POLITICAL CULTURE AND DYNAMICS OF PUBLIC POLYLOGUE

Progress in development and security largely depends on and manifests itself as a polylogue: both internal and external. The direction and dynamics of transformations of the ecumene are refracted through the prism of the interaction of cultural-civilizational worlds, which, in particular, reflects the peculiarities of the relationship between individual and social principles [1-7]. Nowadays, readiness for private and frank interaction is a factor of trust, a condition for the survival of humanity. Of course, the generalizing approach to the nature of relationships is manifested through the prism of various spheres of interaction (for example, in economic and non-economic competition and partnership). As you know, the best way to win a conflict is the ability to avoid it. The quality of both the ruling circles and the balance between “institutions of society and the people’s elite” is tested by the ability and desire not only to realize the deepest interests of the people, but also, in particular, to avoid destructive ones and choose productive orbits of transformation, paths of development and security. The culture of understanding other actors is the basis for the transition from the conflict of many monologues to the symphony of a polylogue. This is not only about the fact that the internal conflict of political cultures (with different levels of aggressiveness and desire for expansion) of countries has also aggravated the confrontation between heterogeneous ruling circles with differing political, economic and socio-cultural interests. External aggressiveness and unpreparedness for mutual understanding inevitably undermines internal foundations and correlates with internal conflict. Hedonism, reduced and reduced to consumer egocentrism, creates an environment of normative narcissism and complacency. To maintain his mental comfort, it is common for the average person to justify what he cannot change – and come to terms with it. And, sometimes, only the actions of truly normal people in a perverted, irrationally transformed social environment of conformists look like the deviant behaviour of sociopaths. The features of the fundamental basis of the cultural-civilizational world appear especially clearly in its actual structures during cardinal transformations [8-21].

Polylogue is one of the resources of interaction: both within society and between cultural-civilizational worlds. According to the growing role of information and the power of its flows, the skill of targeted use is growing, in particular, as a factor of ideological influence and propaganda. The elimination of freedom of the press, no less than that of the opposition, is an indicator of the degradation of the regime and a precursor to the further decline of society. Independence from imposed alien stereotypes, approaches, monetary systems and power alliances is a condition for the possibility of making decisions in the interests of one’s own people. Meanwhile, those who are trying to impose their ideas of an order convenient for them throughout the world with a “hard hand” are not at all guided by “democratic norms” in their own actions externally and internally. Totalitarianism sometimes drapes itself into “pseudo-democracy” and often tries to replace the rules of democracy with corporate promotion mechanisms with the active use of information.
channels and digital space. And the current wave of neo-colonial expansionism (primarily enterprises—“factories” of the military-industrial complex and for pumping out natural resources) also includes measures of economic and non-economic coercion to work for them. On the one hand, the propagation of stereotypes by global media erases the wealth of cultural-civilizational worlds, turning into hackneyed, essentially socially uncreative forms; on the other hand, spiritual work allows you to select from the heritage of different centuries and traditions exactly what is consonant with you. Accordingly, the deployment of information-communication technologies has sharply expanded information capabilities and selectivity in creating a picture of the world, which has re-claimed the qualities of myth-language in the development of sociocultural space. In addition, the information sphere today is not a “smokescreen” of actions, but a full-fledged direction of influence. For example, by ascertaining the opinion of the people and influencing administrators, the press creates civil society. By turning into an instrument of manipulation and imposition of total assessments, the press ensures the dominance of unfreedom. If people forget to think and formulate responsibly, then this is one of the manifestations and tools of both individual and sociocultural degradation. A person tests both himself and his interlocutor through conversation, but a mistake in communication can be catastrophic not only when communicating with the “inner circle”. In particular, glasnost is not only the popularization of fashionable ideological clichés, the replication of global stereotypes and standards, but also taking into account the experience of all domestic (including the Soviet period) modernizations, transparency of power decision-making mechanisms, ensuring publicity in the competition of elites, etc. So, realizing of holistic information policy does not contradict, but, on the contrary, is based on competition of approaches, opinions and information resources. But this is not enough. In particular, the information plane of sovereignty, the development of information infrastructure, the availability of modern information and telecommunications–cybernetic means, and increasing the level of media culture. Moreover, the emphasis on hybrid wars and special operations tends to transform the information sphere, public climate and social well-being into key issues of global, regional and national security. For example, propaganda and agitation make it possible to influence perception, and sometimes even form reference points for the crystallization of a worldview. The high efficiency of information weapons in processing a specific person and the population as a whole distinguishes the information sphere as an important component of hybrid pressure. On the one hand, the need for self-defence (in particular, true sovereignty and socio-economic efficiency) is intensifying; on the other hand, actions in one’s own interests should not violate the legitimate interests of other actors [22-30]. At the same time, the ability to clothe one’s foundations in time-appropriate forms of basic value-sense complexes of life and development is based on the characteristics of value-sense complexes as the quintessence of ensuring one’s own conceptuality, culture, creed, ideology, civilizational code, and ethics. On the one hand, the interaction model can become a culture of polylogue and contact with Others (people and culture of another cultural-civilizational world). On the other hand, it is appear a “culture” of uniformity, standards and “moral chewing gum”. Of course, the overflow of information flows turns the process of processing and disseminating information to consumer groups into a powerful weapon of social influence. Everyone’s personal choice is updated: to think independently and evaluate critically or “go with the flow” created by media tycoons; live in multi-coloured, carnival communication – or refuse meaningful communication (including communication with the past, future, meaning of existence). At the same time, on the one hand, the propagation of stereotypes by the global media erases the wealth of cultural-civilizational worlds, turning into hackneyed, essentially socially uncreative forms; on the other hand, spiritual work allows you to select from the heritage of different centuries and traditions exactly what is consonant with you.

