Information environment as the intercultural communication space

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Abstract. The article aims to determine how information society influences the transformation of intercultural communication in a globalized world. The reception of leading philosophical concepts related to this issue is implemented. In particular the points of view of such philosophers as I. Wallerstain, J. Habermas, Y. Masuda, S. Huntington, F. Fukuyama and others are analyzed here. The article provides the idea that the presence of common information environment to different cultures is not able to ensure the integration and cooperation of the world community in all spheres of life society by itself. The efforts of different ethnic community's representatives are required to upgrade intercultural communication.

1 Introduction

Considering the conditions of human unity formation, Karl Jaspers, pointed out that unity is not a given, but the goal to be attained.

It can arise from "the things that people are able to understand each other in the common idea and truth in the world of the spirit, in which all meaningfully and correlated with each other, all subordinated to each other, no matter how alien it may be" [1, p. 262]. This idea is the work of I. Wallerstein, J. Habermas, S. Huntington, F. Fukuyama and other researchers of the peculiarities of intercultural relations at the present stage of human history.

At the end of XX – beginning of XXI centuries not only in the most developed, but in most countries there has been a qualitative economic, political, sociocultural jump associated with the widespread use of modern computer and information technology.

It greatly influenced the nature of intercultural and inter-civilizational relations in the world. The majority of world scientists believe that the so-called information explosion encourages to form of fundamentally new automated "nervous system" of society and to create a new information space, which will radically increase the intellectual impact of people, groups of people and society as a whole.

For these purposes is social informatization which takes the first place among all factors of human progress semantic information, i.e. conceptual knowledge which are represented and distributed in the form of messages [2, p. 3].

Consequently, material factors of socio-economic development is gradually subject to the intellectual and institutional factors, which are based on the Informatization of society.

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2 Materials and methods

Scientists from different countries and different socio-economic systems have come to the conclusion that the information economy will strongly influence changes in the social structure of society, including the system of professions and social groups of people. So, the head of the Institute of information society of Japan Y. Masuda in one of the reports gave a description of such a society. He believes that it will be a society in which computerization will give people access to reliable sources of information, will relieve them from routine work, will provide a high level of production automation. Such society will be classless and without conflict and the state apparatus will be small [3, c. 29-30]. As can be seen from the report, in 80 years, scientists idealized future of the information society as a real social practice indicates the presence of a tough and sometimes brutal competition between countries and between individual companies within one country.

A more realistic picture of the socio-economic and socio-cultural change takes the A. Gore. He rightly notes not only the positive developments that brings Informatization of society, but also negative consequences. Because in the process of historical progress, people were becoming more dependent on information in all its different manifestations and did not think about the negative impact of information on their lives. They didn't even notice how the new information technologies have changed themselves and their living conditions. The more the amount of information people used, then more they were interested in information about the world, but not the experience of direct communication with it [4, 566-567]. A critical rethinking of how theories of the information society and social reality created by the widespread introduction of information technologies shows that their users are increasingly not dealing with the social but with virtual reality.

3 Results

With computerization and virtualization of mass culture dramatic changes in the field of intercultural communication are happening. Freedom of communication in the Internet creates the illusion the implementation of new technology-based ideals of liberty, equality and fraternity. However, as D. Ivanov noted, "the new freedom... are accompanied by the emergence of new inequalities caused by the redistribution of wealth between participants, outsiders and competition images of brands, corporate identity, political images, the scientific sensations... Virtual Empire is a fundamentally new form of political integration and mobilization of economic resources... The expanding of its boundaries is the involvement of a growing number of images, mass and interindividual communications in the consolidated process of creating and broadcasting economically, politically and culturally attractive and influential images" [5, p. 415]. Virtual Empire captures and cultural space, a space of inter-ethnic communication, which is also in the information age looks like a heterogeneous concerning the possibilities of use of information technology technically developed and economically poor ethno-cultural communities. Given this, we agree with the conclusion of M. Abisova that "the globalization of market and production is accompanied by the globalization of communications, that is, the spread of communication networks [17, p. 118]. Thus, intercultural conflicts occur not only in social but also in virtual reality, because technological inequality creates new kinds of conflicts on a cultural basis.

