

## THE MAN IN THE SOCIO-CULTURAL SPACE OF THE MODERN SOCIETY

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### Annotations:

**Штанько Валентина. Людина в соціокультурному просторі сучасного суспільства**

Розглядається вплив сучасних інформаційних технологій, що створюють новий інформаційний і комунікативний простір, на поведінку та розвиток особистості, суперечливий характер соціально-антропологічних трансформацій в умовах становлення інформаційного суспільства. Інформатизація всіх сфер сучасного суспільства, формування під її впливом нового комунікативного простору та соціокультурної реальності, залучаючи людину до нових форм існування, справляють на неї вплив, що має суперечливий характер. Вони призводять до зміни стереотипів світосприйняття та способу життя, формуючи, з одного боку, принципово нові можливості для самореалізації особистості, а з іншого – здійснюючи на неї деструктивний вплив, спричиняючи до уніфікації особистості, маніпуляції її свідомістю, загрожуючи психічному здоров'ю людини.

**Штанько Валентина. Человек в социокультурном пространстве современного общества**

Рассматривается влияние современных информационных технологий, создающих новое информационное и коммуникативное пространство, на поведение и развитие личности, противоречивый характер социально-антропологических трансформаций в условиях становления информационного общества. Информатизация всех сфер современного общества, формирование под ее влиянием нового коммуникативного пространства и социокультурной реальности, вовлекая человека в новые формы существования, оказывают на него влияние, имеющее противоречивый характер. Они приводят к изменению стереотипов мировосприятия и способа жизни, формируя, с одной стороны, принципиально новые возможности для самореализации личности, а с другой – оказывая на нее деструктивное влияние, создавая предпосылки для унификации личности, манипуляции ее сознанием, угрожая психическому здоровью человека.

**Shtan'ko Valentyna. The man in the socio-cultural space of the modern society**

The article studies the influence of modern information technologies which create new information and communication space on the behavior and development of personality; controversial character of socio-anthropological transformations in the conditions of the information society establishment. Informatization of all spheres of modern society, formation of the new communication space and socio-cultural reality under its influence and involvement of the man into new forms of existence makes influence on him but of a disputable character. They cause changes of stereotypes as for the worldview and lifestyle creating, on the one hand, principally new possibilities for personality self-realization, but on the other making a destructive influence on it and resulting in personality unification, its conscience manipulation and threatening the psychic health of man.

### Key words:

інформатизація, комунікативний простір, віртуальна реальність, ідентичність, соціально-антропологічні трансформації, суперечливість впливу інформаційних технологій на людину.

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informatization, communication space, virtual reality, identity, socio-anthropological transformations, inconsistency of the impact of information technologies on man.

The information revolution and, as a consequence, the emergence of the information society and its next phase – the knowledge society – are beginning to fundamentally change not only the global and national economy and people's lives, and the method of construction of the modern world, creating a new state of the sociocultural reality of human existence and humanity. The power of network technologies is multiplied many times through the technologies of multimedia and virtual reality, which involve man in new forms of existence, promising new worlds and experiences that raises many difficult problems associated with their impact on the individual.

Before the philosophical anthropology there is the task of studying and adequate interpretation of these processes, the search for adequate responses to the challenges of the information civilization and adaptation of man. In addressing this issue, there are more questions than answers. Often psychologists, cultural studies, sociologists, philosophers focus on one-way – positive or negative – assessment of observed changes. However, there is a growing appreciation of the fact that due to modern information technology global socio-anthropological

transformation is of contradictory, ambivalent character and need a balanced and detailed analysis.

Among those problems that are associated with socio-anthropological transformations taking place under the influence of modern information and computer technologies and requires very complex studies point to three, from our point of view, the most important: the features of the new symbolic environment of human existence, the problem of understanding the mechanisms of adaptation in this environment, and problem identification in the process of socialization in the global communicative space created under the influence of modern information and computer technologies.

The problem of human interaction and symbolic environment in which it exists, was delivered to M. Castells, was investigated next English-speaking sociologists, and psychologists, among them Sh. Turkle, M. Kruger. Symbolic environment and communication system, in which man exists, is constantly evolving, experiencing the influence of various factors cultural and technical nature. The computer revolution of the 80-ies of XX century, the creation of a worldwide network became the basis for the formation of a new symbolic environment,

which radically transforms the living space of modern man, that is, the space of its involvement in world – space of everyday life, communication, personal way of being. Principally new type of symbolic human existence, culture, and society appears.

