

ANTINOMY OF MODERN MEDIA IN THE E-CULTURE CONTEXT

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The entry into the age of information media has provided radically new conditions for modern anthropogenesis – the formation and the development of a human, his/her corporality, consciousness, life world, relations with his/her socium and other people are all drastically affected by technology. In the modern society the virtual sphere is extending and becoming dominant, forming a new kind of culture – a digital one. One of the most significant manifestations of electronic culture is electronic mass media, whose role is connected with antinomies. The following antinomies are the most important: in the cognitive sphere: information – misinformation, falsification-defalsifikation; in the sociocultural sphere: integration in global aspect - disintegration in the aspect of an anti-globalism; in the ethical sphere: normativity in European understanding of human rights – a descriptivity) in a multicultural context; in the valuable sphere: utilitarianism in a technocratic and innovative context – superhedonism in the conditions of cult consumption; in the ontologic sphere: reality (up to naturalism) – virtuality connected with development of information communication. Under the condition of E-culture and globalization, e-media is becoming the main force formulating consciousness, values, and models of reality of the modern person.

Age of Information

The decline of the importance of traditional social institutions and values forms the desire for plunging in alternative social systems, which took a new shape under conditions of the development of new technology. The twenty first century engendered the values of a new high-tech age when man merges more and more with technological systems and becomes self-sufficient in relation to society. The society of high technology, first of all information technology, formed new value guidelines, new kinds of communication, language, media and other cultural forms. New objects in the field of values became trends: first of all information and the latest methods of information transmission and processing as well as various phenomena of electronic culture (the Internet-media, constantly updated gadgets, computer art, social networks, virtual entertainments etc.)

Electronic culture rapidly became in many respects the substitute of the original, real form of culture. At the same time, internet addiction is a considerable problem for a modern man. This problem appears in the desire of the modern youth for a permanent stay in the Internet, the interaction with virtual partners; it appears in video games addiction, neglect of their own health and real social connections; it appears in the weakening of cognitive and creative activities, the intensification of a passive and non-processing perception of reality.

The most considerable changes are related to the sphere of communication, which was changed by the Internet and social networks. Communication is an important sphere of a human life and performs numerous functions: adaptive, educational, searching for meaning of life, ethical etc. Communication is one of man's essential values, especially if it is filled with

profound meaning and feelings. Modern information networks have tied people by means of numerous threads and chains, having overcome the borders of space, language and social conventionalities. Internet-media has become, first of all, an instrument for human communication. For the most users this is its main value and opportunities. According to A. Ronchi, Professor at Milan's Polytechnic University, "now we should consider the Internet as a bulwark even in respect of social communication". In the classical age a human was connected with quite a small group of people, his/her "near and dear ones" [1].

Information technology by means of media influenced man and his values in different ways. Today a person lives in quite a dynamic environment that requires much effort, mobilization of stamina and abilities, which were not engaged earlier. High technology imposes heavy demands on its creator and user. This gives an opportunity to fulfill intelligence and creative abilities, to activate more of memory (for more information), to speed up reactions. Like a computer, a human needs constant advancing—speeding up the "processor unit" operation, expanding the ram memory volume, improving the presentation quality, etc. If information is incorporated with gene engineering, and soon a microchip will be introduced into a human mind, the boundary between them will become just a conventionality. Super-abilities make human beings free from limits in space and time frames, but impose limits of a new level. In spite of the considerable freedom from physical work, human beings continue working to margin of their capacity, competing with a machine. Their independence is the cause of the autonomy; availability of virtual communication is the condition of the solitude; unlimited moral freedom is the loss of feelings profoundness.

Neoclassical values and media

We will assume the understanding of value according to the existential approach, allowing us to take into account both the factor of the freedom of individual choice and the diversity of the world of values itself. [2]

The main dynamic trend of the axiosphere of the present time is the transmission from classical values to neoclassical ones, connected with the epoch of informatization, globalization, and media-power. Classical values, which had been developing since the antique classics to European classical tradition of the 19th century, suggest the priority of spirit, soul, sense, order, humanism, progress, enlightenment and so on. Global changes in a person's attitude towards the world, nature, power, and property resulted in absolutely new orienting points, the essence of which consists in the turn to corporality, hedonism, pluralism, tolerance, irrationalism and so on. Neoclassical values suggest the shifting of a person's attention and care from the spiritual (intellectual and moral) sphere to the material (corporal and external) one; replacing ethnic cultural dominants with globally unified ones; transforming the cult of knowledge and enlightenment into the cult of pleasure and naturality; leaving aesthetic and axiologic monism for "forced pluralism"; "liberation" from conation to the ideal and transcendent world in the favour of pragmatism and utilitarianism; substitution of creativity with consumption, life – with the game, real relations – with virtual ones, contents – with the form. All this changes the subject himself. The reasons for these changes are the following:

- crisis of classical epoch principles monistic in their expression: evidence of a Utopian character of developing a perfect person, an entirely constructive sense, "a fair-for-all society" etc.;
- maintenance of liberty in the conditions of "mass culture" as an opportunity for the not well educated majority to pronounce their values as primary ones;
- globalization changes, which result in confusion and conflicts in ethnic and confessional sphere and realization of tolerance as the only form of potential relations between civilizations;

