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Роль информационной культуры в формировании культурного идеала

В условиях развития информационного общества происходят изменения в культуре. Такая ее составляющая как информационная культура начинает определять специфику всей культуры как целого. Возникает противоречие между всеми составляющими культуры, приводящие к появлению различных проблем, требующих решения. Одной из актуальнейших таких проблем является сегодня проблема трансформации культурного идеала, одного из основных элементов ядра культуры, изменение которого приводит к смене типа культуры. Чтобы изучить возможные негативные и позитивные последствия перехода к новому типу культуры, а, следовательно, и цивилизации, необходимо понять механизмы взаимодействия информационной культуры и культурного идеала.

В качестве методов исследования был использован диалектический метод, деятельностный подход, метод анализа и обобщения.

Основными результатами проведенного исследования можно считать полученные выводы о том, что необходимо выявить и изучить основные закономерности взаимодействия информационной культуры и культурного идеала с тем, чтобы увидеть возможные негативные социальные последствия для следующих поколений людей, наиболее опасным из которых является трансформация родовых качеств человека.

Проведенное исследование показало, что изучение проблемы влияния информационной культуры на культурный идеал требует обращения к философской методологии в плане разработки категориального аппарата, способного раскрыть сущность и специфику новых феноменов информационного общества. Кроме того, необходимо проведение комплексного исследования обозначенной проблемы в рамках современного научного знания.

Ключевые слова: информационная культура, культура, ядро культуры, культурный идеал, идеал культуры, система ценностей, информационное общество

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The role of information culture in the formation of a cultural ideal

With the development of the information society, changes are taking place in the culture. Such a component as information culture begins to determine the specifics of the whole culture as a whole. There is a contradiction between all the components of culture, leading to the emergence of various problems that need to be addressed to. One of the most urgent of such problems is the problem of transforming the cultural ideal, one of the main elements of the core of culture, the change of which leads to a change in the type of culture. In order to study the possible negative and positive consequences of the transition to a new type of culture, and, consequently, civilization, it is necessary to understand the mechanisms of interaction of information culture and cultural ideal.

As research methods, the dialectic method, the activity approach, the analysis and generalization method were used.

As the main results of the study can be considered the conclusions that it is necessary to identify and study the basic laws of the interaction of information culture and the cultural ideal in order to see possible negative social consequences for the next generations of people, the most dangerous of which is the transformation of the generic qualities of a person.

The study showed that the study of the problem of the influence of information culture on the cultural ideal requires an appeal to philosophical methodology in terms of developing a categorical apparatus that can reveal the essence and specificity of new phenomena of the information society. In addition, it is necessary to conduct a comprehensive study of the identified problem in the framework of modern scientific knowledge.

Key words: information culture, culture, the core of culture, cultural ideal, ideal of culture, value system, information society

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Introduction

In modern conditions of development of the information society, globalization and informatization of all spheres of public life, philosophical knowledge is in a rather difficult situation. On the one hand, as a kind of worldview, it based on traditional experience and a view of the world, forms the foundation, the core of culture. On the other hand, as a science, philosophy must meet the requirements of scientific knowledge, also performing the functions of the so-called protective belt of culture, which is more flexible and mobile. Such a split of philosophical knowledge leads to the fact that it is increasingly paying attention to the development of new concepts, categories and concepts that are necessary for the development of scientific knowledge.

It is no secret that at the present stage of the information society, culture is undergoing fundamental changes, it is becoming not traditional, but informational, which, in turn, also requires a different methodological tool in the study.

As a result, there is a need in developing new concepts in scientific and cultural knowledge, categories, concepts and research methods. Philosophy provides such an opportunity by performing a methodological function. In this case, it already works not only as a system of traditional knowledge, but also as a whole range of its scientific areas, such as philosophy of science, philosophy of culture, philosophy of education, etc.

Thus, new concepts that appear in the modern scientific categorical apparatus require philosophical understanding, the identification of their nature and essence, and the specificity of forms of being. These include the categories of "information culture" and "cultural ideal", which, at one time were developed within the framework of classical philosophical knowledge, and today having become a part of its various fields and many scientific approaches, they require corresponding adjustment.