The aim of this article is to study new conditions of social and cultural reality of the information society, the respective patterns of thinking and behavior. Under the influence of a new symbolic environment space and time, the fundamental dimension of human life is radically transformed. Territories lose its geographical, historical, cultural significance and are reintegrated in the functional network or figurative collages that evoke the life space of flows, the change in the space of places. This gave grounds to the famous Spanish sociologist, researcher of the information civilization Manuel Castells argue that the material foundation of the new culture becomes the space of flows and timeless time, as the dominant form of social space and time in the network society [1].

New symbolic reality has several important features that distinguish it from the symbolic world of culture, in which man lived before. The most important of these is global, anonymous, unlimited availability of contacts, the lack of spatial and temporal boundaries, and adjustment of status, poor uniformity as per accepted standard of conduct, freedom of expression, limited sensory experiences, text and photographic representation of a person in the Internet space.

In virtual reality the number of communication barriers loses its value due to such characteristics of the subjects of communication, as appearance, gender, age, social status, something that psychologists call the non-verbal part of communicative competence. Communication with anonymous "artificial" partners has a number of additional attractive features, which is not always possible to implement in offline communication: the possibility to immediately interrupt the unpleasant contact, absence of liability for certain statements and commitments, new experiences of the opportunity to move away from the "standardization" and social stereotypes in offline communication that reduces psychological and social risk that is present in online communication. That is, communication in the Internet space not only compensates for the lack of communication in the real society, and creates a new type of communication in which the shortage of human contact is supplemented by contact "I-other" "other anonymous" who portray themselves on the Internet, getting into the field of the life space of the individual. On the one hand, a certain comfort of communication is created due to the possibility of personal freedom and boundless freedom, on the other, there is unease due to the impunity of the counterparties.

In the new symbolic reality, time reversible, any action can be undone, go back a few steps back and start all over again. The reversibility of social experience in virtual reality, gives rise to the emancipation of social behavior, the relative ease of adaptation to new conditions, the capacity for flexible modeling of social roles, the creative use of reality, and on the other hand to manipulate people and information.

In terms of psychoanalysis computers and cyberspace can be seen as a type of "intermediate space" (transitional space that extends the inner mental world of a person. This condition may be so absorbing that sometimes dissolution of "Me" and identity can occur, for example, with the personality of the character in the game, taking place on the screen. People who are in virtual reality imagine that they directly participate in the events; that between them and the events there are no intermediate links. New degrees of freedom and realism get games and imagination of man, thus further reducing the line that separates ordinary reality from imaginary. Experiences in the virtual realities of power and realism can be compared with psychedelic influences. Many researchers believe that "virtual reality is becoming a major drug of abuse people management, manipulation of society through the production of symbols, creation of a managed virtual crowd, consisting of atomized, externally oriented "one-dimensional" people".

On the other hand, the feeling of "partial reality of the world", characteristic of existence in virtual reality may cause a shift in axiological individual units, in particular to reduce the value of human life. In addition, the constant exposure to the global Internet space is a threat of increasing social exclusion and loneliness due to displacement personal contacts, there is a paradox "computer loneliness", which is reflected in the fact that communicating with the world, people do not communicate with anyone". Social networks are becoming more and more impersonal and fleeting. Sherry Turkle, Professor of sociology and psychology at Massachusetts University, the author of "Alone Together" ("Lonely together") argues that people have never been connected to each other such strong ties and were not so fragmented. Because of new technologies: 91% of adults have mobile phones. And almost 90% of the time they use them for conversation or correspondence, believes Sh. Turkle. Over the past 15 years she has studied mobile technologies and talked with many people about how the new devices have changed their lives. A device which each of us uses can change not just the form of our activity, but also of ourselves, our consciousness.

The widespread introduction of high-speed mobile Internet only exacerbates the situation. People are constantly connected to the network, disconnected from life. In particular, observation

of family members who were dining together or were at funeral showed that they were constantly writing SMS. So, for example, we are accustomed to a new understanding of the phrase "to be together". With the development of the network, we can stay together, being at a great distance. Yes, for those who live far from each other, this is the only method to save the relationship. But often virtual communication replaces us real friendly meeting with those who are in the immediate vicinity. It seems to us that we keep in contact with people, but in reality more and more hidden from each other. Today, when people are left alone, even for a few minutes, they immediately are drawn to mobile or other communication device. It almost has already become a reflex. "We invented the technology, contributing to the development and inspiration, but allow them to make us miserable", says Sh. Turkle [5]. The study conducted by experts at Stanford University and Carnegie-Mellon University in the US suggests that intensive use of the Internet leads to a narrowing of social ties up to loneliness, to reduce intra-communication, development of depression [4, p. 19–26].