- informatization processes that cause phenomena of virtual world and replace real processes with simulated subjects, which dissolve a person in the collective consciousness of the information network;
- argumentation of ambiguity and chaos as a constructive principle, pluralism and multialternative approach as the principles of systems development;
- cult of “glamour” life, comprising and glorifying the platitudes, luxury, artificiality, and constant renovation, that is formed by the mass media of the “consumer society”;
- vacuity of mass culture of chartbusters and simulacra; the esoteric is dissolved in the exoteric, the elite is diluted in mass, and as a result the intellectual and moral searching for sense of life is replaced with emotionally-doped one, routine triumphs over loftiness, form – over the notional content;
- unification of the lifestyle, forming stereotype consciousness and as a result political apathy, inactivity, constant “boredom”, “being tired” of life, searching for extreme entertainments, “escape from reality”, “existential vacuum”.

In the end of XX-XXI centuries the world and the man faced the threat of destruction, so a number of values, which had been dominating the consciousness and creative activity of people, began to transform and corrupt. Classical heritage of the Renaissance epoch proclaimed Man, Sense, Progress, love for neighbors, duty to the motherland, altruism, freedom etc. as superior axiological priorities. For several centuries humanistic, progressive, patriotic approaches have been developed successively in European literature, art and historical studies. But the modern century failed to answer its expectations. Two world wars, murderous revolutions, totalitarian regimes, economic and ecological crises showed that sense is not the universal tool to achieve the reign of justice, freedom and prosperity. As a response, the crisis of the classical system of values comes: humanism is replaced with antihumanism, progressism - with pluralism, rationalism - with irrationalism. A. Schopenhauer and F. Nietzsche, whose works became enormously popular in the modern age, were forerunners of the critics of classical values. New postmodernistic principles avoid any categoricity and uniqueness by all means, main priorities include freedom, tolerance towards others, energy, innovations, creativity, knowledge, self-actualization etc. Turning from universal total values to individualistic egocentric ones caused the downfall of spiritual authorities that used to be inviolable. The crisis of monistic doctrines, totalitarian regimes, normative ethics, and religious orthodoxy stipulated axiological personalism of the present, where the existence of a person became of the primary importance. Ignoring the individuality, which had been lasting for a long period of civilizational development, gave rise to ultra-individualism and narcissism, the excess of which is very dangerous. They evoke keen criticism on the part of supporters of classical culture, morality, science and politics.

The antinomies and paradoxes of our epoch are the intensification of plurality, fragmentation, increasing role of the individual, personal against the background of the expanding integration of forms of life, and the globalization of information, economy and culture. The consolidation of cosmopolitan values accompanies the strengthening of nationalistic mood, and the technocratic worldview accompanies an outbreak of mysticism, while mass culture accompanies egocentrism, and liberal priorities accompany the violation cult. We should note that classical values outgrew to neoclassical, moreover they were “revolutionary” set aside and swept away by the new generation. Such “re-estimations of values” also occurred before alongside with local social disturbances and change. Peculiarity of the present phenomenon of values transforming is in its universal character, which is caused by a certain stage of mankind's development – humanity passes through a number of limiting states that multiplied, synthesized certain crisis situations and tendencies. Humanity was united not only in the result of “axial time” and development of scientific revolutions all over the world, but also because of the merging of raw material, labor and financial markets, and the creation of the global information network relating to common environmental, demographic, military matters. But this unity is,

however, only formal. Actually the reunion of peoples is very irregular and painful. The main problems of the globalization epoch are connected with significant differences in the living standards of the countries entering this process; with national values dominating over international ones; with monopolization (across the globe) in the economic, political and cultural spheres; with consolidation of the cult of science and its practical interpretation; with commercialization of all spheres of life etc. The response to these problems was clashes between civilizations, their ethnoses, confessions, and conflicts of domestic and foreign policy that resulted in a complete reconsideration of values of the previous epoch.

The most significant changes in personal and social values were caused by informatization (information revolution); liberalization (postmodernistic revolution); global migration and integration (globalization revolution); changes in scientific paradigms (synergistic scientific revolution).

A person of the post-non-classical epoch is free from moral, social and political point of view, but is extremely dependent from economic and information spheres. He is motivated first of all by conation to material pleasures, consumption and profit, that can never be satisfied. This prevents him from feeling happy, harmonious, or satisfied with achievement of his goals. The person turns out to lose his principal bases: he has lost values, God, community, another person. On the one hand, a person becomes unimportant for the world, on the other hand, the constant rush for benefits deprived him of tight coupling and rooting in the world. Key conditions of our life are change, uncertainty, forced innovations, and virtuality of consciousness and relations. "Stream of consciousness" turned out to be more valuable than logically framed systems, the subject has turned his back on the object, and finally has lost himself. The person does not learn the world, but "breaks it open" and uses it. The essence of the person is changing: today he is "using, consuming, entertaining". As he is "moving in a moving medium", a person is in the state of constant becoming, nonqualitative growing, he is just a bunch of freedom, that can't be actually spent for anything, except of consumption of various amenities. The epoch of freedom turned out to be the freedom from ideology and morality, and today we should understand that these notions do not have immanent cohesion. The essence of morality consists not in external behavior regulation, but in self-control and self-development. Thus, in an attempt to fly from totality to freedom, it is important not to lose contacts with higher values, but to find them yourself, to firm up as a person not because of forced communication, ideological treatment, or zombiing, but due to personal growing from primitive vital needs to relevant social, spiritual and moral ones. The enlargement of the mind used to be prevented by some external reasons in the form of ideological paradigms, conventional behavioral stereotypes, but now the person is influenced by other factors: propaganda of egocentric lifestyle, cult of enjoyment, virtual dependence, loss of connection with tradition.

