

Communication Technology: Rebuilding a Better Global Civilization on Earth

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Subject Area: Philosophy of Communication

Abstract

The evolution of communication technology fuels ongoing introspection among humans, shaping their self-perception and worldview. As reliance on these tools deepens, individuals delve into their existence and the societal constructs that govern their lives, potentially steering the development of communication tech for global betterment. Historically, humans have pondered their role as sources of authority and meaning. Liberal perspectives frame humans as subjective authorities, emphasizing internal experiences to inspire universal meaning. In contrast, Dataists view humans as sources of authority and meaning within collective narratives, highlighting the richness of intersubjective experiences among many individuals in one world. Utilizing advanced communication technology, notably computer algorithms, to interpret collective human narratives, this paper suggests a pathway for enhancing global civilization. It advocates harnessing technology, specifically algorithmic intelligence, to restore a cohesive global identity founded on principles of freedom and equality. Employing phenomenological methods, this research examines human experiences within the realm of communication technology, drawing on humanism, subjectivism, intersubjectivism, and dataism as theoretical frameworks.

Keywords: *Communication Technology; Global Civilization; Algorithmic Intelligence; Human Subjectivity; Human intersubjectivity; social media.*

Introduction

Yuval Noah Harari's views in the book *Homo Deus* regarding the future of mankind can motivate the global community in thinking about and planning to rebuild global civilization as the future of mankind with the help of communication technology that continues to develop. Harari thought that the whole problem and development of human life today is characterized by science that focuses on the dogma of algorithms (as organisms) and data processing (as life). Algorithms are understood as a set of methodical steps used to calculate, solve problems, and reach decisions. Although this algorithm does not have the consciousness of a human person. But algorithms are very intelligent, they know the patterns of life of mankind better than humans themselves know themselves (Harari, 2022). Algorithmic intelligence that can recognize the pattern of life of mankind can occur through concrete steps of processing data from mankind as a source of authority and meaning. In short, algorithms collect human data, calculate, solve problems, or find solutions, and make wise decisions for humanity's life on planet earth.

The subsequent illustration case study will be recounted in an effort to aid comprehension of the efficacy of the algorithm intelligence that was previously alluded to. Generation Z (often abbreviated as Gen Z) doesn't need to be trusted anymore to be part of the data stream. Even if it gives up its privacy, autonomy and individuality. As individuals, Gen Z becomes a tiny component in a system that no one really understands. Everyday Gen Z absorbs countless data through emails, phone conversations and articles they write. Then, process the data that has been absorbed and redistribute new data through electronic mail, telephone and articles written. They really don't know where they stand in the larger scheme of things or how their data base is connected to the other piles of data generated by billions of other humans and computers. But when Gen Z processes data more efficiently – answering more emails, having phone conversations, and writing articles – they overwhelm those around them with even more data. Gen Z only needs to answer electronic mail faster and allow the algorithm to read it.

When global data processing algorithms become know-it-all and powerful, then Gen Z or anyone associated with algorithmic work systems will be the source of all meaning. In this age of communication technology, every human person wants to integrate with the global data stream. When the personal self becomes part of a global data stream, it becomes part of something bigger than the personal self. In this perspective, traditional religion seeks to ensure that every word and action of Gen Z or anyone else is part of a grand cosmic plan and that God witnesses and cares about all their thoughts and feelings. Different from traditional religions, data religions teach that their every word and action is part of a big data stream and intelligence algorithms are constantly processing their data and caring for everything they do and feel. So, from this case study you and I as global citizens of true big data, become convinced that the state when we disconnect from big data streams risks losing the meaning of life.

Based on this frame of mind, the writing of this paper intends to examine the contribution of communication technology with algorithmic intelligence to the rebuilding of global civilization in the world. This contribution can be manifested in the effectiveness of algorithmic intelligence on computers that have transformed the nature of humanity, from subjectivism to intersubjectivism. This positive contribution to the development of human existence and the model of social interaction that underlies human life, becomes an opportunity for humans to form and use communication technology, specifically algorithmic intelligence, in ways that can improve the world situation, namely rebuilding a better global civilization on this earth. In doing so, global citizens use communication technology to help themselves reflect on their existence, help themselves look at the world, help themselves examine the underlying models of social interaction, and help themselves to unite human civilization rather than divide human civilization.

