**Yulia Kharchenko, PhD**

*Kirovograd State Pedagogical University named after Vladimir Vinnichenko, Ukraine*

# COMMUNICATIVE PRACTICES IN THE STRUCTURE OF POLITICAL

Within this research the socio-philosophical analysis of communicative practices is held, their place in a structure of political is determined. The structure of political is considered as a stable order of its elements and links, as well as the form for manifestation (in ontic and ontological sense) of some object in the form of its components: political consciousness, political practices, political systems, political processes, political actions, political power and political events.

Communicative practices are defined as communicative action, active social life, communicative experience, sensitive and objective, teleological human activities aimed at establishing of social links and identification of social interactions.

The article defines that there is a combination of components, linkages and invariance in time in the structure of political, as in any other structure.

***Key words***: political, the structure of political, communicative practices, globalized society.

In the broadest sense the phenomenon of political may be regarded as the opposite of everything that has no relation to it, that is non-political. The phenomenon of political covers politics and everything that has a "shadow" of political (material and immaterial). It is obvious that to find clear distinction between political and non-political is extremely difficult. It is important to trace how one is correlated with the other by way of thesis and antithesis. The configuration of political, of course, has conditional borders and within these borders it exists as a living space abstract enough, fundamentally different from all other social dimensions. Metrics of political depends on the availability of its features in space and time, all material (political formations, subjects and objects of policy) and immaterial (political consciousness, political knowledge, political ideas) features. Political consciousness and political being, while interacting, form a complex structure of political. All that exists in social plane is non-political; it is put in order by implementation of political attributes. That is the thesis and antithesis are the opposites, but they are connected as part of a whole.

Numerous communicative practices that enrich one another are accumulated in political space, so that communication processes are constantly being upgraded. Political communications provide means of communication between different planes of political and thus unite the sphere of political consciousness and the sphere of practical policy, promote the establishment of mechanisms for political cooperation and highlight the exchange of information in all areas of political life. Political is able not only effectively assimilate into society, applying to conditions of different social environments, for example, intellectual, spiritual, virtual or conditions of everyday life, but it also organically integrates various aspects of multi-vector system of society control. Thus political is formed as one of the underlying dimensions of social reality; it effectively "fits" into social being. Political is a key determinant for development of social infrastructure.

Political consciousness is the highest form of psychic reflection of political reality. Joint activities of people in political space is associated with severe collective intellectual work, deliberate, planned and carefully organized, aimed at implementation of power in a practical way, improving of its various instruments and realization of various political programs. The quality of practical politics depends on the level of political consciousness. Political as "ontically the closest" and "ontologically the farthest" (in Heidegger's sense) encompasses both political entity (everything already given in the past, now given at the present and still ungiven in the future) and political being (political consciousness, generating political knowledge, political ideas), that is, the scope of spiritual, transcendental.

Modification of the parameters of political occurs due to more intensive interaction of various political practices (and possibly its merging in the nearest future), as well as high-speed pace of development of political communication, bending and "compressing" political time and political space. Global political space and global political time without national boundaries and cultural differences are not

limited in any way, but at the same time they are enclosed within themselves. Global political consciousness is no longer able to be content with objects, staying within eyeshot, it tends to break down the last barrier and go beyond familiar geography and usual form of government.

As we have already noted, the spatial-temporal boundaries of political are inexpressive and extremely blurred. Its structure also has no clear outlines. Political partly takes over the metric characteristics of social, and sometimes they even coincide if political dominates a particular area of social life (or in most areas). The structure of political is its own foundation, it ensures its integrity, the relationship of backbone elements affecting its development, extends the viability over time and space. Outwardly, political is represented as a set of features of its own presence, systematically manifested in society being, and from the inside its structure may be, so to speak, "look" as a multi-stage, multi-level device actuated by collective political will. External and internal in political are correlated as categories of whole and part, content and form. A system (in Greek is integral connection composed of parts) is a certain order in arrangement and connection of actions; form of organization of anything (electoral system); something whole, a unity, of regularly arranged and mutually connected parts[1].

Under a system are also meant: social order, form of social order (socio-cultural system, political system); a set of organizations that are homogeneous in their tasks, or institutions, organizationally combined in one unit, that became a habit, become common and regular. A system is certain holistic formation and unity, e.g. a system of views (philosophical, economic, political)[2].

