

sources need resources'. It means that some part of accumulated capital should be spent for the treatment of accumulated new information. Fourthly, as A. Arsenalt and M. Castells pointed out, the importance of two mechanisms of regulation of social capital: programming and switching. 'On the one hand, the power to exclude human communities ...from networks ...is the most fundamental mechanism of domination. On the other hand, if we consider those who are included in the networks, the capacity to assert control over others depends on two basic mechanisms: (1) the ability to program/reprogram the goals assigned to the network(s); and (2) the ability to connect different networks to ensure their cooperation by sharing common goals and increasing their resources. The holders of the first power position are the programmers; the holders of the second power position are the switchers' (Arsenalt, and Castells 2008: 489).

4. Risk and energy of decay

Intentionally, SM's activists are in a manner 'progressists' because they strive for a better world. Or at least, they are the 'evolutionists', that is, they perceive the world as rationally functioning: Something dies, something emerges. Unfortunately, our recent world has lost this balance: It became more and more risky.

A society of all-embracing or all-encompassing risk is a basic concept of my model of modern society. All-encompassing risk is the state of a social organism when the positive logic of public production (accumulation and dissemination of public wealth) is more and more overlapped by the negative logic of production of risks which this wealth destroys. Such situation undermines the principles of market economy in any form, leads to a devaluation of national wealth, transforming the living environment into the source of threats to health and the very live of any individual and threatening to the basic underpinnings of rational organization of human existence – to science and democracy (Yanitsky 2000a). Under conditions of all-embracing risk there are no more absolutely safe living conditions (shelter, food-stuffs, medicine) – there are only more or less dangerous. In other words, any SM exists in a risky and wasted environment.

The problem is that these risks and wastes do not disappear. They are there and active, considerably hampering and disorganizing any kind of modernization process. Paraphrasing Beck, one could say that the risks of decay are an ineradicable product of civilization (Beck 1992). This is one of the key points of this article. Emission of energy of decay is not a social pathology in a particular part of a 'healthy society' but its overall immanent

component. This energy involves mass social action destroying the old social order with its norms, values and institutional structures. The production of decay energy means the actualization of social risk in the form of uncontrollable actions by atomized or politically constructed social actors. Empirically this energy exists in the form of new risk groups emerging and spreading everywhere: forced migrants, refugees, homeless, jobless, 'wasted people' (Bauman 2004), 'unidentified armed groups' (UAG), persons suffering from Afghan, Chechen and other syndromes; this energy also manifests itself in interethnic conflicts, local wars, shootouts, the disappearance of tens of thousands of persons, contract killing and mass terrorism. It exists, furthermore, in economic forms such as artificial bankruptcy, violent entrepreneurship, corporate raids, driving people out of their homes in order to commercialize the land, etc.

Theoretically, the emission of energy of decay is a process opposite to the mobilization of resources and accumulation of human and social capital. Creative social action requires mobilization of resources (human, financial, and information), while disintegration as a destructive action means the transformation of these resources and their bearers into unsafe 'waste' and their dispersal into the environment. Yet there is another source of decay energy: it is the entire human-made environment, including cultivated nature which either seems redundant or is exploited until its physical disintegration. This is no longer a phenomenon of normal accidents (Perrow 1984), nor is it a modernization of risk. Following Beck I am convinced that our generation is living in the age of side effects (Beck 1992: 19-20, 23-24, 60-62).

5. The role of internet

This role is carefully investigated in many works of European researchers of SMS. What is it specifically to Russia? First of all, we are witnessing a beginning of renewal of democracy inspired by the internet communication. But in contrast to the West, it is going hand by hand with changes in parliamentary democracy itself, especially at the national level. Russian sub-politics initiated by internet, is targeted to the restoration of such underpinnings of democracy as honest electoral process at all levels. We are witnessing then, how the internet communication has become an alternative public sphere, especially in the 'turbulent times'. This process has a set of important consequences. First, it helps to restore the feelings of collectivity (togetherness). Second, it empowers rank-and-file people to become activists. Thirdly, the very possibility to be an attendant of independent public