates them to be slaves, others – to be free" [15, p. 202]. And according to Aristotle: "Violence is coercion, and that is something that impedes and interferes anything, against the wishes of necessary; and so it naytyasche "[3, p. 151]. Political tradition in particular facilitate the transition of monopolization of violence to the level of power and law. The modern theory of violence is focused on the field of political philosophy. The world seemed to be covered with complete social agreement. T. Hobbes talks about the impossibility of peaceful coexistence of human existence because of the nature of enmity with one another. This true character of a human nature itself lies at the genetic, instinctive level. The idea of human existence is its natural right, argued John Locke in "Two treatises on government" [9, p. 263-270].

The author of "The public contract" Jean-Jacques Rousseau theoretically justified civil society, focused on legal human rights [13, p. 85-98].

Set in history the ground of legislative basis of condemnation of violence made in the history are laid and today is a basis of constitutional right of many public groups. And only to according to I. Kant regularity of eternity of the world and creation on its basis of allied human relations and the states was proclaimed. Here "even the smallest state could expect its safety and the right not from its own forces, and as exception from such big union of the people" [6, p.285].

The dissonance of one more thinker, actually, equalizes a bowl of scales of world postulates on this subject: G. Hegel wrote: "war had saved healthy moral of the people in their indiferention concerning determinancy regarding their habitualness and rooting just as movement of a wind protects lakes from rotting threatening to them in case of the long calm period, just as to the people – long, or, especially, an everlasting peace" [5, p. 289].

G. Sorel in "Reflexions about violence" represents proletarian violence: the humanity and kindness is encouragement of cunning which dominates in the market relations of society.

Modernity, as reflected in the media and in the video — a modern society that

isolates its essence of violence. It would seem immutable, traditions actually transformed: the type of criminals is changing and their type of crime. There appears „screen version" of artistic, publicistic, nonfiction with a clear preponderance of violence, embodied in outstanding creative images. "Intellectuality" of such dissipation this was not yet known history of mass media, but suffered its rampant in wars, terrorist attacks, social "maidans." The sad conclusion of the French historian F. Furet: "If to make a general list of famous authors who at different times had sympathized with the Communists or Communism were fascists or sympathized with fascism, we get the current gothic anthology of intellectual, scientific and literary elite" [14, p. 20].

Everyday life should not be written off to displeasure by the culture. Modernity as if created limits of violence and its Character. His place was more significant than the place of the creator of life benefits. The representatives of the Frankfurt School have made a huge contribution to disillusionment of the violent ideology. Among them are famous Theodor Adorno and his "Authoritarian Personality Research" [1], "One-dimensional man" by Herbert Marcuse [10], "Anatomy of destructiveness" E. Frome [16].

Anyway, they have a tendency to seek psychological determinants is a structural concept of violence. Stereotypes of cynicism instinctivity pulses regarding the outside world, excessive interest to the outrage ... There are the features of postmodern society covered in deceit of its violence. Violence is present in repressions, class and ethnic cleansing, deportations ... Postmodernism condemns intolerance, oppression: Strategy of skillful disclosure of various kinds of violence remains privileged reality of the present.

Mobility of modern society draws the attention of British scholar in culture studies Scott Lash in "Media Critique" ("Critique of information», 2002). He believes that such a society is not built within the socio-cultural process that links the past and the future, and around communications that have only the present. As a result – there appears not creation of symbols but their constant movement. It is the change, according to S. Lash, forms one of the fundamental differences of the information

society from all previous ones. The cause of this British scholar in culture studies finds in transformation processes of society that move towards separation from its objective basis, transition of people to subjective sphere. This is what leads to the transformation of the life to a game – "as a single undifferentiated reality." As it was many times mentioned by S. Lash, "Criticism of information stored into the information" [17, p. 9]; "Informational criticism should be criticism of intratranscendental" [17, p. 9].