Materials and methods

The methodological apparatus of philosophy makes it possible to identify the main contradictions that arise between new phenomena and old ones in the process of the development of the whole, to anticipate possible ways to resolve them, and to identify a circle of problems requiring solution. Therefore, in relation to the analysis of the problem of the role of information culture in the formation of the cultural ideal, the methods of dialectics, the activity approach, methods of analysis, comparison and generalization were used.

Before embarking on the study of the dialectical relationship of two phenomena of modern society, we consider two main categories that designate them - "cultural ideal" and "information culture" [13].

Getting to the analysis of the concept of "cultural ideal", one should pay attention to the fact that its content is formed on the basis of two sufficiently developed categories of philosophical knowledge - this is "ideal" and "culture".

Thus, the phenomenon of ideal was considered in the works of Plato, Aristotle, Kant, Hegel and others. The works of famous philosophers served as the basis for the development of the concepts of ideal, ideal on the basis of new scientific knowledge for the 20th century in the study of the brain and psyche in our country.

In the works of E.V. Ilyenkova ideal is defined as follows: "Ideal (Latin "idealis" from Greek ἰδέα - image, idea) - the highest value; the best, complete state of a phenomenon; an example of personal qualities, abilities; the highest norm of a moral personality; the highest degree of moral representation of the good and due; perfection in relations between people; the most perfect structure of society [19, p. 145].

Studying the work of Russian philosophers devoted to the study of the relationship between the concepts of "ideal" and "culture", our contemporaries emphasize that the culture in them is a system of ideals and values, standards of human existence [6]. "Ideals and values," writes T.A. Semilet - enter the vital complex of culture, manifesting itself as its life force" [33, p. 270].

The need to study the phenomenon of cultural ideal is determined by the fact that in modern information culture there is a decrease in the level of requirements for its value system, moreover, it undergoes a transformation not for the better compared to traditional culture. This process occurs precisely because of the change of cultural ideals, which are the key, basic phenomena of the cultural core [1].

A similar position can be seen in other works. In this case, Blanutsa believes that the concept of "ideal" is the result of the development of the content of the Plato's concept of "good" [2].

In modern conditions, the phenomenon of the ideal becomes the standard of building a public and personal life of a person in order to achieve harmony. In its own way, the ideal is a special regulator of human being.

However, most often, our contemporaries bring the concept of "ideal" closer to the category of "value," which was reflected in the works of I. Kant. For example, Sukhina I.G. believes that "The ideal can be considered as the main evaluation category, which sets the prevailing axiological landmarks of human life; those being a reference value, the ideal thus acts as an axiological "measure" of reality" [34, p. 131]. In this case, the ideal acts in the role of a standard to which the system of cultural values must correspond.

An analysis of the works devoted to the development of the concept of "cultural ideal" showed that the concept of "ideal of culture" is most often used, while the concept of "cultural ideal" remains not fully disclosed [16; 22].

If the ideal of culture can be defined as a model or standard of culture itself, then the cultural ideal can be represented as a complex multi-element system of cultural ideals: religious, secular, educational, scientific, aesthetic, etc.).

The concept of "information culture" is becoming quite relevant today and researchers are increasingly turning to this topic [26; 17].

The authors, in turn, repeatedly turned to this topic and examined the phenomenon of information culture in various areas of public life: healthcare [7], education [12; 9], management, etc. [14; 8].

As a result of the study of the phenomenon of information culture, we identified its main features and ways of being.

First, we found that information culture is an element of the core of culture as a whole. In other words, in the discussion of scientists on the question of whether it is an attribute of culture throughout the history of human development or is it exclusively a phenomenon of the modern information society, we are inclined to the opinion of those researchers who believe that information culture has existed since the appearance of culture in general. It is the basis of the information essence of the person himself,

who develops information culture throughout its evolution, which is expressed in the development of information technology (from oral speech to modern IT).

Secondly, under certain conditions of “maturity” of one type of information culture (and other qualitative changes necessary for the whole culture), information revolutions occur (together with other revolutionary changes in culture, of course), which corresponds to a change in the type of civilization (from archaic to informational).

Thirdly, the attributes of information culture are the follows: information processes, sociality and the system of values, as its inherent, generic qualities. In the process of developing information culture, a contradiction arises between the value system of information culture and the value system of culture as a whole. For example, the basis of the information culture value system is information, which determines the corresponding values and norms. In the information society, the quality of information processes determines and allows implementation such requirements for the culture of modern man as mobility, adaptability, awareness, sociability, etc. This, in turn, leads to the fact that the whole system of cultural values is changing. The values of traditional culture cease to be the property of only one nation, country, society. The cultural boundaries are eroding, the system of values becomes mosaic, fragmented.