From the beginning we know humans as subjects or individuals. In the book *Sapiens*, Harari bases human identity as a subject from the early history of human emergence to the transformations that impact human consciousness and identity (Di Feo, 2019; Harari, 2022). The first appearance, called the cognitive revolution, was the early appearance of Homo sapiens with different characteristics than other species. Homo sapiens was able to conquer the world mainly thanks to its unique language. Second, the agricultural revolution in which the superiority of Homo sapiens lies in its ability to cooperate in crowds. Third, the revolution of human unity, in which culture is created as a network of instincts that allows millions of strangers to work

together effectively. Finally, the scientific revolution in which the history of Homo sapiens is today marked is not only a technological and organizational transformation, but also a fundamental transformation in terms of human consciousness and identity (Harari, 2022). The nature of man as a subject or individual is also emphasized by Martin Heidegger, with the term "dasein" in describing man as a subject that must be distinguished from things in the world. According to Heidegger, man does not exist just like that but is related to the existence of his self-consciousness (Polt, 2010). On the one hand, self-awareness is equipped with intellectual intelligence to reason, solve problems, and plan life activities. On the other hand, self-awareness is equipped with emotional intelligence to recognize, understand, and manage one's own emotions and even influence the emotions of others (Greenbaum & Gerstein, 2018). In short, man as a subject emphasizes the experience that occurs within himself, so man must find within himself the meaning of everything that happens so as to inspire meaning for the universe. Such is the nature of humanity according to the paradigm of subjectivism.

In the era of the scientific revolution (from the 19th century to the 21st century) humans continue to try to find themselves through the development of science and technology as an achievement of the work of the brain and mind. Francis Bacon in the book *The New Instrument* asserts that knowledge is power because it can empower humans or be useful for humans in doing new things (Di Feo, 2019). In such contexts, humans use science to assert themselves as a source of authority and meaning. Dataists believe humans as a source of authority and meaning occur in a web of stories told among many people in one world. Where humans use communication technology with the intelligence of computer algorithms in collecting and calculating stories that are told between many humans in one world, and logically and systematically solve problems and make wise decisions for mankind in the routine of life every day (Sudirman, 2019). In short, fundamental transformations in human consciousness and identity occur in a web of stories (streams of information) told interchangeably among many human beings of one world, greater (highest value) than the experience of one individual. Such is the fundamental transformation in human consciousness and identity today according to the paradigm of intersubjectivism.

My hypothesis is that the problems and developments of human life today are really influenced by communication technology with algorithmic intelligence as a methodical device for processing big data in the flow of information that is told interfrantically among many humans in one world. Where a human being as a source of authority and meaning needs to connect self-experience to the flow of information. Algorithmic intelligence will gather meanings that many people tell each other and tell humans the wisdom to do. Human beings as a source of authority and meaning are realized through the methodical steps of data processing as follows: experiences are recorded, experiences are uploaded and shared with more and more humans who connect themselves in the flow of information or big data. Such is the experience of human intersubjectivity of a higher degree than the experience of subjectivity. Human intersubjectivity is characterized by communication among many people, not just beliefs and feelings within an individual. So, humans assert themselves as a source of authority and meaning when able to connect themselves to the flow of information or big data.

Literature Review

Yuval Noah Harari's thoughts in the book *Homo Deus*, became the main reference or theoretical basis for the author in developing and elaborating this research paper. *First*, Harari's thinking about organisms is algorithmic. That emotion is a biochemical algorithm vital to the survival and reproduction of all mammals. According to him, the core concepts of the 21st century will be dominated by algorithms. If you want to understand life and the future, you have to understand what algorithms are. An algorithm is a set of methodical steps that can be used to perform calculations, solve problems, and reach decisions. How algorithms connect with emotions. The algorithms that control vending machines work with mechanical gears and electric circuits. The algorithm that controls humans works with sensations, emotions, and thoughts.

