

INFORMATIONAL ENVIRONMENT: CULTUROLOGICAL DIMENSION

Purpose of Research. The purpose of the article is to analyse the interpretations of the meaning of the informational environment in the culturological conceptions of the philosophers of XX century. **Methodology.** The methodology of the article is based on the interdisciplinary approach, which involves various scientific methods such as the analysis (to reveal the main elements of the information environment), the comparative method (to find out the peculiarities of the interpretation of the information environment in the concepts of P. Sorokin, E. Toynbee, N. Danilevsky, L. White and B. Malinovsky). Basing on art criticism and cultural approaches, the author determines the role of the informational environment in society. **Scientific Novelty.** The scientific novelty of the article is the analysis and generalization of the main interpretations of the information environment in the culturological conceptions of philosophers of XX century (P. Sorokin, E. Toynbee, B. Malinovsky, etc.). **Conclusions.** Thus, it was established that the information environment as a way of reflection and internalization of cultural values was developed in the culturological concepts of ethnographers, culturologists and philosophers of the twentieth century. It is the part of the socio-cultural space and the basis of a communicative field, which is characterized by transborderly, interactivity and mobility.

Key words: cultural studies, society, informational environment, communication, information space, transformation of society.

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Інформаційне середовище: культурологічний вимір

Метою статті є аналіз інтерпретацій сутності інформаційного середовища у культурологічних концепціях філософів XX століття. **Методологія** статті ґрунтується на міждисциплінарному підході, що передбачає застосування таких наукових методів, як аналіз для розкриття основних елементів інформаційного середовища, порівняльний – з'ясувати особливості інтерпретації інформаційного середовища у концепціях П. Сорокіна, Е. Тойнбі, Н. Данилевського, Л. Вайта та Б. Малиновського. На основі мистецтвознавчого та культурологічного підходу визначити роль інформаційного середовища в суспільстві. **Наукова новизна** статті полягає в аналізі та узагальнюючому осмисленні основних інтерпретацій інформаційного середовища в культурологічних концепціях філософів XX століття (П. Сорокіна, Е. Тойнбі, Б. Малиновський та ін). **Висновки.** В результаті проведеного дослідження встановлено, що інформаційне середовище як спосіб рефлексії та інтеріоризації культурних цінностей розроблялося у культурологічних концепціях етнографів, культурологів та філософів XX століття. Воно є частиною соціокультурного простору та основою комунікативного поля, що характеризується транскордонням, інтерактивністю та мобільністю.

Ключові слова: культурологія, суспільство, інформаційне середовище, комунікація, інформаційний простір, трансформація суспільства.

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Информационная среда: культурологическое измерение

Целью статьи является анализ интерпретаций сущности информационной среды в культурологических концепциях философов XX века. **Методология** статьи основывается на междисциплинарной подходе, который предусматривает применение таких научных методов, как анализ для раскрытия основных элементов информационной среды, сравнительный – выяснить особенности интерпретации информационной среды в концепциях П. Сорокина, Е. Тойнби, Н. Данилевского, Л. Уайта и Б. Малиновского. На основании искусствоведческого и культурологического подхода определить роль информационной среды в обществе. **Научная новизна** статьи заключается в анализе и обобщающем понимании основных интерпретаций информационной среды в культурологических концепциях философов XX века (П. Сорокина, Е. Тойнби, Б. Малиновский и др.) **Выводы.** В результате проведенного исследования установлено, что информационная среда как способ рефлексии и интерпретации культурных ценностей разрабатывалась в культурологических концепциях этнографов, культурологов и философов XX века. Оно является частью социокультурного пространства и основой коммуникативной поля, характеризующееся трансграничностью, интерактивностью и мобильностью.

Ключевые слова: культурология, общество, информационная среда, коммуникация, информационное пространство, трансформация общества.

Actuality of Research. In the modern cultural theories information space contains such main aspects as the conceptuality of the tertiary (third) revolution in the post-industrial society. Today, having highly developed agriculture and industry, technological services cultural studies is focused on the "Post-industrial" conception of culture, which is developed by D. Bell, G. Kahn, Z. Brzeziński, A. Toffler, A. Touraine.