Based on the foregoing, we can conclude that the social transformations that provoke the development of information networks, primarily affect the globalization of social space. However, it remains heterogeneous. Technologically advanced countries with an established effective infrastructure information services are not ready to live in a single information space with the other world. This is evidenced by their mechanisms of

concentration acquired by mankind knowledge, technologies, databases and the others. As a result, the concept of "Golden billion countries" still retains its substantive content. As in the previous eras, most get innovative tools, products, information, knowledge, and such kind services only when it can no longer be used for shaping social change.

There is the rightly opinion in this context that "a range of issues about communication, starting with the problems of other and ending the problem of mediareality, suggests that the breadth and boldness of the new concepts is generated not so much by the originality of thinkers who address to it but much of the new understanding of social reality, which now and for a long time cannot be grasped outside of and separate from the communication" [6, p. 165]. In our opinion, the information and communication revolution will change not only the information but also communication in to instrumental and pragmatic resource and exhaust them inherent in the present socio-cultural dimension.

The scientific literature contains numerous economic and political models of the organization network companies. Not going into detail on each approach, note that some of them adequately reflect the trends in the development of the information society in the early XXI century. In particular, in theories of B. Wellman (network-city), John Martin (society of cable), P. Giz, M. Turrof (the network nation), D. Schiller, R. Shmid (informational capitalism), E. Vud, K. Fuks, J. Bellamy (virtual capitalism), D. Tapscott, E. Williams (Wikinomics) social system built on the principle of network infrastructure. So B. Wellman uses the metaphors of "the network city", "global village" and others, insisting that information networks do not include social isolation [7, p. 21-45]. Thereby it is emphasized that cut off from the global economic, political, and cultural processes social groups over time will lose the right and opportunity to influence the adoption of strategic international decisions.

This, obviously, would adversely affect the quality and shape of intercultural communication. In our belief, the civilized world must support and facilitate the integration of even the least developed regions of the world in the global communicative space. There are at least two reasons. First, the social network architectonics fully reveals its potential only in the global scale. Second, pushed to the margins of progress, social groups, nations, states with a greater intensity will produce social anomies, aggression, military conflict and other destructive towards social development processes. The germ of the specified controversies of his time caught M. Castells, who came to the conclusion that "the network society appears as a transformation of sociality" [8, p. 11], which is implemented through modern telecommunication repeaters: Internet, IP-TV, E-Learning, Wi-Fi, Free Software, E-topia and others. The latter creates the nodal point, which can in a relatively random order to group new objects, creating sub-structures and their networks. M. Castells argued that "the morphology of the networks acts as a source of long-term restructuring of power relations" [9, p. 496]. And since the government holds in its hands the financial flows, controls political life, implements social policies and others, the network architecture cannot exist in any other form, than global.

The direct impact of information networks on the development of intercultural communication emphasizes I. Prigozhin, who indicates that the network society and the information explosion have been interconnected, but not predictable social forms [10, p. 893-895]. With the increasing complexity of such forms appear nonlinearly in the structure of collective entities which are objectively beyond the individual and at the expense of autocatalytic interactions create supraindividual communicative structures. Along with the vital functions of the system is possible only under condition of its transparency and exchange of information, energy, resources with the external environment. Being focused on structure and not on the individual elements, communication system becomes extremely sensitive to any internal recombinations. And so even the local social fluctuations leave their imprint on the features and structure of communicative interactions. This idea is

indirectly confirmed by N. Lumann, who indicates an increase in the rate of evolution of the social system that leads to growth of relationships and differential time constraints [11, p. 129-130]. The world is becoming global like line opportunities, and in the context of the overall risks on a planetary scale. According to this, L. Orokhovska writes: "Ethnocultural, confessional community, promoting through demasiada media their policies... which leads to the emergence of a new social order at the global level" [18, p. 33]. This globality, interdependence, connectivity is felt and manifested on both personal and social levels of civilization of the device, because in the collapsed form presents all forms of individual and social life.

