SCTMG 2020

International Scientific Conference «Social and Cultural Transformations in the Context of Modern Globalism»

INTERNET AS A PHENOMENON OF CULTURE OF BEING

Dilovar Dilovarovich Kalimullin (a)*, Gulzirak Khamzeevna Kalimullina (b), Alsu Mazitovna Kalimullina (c)
*Corresponding author

(a) Kazan State Institute of Culture, Kazan, Republic of Tatarstan, yearsgoby@yandex.ru,
(b) Kazan State Institute of Culture, Kazan, Republic of Tatarstan, yearsgoby@yandex.ru,
(c) Kazan Aviation and Mechanical College n.a. P.V. Dementiev, 2b, Kopylov St., Kazan, Republic of Tatarstan, alsou-kazan@yandex.ru

Abstract

One of the key cultural functions is the communicative one. Changes in the communication system are the development of culture whose content and basic mechanisms are determined by the methods of storage and transmission of the social code of behavior, communication, activity. The development of culture is the development of new meanings that regulate behavior and communication of people. The article studies the ontological status of digital culture. The authors attempt to develop a universal idea of the role of culture in the system of being. The choice of forms of interpersonal communication is regulated by norms and motivated by the conditions of communicative behavior. Features of interpersonal communication are associated with forms of indirect communication that implement the fatal function of language. Interpersonal communication is based on the rules of communicative culture which are non-stringent rules correlated with speech forms and orienting human behavior. Interpersonal communication takes place in the ethnocultural environment familiar to communicants and involves knowledge of the phatic rules of communication. Fatic communication requires a separate consideration, since the success and effectiveness of interpersonal interaction is determined by the level of language proficiency and knowledge of sociocultural rules and national cultural characteristics of communication. Authentic culture carries special artifacts that allow humans to recreate the human nature. When culture begins to screen the human nature in man, the opposite situation is simulated.

1. Introduction

The relevance of the study is due to the fact that the twentieth century is the era of the scientific and technological revolution and the development of space. Fundamental changes in public life revolutionize public consciousness, shape the spiritual development of society and the individual. Social consciousness is developed, created, produced by people who are in a certain social relationship with each other. Consciousness is a product of spiritual relations of individuals. Therefore, the content of thoughts, ideas, theories, and public consciousness must be brought into connection with social conditions of spiritual activities, production and reproduction of this consciousness, specific spiritual relationships determined by specific forms of material production.

The above circumstance provide wide opportunities for analysis of a number of more general problems of the theory of consciousness, namely, syncretic cohesion of the cognitive, moral and aesthetic components of the spirit, their subsequent differentiation and autonomy, the need to find ways to their deeper synthesis.

The objective role of spiritual relations can be described only on the basis of an in-depth study of spiritual production, spiritual relations as a category of dialectics, clarification of their nature and structure.

Consequently, spiritual relations are a required form of spiritual activities. Culture and being are the most common and familiar concepts of spiritual production. Culture is considered as an extremely important sphere of human life, an artificial sphere of reality which embraces history, contains all the products of human activities.

The study of the existential aspect is determined by the study of the most promising processes in terms of radical changes that have a double effect on the lifestyle and culture of society after the Internet has been invented. On the one hand, the Internet is an indispensable tool for implementing a number of human rights and combating inequality. On the other hand, it is causing a panic in governments because the network is publicly available, messages are anonymous, and the speed of information transfer is quite high. At the international level, access to the Internet is a basic human right; it is believed that the information society has entered the everyday life of a person.

The influence of information and communication technologies and the Internet on politics, economics, and culture is mediated by the deep spiritual and moral crises that human society has faced (Avilova & Ulmaskulov, 2019). The Internet is becoming cyberspace and virtual reality, complementing many fragments of spiritual culture. The information needs being the dominant element of spiritual needs were expressed in the need for accurate, mobile and specific information. Such properties of information have become the spiritual value of society, reflecting the culture of its existence.

The main stimulus for changes was the readiness of society to use the communicative environment caused by changes in the rhythms of modern life and sociocultural factors existing in various countries and cultures.

The direct impact of new information technologies on the consciousness is manifested in a significant expansion of cognitive and communicative abilities, new opportunities for the education and self-education, acceleration of personal growth. This effect can be interpreted as a factor increasing the

human capital and a factor that creates new opportunities for self-development and the development of the culture of being.

The relevance of the study is determined by the contradiction between the internal dichotomy of the Internet. The tendency of the Internet as a technical innovation is manifested in the alienation of the individual from the results of his work (virtualization of leisure, creativity, culture) and the internal dichotomy. As a technology becomes available, it "upsets" values and needs of the individual.

The theoretical analysis of scientific literature (Kostina, 2008; Kostina & Kovylin, 2012; Martsinkovskaya et al., 2019) showed that a large number of researchers are studying the issues of development of information society, communication, spiritual and moral culture, virtual reality, information and spiritual security, psychology, the Internet.

Although there has been a certain philosophical and culturological thematization of Internet problems, the problem of the relationship between the Internet and the being of culture is understudied. Therefore, the aim of our study is to reveal the theoretical model of the Internet as a being of culture in the system of modern culture and the development of methodological tools for its justification.

2. Problem Statement

Why the Internet has become a vehicle for freedom and democracy in the system of modern digital culture.

3. Research Questions

The research subject is the phenomenology of the Internet as a being of culture in the dynamics of the cultural and historical process and characteristics of virtual realities, Net-thinking, cyberspace, visual culture, and media personality.

