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MULTICULTURALISM OF VIRTUAL COMMUNITIES IN THE FIELD OF INFORMATION SECURITY IN THE POSTMODERN WORLD

Abstract

In the article, the emergence and development of virtual communities are analyzed in the context of the priority of national security. The types and features of virtual communities have been considered, and the potential possibilities of the negative impact of the development of virtual communities on nation-states and their security are determined.

The purpose of the study is to determine the characteristics of virtual communities as subjects of contemporary communication culture, to emphasize the range of potential threats and dangers that virtual communities embody in the field of information security of society and the state.

The methodology embodies a multi-vector scientific analysis of the information security phenomenon in general and the phenomenon of virtual communities in particular. The variety of gradations of virtual communities is emphasized by the classification method. The implication method comprehends the inter-determination of communicative culture, information culture and postmodern existence of the virtual world.

Information security is considered a component of the culture of national security of the state and a global issue of information protection, information space, and information sovereignty of any country.

Keywords: communicative culture, national security, information security, political culture, virtual communities.

Introduction

Communicative and social culture, which, in turn, is the embodiment of the result of information security (within the national security system), always responds to innovations, challenges and accents of a certain historical period. Today, the postmodern world has radically adjusted the seemingly established factors and priorities of human coexistence. Postmodernism is not an overcoming of modernity but rather its continuation and reversal of the signs. For postmodernism, forms and values may still have generally accepted validity, but they no longer have any general binding force (Etaryan, 2021). The rapid development of computer technology has mixed and radically transformed the principles of communication ethics, state information policy, technology for the transmission of information, etc. Such a phenomenon as virtual communities deserves special attention in the field of information culture and information security. From the traditional socio-cultural point of view, they are not just an extraordinary phenomenon but more – a powerful communicative tool with elements of simulacrum, kitschism and other postmodern innovations.

The specificity of virtual communities lies in their multicultural innovativeness. We state that virtual communities are among the innovations which the Internet relates to the system of public relations in general. This is something that, ac-

cording to many authors, can, in a certain way, change life outside of virtual reality (Dziundziuk, 2011).

The Ukrainian vector of actualization of this issue embodies all the complexities of life in conditions of a multipolar military hybrid conflict. Contemporary researchers, among other things, claim that the Russian-Ukrainian war naturally led to the patriotic rise in Ukraine, and its events have become the most relevant topic of discussion on the Internet. On the other hand, the Ukrainian Internet is developing quite actively to create new virtual communities that have user feedback channels and thus become an important form of generating new socially important military-historical content (Peleshchyshyn & Khymytsia, 2014). The national experience of the role of virtual communities gained today is more related to the use of opportunities of virtual learning communities for professional development and the peculiarities of attracting professionals to the knowledge base. Contemporary researchers study virtual communities mainly as a social phenomenon of a new culture formed based on the Internet or in terms of the specifics of the psychological traits of members of such communities, their content, or the role they can play in society as a whole. There is also an increase in research on the peculiarities of development and characteristics of virtual communities as subjects of the state's information security. However, little is known about the ability of virtual communities to generate primary historical information, and as subjects of socio-cultural and military-historical events of 2014-2015 in Ukraine, virtual communities are not considered at all.

In protecting its information interests, each state should take care of its information security. A society and state's information security is characterized by the practical potential to resist, suspend and neutralize the informational influences that deconstruct, destabilize, endanger and violate the country's interests, as well as by the high level of information protection and, therefore, by the relative stability of all the fields of the socie-

ty's vital activity (economy, science, technosphere, governance, military affairs, social consciousness, etc.) (Shahbazyan, 2017). A successful information policy can significantly impact the resolution of domestic, foreign and military conflicts. Information security is one of the essential components of the national security of the country. Its provision through the consistent implementation of a well-formulated national information strategy would significantly contribute to success in solving problems in political, social, economic and other spheres of state activity.

From a globalist point of view, the problem of information policy culture is more than urgent. The globalization of socio-cultural life is the essential trend of contemporary world development. Manifestation of this trend is noticeable in the political, socio-economic and cultural-ideological spheres. In recent years, the sphere of information has come to the forefront, which is becoming an essential tool of social innovation in connection with the rapid development of information systems and technologies, the emergence of fundamentally new and highly effective methods of information exchange and influence (Dzoban, 2006). According to A. Toffler (2002, 1999), famous American futurist, at the present stage, knowledge and information have become the most important resources of power, which allow achieving the desired goals minimally spending resources, to convince people of their personal interest in these goals, turn opponents into allies.