4 Discussion

Given the above caveats, we previously argued that the existence of a common information environment is not able to ensure the integration and cooperation of the world community in the sphere of Economics, politics, law, education, etc [15, 16]. Even more, in our opinion, the implementation of information networks in social space unbalanced formed in the twentieth century models of world trade economic and political competition. A truly global steel only multinational corporations that used the potential of global networking to create a virtual model of management of financial flows. Have to agree with O. Nazarchuk, who writes: "the New social optics, which need to master social researcher who wants to understand the complexity of society of the XXI century force us to reconsider the concepts and approaches of classical social theory. Network theory does not negate these approaches but serves to enrich them" [12, p. 75]. This suggests a fragmented, setting of social reality. In particular, the specified conflict manifested in the post-industrial society, the rate of which traditional socio-political and economic approaches were not ready.

Looking for a combination of communicative practices, the most of researchers tend to accept the fact of the ontological unity of man and nature. After all, it is impossible to determine the nature of outside cultural forms of its development. It is the connectivity of parts of the system "man-nature" discussed in the perspective of environmental, energy, aesthetic, etc. aspects of social life reveals the direct and indirect social relations. The validity of such assumption confirms the thesis of G. Zhdanov, who wrote: "In different periods of development of different types of civilizations included in the system of their own culture different types of relationships with nature" [13, p. 26-27]. The words of Nobel prize winner I. Prigozhin are prophetic in this context, hi said: "Isolated city is doomed to extinction. In the same situation is any living creature. Life requires interaction with the environment, and, of course, it still has the power to human" [14, p. 253]. Therefore, mastering technological innovation, virtual information space, humanity must not lose the sense of reality of the surrounding world, and vice versa – needs to expand its frontiers. This is the only way to deepen intercultural communication and to lead it to global level.

And such conclusions are not unfounded, because humanity has no experience of life outside of nature. For centuries it was a source of social development in the scientific, technical and socio-cultural aspects. Even in the process of space exploration the major scientific challenge is to maintain physical and mental health. However, in the era of globalization of information space is the singularity of nature as the only indispensable framework for life processes of society are increasingly questioned. Informatization and computerization break the direct contact of man with nature and man with man, turning them and their relationship to simulacra, distant from the realities of life so that only man-made disasters and catastrophes are able to regain the interest of social actors to each other.

Given this, we consider it as reasonable attempts of explorers to reach the level of Collective Planetary Mind when searching for ways of overcoming intercultural and intercivilizational contradictions in the information era. In Particular M. Moiseev writes

about "a system that brings people together with informational communications, the system with help of which individuals become available to General knowledge, and the ability of a specific "individual minds" to contribute to a general understanding about the world" [5, p. 440]. This, according to the scientist, will bring together people on the planet, contribute to the formation of human mentality. He believes that the inevitable transition to the information society will lead to an inevitable synthesis of East and West civilizations. Although these civilizations are very different but they need each other, complement each other. In his opinion, "such synthesis will not be unification – it will retain the colourfulness of the civilization of the palette. Only the Union of the cultures of East and West will give the variety, without which it is difficult to expect that the planetary community will find the right survival strategy" [5, p. 446]. Such optimistic forecast of the scientist willingly would have taken a large part of the earth, but actually above all material gains and geopolitical ambitions of the ruling elite of the leading world countries stand in the way of successful implementation of this ambitious project.

5 Conclusion

However, pessimistic expectations regarding the prospects of development of the global space of intercultural interaction is also unfounded. After all, new technical and technological tools are not only for social progress but for the sake of world domination, for the sake of receiving pleasure from the violence against other people and Nations. In addition, a significant portion of intercultural and intercivilizational conflict has deep historical and cultural roots and ethno-cultural communities that are involved in these conflicts, while are not socially matured to the awareness of the interdependence of peoples and their cultures on our planet. Therefore the wars are flashed on ethnic, religious and political grounds, which take millions of lives. Thus, the availability of new information technologies by themselves do not ensure the facilitate of intercultural communication, although it promotes mutual recognition among peoples, their cultures and the gradual establishment of a polylogue between them on the mutual trust basis.

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