Second, thinking about networks of meaning. According to Harari, people have difficulty understanding the idea of an "imagined order" because they assume that there are only two types of reality: objective reality and subjective reality. In objective reality, something exists independently of our beliefs and feelings. Subjective reality, on the other hand, depends on one's own personal beliefs and feelings. They think that a reality must be objective and subjective, and there is no third option. Therefore, when they are convinced of his understanding that something is not just his own subjective feeling, he immediately concludes it must be objective. Harari asserts that there is a third level of reality: intersubjective reality. Intersubjective entities depend on communication, among many human beings, rather than on individual human beliefs and feelings. Indeed, the lives of most people have meaning only in the web of stories they tell each other. Meaning is created when many people weave together a network of shared stories. Each circle of mutual confirmation reinforces the web of meaning further until you have little choice but to believe what everyone believes.

Third, the idea of "Data Religion." Dataism declares that the universe consists of streams of data, and the value of each phenomenon or entity is determined by its contribution to data processing. Dataism was born from two scientific tidal waves: biochemical algorithms and electronic algorithms. Dataism unites the two, explaining that the same mathematical laws apply to both biochemical and electronic algorithms. Dataism hopes that electronic algorithms can eventually parse and surpass biochemical algorithms. Humans are required to filter data into information, information into knowledge, and knowledge into wisdom. Dataism believes that humans can no longer handle large streams of data so they cannot filter data into information, let alone into knowledge or wisdom. Therefore, the task of checking data should be entrusted to electronic algorithms, the capacity of which far surpasses the capacity of the human brain. In practice, Dataists are skeptical about human knowledge and wisdom, and prefer to put their trust in Big Data and the intelligence of computer algorithms.

Methodology

This research uses phenomenological methods as a methodology to analyze human experience in the context of the influence of today's fascinating communication technology. Edmund Husserl and Martin Heidegger provided a philosophical basis for this phenomenological method by stating that the reality of change consists of objects and events as perceived or understood in human consciousness (Polt, 2010). The sample or material used relies on the author's direct observation of the influence of communication technology

on global citizens. The stages of the research were carried out as follows: the first stage, the author collected data that became the basic elements related to events that showed the influence of communication technology on global society; In the second stage, the author analyzes the collected data by paying special attention to the intentionality of the experience of intersubjectivism in shaping human society; the third stage, the author observes the use of social media by global citizens; and in the fourth stage, the author analyzes the significant impact of technological communication with algorithmic intelligence that has transformed the nature of humanity from subjectivism to intersubjectivism, specifically its contribution its positivity in rebuilding global civilization (Bennett et al., 1984).

Result and Discussion

The contribution of communication technology and the intelligence of computer algorithms has transformed the essence of humanity from subjectivism to intersubjectivism. In this research, the author wants the reality of intersubjectivism characterized by communication among many humans in one world in a network of stories that are told each other to be a solution for the reimbursement of global civilization. Intersubjectivism becomes the model of social interaction that underlies the communication life of today's global citizens. The intelligence of computer algorithms becomes a methodical device in the network of stories to calculate, solve the problems of global civilization and reach wise decisions that can improve the world situation. And social media has become an online community where global citizens unite themselves in information networks.

In short, through this research the author encourages global citizens who live in the reality of intersubjectivism to continue to use communication technology in rebuilding global civilization that has long been divided into hostile individuals or camps and complicates cooperation at the global civilization level. The advent of communication technology and computer intelligence algorithms continue to influence nationalism, religion, and culture in an effort to revive global civilization.

Nationalism

The problem of nationalism begins when patriotism or reasonable loyalty turns into chauvinism. For example, an Indonesian citizen believes that the Indonesian nation is a unique nation. The same trust exists in an American citizen or another citizen. Indonesians, as well as Americans, or people from other countries began to feel that my nation was superior, I had to be completely loyal to my nation. This is fertile ground for violent conflicts. The following case studies can be evidence that nationalism conflicts that have occurred in certain countries have contributed to weakening global civilization on our earth as a human civilization (David E. Sanger, 2004).

The first case is nuclear weapons. The Cold War was fought between the United States and the Soviet Union. Although the attack on the United States failed, it aroused the anger of the Soviet Union. The two countries are again engaged in a nuclear arms race. They developed lethal weapons that wiped out all the fruits of the hard work of improvement that had been achieved in the past decades. Both countries brought humanity back to the brink of collapse due to nuclear weapons (Bouchet, 2016). Likewise, the Brexit debate in the UK

revolves around economic and immigration issues. Forgetting the vital contribution of the European Union to European and world peace. The global human community is divided into individualist camps due to nuclear weapons and debate.