Methodology

The methodology embodies a multi-vector scientific analysis of the information security phenomenon in general and the phenomenon of virtual communities in particular. The variety of gradations of virtual communities has been emphasized by the classification method. The implication method comprehends the interdetermination of communicative culture, information culture and postmodern existence of the virtual

world. The field of information challenges, potential cultural threats and dangers that embody virtual communities in the field of information security of society and the traditional cultural space of the state is described and emphasized. The tendencies of counter-culture on the part of virtual communities and certain threats to traditional culture, the traditional format of understanding the state and national security are highlighted.

We can describe the degree of problem development with the following. According to cyberspace researchers, the term "Virtual Community" was coined by H. Rheingold, who defined it as follows: "Virtual communities are social aggregations that emerge from the Net when enough people carry on those public discussions long enough, with sufficient human feeling, to form webs of personal relationships in cyberspace" (Dziundziuk, 2011, pp. 3-4). It is worth noting that H. Rheingold is one of the founders of one of the first virtual communities, "The Whole Earth 'Lectronic Link" (WELL).

In general, the concept of communities has a long history in sociological analysis. It is considered that F. Tönnies laid its foundations in his work on the differences between the Gemeinschaft (community) and Gesellschaft (society) (Roszak, 2006). According to Tönnies, a community is defined as an association that arose naturally with its own values, while society is a consciously formed structure based on rational logic.

Later, Tönnies's views were developed by many well-known social theorists, including A. Etzioni and A. MacIntyre. The relevance of the problem of understanding the essence of contemporary communities is evidenced, for example, by the fact that D. Bell and E. Newby, in their research, found ninety-four definitions of "community", although they all, along with differences, have something in common. From this point of view, B. Wellman's (2002) definition is very suitable: "Communities are networks of interpersonal ties that provide sociability, support, in-

formation, a sense of belonging, and social identity". However, contemporary communities, including virtual ones, cannot be considered as "social clubs", as many researchers, such as J. Clarke (2006), note a strong trend of transforming contemporary "society" into a "community" - hence, in other words, into a set of communities.

Such authors as E. Taylor, K. Korhonen, N. Davis, M. Rakotemna and others consider virtual communities as a means of communication and learning. Based on the analysis of social networks, N. Kristakys and J. Fowler prove that networking is productive because the network as a whole allows integrating the efforts of participants, which is much more effective than ordinary communication. According to the authors, social networks have many advantages over regular, offline communication. These are, in particular, joint adaptation, the direct influence of colleagues, indirect influence of their friends, specific network atmosphere of cooperation, increased virulence of ideas and practices in the network, accelerated combinatorics of communicative stereotypes of behaviour.

The study of various theoretical, methodological and practical aspects of the creation and functioning of virtual communities has become one of the priority areas in Ukrainian science. The existing types of virtual communities and their features are thoroughly investigated in the works by A. M. Peleshchyshyn, R. B. Kravets and Yu. O. Sierov (2011). Peculiarities of communicative interaction in virtual communities based on Web forums as a platform for polylogue communication and a generalized scenario of thematic discussion, which is designed to meet the information needs of the initiator, are analyzed in detail by O. Yu. Tymovchak-Maksymets (Tymovchak-Maksymets, 2010; Peleshchyshyn, Tymovchak-Maksymets, & Sloboda, 2011).

Results and Discussion

As already mentioned, today's cultural inno-

vations sometimes transform society into communities. This trend has been significantly exacerbated by the transition to information culture, which is a consequence of the development of the information society, connected with external factors – the creation of new information and communication systems and technologies that can create interactive information and communication environments. It also caused the transformation of the essence of the whole culture, its spiritual and mental codes and languages, the emergence of a new system of socialization and the formation of personal identity. The post-industrial world, with its total technologicalization of existence, virtualization of socio-cultural space, expanding the channels of socio-cultural experience, at the same time "excludes" several traditional socio-cultural technologies for socialization, which provides not only human adaptation to new living conditions but also understanding of the world around and rebuilding opportunities for self-realization in this world.

In this regard, R. Carneiro, like many other contemporary cultural anthropologists, notes that the development of new information, communication and genetic technologies transforms the content of the concepts of "information, networks, identity". At the same time, he asks questions that also worry many people:

- What is waiting for a person in the world entangled in information networks?
- Will it be a society of knowledge or a society of organized secrecy?
- Will the networks promote democracy or deepen social ties?
- Will individuals replace citizenship or take part in its revival? (Carneiro, 2004).