Accordingly, the deployment of information and communication technologies has sharply expanded information capabilities and selectivity in creating a picture of the world, which has re-claimed the qualities of the language of myth in the development of sociocultural space. At the same time, new dimensions of the co-development of cultural and civilizational worlds, the value
basis of identity and social existence were opening up. Mentality, as a syncretic form of perception, is not only based on specific value-sense complexes, but also reflects the main flows of both the collective unconscious and public consciousness. Thus, the grounds for both myth-making and the manipulation of consciousness with its help have strengthened. Moreover, with a mythologized picture of the world, based on the suggestion of generalizing attitudes, mechanisms of self-hypnosis and completion / change in the perception of missing or inappropriate structures are laid. At the same time, the starting points of the ethics of perception and behaviour (including, first of all, ideas about what is fair) turn out to be the leading factor in the selection of effective sociocultural resources for the creation and transformation of various dimensions of cultural-civilizational worlds. Now the role of the content of knowledge about what is happening is noticeably inferior to the possibilities of its interpretation. It is increasingly important not just to convey information, but to colour it with values and emotions. What is important is not what people know, but how this knowledge will be interpreted, what idea of their knowledge they will formulate. High technological saturation not only transforms the reproductive structure, enhancing, in particular, the significance of the forms of so-called Deep Tech, but also has a complex impact on the system of social relations, creating, for example, the phenomenon of cybersocialization. The transitional state of the post-global geostrategic space is structured not so much by material interests as by basic value-sense complexes. In turn, the network-centrism of the post-global environment stimulates the plurality of formation of organizational-managerial decisions [31-54]. Mutual understanding is a necessary element of coordination of interests. And the critical variable in protecting national interests (including in the process of polylogue) is who carries out transformations and in whose interests. It becomes fundamentally important who becomes the main actor in what is happening and refracts historical processes in their own interests. Obviously, in different conditions, individual institutions and even principles and approaches may differ in meaning, functions and results of action. The dominant socio-psychological motives of behaviour are also noticeably transformed [55-68]. In these conditions, the depth and uniqueness of transformations lead to the emergence of more complex problems and tasks and require new management mechanisms. Hence, to set right an international and public polylogue in the field of information and cybersecurity, to raise the level of media culture is one of the priorities of the real strengthening of sovereignty and world development.

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