The second case is ecological collapse. Humans make the world's biosphere unstable in many areas. Humans are taking more and more resources from the environment, while pumping back waste and toxins to the earth and hence changing the composition of soil, water and air. Modern industrial agriculture is run by artificially fertilizing land using a lot of phosphorus. The overflow of phosphorus from agriculture then pollutes rivers, lakes, and seas with devastating effects on marine life. Farmers who plant can accidentally kill fish in rivers, lakes, or seas. As a result of these activities, habitats are damaged, animals and plants become extinct.

The third case is technological disruption. The merging of information technology and biotechnology opens the door from digital dictatorship to the creation of a class of "useless" people on a global scale. Research and development is not a monopoly of one country alone. If the U.S. government bans genetic engineering of human embryos, it does not deter Chinese scientists from doing so. And, if it provides an economic or military advantage for China, the United States will certainly be tempted to lift its ban.

Analyzing the cases of nationalism, on many occasions fanatical nationalists always call for "our country first!" The solution that can be offered is the contribution of communication technology and intelligence computer algorithms can be used by global citizens of diverse nations to assert one global identity and loyalty to it. Nuclear war threatens humanity's physical survival, environmental destruction threatens the prospect of climate change, and disruptive technologies alter the very nature of humanity that is inextricably linked to humanity's deepest ethical and religious beliefs. With global identity and allegiance, citizens of the world can fight nuclear war, ecological destruction, and technological disruption. Global citizens need to open their horizons far beyond the nationalist point of view and use the viewpoint of global identity and loyalty. In the era of communication technology, global citizens are loyal to a global identity in order to deal with a set of global problems that cannot be solved by the politics of nationalism. Even in the reality of intersubjectivism, global citizens should use the contribution of communication technology and computer algorithms to get out of the political trap of nationalism. Meeting other global citizens in shared social media communities affirms global identity and loyalty to tell each other global ecological, global economic and global science issues so that they can find improvements.

The following example, or data, about Asian security forums encourages Google or YouTube social media users to fight extremism. Google said it was intensifying efforts to identify and remove terrorism-related videos and extremist violent content, particularly on its YouTube channel. Likewise, foreign ministers from the 10 member states of the Association of Southeast Asian Nations (ASEAN) and from the 17 dialogue partner countries are expected to create a regional mechanism to address security threats. The ministers expressed strong condemnation of the recent acts of terrorism in all its forms and manifestations. The need for full and effective use of social media to counter the spread of terrorist narratives online (Rosemarwati & Lindawati, 2019).

Religion

Religions are highly relevant to the issue of identity, but in many cases, religion is a big part rather than a potential solution. The following case study illustrates religion, which plays an important role in identity and conflict. *In the first case*, in the 21st century there is a grouping of people into groups of Jews and Muslims, Russians and Poles who still rely on religious myths. Religion plays a negative role in this grouping of identities, by determining who we are and who they are, who should be healed and who should be ignored for healing. Similarly, there are differences between Shia Iranians, Sunni Saudi Arabians, and Jewish Israelis. In living practice these countries are bureaucratic nation-states, using more or less capitalist policies, immunizing their children with polio, and all these countries rely on physicists and chemists to make bombs. So, there is no such thing as Shia bureaucracy, Sunni capitalism, or Jewish physics. However, religion makes them feel unique and feel loyal to one group of people and hostile to another.

In the second case, religion uses rites, rituals, and ceremonies to draw a firm line of human identity. Sunni Shiites, and Orthodox Jews wear different clothes, reciting different prayers. These religious traditions often fill daily life with beauty, encouraging people to behave kindly and generously. Five times a day the call to prayer calls on Muslims to abandon worldly busyness and get in touch with the eternal truth. Hindus achieve the same goal by chanting and chanting. Jewish families each week on Friday evenings sit together to eat in joy and togetherness. Christians on every Sunday remember and present the Easter event of the Lord that gives hope to millions of people, strengthens mutual trust and love in their church community. Meanwhile, other traditions in religion fill the world with ugliness and make people behave cruelly. Call it for example, misogyny or caste discrimination in the name of religion. Despite their beauty and ugliness, all these religious traditions unite a group of people while distinguishing them from their neighbors. In history and politics, the differences made by religion have had a profound impact.