P. Virilio notes that while globalization concept of territorial "neighborhood" (contigui'te) of the nations obsolete and is replaced by indivisibility (continuite) of what we see and hear, and political boundaries of the real geopolitical space are transferred into a chrono-political divisions of real-time transmission of image and sound. French notionalist distinguishes two complementary aspects of globalization. First – the maximum reduction in the distance as a result of time compression displacements and delivery in the distance. The second – the development of general teleobservation. It is through "transhorizon vision" that allows you to see what was available before, during the time we exist in constantly "television" world. Following the opinion of Gaston Bachelard – "The fate of any image is its swelling," P. Virilio emphasizes that "the fate of this image is carried out by science, is converted to an optical technical science. In the recent past using the telescope and microscope. In the near future through home telesupervision <...> Active (wave) optics completely transformed the use of passive (geometric) time optics (...) of Galileo. It seems that the disappearance of the geographical horizon line inevitably leads to the introduction of replacement horizon. "Artificial Horizon" of the screen or monitor display shows the advantage of immediate prospects by spatial perspective. Three-dimensional "teleprysutnoyi" event is greater than the three-dimensional things and their location <...> Finally, the overall visualization is the most visible manifestation virtualization. The notorious "virtual reality" consists not only of displacement in cyberspace networks as an increase in optical similarities (copies) of the real world."

It should be noted that modern methods of mediaviolence often based on the techniques discovered by the creator of the "theater of cruelty" A. Artaud. First of all,

an understanding of life as endless game, as spontaneous visual practice. In numerous specimen product of film and TV-art, computer versions, life appears to the viewer (or listener) as a theatrical performance and a theatrical performance as life, which, according to A. Artaud, affects the physical, emotional, unconscious levels, not at the level of intellectual perception. We believe that the methods of the "theater of cruelty" by A. Artaud in contemporary audiovisual culture immerse the viewer in a visual and touches his unconscious instinctual depth to the recipient started to experience intolerance, the saturation concentration until the cleansing experience his suffering (almost to catharsis according to Aristotle, had to take place in Greek tragedy). This effect is cruelty that clears.

Besides the phenomenon of "cruelty", calculated on that will be caused by such feelings as fear, which, in our opinion, on the one hand, is the cultural trauma, and the other – a defensive reaction to an event or person. Use of the "theater of cruelty" in modern visual arts, particularly on television is a transgressive gesture of attempts to erase the boundaries between art and life, overrun beyond the human through introversion, a special look inside yourself to find there your true essence. The ideas embodied in the concept of "theater of cruelty" of A. Artaud don't die today, thanks to the media mankind watches entire absurdity, cruelty, futility of the modern world – recipient by negation, returns to the authenticity, the primary life, realizing at the same time its crookedness. Of course, this is not always happened, but one of the methods is based on the media, in our opinion, it is based on the system of the well-known French theorist and artist.

Images of catastrophic sights, ruins etc are like a way to represent the familiar unfamiliar, as one of the most effective visual methods of memory inclusion as mnetic mark. In the motif of the ruins the famous elements of the real are mostly erased gaps in these areas stimulate mechanisms of image reproduction in the imagination that are closely related to the functioning of the process to enjoy the image of its recognition in unfamiliar.

Contemplation of images of disaster, destruction of the real introduces the real state of torpor, which is associated with feelings of emptiness (lack of certain

elements in the structure of the image, space gap where a representative model exposes its effectiveness), lack of sense of meaning, disappearance of a man. If character refers to illusory, breaks, the inclusion of mechanism of memory in creation, complete visual image using imagination is just an illusion of memory. Images of ruins of reality, images of unfinished disaster that our imagination and memory finalizing, appends the lack of places, spaces these images, and expose the mechanisms of our consciousness as a mechanism to streamline the mechanism that formed by a certain set of canons of already historically established system of visual representation.