Information space (infosphere) is the totality of information or the information infrastructure, which collects, uses information and regulates social relations. The information sphere is a factor of the post-industrial society, which greatly affects the state's economic political and national activities. The information fields determine the structure of the information space. The information movement is the informational flow, which is a concentrated information storage and source of communication channels. In the modern concep-

tions of cultural studies, due to the transformations of communicative functionality the information space creates a special environment of transboundary, interactivity, mobility, actualization and activities, concerned the implementation of the contemporary culturological flows. Today, the society forms own resources of this direction and changes the significance of the traditional resources. Thus, in this area the information space contributes to the development of competitiveness, geopolitical affairs, and transformations in the nature of the cultural space. The accumulation of the information environment changes the main directions of culturological processes and defines their new priorities of the evolution. The computerization transforms cycles in the culturological areas. Using information and communicative networks, the modern culturological processes try to smooth the problem of the globalization of the society. There is a struggle for national identity, the content of vital components in the process of forming national mentality.

Analysis of Researches. The information environment has been analysed by such famous foreign scientists such as T. Adorno [1], K. Apel [2], M. Ferguson [19], E. Fromm [15], J. Habermas [16], H. Marcuse [4], A.-J. Toynbee [22], etc. Many Ukrainian and foreign researchers devoted their works to the relations among informational environment, culture and globalization. They are M. Ferguson, S. Hall [19], R. Higgins [17], V. Mikhailov [6], O. Kopyevskaya [20], S. Kurginyan [3], M. Popovych [8], R. Robertson [9], P. Sorokin [21] and other. Despite a great number of the scientific works, the issue of the informational environment in the culturological dimension in the creativity of the philosophers of XX century needs to be studied more properly.

The purpose of the article is to analyse the interpretations of the meaning of the informational environment in the culturological conceptions of the philosophers of XX century.

Main Part. S. Kurginyan, a Russian political scientist, remarks that the democrats have brought to power the media, which leads to the creation of new cultural codes and the destruction of the old ones [3, 141]. Certainly, today journalism has become an important factor of the culturological processes in the world.

"Efficiency is a special form of effectiveness, which is defined as the concrete involvement of journalism in solving socio-economic, cultural, and other tasks. It can be analysed by the adopted authority's measures and journalists' materials" [5, 244]. Modern journalism ignored the radical reaction on the concrete an event or a person. The effectiveness of journalism has become the norm of social life, which is manifested in passionate journalistic language, the publicity, to the civil word and thought of the civil society. The orientation of information space on the ideas of humanism allows us to disseminate the humanistic ideas of modern cultural processes. It is very important for understanding the nature of the conflict of interest. The systemic crisis of spirituality and morality leads to the consideration of universal values only in the context of the consumer's perception. The ignorance of the scientific and cultural skills of social life, the individual enrichment and the spread of consumerism create the life with "the new laws in the new world". Cultural deformations have caused the loss of traditional values. The cultural environment is based only on the self-isolation of the information space, which is still capable of unidirectionally eliminating the differences between the constructions of the real world and the mosaic of values, which have been forming by our ancestors for years.

Despite the process of globalization with all its negativism, the information environment saves traditional values, ethical morality, cultural and historical ethnos among the information communications in the sphere of contemporary culture. The spiritual crisis of the society has led to the spiritual and cultural neglect of the society. Goodness, love and spirituality have become the objects of the consumption of the information products of culturological significance. The main task of the state's culturological programs is to preserve ethno-cultural distinctions; national identities in the countries. They do it despite the global processes that have absorbed social institutions and ideologies. The inequality of the central and regional mass media played a great role in these processes. For example, the universal human values, social orientation, and the dissemination of intellectually filled samples of the cultural heritage have just received their priority on regional media.

The infoproduct of the cultural significance is the competitor of the primary level of perception and thinking of modern video industry. Some informational networks, reinforced by the business platform and political technologies and entangled by political elites, suffer from the higher level of programs "Culture" on Ukrainian television and radio as well as on numerous private information channels and in the press. Modern lifestyle cannot ignore the influence of the Internet. Its freedom of choice is tedious, whereas the interpersonal communication is the fastest way to overcome time and prevent the information manipulation. However, despite the promotion of "everyday life" in art and culture, a clever respondent can be unique and to choose the product of high quality. All in all, some viewers turn off (or switches), the others look for a program, which meets their requirements. The influences of the pseudo-cultural expansion and demoralization influence are characteristics of the society with the right to choose. Such society is democratic. The absence of pluralism in these matters leads to the totalitarian regime. In the field of socio-cultural achievements the uncritical perception of information products promotes aggression, the underdevelopment of the emotional sphere and conformism.

