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**THE ATTRACTIVENESS OF INFORMATION AS A CONDITION  
OF INTERCULTURAL COMMUNICATION**

The collision of the modern information age lies in the fact that it balances on the verge of subjectification and objectification. This is expressed, in particular, in the ontological-epistemological problem underlying the communication processes. The streams of information that are only rising with each subsequent moment can be characterized by Y. Lotman's phrase as "an explosion".

Despite the fact that Lotman meant primarily culture, we regard his words as prophetic of the whole current socio-cultural situation: "The explosion should be understood as an unplanned transition to a different state of culture and society, characterized by the ejection of a whole bunch of potentially possible sequels ..., the selection process of possible ways to develop is a large, this selection is casual in nature" (6, 53).

However, what are the consequences of this explosion and what role does the attractiveness of information play? We believe that attraction is the only opportunity for an effective dialogue, and in the era of postmodernism, only the dialogue is not enough. The current paradigm of this culture is increasingly becoming an alternative to the traditional dialogic culture. This one is based on polylogue.

We should find out the qualitative differences between the dialogue and the polylogue. Let's turn again to Lotman: "Dialogue is a way of transmitting information between different systems of codes" (6, 15). Due to the growth of information flows and the collapse of metanarratives, modern human life, cultures, and societies can be called indeterminate, scattered on numerous texts. Let's recall only the famous words of Jacques Derrida, "The World is Text". Thus, explaining modern culture becomes possible through intuitive, nonlinear thinking. The peculiarity of postmodern reality is the simultaneous coexistence of several points of view, and the search for a single meaning cannot be realized. According to this point of view, the basis of knowledge is not truth or reason, but communication, intercourse, everyday life. And only the method of a polylogue is capable of "gathering" and interpreting the scattered ontology through the communicative-information space. Thus, the dialogue loses its relevance, because in the dialogue under present conditions a lot of persons can participate simultaneously.

Concerning the ontological foundations of the modern type of dialogue – a polylogue, among them one can name the fundamental openness of man to the perception of a new one. This openness is revealed in readiness to go beyond the limits of myself and the main help in such going out for a person is in writing. Writing as a form of conducting such a dialogue removes the instability and uncertainty of being and a person is asserted in it. In a sense, such a polylogue is a manifesto of human egoism, and is exaltation above being. The dialogue-polylogue problems have sharp form at the most social-cultural spheres such as international relations, education, economics, political life and so on (8; 9; 10).

A new form of polylogue is a requirement of time, since modern culture complicates coding, decoding and transmitting information. While the traditional system for transmitting information – from the addressee to the addressee explains the circulation of messages, it does not reveal their

content, the material content and the mechanism of the emergence of new texts, that is, their internal logic. A polylogue requires the inclusion of information coming from a variety of controversial sources. As Y. Ivanova notes: "In a modern social ontology, a multicultural polylogue is capable of developing at different levels: moral, legal, pragmatic, etc., or "stuck", to stop in its development. The implementation of a communicative polylogue at the proper level requires a modern person to establish of certain communicative zones in the multicontextual world" (3, 214).

As noted by the aforementioned author, the destructiveness of the dialogue is not necessary for the modern cultural situation. Any deadlock path is disastrous for establishing effective communication. In this context, interrupting the dialogue is devoid of meaning, since communication is a continuous process and cannot be broken. Therefore, there is a need for a new communicative level - polygonal, multicultural, and tolerant. Consequently, it follows from this that a polylogue is a continuous dialogue. In the case of unitary dialogue, the person through reflection joins the multicultural polylogue, through all the consequences of his intellectual activity, he/she leads an invisible conversation with contemporaries and descendants.

In this case, the categorial characteristics of the discursive space are polymorphic and heterogeneous and have the following properties:

1) Uncertainty – the lack of cultural and semantic motives, which does not allow to assess the reaction of the interlocutor and makes it unpredictable in the discursive space and makes the further strategic communication plan impossible;

2) Polycentricity which manifests itself in the coexistence of several poles of attraction, that is, several semantic centers simultaneously;

3) Asymmetry caused by different approaches to the cognitive comprehension of the world and leads to a number of difficulties that are primarily related to trust in the communication process. It may be excessive trust and distrust, as well as the formation of wrong stereotypes;

4) Ritualism is manifested in the fact that the interlocutor does not always possess all the nuances of the use of a particular word, which leads to a conversation built on a standard set of clichés, that is, a "closed" conversation;

5) Low contextual sense;

6) Crisis as a property.