In the third case, traditional religions uphold universal values and claim to prevail throughout the earth, but they are also used as an aid to modern nationalism in North Korea, Russia, Iran, and Israel. So the presence of religion actually complicates efforts across national borders to find global solutions to the threat of nuclear war, environmental damage, and technological disruption. For example, when faced with global warming or a nuclear arms race, Shiite clerics encourage Iranians to look at those issues from a narrow Iranian point of view, Jewish rabbis inspire Israelis to care about what is good for Israel, and Orthodox priests call on Russians to first put Russia's interests first. Each of them believed that they were God's chosen people, and that what was good for their country would please God as well (Harari, 2022).

Analyzing these cases, traditional religions still have great political power so that they can strengthen national identity and even trigger conflicts or wars. Instead, religion complicates efforts to cross national borders to find global solutions to the threats of nuclear war, environmental destruction, and technological disruption. Global citizens really need an equality of human civilization on earth. Equality in one global civilization can help global citizens solve problems such as nuclear war, environmental destruction, and technological disruption. These human problems can only be solved at the level of a global society that has one global identity and is one equal human civilization on earth. Global citizens need to open their horizons far beyond the viewpoint of religious identity, using the viewpoint of global identity and loyalty. In the era of

communication technology, global citizens are loyal to a global identity in order to deal with a set of global problems that cannot be solved by religious identity. In the reality of intersubjectivism, global citizens should use the contribution of communication technology and computer algorithms to get out of the trap of identity. Meeting other global citizens in social media communities together affirms global identity and loyalty to tell each other about nuclear war, environmental damage and technological disruption in the hope of finding a way to fix it.

The following example is about the pattern of intercultural communication in preventing conflicts between religions. Intercultural communication has become the norm in the midst of a globalized society. No more regional boundaries and cultural barriers moving between one person and another. Cultural differences often cause ripples of problems and even lead to the emergence of social conflicts. This is due to the strengthening of ethnic identity which leads to the emergence of ethnocentrism and stereotypes in which one group feels superior to another ethnic group. With intercultural communication, especially in religious groups that causes prejudice, mutual suspicion and even hostility between religious groups. In this case, prejudice becomes an obstacle in communicating. As a communication principle that prefers a cultural background will be more effective communication. Intercultural communication wants to make us human, that is, people who see others from their cultural angle not from our cultural angle so that we will grow to respect each other (Rizak, 2018).

Culture

All cultures are essentially equal, but some cultures feel better or superior to others. Such thoughts and feelings have the potential to divide humanity into hostile camps and complicate cooperation at the level of global civilization. In the history of nations there is a natural assumption that the white race is superior to other races. Such assumptions are increasingly condemned because racism is not only viewed as morally bad, but also has no basis in science. Although most people recognize that there are some significant differences between human cultures, ranging from sexual rules to political customs. However, we must treat cultural differences by not prioritizing one culture over another. Because people may think and behave in many ways but must celebrate diversity and place equal value on all their beliefs and practices.

I will describe some cultures feeling better or superior to others in case studies of the debate between pro-immigration and anti-immigration in Europe. As more and more people cross more and more borders in search of work, security and a better future, the need to confront, absorb or expel foreigners has put pressure on the political systems and collective identities formed in Europe today. The EU is built on the hope of transcending cultural differences among France, Germany, Spain and Greece. The European Union could collapse due to its inability to deal with cultural differences among Europeans and immigrants from Africa and the Middle East. It was Europe's success in building a prosperous multicultural system that initially attracted so many immigrants. Syrians would rather move to Germany than to Saudi Arabia, Iran, Russia, or Japan; not because Germany is closer or richer than other destinations, but because Germany has a better history of welcoming and absorbing immigrants.

The increasing influx of refugees and immigrants has generated mixed reactions among Europeans and sparked serious discussions about European identity and future. Some Europeans demanded that Europe close

its doors to immigrants. Others called for doors to be opened wider for immigrants. Discussions about immigration often degenerate into arguments where neither side listens to each other. Therefore, three conditions were made as an agreement on immigration: the first condition, the destination country allows immigrants to enter; The second condition, in exchange, is that immigrants must accept the norms and values of the destination country, even if it means abandoning the traditional norms and values adopted by immigrants; The third condition is that if immigrants have been absorbed to a certain degree, they will slowly become residents of the destination country as a whole and the same as others (Cohn, 2021).