The proposed view of this problem will not facilitate the replacement of traditional cultures by mass ones. Such alienation of traditional values, the decline of the diversity of forms of spiritual development has already led to a certain depersonalization. First, they contribute to the primitivization of perception. This approach will provide an modern epistemological crisis and help to understand adequately global transformations. The accumulation of historical experience with its positive congregations leads to the idea of creating a special conception of the understanding of the modern cultural problems and their solution by the systematization of the best information experiences. The understanding of such problems contributes to changes in

the ideological paradigm and determination of the primitiveness. Only personal self-determination and self-development make people to form the high civilizations. Such model defines the high consciousness and the fabricated foundations of the modern era as new traditions. The replacement of the concepts will lead to the collapse of the spiritual sphere and the creation of a kind of the spiritual serfdom. The ideas of epistemological crises and the limited adequacy of understanding of world transformations are aimed at weakening and losing the worldview paradigms. To overcome them are the main task of both society and a man.

The scholars of the Frankfurt School thought that the false ideas about society were the distorted vision of the society, the laziness of self-consciousness, which was aggravated by economic troubles [13, 25]. Rationalism pressures on the realities. It creates the automatic reaction the external world. The lack of personal space does not facilitate the identification with the society. The task of the information space is to eliminate the objective conditions of the domination of life roots and the alienation, by the positive emotions.

The culturological conceptions of M. Danilevsky, A. Toynbee, A. Spengler, P. Sorokin, J. Lotman defines the informational space is the certain system of views. In addition, they understand culture as a specific phenomenon or any cultural phenomenon (process). Today, the main idea of the information space is the constructive nature of the principles of studying the cultural artifacts and their highlighting. Leslie White (1900-1975), a researcher of the socio-cultural life, proposes his concept of "culturology" as the process of possession the world, using various symbols. So, he distinguishes the following interpretations of this process – time (chronological events), formal (consideration of cultural phenomena), functional (functional aspects) and formal-time (the sequence of forms' change). The mutual influences of social, technological and ideological subsystems of the culture have created the energy evolution conception of L. White.

The functionalist conceptions of culture allow us to reveal the specific features of each element of the system. A. Toynbee, an English historian in the work "The Study of History" (1934-1961) states that the eternal prosperity of culture is in local civilizations (or society) [22]. According to A. Toynbee, a civilization is a society. The dialogic essence of culture, which A. Toynbee has defined in "Challenge and Responses", is typical for the activity of informational dialogical speech between society and the cultural processes.

The functional approach to the studying of cultural phenomena, written by B. Malinovsky, an English ethnographer, interprets informational space as an idea with certain tasks within the framework of culture as a whole. Alfred Radcliffe-Brown, an English anthropologist, focuses on the combination of structural, functional and evolutionary approaches to explain the socio-cultural phenomena.

The social conceptions of culture of M. Weber, P. Sorokin, T. Adorno, H. Marcuse researched the social phenomenon of culture and its hierarchical system as the general sociological categories. The high level of sociological knowledge contributes to the dissemination, study and understanding of the specific cultural dimension, aimed at utilitarian values, by means of communication systems. Rationality, which is a decisively conceptual value of human activity, becomes the culmination of economic activity and culture.

In Pitirim Sorokin's opinion, the cultural factor determines the emergence, existence and structure of social groups. He explains each cultural system as a distinct one, which is functioning due to the knowledge of reality, mentality, ideas about goodness and beauty. According to P. Sorokin, the functional integrations of these components are divided into three types of culture: ideational, sensual and idealist. Their mixing can be considered the basis of the principle of their activity. In our opinion, the way of getting knowledge is the dissemination of information, which can change the mentality and human priority values, whereas the doctrine of the classical model of culture is defined as an idealistic one, which includes high moral and spiritual values [21, 234-236].

