THE LIFESTYLE OF THE HUMAN BEING IN THE INFORMATION SOCIETY

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Abstract

The article deals with the socio-cultural space of the information society. It is shown that not only globalization processes function in this society, but also diversification of media services in key content components of human culture. Particular attention is drawn to the growing phenomenon of information exchanges, which gave rise to a new type of society, leading to the development of virtual communities of individuals.

The scientific problem solved in the article reveals the need to study the network society and above all, it concerns the willingness to demonstrate mobility in mastering new skills that contribute to the manifestation of individual qualities of a person. Currently, the world community has put forward provisions based on the collective application of knowledge and unhindered access to information. As a result, it can be assumed that the role of the information society is growing in new historical realities.

The results obtained in the article can contribute to deepening the ideas about a person in the context of the specifics of his mind and being in the information society. The conclusions and main theses of the article may be applied in the course of mastering the courses: the philosophy of culture, anthropological philosophy, social philosophy.

Keywords: Society, the Internet, communication, people, the state.

INTRODUCTION

The present information society is extremely heterogeneous, since it includes an infinite number of information facets of various complexities that are generated by all sorts of sources. Modern social life, therefore, is the sum of physiological subjects connected by established communication links, having an informational and social nature and creating an information field. From a scientific standpoint, information social life is a sociological and futurological concept, where the main factor of social progress is the production and implementation of scientific and technical and other information.

All this makes it possible to comprehend that it is in the information space that the technological processes of the mass media play an important, in many ways, determining role in people's lives, including the system of their values. It should be noted that the effectiveness of the influence of modern technological progress, as well as other technologies (for example, the Internet) on the mind and, accordingly, on the work of the individual has a twofold, positive and negative points.

METHODOLOGY

The methods used in the article make it possible to clarify the essence of practical philosophy. The article uses general scientific methods from other areas of knowledge, for example, sociology, informatics, and political science, which explore the role of information resources, communication theory, and fundamentally significant arguments about the state and key directions of the development of information-network public resources in human life. The article uses a comprehensive approach that focuses on scientifically sound philosophical thought. It is the principles of rational philosophy, philosophical anthropological knowledge that can serve as criteria for assessing the tasks posed.

In addition, the methods of postclassical and classical philosophical science are used: the method of dialectics, the method of phenomenology, hermeneutics. The structural approach made it possible to discover the peculiarity of people's way of life and conceptually show this image through the information society.

RESULTS

The results and purpose of the article are reduced to the disclosure of the concept of "information or network society". In order to realize this goal, first of all, it is necessary to analyze the initial concepts: "lifestyle", "network organization of society", "network society". First, let's clarify the concept of "lifestyle". In our opinion, on the content side, the way of life is a system of long-term, recurring life practices that take place in the context of anthropological, sociocultural and technical-social environments. From the psychological point of view, the way of life fulfills the function of psycho-physiological and sociocultural "bracing" of the vital activity of the individual, ensuring the integrity of the concept of personality, the image of "I". If under the influence of various psycho-physiological and sociocultural circumstances a person is forced to change his way of life, the personality crisis comes, it loses its foothold in life. In the social plan, the way of life acts as the determinant structure of human life activity.

Due to the fact that the anthropological, motivational, value-semantic, moral-moral, social, technological factors find their effective expression in the way of life, the way of life as a system acts as the main regulator of all life activity of people. To put it in an illustrative way, we can say that the way of life puts the life activity of a person on certain rails and then life rolls along these rails to a large extent automatically.

The loss of the old way of life means the termination of the old determinants and the acquisition of a person's psychological freedom. But the burden of freedom for many people turns out to be an unbearable burden, and if they fail to build a new effective way of life, "get on the new track" through finding new determinants, then the person may experience psychophysiological or social degradation. Life practice shows that for an individual in emergency circumstances to achieve stability it is important to strive to preserve, as far as possible, the old way of life (Deleuze, 1998).

Now let us turn to the consideration of the network organization of society's life. In modern scientific literature, the concepts of "network", "network structures" are used to denote an interacting set of objects connected to each other by communication lines. Since the mid-twentieth century. In the social and humanitarian knowledge the concept of "social network" begins to be applied. One of the most famous theories of network organization of society was developed in the 1990s. American sociologist M. Castells and described it in the books "Information Age: Economy, Society and Culture" and "The Internet Galaxy. Reflections on the Internet, business and society. "M. Castells uses the term "network society" to substantiate the idea that the development of modern information and communication technologies leads to a change in social relations. In his opinion, in the modern world, the network principles of the organization of society are gradually supplanting the hierarchical. A special feature of the network organization of a society is its structure, which includes nodes and connections. Any of the nodes in the network can be assigned the role of a network core, which can bring the network closer to the hierarchical structure of the traditional type.

However, the key characteristic of a network organization is precisely the absence of a single, once and for all given kernel, which makes the network structure much more stable and capable of continuing to function even after losing a large number of its elements. Other links and other nodes take on the functions of the lost, and the network structure remains in a stable state. Thus, the network form of the organization is a

dynamic, flexible system of interconnected nodes that does not have a permanent center and is expanding due to the inclusion of new links. In a society, such a communication hub is a social subject capable of processing, accumulating and producing information on the one hand, and on the other hand, being free in actions and will. The key characteristics of network structures are openness and spontaneity, openness - both in relations between elements, and in relations with the external environment. Spontaneity is understood as free formation, fluidity, and variability. In the network there are no permanent links between the elements, they are formed only for the time of solving urgent problems.

Network structures are polycentric, which does not interfere with their integrity. Integrity is provided by the presence of a constant channel of intranetwork communication, synchronizing processes in different parts of the network (Meliukhin, 1999).