Sometimes a system is conceptually represented as presence of object in space (ontic reality) or as a certain number of objects situated on the flat (linear or horizontal perception), and a structure is considered as a vertical construction of this object (ontic essence). A structure (from Latin *structura* - structure, procedures, and communications) is a set of relatively stable connections of an object, providing its integrity; a construction, internal order of something. Structuring is an inherent part of all real objects and systems. If the concept of a system covers variety sides of complex integral object (its structure, composition, mode of existence, shape of development), the concept of structure specifies primarily the point of its sustainability and stability, so that an object could keep its qualitative determination in changing conditions[3].

Political is a reflection of its own changing states; continuum, filled with connected and unrelated local political events that beget fluctuations of a system in the field of practical politics; multipolar formation, determining development of political life.

Political is encompassing ability of society to influence processes and phenomena, as well as to manage them. By this, political helps non-political in self-organization, self-incarnation and self-assertion.

Political is a collection of all possible invariant relations (structures) which determine dynamics of various political systems and measure the degree of their viability. The time of their lives is different. The stability of political systems depends on quality of communication links and interactions between different structural segments of political, as well as all other factors that guarantee this stability. Political is a structural mediator of political process, i.e. an intermediary projecting behavior of a set of objects in society, representing different models of political communication, providing intensive and extensive development of political systems. Political process is a manifestation of vitality and life potential of political system. Political (as a social dimension) as if "inscribed" into the overall picture of being and takes there a definite place, as a part of whole (of nature), as an alternate reality. Thus, in its turn, chemical, biological, physical; geographical, geological, climatic, ecological; social, political, economic, domestic; historical, cultural, ethnic, religious; psychological, intellectual, spiritual and many other factors, each in their own way, at the same time simultaneously influence numerous political events. Local political events occur at any dot of political space and affect each portion of it. They are able to change the course of political history, as well as to cause multivector of political. Thus, political processes are continuously evolving. Sometimes political system changes to the ground (an old system disappears completely and there is another, qualitatively new), in which case changes in the structure (content) affects the shape, and sometimes a restructuring or an update that is not necessarily a form of change.

Spatial and temporal parameters of political differ significantly from quantum-physical versions of continuum. Laws of morality, legal norms, artificial instruments of governance, regulating integrity of political system and all its subsystems operate in society, along with the physical laws. Analysis of

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[1] *Философский словарь* (2006). Київ: А.С.К., 749.
[2] *Философский словарь* (2006). Київ: А.С.К., 748-749.
[3] *Философский словарь* (2006). Київ: А.С.К., 789.

quantum-physical processes shows that various system levels of existence of matter, at first glance, spontaneously interact. But behavior of elementary particles often indicates that there are certain laws and regularities and that life in the Universe is also regulated. One controls the other and, in turn, is controlled by the third (it is about cause-and-effect interrelations and various types of interaction).

R. Price stresses that at present the theory of relativity of Einstein is regarded as a description of the spatial-temporal continuum of events, characterized by four-dimensional geometry of Minkowski, and transformations of Lorentz correspond rotations of this four-dimensional coordinate system[1].

S. Hawking, in his turn remarked that time was too much associated with space in the new reality called space-time. Space-time is not regarded as absolutely fixed background on which the events played out. Einstein's equations, describing how matter and energy are distributed in the Universe, bend and distort space and time, turned them into dynamic concepts[2].

That is, astrophysicists say about natural curvature of space-time characteristics of the Universe as a result of exposure of gravity. "Ontic curvature" of political society, therefore, is artificial. One way or another, influencing it constructively or destructively, each individual becomes one of infinite variables, as well as a point of bifurcation, where political as dimension alternative to social space is also curved. Political process represents collective creative work of all participants of political communication.

In conditions of globalization the unification of time occurs. As if warning about this, A. Zinoviev speaks about the division of time and that the world is transformed into a continuous stream of the present[3]. He describes the reasons of blurring lines between social and physical time: 1) enhancing of the physical time calculations; 2) reducing of the social time calculations; 3) reduction of time calculations in the physical future; disorientation of people in time; 4) temporal chaos; 5) alteration of functions of temporal operations; 6) committing of actions without thinking, almost simultaneously with intentions, often automatically; 7) the dominance of mechanical operations that do not require intelligence; 8) the acceleration of actions in time; 9) falsification of events making pointless aspect of the future as a whole; 10) aspiration in routine of physical time; 11) inability of at least partial separation in the physical time; 12) indifference to time; 13) combined result[4].