The primary source as a meaningful concept of "violence" in the audio-visual mass-communication tool owes its roots to the concept of "culture of the war." Having absorbed all the contradictory experience of mankind, its transformative lessons it is clearly not the opposite category to the "Category of peace". Dialectics of the contradictory, as a transition to another dynamic multidimensional – that is its cultural-conceptual dimension. Formation of specific conceptual apparatus of modern civilization, the analysis of philosophical problems of war, a critical review of its interpretation ... All this contributed to the introduction and later the massive dominance of social conflict in the mass-communication tool. The method of solving it is contradictory and complex. Therefore if dimension "culture of war" creates value with the sign "plus" (heroism, bravery, courage, patriotism) and with sign "minus" (violence), the notion "violence" (or "violence and subject") in the mass-communication tool – he concept is clearly" was negative. "Monitoring of mass media does not hide the evil and capture as an action. Social and psychological, social and ethical aspects of these unilateral "minus" form screen "hero" of the nature of aggressive shade, militaristic spirit, stereotypes of an enemy. This mutual push reveals in each category leading, prevailing qualities. Besides we know that discord always causes the latest technology and education changed its trend by the influences of intellectual horizons.

The concept of "culture of war" was elaborated by the UNESCO in Declaration on a Culture of Peace, Program of action in the field of culture of peace. Their goal

– to promote a global movement in transition from a culture of violence and war to a culture of peace. Their aim is to promote non-violence in the third millennium are able to generate value peacefulness, peacemaking, tolerance, neahresyvnosti neahresyvnosti thinking and behavior. This is a brand new understanding of the breadth of the amplitude of peacekeeping, not only among the states but also among socio-cultural groups with maximum consideration above all cultural and national characteristics.

Condemnation of violence is one of the means to overcome it. However it's rather weak in its development. Pirate explosions and kidnappings, terrorist attack means absence of ideological hypothesis that lost any predictability. And yet loss sacrificial signs of "exploits", the differences between legitimate and illegitimate. Their system is a set of differences. During loss of sacrifice visible signs of difficulty of regulation of violence, which appears as a formidable element, chaotic beginning. Democracy implies such a beginning as a start of disharmony in human relations. And this is underestimation of a factor of cultural existence of society. Having proved the unification of this factor, the crisis of sacrifice takes considerable gigantism. This scale is characteristic of the globalized world. This is the problem of mankind. The outbreak of social tensions in their original sources operating there in these destroyed social structures of human communication. It may at least partly construct social tension. This need conditions for the existence of a healthy society promoted culturological mass media content. Indeterminacy is destructive, determination is not based global processes.

The founder and ideologist of OS Linux Linus Torvalds states that "technology is not changing society it is the society that changes technology." Besides "cornucopia" communication technologies presented the society and the negative side of existence. The risks of social disasters in its development rapidly move ahead of the socio-cultural development of society, which for historical development has always been a mechanism of stability. The emergence of violence in the information environment promotes interest in research on changes in the structuring of violence in globalization conditions. Priority of humanitarian benefits protect mankind from

rebuke. Transformation in the personal consciousness, its social manifestations arise from the rapid trend of computer technology development. And they, in turn, give rise to violence. Virtuality of space computerization is successfully carried by symbolic substitution. Technical activity is indispensable like-minded person. "Virtuality squared" [7] — virtual difference of nowadays.

Convergence of network diversification — a unified tool of the effectiveness of globalization. Leveling of differences create standardization of presentation of materials. Paradoxicalness of individualization is mediated by interpersonal communication. Isolation is not only paradoxical but became traditional factor of human life. The lack of dialogue, fragmentation, non-cyclicism sometimes impossible to orient in the flow of diverse information that contributes to the loss of real values life. Such a "Pandora's box" is a real trap. Finding educational and informative cease to be a stimulus for social action: a complacency and the surrounding environment is the result of observation. This leads to a loss of identity and deliberate imposition by another person the informative flow. Such violence leads to the limit of will expression of the individual.