It should be noted that such doubts are well-founded. Indeed, along with humankind's obvious technical and technological achievements, there are consequences of the emergence of a considerable number of innovative tools in human life in a short period, especially in the field of communications (including interpersonal). *Self-organized spaces of computer information-*

symbolic worlds (virtual spaces), which impact an individual, community, society and humanity as a whole, are especially effective in terms of their impact on people.

Virtual reality can act in its various forms depending on the context and purposes of creation:

- to be an information and communication environment and artistic-aesthetic space; create a game situation and at the same time include fragments of real life, increasing the complexity of understanding and evaluating what is happening;
- to form a special psychological state that reveals the world of new emotions and sensations in a person erases the boundaries between the real and the unreal; be a special educational environment;
- to act as a quasi-society - a particular type of "unrealistically existing" socio-cultural space, a kind of existential mode of "virtual man" (Astafeva, 2002).

The bipolar context of the representation of virtual communities is more than noticeable. Moreover, this a priori cannot be assessed unambiguously because:

- on the one hand, the contemporary stage of the information society opens *wide prospects for human development*, allows multiple realities, uses information and cultural resources through various technical and technological forms, but realizes its "relative" involvement in these realities and recognizes the primacy of real life in the physical and socio-cultural space;
- on the other hand, there are fears that computer information and communication environments (including virtual reality), formed by technical means, over time *will increasingly replace the usual reality*, reducing awareness of the "relativity" of inclusion in them, will increasingly affect the formation of personality and identity. Furthermore, the rapid development of virtual communities, in our opinion, is a clear example of this.

What stimulates the creation of a culture (or

pseudo-culture or anti-culture) of virtual communities.

The active formation of virtual communities is facilitated by the development of new information and communication environments, which provide communication of individuals with the help of unique technologies based on interactivity, multimedia, globality, anonymity, asynchrony, low protective costs. Such "social" associations are formed as there are points of intersection of users who have common interests (discussions, conferences, etc.) or show interest in a particular topic. Further "zones of mutual interest" are built on these basic theses, promoting mutual understanding and readiness to accept new values.

Contemporary virtual communities can be divided into several main categories:

- communities of interest that bring together people with the same interests (such as political, social, cultural, economic, etc.) or are specialized (communities of young parents, clubs of fans of certain brands of cars, etc.);

- gaming communities that allow their users to create their own environment, stories and characters in fictional worlds (a striking example is the community of players of the famous online game "Second Life");

- geographical communities based on geographical location or locality (often such communities are united by local networks);

- communities of relationships that are formed around a specific life experience, such as the loss of a loved one, the diagnosis of cancer, overcoming alcohol and drug addiction or other important events where people can share their experiences and views;

- commercial communities, where relationships are built on the purchase and sale of online goods and services. Such communities have three distinctive features: a reliable commercial and social environment, mutual support and authority to implement agreements, which makes certain specialized products attractive to sellers, thus expanding the base of existing products;

- virtual states (a type of virtual communities that, due to the risk factor, is generally separate from all other types).

By creating virtual communities in cyberspace, a unique situation that forms a *particular subculture* is created, in which "many social stereotypes, prejudices and status-role conventions that play the role of communicative barriers in real life lose their importance because the Internet user cannot see the interlocutor in cyberspace to know his gender, age, national and racial origin, his profession, appearance, income level. The author can give these characteristics a public character only if he wants to do it" (Turonok, 2004; Peleshchyshyn & Khymytsia, 2014).

As a result, the virtual community as an innovative subculture represents quite specific and mostly negative contexts of one or another activity. For example, this leads to the formation of a new generation of people who identify with other people who *simultaneously "coexist" in two spaces – social and virtual*, but prefer to work and relax, communicate and have fun in online space. Moreover, these people cannot be attributed to oppressed minorities or groups ignored by society. Virtual culture gradually forms a special type of person, the formation and development of which is primarily determined by the system of network interactions.

Undoubtedly, the virtual culture has a notable impact on children and adolescents who have not yet developed a psyche, and for whom the creation of virtual twins and frequent change of roles can further increase the loss of interest in real life (Skorodumova, 2004).

But people of other ages also spend time in cyberspace, communicating in an imaginary reality that can be perceived by them as real sociocultural reality. At the same time, the longer they stay in the virtual space of the Internet, the clearer, closer and more acceptable the laws of the information and communication environment become.