Traditionally political is seen as a space, located in a particular area of land or sea, and tangible through the senses. The political space is a real length of a territory on which historically caused political life is spread or political influence is exercised[1]. Thus, in the classical sense of the word such areas can not be handled or moved, because they are geographically fixed (geography can only be changed as a result of seismic effects or tectonic displacement of plates).

Therefore, from time to time by means of political, economic, cultural or military expansion political boundaries are contingently shifted and fixed in normative regulations. This transforms the infrastructure of cities, regions, countries, retools communication, and this eventually leads to a change of government and state structure. Thus, the geographical factor still has strategic importance for modern states, because humanity needs drinking water, food, fuel and energy resources, innovation and technology in agriculture and manufacturing more than ever. So K. Haushofer, using the experience of F. Ratzel, revises the essence of geography. He argues that the border is relative[5]. The above suggests that political is not only linked with the notion of geography, but in some way is its derivative.

As it has already become clear, political space can exist both as metageographical formation emerging outside of geography familiar for senses and outside of familiar geometry (if it comes about the sphere of thought, spirituality and creativity). The meaning of "space" becomes diffuse today. Topographic vagueness creates an illusion of "drifting geography", which brings the element of uncertainty into the plane of global politics. Globalization enhances spatial diffusion and blurs distinctions between different cultures and civilizations, which existence primarily depends on geographical factor. Such intervention is rather unnatural than natural. Global political system, covering vast territories despises national borders, deep cultural ties and forming new "symbolic" spaces, generates global consciousness – a one-dimensional

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[2] Хокинг, С., Торн, К., Новиков, И., Феррис, Т., Лайтман, А. Прайс, Р. (2009). *Будущее пространства-времени*. Санкт-Петербург: Амфора. ТИД Амфора, 96.

[3] Зиновьев, А.А. (2006). *Фактор понимания*. Москва: Алгоритм, Эксмо, 515.

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[5] Хаусхофер, К. (2001). О *геополитике. Работы разных лет.* Москва: Мысль, 28.

reality of the Western model. The main goal of globalization is to change human consciousness on a planetary scale. A. Panarin stresses that attachment to national territory causes interference with global economic (financial) power from other, more traditional authorities[1]. He also drew attention to the fact that only one-dimensionality of motivation creates a global community of "citizens of the world". The process of abstraction from national borders, traditions and sacred places coincides with the abstraction from all cultural qualities in favor of money-measuring quality, and this abstraction is preparing a new global power[2]. Today, practice shows abstraction from national geography, split of associations of geography and history, nationality and culture.

At the same time, global political system in the nearest future will require obedience and submission, tight synchronization of thoughts and actions from each individual. It is assumed that such a structure should be maximally flexible and plastic, responsive to any changes and protest moods of society.

The variety of communicative practices in the structure of political serves as a protective barrier and is a measure of stability that allows political traditions existing in different cultures to confront globalization expansion.

It should be emphasized that the concept of communication is widely used in contemporary German practical philosophy, which was called "communicative". Communicative practice has become a central notion in the concepts of K.-O. Apel and J. Habermas, who noted communications contribute to the continuous updating of political instruments and introduction of new rules, regulations and standards in government.

In our opinion, communicative practice is a special kind of activity, formed in the field of language field of political and affecting all other levels of political life. In this case, communication is understood as a political dialogue, by means of which ontically and ontologically important political events are fixed in the language. As a result, spatial-temporal continuum of political is full of different co-existing meanings, colliding arguments, various cultural interaction (communicative aspect). But communication may also be represented in all other connotations. Communicative practice covers two complex phenomena which are communication and practice as such. To identify a mechanism for structuring of communicative channels as means of communication in the plane of political is even more difficult.

The term "communication" is polysemantic. Firstly, the concept of communication (from Latin *communicatio* - message, conversation, conversation; *communicare* - to connect, to do general, to intercommunicate) suggests: 1) information sphere of human communication for exchange of views, ideas, interests, moods, feelings, knowledge, attitudes, and so on; 2) means of communication, connection of one place with another; 3) communication, transmission of information from one person to another, a specific form of human interaction in the process of cognitive activity, which is carried out mainly through language, gestures, body movements and so on; 4) the content aspect of social interaction[3]. Secondly, communication means: 1) in the broadest sense it is specific for subjects way of relationships, human way of being in relationship with others; the transfer of any data and information exchange, companionship; 2) a philosophical category, the most frequently used in existentialism and personalism, which represents communication, based on mutual understanding and discussion[4]. Thirdly, communication is the achievement of a social community, while maintaining the individuality of each of its elements. The structure of elementary communication includes at least: 1) two participants-communicators endowed with consciousness and understanding of norms of a certain semantic system, such as language; 2) a situation (or situations), communicators seek to comprehend and understand; 3) texts expressing sense of situation in language or elements of the semantic system; 4) motives and goals, making that text directed, i.e. motivation of subjects to address each other; 5) the process of material transmission of texts[5].

