

UDC 008**“SOFT POWER”, COMMUNICATION AND THE PROBLEM OF HUMANITARIAN
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The article is devoted to the philosophical inquiry of the worldview connection between soft power, information and humanitarian crisis of modernity. The purpose of the work is the integrative philosophical analysis of the expression of the “soft power” and informational technologies in the modern social context. It has been concluded that the main negative aspect of “soft power” influence is depreciation of human personality as the last value of the informational society. The way out can be found in transformation of the systems and sub-systems of social communication.

Key words: Knowledge, Soft Power, Influence, Information, Society.

“Soft power” is a term which was firstly used by J. Nye. It can be defined as using of economical mechanisms, social communication, international institutions and transnational actors [1, p. 8] in order to achieve one’s political and social goals. “Soft power” is evidently more efficient in modern world than “hard power” (which includes all aspects of military force of the state). “Soft power” involves three main aspects: 1) culture; 2) political ideology and values; 3) diplomacy. Because of modern informational development one of the main aspects of cultural component of “soft power” are social communication within informational technologies.

The role of a human in the world and his interaction with nature and technics has been greatly changed during the last century. Information has gradually occupied the top place in modern system of values. According to M. Castells’ words, “technological revolution with informational technologies is again in the center and rapidly form the material background of society” [2, p. 25]. The total informatization has become the result of the process of intensive scientific and technical development in the 20th century.

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The problems of informational technologies, communication and “soft power” have been described in the works of J. S. Jr. Nye [1], M. Castells [2], Z. Bauman [3], A.

Toffler [4], F. Dallmar [5], D. Mayers [6], N. Gabor [7], N. Kirillova [8], L. Stolovych [9], Yu. Pushshayev [10], and others. But the question is so complex and deep that in spite of great deal of works devoted to it is still open and call for further inquiries.

The effects of development of computer technologies have ambiguous character. On the one hand scientific and technical progress has deeply changed industry. There is the evident connection with transformation of capitalism and informatization. According to M. Castells' thought, technical and economic system which appeared in 1980s can be aptly described by the term of "informational capitalism" [2, p. 40]. The world and society would be much more different than moderns ones if the Asian-Pacific area could not integrate their own traditional form of economical organization with the instrument of informational technologies. But along with great success in economy the phenomenon of informational society is connected with numerous problems deal with a personality who lives in this society. In particular it is the problem of crisis of identity, disorientation and growth of social anomy.

In society which is in the state of transition from industrial era to informational one personal self-identification is nearly impossible because of absence of its basic background – stable tradition and canon. On the background of dramatic social changes the main standards of personal self-identity have been lost. In the context of transitional period the world seems start moving. The instability of many social institutions (family, education, etc.) has expressed and the necessity of changes has become obvious. It causes the conflict character of personal consciousness. On the one hand, it is expressed in negative emotions, such as anxiety, fear and stress. On the other hand, absence of stability opens the new opportunities of active changes and creativity. One more characteristic feature of transitional period is the problem of social anomy.

First of all it should be mentioned that anomic personality is always a skeptic. Such a personality is always oriented toward the current moment but not toward future or past. It seems completely logical if to take into consideration all ephemerality of these notions in the situation of social and political transition when any rational planning next moment may appear inadequate to external reality because of absence of stable system of values, steady starting points. Modern British sociologist Z. Bauman compares this situation with popular computer game "musical armchairs" which appear in different points of space and make a player to move constantly without calm and relaxation [3, p. 184]. The problem of disorientation has been appeared. But here should be mentioned some positive aspects also. They include high degree of personal freedom without which

any normal social development is impossible. Also anomy can be regarded one of the factors of social stabilization and play the role of a kind of “hardening”.

So, the influence of informational technologies and informatization of society have a lot of contradictions. The fact is obvious that modern society is in the state of transition and is characterized by heightened instability and uncertainty. The main problems people face with in informational era (such as crisis of identity, worldview disorientation, anomy, etc.) can be described by the term “dehumanization”. It reflects accents offset from needs and potential of human personality toward potential of scientific and technique progress in the sphere of informational technologies. In connection with the fact that history cannot be rewrite or turned back the main challenge of modernity is in looking for the optimal ways of using of “soft power” instruments for humanization of social life. In spite of starting of informational era the main intentions and hopes are still connected with a human personality and its ability of cognition of those things which in Middle Ages were called “providence” and now are called “the regularities of social and historical development”.