Representatives of the new generation (Generation-Post-X) chooses independence of the community, they either plunge into the virtual world, or join together into various groups like "underground", or keep in the background, trying to hide, to get lost. Asociality and egocentrism become characteristic not only rebellious teenagers, but also of infantile young people who have become the hostages of an engorged consuming society. The mass, globalizing society is on the threshold of principal changes of the worldview: creation cosmopolitan value, synthesizing numerous cultural traditions of people, removal of the three key antinomies "the West- the East", "a Person – Society", "Society – Nature". Removal of these antinomies is the main task of the new generation, which lives in the state of freedom, pluralism and global unity.

Risks of development under condition Age of information media

Serious risks are also connected with the transfer of values in virtual worlds, social networks, which complicates the real communication and the capability to solve vital problems, develops a destructive way of thinking and self-destructive behaviour. Today Russia leads Europe in terms of teen suicide. According to Pavel Astakhov, the Children's Rights Commissioner for the President of the Russian Federation, 19.8 suicides occur out of

100,000 young people annually. In recent years the frequency of 10-14-year-old children suicides has varied from 3 to 4 cases for 100 thousand and among the teenagers of 15-19 years old this rate is 19-20 cases which exceeds 2.7 times the world average in this age group. On average more than 200 children and 1,500 teenagers commit suicide every year [3].

The dangerous contents of the websites with suicide clubs and so on are the factor that contributes strongly to the self-destructive behaviour of the youth. Internet addiction disorder, loss of real vital emotions caused by perception of oneself and his milieu as virtual world characters can be other reasons of such behaviour. Interpersonal communication is being replaced by its virtual imitation, such important spheres of relations as love and friendship are being ejected also. Modern researchers note that the number of romantic relations via networks has been increased, and virtual relations (called "the Second Life") sometimes can improve the mental state of persons, help to solve their real problems [4].

The spiritual sphere appears to be nowadays the zone of risk. It is suffering a crisis under conditions of the consumer society and hedonism. Fundamental science, education, art in their traditional forms lost in many respects their leading position in the postmodern culture. The commercialization and pragmatization of these spheres called into being by the post-industrial age and the post-industrial society eliminate their humanistic, educational contents, their developmental and ennobling influence over man. In spite of a high-speed growth of scientific technology and an active expansion of scientific influence over civilization it may be mentioned that theoretical science as well as humanities which are less connected with quick applied results are at the periphery of the entertainment and consumer society development. The liberalization of morality and spiritual imperatives comes about as the consequence of the humanistic knowledge crisis; upbringing and education are replaced by forming applied skills and abilities; art doesn't elevate man but entertains him cultivating the lowest needs to an even greater degree than the highest ones.

In the age of information some risks are caused by the development of the value of freedom, which under new conditions acquired such form as information freedom. The term "information freedom" refers to the ability of man to be the source, bearer or transmitter of information not being responsible for its contents and the consequences of its translation in mass media. Every web user can be a source unverified and moreover, falsified information which can have considerably influence not only over social processes but also political stability.

Today, information can not only lead society toward positive development but also have a destructive influence too. It is assuming the character of a "dangerous" resource that can destabilize the system by mesmerizing public opinion via commercials and mass media, data, films and reels that shock the society; their accessibility increases the instability and crisis of social relations.

Openness of information and the dependence of its contents from each subject multiply risks for modern culture and engender new types of social restrictions such as manipulation of public opinion, misinformation of large social groups, dark public relations, interference with citizens privacy, etc.

Having emphasized the essential tendencies and risks of the values dynamics let us sum up. Society and man are in a very active phase of their development, they are in a situation with a high degree of uncertainty and bifurcation, when nobody knows what factor might be the most dangerous. New ways of development connected with high technology can contribute to qualitative changes in man's character and in the essence of his relations with others; they can contribute to the change of the social interaction character. The loss of substantive grounds of existence connected to biological and social nature of man, his physicality, belonging to ethnic group, sex, nation and family makes man some kind of

simulacrum, always changing its appearance without any constant substance. Mind as the attribute of man's existence is conceding to well-developed technology, freedom is being replaced by the multiplicity of roles in the space set by moderator, feelings are assuming virtual forms, they are losing their essence connected with the meaning of life. What man has been for thousands of years is now becoming the thing of the past during just one technological and cultural displacement, and what man will be in the future still depends on himself and the values he chooses.

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