Perhaps that is why, according to V. Dziun-

dziuk, programmers around the world today are working not so much to achieve greater realism of images but to increase the coherence of the environment, strengthening the effect of presence in another reality.

In connection with mentioned above, the answers to two questions are important:

- Which negative consequences of the spread of virtual communities can be for society?
- Which negative consequences of the spread of virtual communities can be for the state, including national security?

The answers to these questions have "*two sides of the same coin*". Thus, answering the first question, we can note two points of view: pessimistic and optimistic.

"Pessimists", such as J. Meyrowitz (2005), believe that virtual communities separate people because they deprive them of direct communication and, in addition, lead to the decline of moral principles and ethical norms. However, this point of view is rather a reaction to the rejection of new types of socialization of people in the information society. "Optimists" believe that the emergence of virtual communities was a natural reaction to the "community hunger" that followed the disintegration of traditional communities around the world.

The culture of the third space can be considered as a threat to national security as follows. Understanding the problems of virtual communities, researchers often turn to the idea of "third space", which is understood as a place separate from home and work, i.e. certain public places in the community, such as cafes, clubs, bars and the like. As "third places" lost their significance during suburbanization, the traditional communities associated with them were destroyed. Nevertheless, the need for communities remained, and it was able to be implemented through the development of computer networks and the emergence of virtual communities in which forms and methods of social exclusion, such as gender, religion, race or class, lose their significance (Dziundziuk, 2011).

Indeed, virtual communities are a place where the individual is free of the social barriers that arise as a result of the physical embodiment of *identity*. However, it should be emphasized that any member of the virtual community must follow the rules of this community. Otherwise, he will be "expelled" from it, but the communities are mostly unregulated by sources external to them and their members. They develop on principle self-organizing network spaces.

Moreover, this is a new type of cultural association of people. It would seem that common interests and regular communication unite people, but a rigid framework is not established for their communication (although certain mandatory rules do exist), and, having their own name in social reality, they get *a new name ("nickname")* in the network space, redistribute roles and establish connections that may or may not have a way from the virtual space into the real one. Nicknames, in turn, mix or nullify traditional cultural anthroponimics, which in turn undermines the foundations of civil society and the traditional understanding of the state as a guarantor of national security (Khrypko & Iatsenko, 2019). This trend is often interpreted as the embodiment of the phenomenon of "destruction" in the space of state security:

"*The decay could be followed in the dimension of Ukrainian anthroponomics, for instance, the authentic names were forgiven, and the new foreign names were adopted. Furthermore, the ancient history was abandoned with a gradual name forgiving. We can support the thought that a nation is alive, while name lives. The personal names were the witnesses of the history as well as its symbols (as the names facilitate to provide general historical study). A name is always associated with somebody or something, as it is the essence of a thing and a distinguished person's feature. In other words, nothing exists till it is necessary to name it, and vice versa, the necessity to vanish something is symbolically described by the formula: "Don't even mention its name". Moreover, the marginal and assimilative tenden-*

cies concern a sphere of Ukrainian surnames. The change of surnames is much more dramatic, as the whole history of the family, region, and country demonstrates. "A name is a choice, motivation, aspirations, a parents' gift. A surname is an inheritance. It is a clan's sign, family's code, a symbol that connects us with a world of our predecessors, with a history of our family. A name is something that is acquired "here and now"; however, a surname is a voice from eternity, a gift from the predecessors' will". Fashion or personal thoughts regarding the loss of authentic Ukrainian name-surname giving tendencies led to the cultural marginalization and ethnic traditions' violation" (Levyk, Aleksandrova, Khrypko, & Iatsenko, 2020).

Virtual communities with the whole complex of postmodern factors and constants are, without a doubt, an attractive phenomenon. It is no coincidence that some virtual communities already have millions of people, but there is a certain danger. *Virtuality often becomes a characteristic of a person* who gradually loses the ability to self-actualization in society; a person who loses freedom instead of access to information and communication environments, in which there are fundamental, profound changes in the gradation of information (mixing of vital information with background information, reliable and unreliable, etc.), when socio-cultural space begins to be perceived as a virtual environment with a strong, undistributed flow of information of different value. Furthermore, this vast increase in heterogeneous information in the cultural field of the individual, which is catastrophically reduced by declining the channels of social communication (especially personal interaction), does not contribute to socialization and personal development.