At the same time, the eventual characteristics depend on the cultural level of the contact persons, the level of their competence and have the following properties:

1) reduces the degree of uncertainty of cultural contacts and forms a favorable communicative climate in which confidence is established and stereotypes are overcome;

2) Content and structural significance of the eventual characteristics are determined by a set of tools that form universal "living knowledge". The development of this one depends on the personal development of participants in the discourse.

To participate in a communicative polylogue, a person needs to decipher the social code of culture. If a person correctly interprets this code, then he becomes a full member of a society whom has embraced the meaning of cultural development, otherwise he becomes an outsider.

Polylogue is important not only in the context of prognosis, that is, any kind of prediction of the future, but also in understanding the achievements of the past. The image of modern culture is an alloy of many original cultures, different regions, ethnic groups, and generations. Therefore, this communicative level is carried out not only synchronously (simultaneously), but diachronic (through the past, present and future). After all, the perception of the culture of the past depends on its actualization in our present realities. In turn, we can observe the cult of the "past", which is traced in the symbolic circulation of the so-called "retro", "vintage", etc. Due to this opportunity, we "enter" into the context of the past, and as mentioned earlier, we use it. In the sense of the present, then the polylogue is always "listening" here and now, it is co-creation, it is socialization, it is a mutual touch and a desire to merge. As for the future, this kind of communication is a model

and an ideal source of inspiration that in the long run can overcome the socio-cultural crisis, loosen depressive and apocalyptic feelings.

Thus, the temporal continuum is not just a line here, but paradoxical coexistence "all at once". From this it follows that all models of culture are simultaneous, we can "call out" them by information at any time.

Consequently, it becomes clear that for information and communication processes, whether in the form of a dialogue or in the form of a polilogue, a special role is played by the factor of time. Moreover, it is defining characteristic of it and it affects the understanding of the "value of information". Thus, the value of information is directly related to the time in which social communication takes place.

We consider the attractiveness of information on the basis of meanings that information produces or retranslates. The whole array of information flows is semantically "strong" only if the system is built on the basis of classification hierarchical models. Similar schemes are created for communicating with a system which is without grammar. All of this, according to G. Artamonov, "leads to the fact that the search strategy is established according to the description of the information elements of the databases (documents or facts)" (1). Therefore, the main task is to match the emotional states of the interlocutors. This is accomplished by verbalizing the emotional experience that we can directly see in social networks. Moreover, as S. Coley writes: "Orientation to verbal forms determines how we act and how we understand" (5, 193). Therefore, in no case should we underestimate the role of information in daily communication processes, which seem to be through a sieve passing through the emotional state of a person. The result of a successful communication can be a responsible action.

But consideration should also be given to the reverse case. Loss of attractiveness occurs due to a number of disadvantages of individuals involved in the process of communication. It can be distorted perceptions, one-dimensional vision, linear thinking (not flexible), illusory identification, stereotyped representations and superstitions. All of these factors interfere with the normal proceeding of communication, as well as distort or misrepresent the information to be transmitted. Not only personal dimensions of recipients can interfere with successful communication, but also the social environment in which they are located too. Such an environment can be conflict-generating and produce aggression.

The attractiveness has two main dimensions: horizontal and vertical. In the horizontal dimension, attractiveness is a discursive proceeding of countermovement that leads to a dialogue (intersection) of cultures, where another's becomes his own, incomprehensible – understandable. The vertical dimension can be compared to the stairs by which contacting persons climbing to the top of the communication. In addition, the model of authentic communication involves emotions to the candid discourse. This means that the knowledge that is communicated or transmitted must be outliving. A. Zalevskaya noted that too: "In addition to the fact that the image of the world as a single (verbal-non-verbal) information base is formed by the laws of human mental activity as a form and is under the control of the society, there is a constant emotional and evaluative experience of knowledge from the standpoint" for me, here and now" (2, 18). It also points to human dimension of information.

In the context of the consideration of the attractive properties of information, we should refer to a separate topic, the subject of which is descriptive-evaluative judgments, which are repeatedly encountered within modern communication. Such judgments are not capable of forming value dimensions, the scope of the construction of which we wrote above and which appear through the dialogue. Such judgments become values by themselves, and not produce it. They are directly involved in the evaluation process. The descriptive-evaluative judgments primarily refer to the principles of morality, the rules of personal and social practice, the regulatory principles of knowledge, scientific laws, etc. With regard to the linguistic expression of such judgments, they are

often used with the word "must be" or "must it be", which immediately sends us to the Kantian Due versus the Existence. If the score Typically, to evaluative expressions are also added different rules, standards, models, ideals, conventions, analytical statements and nominal definitions. Especially in the context of the information we are interested in the last one. To say about some assertions that they are true means to give them an appreciation.