Transitional period of social development is always connected with the crisis of social worldview. It is caused by destruction of values and difficulties of forming of new normative scale under the circumstances of constant transformations of social surrounding. Modern society faces very serious problem – the crisis of humanistic worldview. A person who lives and acts in modern social and cultural reality have to live in the permanent state of shock. In the theory of A. Toffler it is the “future shock” – a power which permeates in private life of everybody and makes one to adapt constantly to new social roles [4, c. 22]. As a result it causes psychological misbalance. M. Castells has expressed his own view on the problem in terms of polarization and distancing which appear between trends of globalization based on informational technologies and human “I” and poses a question of necessity of searching of the “new identity” and “new spirituality” [2, p. 44–45]. F. Dallmar, a scientist who writes about ethical aspect of globalization also analyzes the crisis of humanistic worldview, dichotomy of personal and global and social communication. The scientist sees the decision of the problem in purposeful and conscious cultivation of humanism [5, p. 13, 26]. This task stands before the spheres of morality and politics simultaneously. So, wide range of existing opinions of the problem demonstrates its complex and multilevel character. In general, the roots of the problem are in the conflict between different values and worldview orientations

which are closely connected with informatization and globalization as two great and intensively developed phenomena.

Informational epoch presents its own challenges to humanity and calls for necessity of looking for adequate reactions. The situation becomes more difficult because of the fact that a person who lives in secular society based on scientific rationality and consumerism (bright examples of which are famous “MacDonald’s”, “Coca-Cola”, fashion jeans) feels spiritual and worldview disorientation [6, p. 115]. In fact personality becomes the last value for itself. In this context a serious danger of losing the difference between understanding of a person as a super-value and destructive trends of depreciation of personality and human life has appear. Behind this measure the notion of personal freedom may transform into total permissiveness which will cause social catastrophe. Even nowadays there are some marks of it such as mass propaganda of anti-culture expressed in pornography, violence and aggression in movies and numerous reality-shows [7, p. 26], in fashion magazines and computer games [8, p. 348], and also in much more cruel forms such as wars and terroristic acts (for instance, grievously known September 11th in the USA, Nord Ost and the accident in Beslan in 2004). In spite each of these tragedies seems to have its own specific causes all of them are remarkable signs of crisis of the “system of basic senses” of modern culture [9, p. 91]. Completely logical in this context is the idea of deep transformation of this system of senses and values and their adaptation to new reality of informational era.

Every person learns basic behavioral norms and worldview ideas in the process of socialization. The essential part of this process is up-bringing in a family and in educational institutions. School education is especially important for study of foreign languages. Especially important role for language education (which is a basic part of social communication in modern multi-ethnic world) is played by school education. The subject-matter sphere of any language is transcendental reasoning of human experience. Language ontologizes and builds human reality [10, p. 11]. Reality is built only in the context of human practices. Behind any language always separate culture and picture of the world stand. Modern society is multi-cultural. That is why language is the important way of expression and forming factor of any culture. So, leaning foreign languages becomes more and more topical in social communication and influence. Knowledge of foreign languages is one of the bases of “soft power” and forming of intercultural consciousness which help to integrate native and foreign languages in one context. It makes a person a competent member of intercultural dialogue.

The role of informational technologies in this aspect is rather ambiguous. On the one hand, informational technologies which are used in educational sphere have deep humanistic potential and scale of effect. On the other hand, the same technologies are often monopolized by certain structures and personalities who are interested in maintaining of rather low level of cultural, intellectual and emotional development of society. There are numerous examples of applying of informational technologies for provocation of social aggression and anti-humanistic impact of social consciousness. For instance, actualization of archaic mythological opposition “We – They” during the electoral races and before social upheavals (wars and revolutions) is a regular occurrence. There are great doubts about would be the famous Orange revolution in 2004 in Ukraine of the revolution in 2013 without using of “soft power” and informational technologies as its part. These events have brought deep split into society and made impossible not only adequate international dialogue but also dialogue in the space of the Ukrainian national culture. Some scientists, such as A. Toffler think that further development of technical progress will give a decision of monopolization of mass informational technologies in natural way: “The development of informational technologies step by step but very soon will demonopolize information without a single shot... The result of this will be destandardization of cultural industry... soon the day will come when books, magazines, newspapers, movies and other mass-media will be proposed to a consumer based on the principle “make it yourself” [4, p. 306]. But, for a pity, for the Ukrainian society this perspective is not the nearest one.

Therefore, the main negative aspect of “soft power” influence is depreciation of human personality as the last value of the informational society. The way out can be found in transformation of the systems and sub-systems of social communication, especially – in educational sphere which should provide more efficient background for stable development of multi-ethnic society.

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