The society as any holistic system needs the continuous flow of new information. Today, the long-term information is the most important because it is related to the genesis of the being and historically grounded. Its existential meaning combined the genesis (generic past), the phase of evolution (true reality) and its future direction. The plurality of all modalities of time can transform the past statistics into the purposes of future.

We can see some transformations in the modern art, which form the postmodernist cultural vector. Therefore, the work of art is actualized in the perspective of its creation, from verbal to corporeality. In this context media is able to create a new cultural activity, which does not imitate life. It wants to be a life. So, the media join the process of the creation of a new game-type personality. Artistic activity cooperates with the media. The symbiosis of them becomes an opportunity to code the postmodernist ideas. There are many tendencies of this cooperation. They are fragmentarity, authoritarianism, plurality of variants, imagination of phantasmagoria, metaphorical expressions. All of them strengthen the mass media factor in the modern culture and lead to uncertainty, disorder and chance. In addition, we can see various intellectual manifestations of the process and a great interest in ontological problems. Postmodernism and postmodernity are parallels in a single space. This fact allows mass media to become a phenomenon of the modern culture, the acquisition of specific features. Thus, Postmodernism is a kind of conceptual direction of modernity, which is used in the cultural dimension as well as social, political and civilian ones.

The modernity has not ended as a historical epoch yet, it has become an opportunity for fundamental transformations. Transcendental pluralism of cultures, philosophies, religious and social forms is united in the ensemble of communications, their traditionalism and social projects.

Today, the media space offers us to know the essence of the phenomenon of "mass culture". The aesthetic value of its projects have become widespread in the media and communicative space, whereas this huge popularity has played the negative role. It makes people looking for the intellectual products. The

specificity of the mass production industry is aimed at the manipulation of consciousness, intelligence and the intellectual impairment of ideal demands. In our opinion the hidden nature of these "attacks" will not save it. Despite the attractive aesthetics, illusory truthfulness, intrigue of reproduction, it has received the term "pseudo-culture". Its surrogate product replaced the naturalism of classical art. The mystified processes in its conceptions are rationally displaced by means of information. So, the mass media broadcast current information to the population in the certain contexts. The forming of the certain image and the consumption of social goods aims to stimulate consumer consciousness, the formation of the uncritical perception of culture. The orientation to the image stereotypes creates the simplicity of life versions. Despite the lack of meaning it with communicative informational means create utilitarian and moral-fictitious spectacles. The media form rather simple approach to analyse the artistic tastes [6, 40].

Information globalism has created the culture industry and show business as the process of the consumption of information processes. The universal nature of the broadcasted social experience influenced on value orientations our behaviour. The need to use such manipulated standardized forms of goods, attributes of prestige have created the certain homogeneous environment. The electronic technology has expanded this process. Therefore, the information society has lost its substance and become a prisoner of entertainment, which is the sense of its existence.

The stereotypes of cultural perception deals with the concepts of "mass culture". The main feature of the mass culture is its commercialization, which means the creation of the "ordered" product (although some love sonnets of the 18th-19th centuries were not created by the author's inspiration). This type of the culture is the instrument to transform the modern societies into uncritical thinking people. The adjective "mass" makes us state the tendency to perceive simplistic stereotypes of perception and behavior of all aesthetic-artistic experiences. The domination of TV serials and various shows highlight the low bar of the audience's interests, which is an indicator of changes in the field of culture. The development of the aesthetical taste is out of the media priorities. We can see the following results of such policy: the lack of reading, low literacy, euphony, meditating, and absence of the self-development. Thus, the improvement of the human nature is the third-class task. Finally, using propaganda and media advertising media the universal way of the spiritual consumption of the mass culture ignores the ideological function of the real art as a way of the individual value orientation. The illusion of choice is hidden in the rules of time. The mass culture is able to adapt to the variability of historical situations because it need not overcome the stage of improvement of its intellectual growth [7, 153].

Scientific Novelty. The scientific novelty of the article is the analysis and generalization of the main interpretations of the information environment in the culturological conceptions of philosophers of XX century (P. Sorokin, E. Toynbee, B. Malinovsky, etc.).

Conclusions. Thus, the information environment as a way of reflection and internalization of cultural values was developed in the culturological concepts of ethnographers, culturologists and philosophers of the twentieth century. It is the part of the socio-cultural space and the basis of a communicative field, which is characterized by transborderly, interactivity and mobility.

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