The symbols and images of contemporary culture under the tremendous influence of scientific and technical progress are formed and changed so rapidly that people are not able to "absorb", correlating with previous values. Coming in contact with "blips" – informational messages, excerpts from songs or poems, the title, collage, etc., getting used to the language games and high-speed flows of information people destroy the capacity for reflection. In the monograph "the Third wave" by the famous American philosopher and sociologist Alvin Toffler emphasizes that "the consensus breaks down. On a personal level, we are surrounded by images, contradictory and incommensurable. Old ideas affect us in the form of a disembodied display. We live in a disembodied (virtual) culture, in the world of blip culture, which forms the so-called "video" consciousness [3, p. 181]. This can cause irreparable destruction in thinking and consciousness are to generate autism, clipping consciousness, to destroy the ability to focus and keep in someone's mind ideal object, creates favorable conditions for manipulation of the consciousness of the individual.

The clipping consciousness becomes the mindset of the era. Sh. Turkle rightly observes that "technology changes us as people, change our attitudes and feeling themselves" [6, p. 232]. In the history of mankind has there been such a mass impact on the consciousness and the human psyche and the public consciousness. The clipping consciousness becomes the mindset of the era, the characters and images of culture under the tremendous influence of scientific and technical progress are formed and change so rapidly that people are not able to "absorb", correlating

with the previous values. This creates significant problems of social adaptation of the individual in modern society, forming favorable conditions for the manipulation of consciousness, imposing man of certain forms of behaviour required by the manipulator. In addition, this contributes to the fact that modern information technology has brought about in the communicative space of images and sounds that affect people, bypassing the stage of reflection. Many researchers are concerned that there is a dangerous tendency standardization man, zombie, loss of individuality; they are frightened of the high level of the illusion, which is achieved in virtual realities, especially in conditions of mass enthusiasm for new technologies. Sh. Turkle, exploring the influence of computers on the child's psyche, in 1984 he wrote that "computer culture threatens to destroy the idea of the personal self" [6, p. 309].

Permanent variability and video fragmentation of contemporary culture, the loss of connection of the individual with the traditional system of norms and values, media pressure forces the person to re- rethink not only the external reality, but also to build their own "I". To change the normative, prescriptive socialization of man spontaneous self-organization of social groups comes, the ability of the individual to construct their own identity, and not to look her in the belonging to the different communities and cultural traditions, which often overlap and compete with each other.

Speaking element of sociality, the Internet and, more broadly, virtual reality, created with the help of new information technologies, it becomes a powerful agent of secondary socialization of human socialization in relation not only to online communities, but also to offline reality, the real society in which one lives. What happens to people "inside" the virtual space, of course, requires special studies. However, even the most "stuck" do not live within the Network (at least so far), and keep coming back in off-line reality: first of all to maintain their physical and social existence. They come back from there? How the standards of conduct that are generated in the network community, meet the needs of the actual society? How is "crossing" culture of samples obtained from different sources within the same person? What behaviors are for it exemplary? What values are most important? Finally, as transformed norms and patterns laid down by processes socialization in the off-line society, the network society?

These questions become increasingly important as increasing human dependence on the Internet. This should not oppose the "real" and "virtual" society: they both need to improve. Now the situation is this: society has once again found itself in a situation of choice, and if in the New time the Rousseauist slogan "back to nature" was so popular, now we can hear

louder voices demanding to "return" a person from the virtual world into the "real" social one.

Alternative designs of thinking and patterns of behavior presented in the virtual space of the Internet, puts the person in a situation of permanent choice. Possibility to make plenty of contacts, anonymity, substitution orientation, media personality, "mitigation" of time and other characteristics of the interaction in the virtual space of the Internet provoke the identity of a possible change of vaccinated standards and samples with new. As a result, the Internet is creating a new type of socialization, reducible to neither primary nor secondary, because it is done within the virtual space, and its results affect the real society. This new kind of socialization may have a different orientation and, accordingly, a dual outcome: to ensure the development of positive life orientation (grafted in the primary and secondary socialization in the real society), and the negative lead to desocializing in real society).

Being a special form of existence, virtual reality creates new needs, hedonistic orientation, roles, phobias, game images of one's own "Me" [2, p. 13]. Being in this reality, people in a new way feel his existence, finds a new physical way; can change sex, phenotype and select the name of the image; endowed with virtual bodies people can directly interact in cyberspace . Often in virtual reality designed what appears to be unchanged ordinary consciousness become relevant for our hidden desires, manifestoes unconscious. Often people begin to perceive computers as an extension of his personality in the "space" that reflect their tastes and interests.