Research results

Now, if we return to the definition of the relationship between the cultural ideal and information culture, we should use the dialectic method [15].

The contradictions arising between culture as a whole and information culture as its element should be resolved, which may result in the absorption of one polarity of the other, the transformation of both polarities, etc. A very important element in these respects is the cultural ideal. It is he who undergoes a decisive transformation, on which the result of resolving dialectical contradictions between all elements of culture will depend.

Dialectics allows you to build the three following concepts for research:

It is necessary to study all the possible relationships arising between the elements in this triad to determine the role of information culture in the formation of the cultural ideal:

1. The relation of culture to the cultural ideal
2. The relation of cultural ideal to culture
3. The attitude of culture to information culture
4. The relation of information culture to culture
5. The relationship of the cultural ideal to information culture
6. The attitude of information culture to the cultural ideal, etc.

Further, the system of relations needs to be developed, given the complex structure of each of the three elements. Thus, we come to a multi-aspect system analysis, which will require the involvement of research in almost all social and humanitarian knowledge: social philosophy, philosophy of culture, philosophy of education, philosophical anthropology, philosophy of religion, etc., sociology and its various directions, cultural studies and its various directions, pedagogy and its various directions, etc.

In this work our interest attracts to the role of information culture in the formation of the cultural ideal. If the system of values is the basis of the cultural ideal and information culture, then it is necessary to consider it as the sphere of intersection of these two phenomena.

P.A. Sorokin emphasizes in his research: "... it is value that serves as the basis and foundation of any culture. For this reason, the most important components of such an integrated culture are also often interdependent: if one of them changes, the others inevitably undergo a similar transformation" [34, p. 429].

It is difficult to disagree with the author that changing the type of culture is the result of resolving the contradictions of values. Values determine the motivational sphere of culture. They are the main guideline for a person in choosing decisions and motives of behavior. As a rule, the value ideal - this is what man strives for.

Today we are the witnesses of a transitional era when one culture - traditional is replaced with another – information [30; 38]. At the same time, we understand that culture itself as a whole is also changing. First of all, its protective belt is changing. But when the core is transformed, the basis of which is the cultural ideal, then changes in the type of culture itself should be expected. Has the modern culture become fully information? Not yet, most likely. Evidence of this is the fact that in society the contradiction between the cultural ideal of traditional culture and the information one is intensifying, i.e. it is not yet solved.

The cultural ideal is not a material, but an ideal guideline that regulates the relationship of social actors. If we are talking about its different types, then there must be certain criteria to determine one from the other. These include traditions, faith, morality, and norms. However, only the concept of "norm" most clearly defines the quality of traditions, morality, faith, etc. These constants change when innovations pass this norm, subsequently turning into new traditions, religion, morality, law, etc. This is probably why in science the concept of norm is defined as the standard and rule of behavior of the subject. It is used in combination with elements of the cultural ideal and is expressed as legal norms, moral, norms, religious norms, etc.

However, if the norm is something that is really achievable, imperfect, but considered acceptable for the subject under certain conditions, then the standard, the sample is that which is not achievable, but very desirable, because defines the path to excellence. The cultural ideal is just such a standard. However, even it cannot be unchanged. Sooner or later, the information culture must be fully formed, changing the cultural ideal.

Now the contradiction of the cultural ideal of traditional culture and information is manifested in many aspects. It is most clearly expressed in the conflict of moral values. A.A. Huseynov while studying this process introduced two concepts: "institutional ethics", denoting the ethics of modern society and "ethics of virtues" denoting classical (traditional) ethics [18].

We completely agree with the author that in the information society information is a special kind of value that supplants the values of a traditional society. Material, spiritual, informational values today have various priorities, among which it is spiritual values that go last. Researchers pay more and more attention to this fact: "... a society in which there

is a "impoverishment of spiritual being amid a gigantic increase in information," writes V.N. Porus, "cannot be problem-free, because it reveals a new level of moral contradictions that humanity has never experienced before" [29, p. 271].