The scientists studied the classification of the main types of violence: disinformation, diversification of social consciousness, psychological pressure and propaganda, spreading rumors [12, p. 32-34]. In addition to specific features — the growth of anonymity of violent texts, consciousness manipulation — online resource generates communication of its main functions, generates repressive injection, anxiety to an inadequate arousal. Search of resistance, apparently, can not be found without involving of human knowledge, intelligence, propensity to analysts.

Geopolicy of relationship is finding of new informational sphere of existence. Human desire for comfort, utility is expensive. So here is possible to use some force activity. Communicational content modifies global content processes. Weapons awareness is particularly relevant, but the most important thing is that is irreplaceable. Information terrorism in the sense of cyber-terrorism as a unique type of violencethat is particularly threatening to the world. Spying and hacking, the risks of online social equipment of "engineers" have become transnational "corridor" of

cyber criminals [11, p. 34-52].

Only a national and international level of anxiety will help create systemic measures to conquer computer crime.

In recent years, it is believed that the third world war will not be nuclear, not "cold" but so to speak – trolling war. And it already seems to have begun. Existing troll armies of the great powers (America, Russia, EU) are "fighting" in the informational spaces for the human soul, the mind, the thoughts and feelings. It is not just about "information injury" experienced virtually by all people through mass-communication tool trolling is a new, very sophisticated and violent means "the subject of violence", destruction, humiliation, neglect of individual that, in general, perhaps comparable to murder. So, today we can speak of a concept of trolling on the Internet and, through trolling, distribution of "distorted" information in mass media communication systems.

A striking example of today (especially early euromaidan in Ukraine in November 2013) is creating a large number of "trolls" on the Internet pages on social networks. This, of course – the information war, using fairly complex mechanisms of manipulation of people at unconsciousness level. Among the effective mass of information must be called manipulative techniques of gluing labels to discredit certain individuals or ideas without any evidence (e.g. use of the occasional word "nashyst", "fascist" and others. As contextual synonym); use of conceptual metaphors (in particular, political), invectives, transformation of well-known phraseological locutions and formation of periphrasis (especially in titles), active use of eloquent expression etc. [8, p. 60-66].

There are fundamental signs in the behavior of the so-called "Russian trolls". These include the most popular: insult Ukrainian citizens who took part in euromaidan or speak Ukrainian; wonder about Ukrainian citizens' discontent with the regime of ex- president of Ukraine Viktor Yanukovych and call disinformation any negative information about him; turn Crimean citizens against Crimean in favor of the idea of joining the peninsula to Russia or even be disconnected from Ukraine.

Of course, this example is considered to be trolling of information space not

only in terms of its politicization. Increased activity in the Internet space, "get to a top" of "LiveJournal" and Twitter is the mechanism of "making" the ratings of many famous people in various fields of cultural life. It is information war in which no longer exists principles of morality, and by any means become the norm, as life and as such in itself means nothing. For, as the well-known fascist ideologue Joseph Goebbels once said: "Gave me the mass media and I would make herd of pigs out of any peoples!".

Thus, of course, the concept of "subject violence" is somehow related to the actual term "information injury". The sense of separation of the term "information injury" out from the total space of culture appeared because of the dynamics of information background of life. The crisis in the oversaturation of information support on the one hand and on the other – its failure, resulting in direct connection with personality injuries, deformation (distortion) of information at all levels of the media.

Along with the notion of "information injury" there is a more global concept – "cultural injury", which, in our opinion, affects the previous one. Cultural injury in cultural studies is defined as a process that is reflected in the collective consciousness of community members through a sense that they had been unwitting participants of "horrible" events that will forever remain in the memory of the group, forever changing their future identity.

The current state of culture, including Ukrainian is characterized by social transformations, when old meanings, values, norms of life lose their original meaning and begins the formation of new ones. This process has definitely for society stressful, traumatic character. Therefore, the concept of "cultural injury" today is a analytical tool of cultural studies that allows you to work efficiently with the processes of reality, ordering a variety of meanings and practices associated with the collective experience and expertise of its consequences.

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