Thus, every true statement is evaluated positively, of course, if this information is not trivial (the characterization of the rarity, which attaches particular value to the ontological status of information). Values "come" into judgments not only with "appreciated" words. Any expression that is, in one way or another, tied to a particular standard, usually when it is in use, is already coming evaluation. "Words are labels. Therefore, when you are looking for it, finding out the things" (4), – wrote J. Zhuber. This is especially true of the expressions that make concrete accents, in the direct sense it is "finding out" things, for example, the definition of dictionaries, reference books, etc.

It is also worth noting that attempts at evaluation always belong to the process of subjectivity, which is contrary to the positivist ambushes of modern science. Modern science seeks the opposite process is objectification. This is quite well expressed in the words of M. Heidegger: "Any evaluation, even if the assessment is positive, is subjectivation. It is allowed for being is not to be, but according to the rights of the object of evaluation, to be considered" (7, 344). First of all, these Heidegger's words meant the impossibility of claiming a universal hierarchy of values, which could cover the being. After all, the deep foundations of being are first and foremost perceived by man at a particular moment of a concrete time and a particular epoch (and this is a traditional view for all phenomenological followers). However, on the other hand, it is social life that requires evaluations at least in order to weigh all the achievements of the past and to be able to move on using previous lessons. An invaluable judgment is the delirium of science that is a utopian ideal, to which one can only approach, but never acquire. Thus, any activity, including social ones, is impossible without evaluating.

So, summing up the notion of "attractiveness", we can say that this concept in its essential aspect is a prerequisite for a dialogue that provides mutual understanding between the parties and promotes the development of heuristic values that appear at the crossroads of this dialogue. At the same time, goals, values and motives are a direct ideological content of attractiveness. In this sense, information as a subject of communication can influence the formation of a person's value dimension, promote consensus-seeking in interpersonal and social relations.

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**დენის სვირიდენკო, მარია ნაზარენკო**  
*ინფორმაციის მიზიდულობა როგორც კულტურათაშორისი კომუნიკაციის პირობა*  
**რეზიუმე**

სტატიის მიზანია ინფორმაციის მიზიდულობის, როგორც კომუნიკაციის პროცესის ერთ-ერთი ძირითადი საფუძვლის, კვლევა. ნაშრომში გამოხატულია პოზიცია, რომ მიზიდულობა არის კულტურათაშორისი კომუნიკაციის პირობა. ამ კონტექსტში განხილულია დისკურსიული სივრცის ხასიათი, რომელიც ფორმირდება პიროვნებათა კულტურული გამოცდილებისა და პოლილოგიის მეშვეობით. კერძოდ, ყურადღება გამახვილებულია პოლილოგიის უპირატესობაზე დიალოგთან შედარებით. დადგინდა, რომ მიზიდულობა არის ინფორმაციის თვისება, რომელიც არ შეიძლება იყოს განხილული „ღირებულებისა“ და „დროის“ კატეგორიების გარეშე. აუცილებელია დესკრიპტულ-ღირებულებათა მსჯელობები, ვინაიდან შეუძლებელია „სუფთა“, ღირებულებების გარეშე, მსჯელობათა არსებობა.

**Денис Свириденко, Мария Назаренко**  
*Аттрактивность информации как условие межкультурной коммуникации*  
**Резюме**

Целью данной статьи является исследование аттрактивности информации как одной из ключевых основ процесса коммуникации. Авторы отстаивают позицию, что аттрактивность является условием межкультурной коммуникации. В контексте данного подхода рассмотрены ключевые характеристики дискурсивного пространства, формируемого в соответствии с культурным опытом коммуницирующих личностей и создаваемого с помощью полилога. В частности, авторы уделяют внимание обоснованию преимуществ полилога над диалогом как ключевым инструментом реализации межкультурной коммуникации. Было установлено, что аттрактивность является свойством информации, которое не может рассматриваться вне категорий «ценности» и «время», которые взаимосвязаны. В соответствии с точкой зрения авторов, отстаивается необходимость дескриптивно-оценочных суждений исходя из невозможности существования «чистых», безоценочных суждений.