Reacting to the three terms of the deal, pro-immigration groups think countries have a moral obligation to accept refugees, people from poor countries looking for jobs and a better future. Anti-immigration groups assert that one of the human rights of every human group is to defend themselves against invasion, both by military forces and by immigrants. Pro-immigration groups argue that Europe has real core values, namely liberal values that manifest in tolerance and the freedom to practice its own traditions as long as it does not interfere with the freedoms and rights of others. Anti-immigrant groups agree that tolerance and freedom are European values and accuse many immigrant groups especially immigrants from Muslim countries of being intolerant, misogynistic, homophobic, and anti-Semitic. It is precisely because Europe upholds tolerance that too many intolerant people should not be let in (Bouchet, 2016).

Analyzing the debates related to immigration, that a more fundamental understanding of human cultures is essentially equal. People may think and behave in many different ways but celebrate diversity and place equal value on all their beliefs and practices. In the era of communication technology, global citizens are loyal to equality in order to deal with global problems that cannot be solved with the perspective of certain cultures alone. In the reality of intersubjectivism, global citizens should use the contribution of communication technology and computer algorithms to get out of the trap of racism. Meeting other global citizens in shared social media communities affirms global identity and equality of cultural diversity.

Facebook example reduces racism. The death of George Floyd in Minneapolis, United States caused a strong reaction from many circles in the United States and the world media to raise the hashtag #BlackLivesMatter on social media. Facebook reportedly began the act of labeling news content originating from media such as Russia, China, North Korea, and Iran through the Facebook Newsroom feature, which aims to reduce Facebook social media channels controlled by the state and curb news activity that has the potential to encourage false information (Greenbaum & Gerstein, 2018).

The Jakarta Post frames the issue of racism in Papua as an unresolved problem because it is ignored. Papuan Lives Matter is a movement that emerged after the discussion of Black Lives Matter in the United States. Papuans use this momentum to remind the public that the issue of racism in Papua also needs attention. Several media then carried out reports about various protests for the release of Papuan political prisoners and discussed how acts of racism were experienced by the Papuan people. One of the media that raised this topic is The Jakarta Post, a national media whose audience is foreign people and expatriates. The mass media is an agent of reality construction, complete with views, biases, and divisions. The Jakarta Post as a mass media framed the issue of Papuan racism in the issue of #Papuan Lives Matter (Kurnia & Kertamukti, 2023).

From the discussion, the author finds that humanity worldwide needs a global identity and loyalty so that it can rebuild the civilization of human society that has long been divided. One global identity of human society in the world is the human right of freedom and equality in living on earth. Global identity: human freedom and equality should be communication among many people in a world in a network of stories told in the flow of information in social media communities. This reality of intersubjectivism, Harari calls the new motto in global civilization: *if you experience something-record it. If you record something-upload it. If you upload something-share it* (Di Feo, 2019). The application of communication technology praxis and intelligence of biological algorithms and computer algorithms in the use of social media (google.com, youtube.com, facebook.com, instagram.com, twitter.com, linkedin.com, telegram.org, whatsapp.com, and other platforms) can be elaborated according to the following methodical steps.

The *first* step, **recorded self-experience**. That the self of every global citizen is a source of authority and meaning. Everyone has cognitive abilities so that they can express their experiences of human rights, freedom, and equality of every human person, one world. Through spoken and written language every global citizen can express the experience of freedom from chauvanistic nationalism, the experience of equality from the identity of religious primordialism and the experience of equality from cultural racism. Every global citizen can also sing songs and discuss experiences of freedom from nuclear war and equality from gender differences in human life. Every global citizen can take documentation in the form of photos and videos of each event related to the freedom and equality of mankind as described earlier. Every global citizen can transform human experiences of freedom and equality into data through spoken and written language, and through photo or video documentation. From the data that every global citizen has can produce a decision and wisdom for a better life. In short, based on this biological methodical device signifies that every global citizen becomes a source of authority because he has experience of freedom and equality. It is also a source of meaning because it transforms the experience of freedom and equality into data that will be the decisions of many and that results in better life wisdom.