Indeed, the modern generation of young people is literally drowning in the abyss of information that cannot be verified in accordance with the canons of the "ethics of virtue." The cultural ideal is formed not only on the basis of the traditions and faith of a particular people, nation, etc., but to a greater extent on the basis of the eclecticism of the latter, distorted by the mass media. For example, it has become the norm to flaunt the obscene forms of behavior of famous people in the media for the sake of PR and promotion. It is now fashionable to shine not with your mind and talent, now virtues are not held in high esteem, but wealth and glory, lack of education, bad manners and aggression – this is what makes it possible to survive in modern society. And as a result, we get a new generation of youth for whom the cultural ideal is completely different than in a traditional society. "The Internet is becoming a space of escalation of radicalism in politics, to which young people are more exposed. ... Young people, being an active part of society, are influenced by destructive factors of political risk – radical political communities, terrorist structures. ... Virtualization of the vital world of modern youth is capable of enhancing the spread of the radical discourses of our time. Internet forums, sites become agents of radical information, integrating at the first stage into their network communities, and then initiating active radicalism in real politics" [3, p. 45].

Researchers write more and more about changes in the cultural ideal under the influence of information culture. For example, D. Lanir talks about the negatives of cybernetic totalism and points out two main reasons for such consequences: "The first can be called spiritual failure. The practical problem that can result from this error is that we become vulnerable to transferring the faith that we call "hope" from people to gadgets. The second failure is behavioral. Developments that follow the ideals of the noosphere and cybernetic totalism naturally tend to underestimate people. It should not be surprising that such developments strengthen indifference or neglect of people" [24, p. 125].

It is possible that man himself begins to lose the human within himself. Despite everything, it was he, and not outside forces, that shaped the culture. Initially, in order to become a man, he created the elements of a cultural ideal necessary for this, striving for which it was only possible to acquire the generic characteristics of a person: consciousness, language, communication, activity. Another cultural ideal changes precisely these qualities. Now its main elements are: awareness, sociability, slang and pseudo-activity. Examples of this are the transition of our education system from the formation of the image of the world to the transfer of information, from the formation of activity and communication skills to the formation of communication skills based on information technology, etc. [10; 11; 38].

In this regard, E. Davis notes: "... if the history of mankind is the history of the transformation of a monkey into an angel or, as Nietzsche proclaimed, a beast into the Superman, then, apparently, once we should have become machines in this path" [4, from. 185].

Such transformations of the cultural ideal are mentioned in the works of S.G. Kara-Murza: "... freedom of dissemination of information is declared as a key principle of civil society and the liberal order of life. Acceptance of this idea was a cultural and spiritual mutation of colossal significance. This meant ... the removal of all prohibitions (taboos) and a unified ("totalitarian") ethics characteristic of traditional society, the transition from a community person to a free individual (atom)" [21, p. 147].

The discussion of the results

Thus, it should be noted that the information culture of modern society forms a new type of sociocultural space in which a person is forced to live and act. The cultural ideal is undergoing fundamental changes, the main of which is the loss of the value system of a traditional society, which in fact has shaped the human in man over many years. Its main principles were the existence of stable social communities and ties, on the basis of which social experience was transmitted from generation to generation. The main forms of social relations were communication and activity, the main institutions of socialization were the family, various kinds of institutions, where the interaction between social subjects was carried out on the basis of direct communication to a greater extent than indirect. Personality, as the highest stage of socialization, was one of the main elements of the cultural ideal.

Information culture forms other ways of socialization, in which preference is given to the indirect interaction of social actors. Social experience is alienated from its carrier; it is transferred to the sociocultural space of network technologies. It no longer belongs to a specific people, ethnic group, nation, personality. Socialization in information culture requires compaction of social time and space, which leads to the depreciation of social experience faster than it is absorbed by a person.

Generic qualities of a person, determining his essence, cease to correspond to the high pace of modern technology. To adapt, a person needs to change. He will be able to do this in more than one generation, while changing the core of culture, and then culture itself. Only after this, new generations of people will have to adapt to the norms and cultural ideals of the new culture, possibly breaking the human within themselves.

Dialectics allows you to build and see the possible social consequences of the interaction of information culture and cultural ideal. Only a systematic approach to dialectics makes it possible to reveal the laws of such interaction, and therefore to predict its results. We conduct a comprehensive study of the contradictions that arise in the framework of modern information culture. The next step in this study will be the study of specific relationships in the dialectic triad we have designated, involving pedagogical, anthropological, sociological, theological and other social and humanitarian studies

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