

CULTURE AS A COMMUNICATIVE CHANNEL OF TRANSIT OF NATIONAL EXPERIENCE IN GLOBAL INFORMATION INTERACTIONS

Natalia Tarasova
Ukraine

*PhD (Philosophy), associate professor
of the Department of Philosophy and Pedagogy
National TU "Dnipro Polytechnic"*

Each subsequent decade increases the importance of the problem of human consciousness in the domestic philosophical discourse, human which lives in a world where the information culture and universal communicative ways of sharing social and cultural experiences are common for all civilization. However, the substantial duality of the phenomenon of information, as noted by N. Luhmann, together with the cognitive effect, brings a lot of surprises, innovations, freedoms and difficultly solved problems to the public participants of the information intercultural communications.

D. Bell, N. Wiener, M. Kastesels, A. Kolmogorov, M. Makluhan, J. Masudy, E. Toffler, A. Touraine, F. Eubster, and others devoted their researches to the reflections of the culture of the information society.

Modern society needs to be directed by open communicative flows, noted N. Wiener. By complying with this requirement, information and the media establish intercultural dialogues that have become the dominant of the social development, the most effective factors affecting all branches of life. Information communication between societies with different cultural heritage contribute to the essential and functional changes in power, economy, social relations, values and religious preferences of society. In particular, political communication as a continuous process of information exchange between the media and society, liberates the direction of civil resources, provides a peculiar, sometimes unexpected for political traditions, adoption of important decisions for the society, new methods of the effectiveness of interstate relations. Informational interaction of cultures at the state level contributes to the transformation of traditional ways of managing the new public power mechanisms of the "digital government" as "electronic democracy". They help to achieve the effectiveness of expanding political communication, the availability of

civic participation in transparent democratic procedures for improving the activities of societies. Although the same cross-cultural information communication is effective regarding vice versa. Strengthening the symbolic-linguistic technologies of political discourse increases the multipolarity of political processes. At the same time, the multiple differentiation of mass consciousness, which in fact turns into the object of using communicators that build the desired mental constructs, counting on irrational principles.

Principal attitude to intercultural information communication as a modern priority form of knowledge transfer, contributes to the media load of multiple global cognitive flows of educational orientations, as noted by A. Touraine. The obvious information load of the sphere of knowledge by pragmatic values affects the changes of the inner world and the ways of social self-realization of the cognitive person. The needs, interests, motivations, consciousness and psychological processes, behavioral models in society, family, environments of professional and communicative self-actualization acquire information. Among the consequences is the increased need for language and discursive unity (more often, Western European or East Asian), stereotyping, technical impulsiveness, reactivity (under the stimulus-reaction scheme), utilitarian "stiffness", and formalism. So, on the one hand, the information network becomes an important means of intercultural unification, overcoming – on-line – cultural and linguistic borders between peoples and means of homogenization of cultures. After all, the commonality of acquired skills and meanings of "cyberculture" – a semiotic method of symbolic verbal modeling of a single information type of thinking, a kind of informational identity. On the other hand, by establishing the informational "imaginary unity", cyberspace brings out cultural and linguistic diversity, without the need to preserve the nationally distinctive ways of thinking.

Consequently, in the accelerated and constantly updating cross-cultural exchanges, the spiritual world of information man is enriched with knowledge of other cultures, languages, ways of thinking and world-understanding. Therefore, a person in the information society becomes much more communicatively-open to figurative-symbolic, semiotic, and semantic information identities. But in virtual sign communication, the role of nonverbal means of world understanding diminishes, which deprives individual participants of interactions of possibilities of manifestation of spiritual uniqueness, diversity of emotional experiences. Spatial distancing, temporal acceleration of communicative acts reduces

the linguistic resources of the expression of thought – to the minimum formulas-logos, cliché of affects. At the same time, in the personality medium there is a lot of space for informational "games" with consciousness, designing means of the informational language of the necessary mental states, rational guides, desirable trajectories of social action. In view of this, remark of M. Makluhan that the approach to the cultural process is wrong within the framework of linear development models is important. More appropriate today is the functional reflection of culture as a polylinearity through the "integration of a plurality of individual elements", not fragmentary, but as the whole and with that "open field", which implies the possibility of manifestation of interaction, interdependence. That is, of the cultural complementarity.

Conclusions

In the multi-channel information culture and intercultural communication, the spiritual processes of society and the personality of postmodern are supplied with the inherent controversy generated by the duality of information, the contradictions of information and national culture, information "neo-conspiracy" preferences and awareness of nationality. They set humanity's task of preserving cultural uniqueness and self-identity. each of numerous societies, without reducing the pace of further deepening of informatization. A tool for this in many European societies and in the Ukrainian society is the commemorate policy aimed at restoring the value of traditional cultural experience, restoring historical memory, increasing the role of traditional ethical guidelines, and complementing the universal ethical mechanisms of information and technology activities.