This can be more than dangerous. It is no coincidence that researchers today pay attention to the desire of more and more people to spend more free time in cyberspace, rather than in the real world, where they can and have to (not only for society but also for themselves) implement

their desires and to discover their capabilities, as to a negative factor because the culture of any society is always based on the will and creativity of individuals. However, for many "people of the network", this becomes an overwhelming task: as we know, among the most common destructive phenomena caused by the impact of computerization and virtualization of the socio-cultural environment on young users, the phenomenon of "Internet Addiction Disorder" (Internet addiction), which is manifested in excessive enthusiasm for computer games, programming, communication via e-mail, in ICQ, chats, web-forums, teleconferences, etc. is distinguished (Astafeva, 2002).

Even today, virtual time for many people becomes a time of *anonymous sociality* because they have a combination of social and virtual time. For example, spending time in cyberspace, a person becomes antisocial in "reality". However, this statement is only partially true because the information and communication network complicates the overall picture of the processes of interaction of any level, they are translated into a nonlinear mode, and a person at the same time can participate in a virtual conference, chat, leave messages on the forum, send an e-mail or SMS to a mobile phone, i.e. interact with real members of society, and with virtual images. In essence, there is *a substitution of the real for the virtual*: the presence has been replaced by attendance and existence – by anonymity. "Masquerade is a diagnosis of the information society, where what rather than how becomes the most significant, where the locutionary prevails over the illocutionary, where communication – information is more important than communicative informativeness" - S. Leshchev (2002) notes.

Therefore, the society and state should be aware of the full range of dangers and risks of long-term human stay in quasi-society, take responsibility for cultural forms and practices replicated in information and communication systems, patterns of behaviour, considering that qualitative characteristics of artificial environments

"set" the sociocultural program of contemporary human development.

The need to answer the second of these questions is related to the discussion of the impact of virtual communities and cyberspace in general on politics. Representatives of the so-called "radical camp", for example, W. Wriston (1999), believe that virtual communities facilitate the possibility of uniting those who intend to seize power, including illegally. This indeed can pose a threat, as demonstrated by the activities of, for example, "new" terrorist organizations that use cyberspace as a place to communicate, develop and discuss criminal plans. Such communication is much safer than "physical" meetings offline, as it can be conducted from different parts of the world, which makes it impossible to catch members of terrorist organizations at the time of their gathering. Such an experience may well be used by other groups that set themselves the direct task of seizing power.

Virtual communities can also quietly *undermine some government foundations*. Now, there are already so-called *"virtual states"*, which have almost all the attributes of statehood (coat of arms, flag, government, laws, etc.), except for the territory. However, if we assume that there will be a lot of citizens of one of these states, they will be able to buy, for example, an island, thus creating a "traditional" state. Or they will buy a plot on the Moon, because who said that the territory of the state should be only on Earth? Furthermore, imagine that there will be more and more such virtual states, and the citizens of these states will renounce their real citizenship in favour of the virtual one (Dziundziuk, 2011).

Traditional states are likely to face the fact that many of their citizens are no longer their citizens. They live by other laws and – most importantly – obey another government. Furthermore, we should not forget that the form of government of virtual states, as well as virtual communities in general, is usually what can be called "democratic theocracy" – headed by a "*god*", i.e. the main moderator of cyberspace, whose word

and decision must be applied unquestionably (otherwise a member of the community may simply be expelled from it). However, all other "citizens" are absolutely equal in their rights and opportunities, regardless of their real social status, property status and other characteristics. Again, imagine that the "god" will be a person who pursues anti-state goals and has a whole "army" of obedient citizens. Examples of the so-called "*flash mob*" show that a large group of people can be organized very quickly and efficiently to perform an action.

Let us update the problem of simplicity and danger of the flash mob as a phenomenon. After all, what is a flash mob? This is, in fact, when many strangers, at least in real life, respond to someone's call to come somewhere and do something. It is important to note that this is possible only in the context of a virtual culture because for people far from it, such behaviour is likely to seem unacceptable. For people who share the values of a virtual culture, this is quite normal.