The *second* step, **uploaded self-experience**. The experience of freedom and equality has become data readily linked into the flow of information. Social media: google.com, youtube.com, facebook.com, instagram.com, twitter.com, linkedin.com, telegram.org, whatsapp.com, and other platforms are online communities where global citizens meet. So, every global citizen connects with many global citizens of one world in social media as a communication stream or computer big data. Every day every global citizen absorbs data about countless experiences of freedom and equality through emails, conversations, phone calls and social media articles. Then everyone processes the data of freedom and equality that has been absorbed and disseminates new data through email, telephone, and social media articles. Here the data pile of each global citizen is connected to the pile of data of more and more other global citizens generated by billions of humans and the intelligence of computer algorithms. When every global citizen processes more data more efficiently by answering more emails, having phone conversations, and writing social media articles, everyone floods others with even more data. We humans only need to allow the algorithmic system to read human data related to the experience of freedom and equality of life. When a global citizen merges with this stream of communication, he becomes part of the flow of communication and becomes part of something bigger than

himself. Because every word and action about freedom and equality that algorithmic intelligence links into the flow of communication will become a global civilization. The algorithm will read and analyze everything that humans do and feel through various data that has been uploaded to social media.

The *third step shared self-experiences*. Dataists believe that experience is useless if it is not shared. Global citizens use all available social media to link humanity's experiences of freedom and equality to the flow of communication, letting algorithms read, analyze, and tell themselves what to do. Here algorithms are used by global citizens to turn stories with many people into meaningful wisdom for human life. A person who shares his experience of freedom and equality with the experience of freedom and equality of many others becomes the source of all meaning. The dynamics of telling each other's life experiences between global citizens in social media information networks make humans will not lose themselves as a source of authority and meaning. Thus, the meaning of freedom and equality is increasingly becoming an intersubjective movement of global citizens in the network of stories in each social media community. Starting from the movement of recording self-experience through writing articles, taking photos or videos; uploading self-experience (uniting oneself) with big data; and share one's experiences with a growing number of global citizens through the flow of information. These movements of global identity of human society can solve problems such as nuclear war, environmental destruction, and technological disruption. This is the meaning of a better global civilization.

I conclude these three methodical steps of intersubjectivism with a quote from Roger Fidler, who implements the concept of mediamorphosis asserts, that meaning is not only created in the human mind but is created in the process of evolution of communication technology. Language as the main communication tool both orally and in writing becomes a digital language used in the use of social media built in signs, symbols and self-representations of individuals from real life (Fidler, 2013).

Conclusion

I will end this paper by reemphasizing the importance of human self-awareness and technology in rebuilding a better global civilization. The key points that have been discussed in this article include humans realize themselves as a source of authority and meaning. In the view of subjectivism, man must discover within himself the meaning of everything that happens to inspire the meaning found for the universe. Emerging communication technologies are transforming human self-awareness into an intersubjectivist perspective. The emphasis of man as a source of meaning occurs in a web of stories (streams of information) told interchangeably among many human beings: one world as a greater experience than the experience of only one individual. The role of communication technology with the intelligence of computer algorithms can be used to read stories told by many humans in one world, analyze the structure or elements owned by each story, and finally make the stories of many humans into a policy for a better global civilization on earth.

Human awareness and the role of technology with the intelligence of computer algorithms are realized through methodical steps of data processing: self-experiences are recorded (with photos or videos), uploaded and shared with more and more humans who connect themselves in streams of information or big data. Human

beings as a source of authority and meaning are really characterized by communication among many people by trying to connect themselves to the flow of information or big data. The use of communication technology with intelligence computer algorithms process data or information into a solution to repair global civilization that is divided into individuals, hostile camps, complicating cooperation at the global level due to conflicts of nationalism, religious identity, and certain cultural assumptions that are superior to other cultures. As a recommendation, in the future algorithms may continue to be a solution in the improvements of global civilization. Even algorithms decide who we are and what we should know about ourselves. Let us harness the intelligence of algorithms to strengthen the global identity that further realizes the freedom and equality of mankind.

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