While in the virtual space, people, in fact, are engaged in self-creating of their identity. In communicative Internet space possible complete replacement of the human person, to the extent that even the photo of the person (if available) depicts his friend or anyone else. Virtual "Me" of the participants in an informal online communication often different from the real "Me": changing age, gender, appearance, biographical information, etc., the result is communication between two or more people that know nothing about each other, except, perhaps, the style of their communication. While replacing real names by pseudonyms (nicknames) complicates the identity of the interlocutor, although the selected alias is typically not random. It to a certain extent reflects the internal mental attitude to the interlocutor, his ideas about the world and about yourself. That is, the selected nick is a curtain behind which hides the real person.

What caused the creation of "virtual personalities" in online communication? Dissatisfaction real social identity, the desire to gain new experiences, new experiences, to implement not implemented in real life parties his multi-faceted "Me"? Motivation

design "virtual personalities" becomes the subject of modern psychological research. They celebrate the diversity of these motives, which include the presentation of self in the Internet space, the construction of "Me" is an implementation of the "ideal I", an expression of unfulfilled desires, unmet needs. Unusual titles, big names, which awarded some of the visitors to the Internet, most likely it is a claim of self-expression, an attempt to achieve a certain level of claims, which may not be available to them in everyday life. On the other hand, the construction of "virtual personalities" is an expression of suppressed aggressive tendencies; this is not feasible in a real social environment, because it is socially undesirable or unsafe.

The global information space can be seen as a kind of social laboratory for the creation and restructuring of personality: people can use world of virtual reality for experimentation over his psyche, for example, experience unusual feelings, plunging into an altered state of consciousness, safely to experiment with their sexual orientation for a better understanding of themselves, changing in a virtual environment gender (female to male or vice versa), social status, appearance.

In the virtual space of the world network of people able to do yourself, moving in several "Me". Thus, the belief is formed that identities, if necessary, can be put on and taken off as your clothing. On the one hand, it allows a person to understand themselves better, to find an effective form of adaptation to the new socio-cultural reality. On the other hand, fussy experimentation with identity often leads to the fact that these attributes of personality, as a stable identity, individual style of performance of social roles, are lost. Consciously or unconsciously formed a diffuse or mutable identity, personality literally falling apart", says British cognitive psychologist J. E. Davis, "identity multiplied and decomposes, leaving a tinge of anxiety and concern", a new fundamental fear, is clearly related to the Fear of "not to be" in M. Heidegger, the fear dissolved in artificial, created by man of reality.

New socio-cultural environment leads to the breaking of stereotypes of social adaptation, sharpens the perception of a crisis situation the individual and his life, the formation of new stereotypes of social adaptation. Stereotypes adaptation in recent time there is a kind of reassessment of values and, above all, there is a revision of social prestige, its traditional forms. New conditions of social and cultural reality of the information society require the individual to constantly update not only knowledge, but also values. Information society stimulates the transition to a new personality type, the main characteristics of which will be, according to the researchers, active involvement in innovation processes, the ability to adequate perception of the new information and its effective use. Such a person must have symptoms

successfully-active type of social adaptation, which requires the formation of a creative divergent thinking, moving in several directions at the same time and can lead to completely unexpected, original, unpredictable results. Creative thinking productively in situations of uncertainty, ambiguity, incompleteness and inaccuracy of information, when the situation is rapidly changing and there is no predetermined order (stereotypes) solutions. The absence of adequate mechanisms of adaptation leads to an increase in deviance, social apathy, dissatisfaction with living conditions, insecurity and high levels of stress, as well as a high degree of anxiety and aggressiveness of the individual, the resistance to any change, low motivation to achievement.

From this it follows that the informatization of all spheres of modern society, the formation under the influence of a new communicative space and socio-cultural reality, involving the person in new forms of existence, influences him though being of a contradictory character. They result in changing patterns of perception and way of living, creating, on the one hand, new opportunities for self-identity, on the other – rendering a destructive impact, creating the possibility of unification of personality, manipulation of his/her mind, threatening mental health.

However, a number of fundamental issues require further research. For example, can humankind find an adequate response to these challenges of the information civilization? Will the personality be able to develop, using technological advancements for its realization and self-development, or they will turn him/her into its appendage? How to direct the process of informatization in the direction of humanization? Today we are not able to answer these clearly. We can only talk about the "new technological ways of the world existence" entering the culture of modern society and requiring their deep concrete sociological empirical research and philosophical reflection.

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