A flashmob itself, as a movement, does not pose a direct threat, of course, because according to the rules of its organization, it should not pursue political goals and pose a threat to public safety. Nevertheless, *the very technology of such an organization of many people at one time, in one place and with a common purpose is dangerous*. Flashmobbing is, in our opinion, very effective technology for organizing social unrest in real space through the use of virtual space and exploitation of the values of virtual culture. A trivial matter (at first glance) can be a challenge to national security. Thus, Dziundziuk V. illustrates a similar situation quite vividly – "…Let us imagine that someone organized a flash mob "Worship of the football god", the idea of which is to gather a few hundred people in the form of one of the football teams "offering a prayer" to a soccer ball on the square in front of the government building. At the same time, information about this action is being spread among the most aggressive fans of the rival football team, with a

call to prevent it. With a very high degree of probability, this will lead to a mass brawl, to which the authorities will undoubtedly react by ordering law enforcement agencies to stop the riots". Meanwhile, journalists from media which are the most critical towards the government, who received a message by e-mail that "the government is beating its citizens" and a press release at the right time, will arrive at the scene. Moreover, now let us imagine that this is organized not in one city of the country, but in all major cities. After that, a wave of riots, connected with the protest against the actions of the authorities, is quite possible. Thus, in our opinion, the development of virtual communities and virtual culture can *pose a significant potential threat to the national security system*. Moreover, there is an assumption that in the near future, there will be other technologies for organizing people in both virtual and real space, which, like a flashmob, will be based on values and norms of behaviour determined by virtual culture.

Summarizing the above, we can state that some tools that are now classified as information weapons, such as special psychological operations, exist and are actively used for a long time; others, in particular, specific computer means of struggle, appeared only a few years ago. Nevertheless, they all have something in common – they are based on the idea of indirect influence on the material world. Moreover, there is a need to oppose them. As contemporary researchers of national security note, "*the representatives of postmodernism reveal that everyday threats, despite their virtual reality, give rise to the need to develop new, effective technologies for ensuring personal security in modern conditions. Such technologies, due to their multidimensional nature, should have a multi-faceted, complex character*" (Kononov & Zhukov, 2020).

The main information threat to national security is the threat of the other party's influence on the country's information infrastructure, information resources, society, consciousness, subconscious in order to impose the desired (for the

other party) system of values, views, interests and decisions in vital spheres of public and state activity on the state, to control their behaviour and development in the desired direction for the other party. In fact, it is a threat to the sovereignty of any state in vital spheres of social and political activity, implemented at the information level (Bodnar, 2014). Strategic information confrontation is an independent and fundamentally new type of confrontation, capable of resolving the conflict without using armed forces in the traditional sense. To study the patterns of information confrontation and analyze its quantitative characteristics, it is necessary to formalize both the concept of the level of *information weapons culture* of the state and the mechanism of evolution of resource potential of a particular state and the external environment.

Conclusion

In this regard, it seems crucial that states begin to participate directly in the life of virtual communities without dismissing them as something not serious. It is clear that direct state regulation of virtual communities is unacceptable and impossible. However, public authorities can act as partners in creating and ensuring the functioning of these communities. In practice, this can be the provision of virtual space on government portals (for example, yahoo groups), holding various promotions and competitions for community members, placing social advertising, creating free access for people who cannot afford it, and so on.

In our opinion, it is necessary *to constantly monitor* the activities of virtual communities and create a particular group of "agents of influence" with special technical and psychological training, whose duty would be to actively participate in the life of virtual communities as their permanent members. This will at least minimize the threats that arise from the very existence and development of virtual communities.

That is why both society and the state must be

aware of the full range of dangers and risks of long-term human stay in quasi-society, take responsibility for cultural forms and practices replicated in information and communication systems, patterns of behaviour, considering that qualitative characteristics of artificial environments "set" sociocultural development program of a contemporary person. Ensuring information security is a necessary condition for the formation of the information society. Taking this into consideration, the ability of the state, society and/or individuals to provide sufficient and protected information resources and information systems to support their livelihood and confidence in them characterize their readiness for a dignified and equal partnership in a new socio-economic formation – the information society.

The communicative culture of society and the state information policy should reflect the pressing issues in the international sphere and the field of information security, and so on. It is necessary for the citizens of any state to ensure the legislative protection of the rights and interests of all subjects of information relations. The most difficult tasks here are those that provide harmonious information security of the state, individuals and society while identifying urgent priorities, which include the creation/restoration of the main points of protection of the national security system in the information sphere, practical implementation of the above scheme to create an effective information security system of the states, revision of the list of new information threats, elimination of existing ones with the determination of the degree of possible consequences and levels of their intensity.

That is why the issue of *communicative culture ecology* has become especially relevant. After all, the passion for cultural innovations (such as virtual communities) should not undermine the established traditional norms and rules of cultural communication. It is the communicative component that unites the past, the present and the future.

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