In psychoanalysis communication is a notional aspect of social interaction[6].

Philosophical anthropology uses the term "communication" within the meaning of human interaction as such[7].

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[3] *Сучасний словник із суспільних наук* (2006). Харків: Прапор, 184.

[4] *Философский словарь* (2006). Київ: А.С.К., 417.

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[7] *Философская антропология: словарь* (2011). Киев: КНТ, 168.

Most of these definitions suggest that true purpose of political in being of globalizing society is to establish a certain order and to regulate behavioral protocols, providing effective interaction of communicators in different political communities, as well as control of all means of communication such as communication channels and information flows. Contemporary English researcher D. Lilleker believes that communication between managing structures of society and people has central place in any political system. And in terms of democracy, political communication is a key element in formation of society where people and a state feel their interconnection[1].

As we have already noted, communication as such provides exchange of information data at all system levels of existence. Political communication, therefore, is limited by rather abstract and constantly drifting boundaries of political, i.e. it is essentially differs from all other types of communication, evincing in society or in nature. Political communication is transfer and exchange of political information, which structures political activity and grants it with a new meaning, forming public opinion and ensuring political socialization of citizens according to their needs and interests[2].

Therefore we agree that parameters of political communications are defined by different levels of dependence on external and internal factors. Consequently, the architectonic of political communication reflects layered structure of political (and also covers spiritual world and, in particular, the sphere of consciousness), and their physical parameters as if "mounted in" into social environment, which, in turn, is affected by nature and the factor of geography. Geographic diversity grants political space with the sense of existence.

V. Dergachov points to universal meaning of communication disclosing in a specific geographical, historical, socio-cultural, economic, information and other spaces[3]. In his opinion, in a multidimensional communicative space as a result of stratification of different processes in nature and society frontiers of high energy are formed. And in fact, in real world "fields" of natural geopolitical, geo-economic, socio-cultural, religious and information communications do not coincide in geographical space and overlapping on one another form marginal areas that have energy of intensive interactions. It should be borne in mind that frontier communication has not only geographical interpretation, but also goes through emotional sphere, so called "landscapes of soul" of a person[4].

The abovementioned leads to the following conclusions. *Firstly*, the structure of political may be revealed only in some measure. It is always quite approximate. The structure of political may be considered as a stable ordering of its elements and relations. It may be presented as a manifestation (in ontic and ontological sense) of an object in the form of its constituent parts: political consciousness, political practices, political systems, political processes, political actions, political power and political events. Political communications reflect the richness and diversity of all possible manifestations of political, reveal connection in its structure, as well as determine the nature of relations between the subsystems within political systems.

Political communications help to distribute functions and objectives, based on the quantity and quality of structural elements of political and connections between them. Therefore, communicative practice is a communicative action, active social life, communicative experience, sensitive and objective, teleological human activities aimed at establishing of social links and identification of social interactions. The structure of political is a phenomenon that in its core remains unchanged when its physical spatial-temporal parameters for implementation of various forms of behavior of communicators and the commission of communication operations are changed. In the structure of political, as in any other structure, there is a combination of components, linkages and invariance in time in the structure of political.

*Secondly*, between the system and its structure there is practically no difference. The structure of political is a part of such a universal system as society, so it is difficult to specify clearly what properties and features are structural, and what are not. In terms of beingness as a universal overall, each of its plots is structured. Consequently, political as a system level of social being has an invariant throughout all range of operation (it can be a geographical area in a rigidly established boundaries) or each disjoint subsets, on which interval of operation is divided into. It follows that at each point of a predetermined interval various interstructural connections may be fixed.

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Configuration of political may vary as a result of intensive construction of a unified global political system that tends to self-ordering, i.e. to the more rigid structural invariance, and may not be changed at all as a result of its impact on the environment. Structure of political is very complex, but external environment (society and nature) adds even greater share of complexity to the configuration of political space. Political communications contribute to the correlation of structural elements of political and its systemic manifestations. Political consciousness correlates with political practices in presence of intelligent agent - a subject of politics, constructing different models of political communication. Thus, architectonics of mental processes is formed within ontic and ontological laws of political being.

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