4. Purpose of the Study

The main objective is to study the Internet as a factor of freedom and democracy in modern digital culture. The article aims:

1. to retrospect semantic ideas about the phenomena "the Internet" and "being of culture", to justify the need to introduce an independent semantic unit: "the Internet as a phenomenon of the being of culture";

2. to identify the basic systemic characteristics of the being of culture that can influence the spiritual culture of society; to determine the structural-elemental nature of this phenomenon, consider the stages of its origin and its position in the space of mass culture;

3. to systematize ideas about the objective needs of the emergence of the Internet as an outstanding innovative phenomenon of human society;

4. to reveal the functions and structure of the Internet as a socio-technical phenomenon in the structure of the civilization process at the turn of the XX–XXI centuries;

5. to identify key features of the Internet as a socio-ethical phenomenon of spiritual production in the process of transformation of spiritual needs, as a source of rationalization of consciousness, as a way to obtain information in the form of truth;

6. to identify mechanisms for the implementation of basic cultural and aesthetic functions in the framework of general trends in the development of modern Russia art.

5. Research Methods

The following methods were used: analysis of theoretical and methodological literature, discourse analysis, analogy and abstraction. In the Internetization of education, we face the problem of distance and periphery of the value aspect of learning and socialization, and transformation of education into a service. In the Internetization of culture, a transformation of identity and cultural memory, and personality changes take place. Following Chinese scientists, the tree of trends can be structured around e-Health, e-Business, e-Society, Human-Technology Interaction (Nagorny & Rykov, 2017). In the Internetization of art, additional personalities, realities, media, techniques and methods enrich visual culture and imagination. The Internet opera, the Internet symphony, the performance of "cartoons" with a symphony orchestra, the recording and mixing of samples form an amazing structure of Internet theaters. The Internetization of science (Internet University) strengthens the collective mind in the search for creative solutions to the problems of "ecology", migration, and unemployment. The Internetization of politics (youth, regional) accelerates sectors of the national economy, business environments, crowdfunding platforms and world markets. The digitalization of healthcare can optimize medical services, increase quality control and reduce costs (medical Internet of things).

6. Findings

Currently, the Internet is a special global information space, a single pseudo-space, an information projection of real space, combining all existing telecommunication and information networks. A computer network is a system of computers connected to each other by communication lines for the exchange of information and resources.

The influence and interdependence of technical and cultural elements of the Internet are the basis of the information and communication environment which allows us to talk about the equivalence of these components in the development of spiritual culture.

The transformation of the Internet into an attribute of everyday life changes the "configuration of the information field" leading to dramatic changes in the system of educational functions that have traditionally been assigned to such institutions as libraries, museums, art galleries, universities, secondary and special educational institutions.

Virtual museums, libraries, universities, discussion clubs are rapidly institutionalized, but there are no large-scale studies that make it possible to describe their specifics, principles for selecting cultural values, and their influence on the formation of the spiritual world of representatives of the Online communities.

Of course, thanks to many online communities (chats, forums, newsgroups, etc.), the Internet provides new conditions for belonging to professional, subcultural, and ethnic categories.

Like other means of mass communication, the Internet is determined by the logic of scientific and technological progress (Gusakov et al., 2017; Kostina & Kovylin, 2012; Manzhueva et al., 2017; Tonkonogov, 2008) and specific social needs. It contributes to the socialization of the individual and functioning of modern socio-cultural institutions.

7. Conclusion

We came to the conclusion that spirituality is a special substance of human existence; it is a natural combination of intellectual – meaningful, aesthetic – moral, and aesthetic – contemplative.

Culture expresses the human unity with nature and society, a characteristic of the development of creative forces and abilities of the individual. It includes objective results of human activities (machines, technical constructions, results of cognition, art works, rules of law and morality, etc.) and subjective human forces and abilities (knowledge, skills, and competencies), the level of intellectual, aesthetic and moral development, the worldview, methods and forms of communication).

Spiritual culture is an intellectual-value, motivational, emotional-volitional and operational-practical tool of human activities aimed at preserving and developing the human as a representative of a biological species and a rational social being - the subject of life, work, cognition, communication, creativity and self-education.

References

Avilova, V. V., & Ulmaskulov, T. F. (2019). Trends in the digitalization of production and business processes in industrial enterprises. *Manag. in Russ. and abroad, 4*, 60–65.

Gusakov, S. V., Matskevich, E. S., Podlevskikh, A. N., & Rakhmatullin, R. Ya. (2017). *Virtual communication of adolescents as a pedagogical problem.* http://ippdrao.ru/samorg.php

Kostina, T. I. (2008). *Spirituality and prospects of civilization*. MSABA Publ. House.

Kostina, T. I., & Kovylin, Yu. A. (2012). *Scientific and innovative activity: subject, structure, methodology*. Monograph. MSABA Publ. House.

Manzhueva, O. M., Nekrasov, S. I., & Nekrasova, N. A. (2017). *Philosophical paradigm of information security*. Module-K.

Martsinkovskaya, T. D., Orestovoy, V. R., & Gavrichenko, O. V. (2019) *Digital Society in the Cultural-Historical Paradigm.* Collective Monograph. Moscow State Pedag. University. http://biblioclub.ru/index.php?page=book&id=563580

Nagorny, O., & Rykov, Yu. (2017). The field of Internet research in the social sciences. *Sociolog. Review, 163*, 366–394.

Tonkonogov, A. V. (2008). Fundamentals of Spiritual Security. *Socially humanitar. Knowledge, 4*, 265–273.