Based on the concepts of "network structures" and "network form of organization", the concept of a networked society was formulated. From the point of view of M. Castells, in the information society networks became the basic cells of society. Currently, the core of the network society is the Internet, which is in constant intensive development. The network organization of the society does not have a clearly defined hierarchical authority. Networks, most often, do not have a single center or have several local centers. In the network organization of the society, centralized, rigidly hierarchical structures of the past are rare. The reason for this is that the centralized structures are more vulnerable and less stable, as damage to the central management authority leads to the failure of the entire system. Network structures can continue to function even when most of the network instances are out of order. However, one should not think that the hierarchical organization disappears in the network organization of the society. Rather, the hierarchy goes into another dimension of social reality. The social hierarchy of the networked organization of society, disappearing from the communication-type disposal-execution area, is localized in the code controlling the differentiation of functional instances and the reproduction of the network structure in time. So, in the social network there are no direct hierarchical relations between ordinary users and the administration (Rakitov, 1999).

In the information society, as a specific form of sociality, a certain way of life arises. The basis of this way of life is the way of the information society. On the basis of this way, a number of important features of the networked lifestyle develop: network communication transforms the social structure of modern society, which is becoming more and more committed to Internet communication; Communications are on the path of openness. The vertical hierarchical social connections are replaced by horizontal ones, in which all participants are equal; The core of the networked society is the Internet, which allows to conduct modern network communications on a global scale; Unlimited civil interaction on-line allows members of the society to contact both with each other and with the authorities at any convenient time; Network communications have the potential to address many of the social problems that exist today.

On the basis of the foregoing, a definition of a networked lifestyle can be given; A way of life in a networked society is a system of the most typical, repetitive living practices in the virtual space, implemented in the form of communication based on messages (Arlyapova, 2003).

Information and communication technologies create great opportunities for the development of various aspects of the way of life in the information society. However, a number of the most important features of the Network contain such characteristics that, along with positive sides, presuppose the possibility of developing negative aspects of the way of life. Among these characteristics can be identified the following. Globality is an opportunity to conduct a dialogue with numerous cultures, as well as countercultures, which often leads to the relativization of values, the erosion of the boundaries of what is permissible and unauthorized.

In the network often there is a lack of control, and hence - permissiveness. The relativization of values, the erosion of the boundaries of what is permitted and illicit, is facilitated by anonymity, expressed in temptation to hide behind fictitious names, and, at first glance, to damage with impunity. Problems for the individual and society create and rapid reproducibility of data. The rapid transfer of information entails not only the possibility of spreading perverse events, but also the inability of the average user to distinguish reliable information from unreliable information - the absence of critical analysis. Negative aspects of a way of life in a networked society have caused concern in the scientific community and the general public. Thus, in modern society these problems have prompted scientists to begin understanding the network processes in terms of how to minimize deformations of the way of life in the information society through legislative regulation.

DISCUSSION

An analysis of the historiography on this problem reveals the specifics of research on the social components of the network society within the framework of Russian and foreign philosophical thought, where there are many unresolved issues. In some situations, elements relating to the information society reveal not so much the problem of the individual as the technological side of the post-industrial society associated with the entry of people into a new stage of development. Therefore, these issues of current social trends can not be ignored, in view of the emergence of a networked society that can not exist without the technological basis created in the middle of the 20th century. Works devoted to the network society attracted and attracted the attention of philosophers. Thus, the "network community" as an opportunity to formulate a theory of information, was revealed in the works of R.F. Abdeeva, Arlyapova E.V., V.N. Andreeva. (Andreeva, 1985) D. Bella (Bell, 1999), P. Drakera, V.L. Inozemtseva(Inozemtsev, 1999) M. Castellsa, I.N. (Castells, 2000) Kurnosova, V.N. Lopatina, I. (Lopatin, 2002) Meliukhina, A. (Lopatina, 1999) Rakitova, A. Tofflera.

These authors discovered the components of the information society formation. They revealed the internal relations of society with the information space. In addition, they, indeed, noticed full support for information innovations and public associations in modern states. An analysis of the features of a networked society seems inconceivable without the generalization and systematization of globalization processes, since informatization has become one of the powerful tools for implementing global projects. Most scholars agree that globalization is a process that has been rapidly developed in connection with the formation of an information segment and technologies.

Certain issues of human existence in the information space, such as the modification of the boundaries of socialization, the strengthening of technospheric cataclysms, social inequality were covered in the works of M. Castells I.A. Negodaev, (Negodaev, 2002) O. Antipina, V.L. Inozemtseva, I.S. Melyukhina, E. Toffler (Toffler, 2004).

Thus, a survey of historiography shows that research addressed to social progress in a networked society, speaks of a complex understanding of the socio-philosophical issues of people's being.

CONCLUSION

The article makes an attempt to explore new ways of socializing a person in the information society. At the present time, the construction of the strategy of identification of the individual and its self-assertion took place in the process of the information segment and the formation of a new structure of the communicative process. It was the processes of globalization development that practically captured the entire social life. For example, the globalization of the current technosphere occurred in all countries, although these processes were carried out in different ways and under different circumstances.

What is important for us is that globalization processes and information technologies have made it possible to penetrate and support a person in the global structure of society. Global changes put the individual in a difficult position in public life, as the elements of personal identification formed at the industrial stage of development collapsed and weakened. On the one hand, information progress has given the society great dividends in solving many social problems. On the other hand, this process has led to negative consequences, and this battle of positive and negative trends in the globalization society continues today. A positive aspect of the information society has become new ideas for the realization of the person's personal aspirations, which has led to an increase in the individual's individuality and ability capabilities.

However, this led to a decrease in motivation and the rejection of new knowledge. All these factors must be taken into account when analyzing the information society and the place in it of a person.

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