

INFORMATION CULTURE: LINGUOCULTURAL, SOCIO-COGNITIVE AND PRAGMATIC ASPECTS

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Abstract

Nowadays the problem of the information culture of society is considered one of the most complex concepts, since it indicates the direction of social development. Being part of the national culture, the information culture is determined by the system of values, norms and rules of behavior that are formed with the development of society, and reflect the experience of the society, passed down from generation to generation and stored in the consciousness of every representative of this national society. One may say that on the one hand, culture as a combination of values, enshrined in traditions and customs of the nation, affects the choice of means and ways of life but at the same time on the other hand, changing living conditions require new means and methods of practical activity that allow the society to survive and compete with other national communities. And so new means and practices can lead to the creation of new values and norms of behavior.

Keywords: *information culture, norms, values, antinomy of culture, human activity, national interests, the sources of morality, pragmatism and utility*

1. INTRODUCTION

One of the main tasks of a person in the modern world is to adapt quickly to the constantly changing life and to the avalanche-like growth of information. Information becomes an important tool for achieving various goals. The intensive development of information technologies, the ubiquity of global information systems, the demand of the society for information globalization conduce to the formation of a new information culture and information competencies, which possession and effective use determine the success not only of an individual, individual social groups or organizations, but also of society as a whole.

The difficulty of the definition of the term “information culture” is, first of all, in the multidimensionality of this concept in relation to the subjects under consideration. The information culture of an individual is often defined as the ability to process quickly large amounts of information, selecting the required and useful information for certain purposes and filtering out the excessive information. When speaking about the organizations, as a rule, commercial ones, the information culture is usually considered “the socially shared patterns of behaviors, norms, and values that define the significance and use of information” [1, p. 792]. The information culture in this case is determined by the values and norms of the organization, which has “got an impact on how information is perceived, created and used” [1, 793].

The information culture of society is the most complex concept, since it indicates the direction of social development. Being part of the national culture, the information culture is determined by the system of values, norms and rules of behavior that are formed with the development of society, and reflect the experience of the society, passed down from generation to generation and stored in the consciousness of every representative of this national society. However, the axiological approach for characterizing the concept of culture, including the information culture, is not the only one. Culture is also regarded as a special kind of human activity as a combination of means formed and developed by the national society under specific conditions of existence. The synthesis of the axiological and activity approach to understanding culture is allowed to reveal the antinomy of culture.

On the one hand, culture as a combination of values, enshrined in traditions and customs of the nation, affects the choice of means and ways of life. On the other hand, changing living conditions require new means and methods of practical activity that allow the society to survive and compete with other national communities. In their turn, new means and practices can lead to the creation of new values and norms of behavior.

This antinomy can be considered one of the main characteristics of the information culture at the present stage of human development. The real-time availability of information, the continuous implementation of new information and communication technologies and global informatization of the world community dictate the need to transform the information culture of an individual national society to preserve its national values and resist the anti-culture. The formation of a new information culture is a complex and inconsistent process, based on the confrontation of national interests and the influence of other national cultures.

2. RESULTS

At the present stage, Russian civilization is going through the stage of the formation of a new information culture, related to Russia's desire to become one of the technologically advanced countries. However, this desire led not only to technical progress in the field of information, but also to changes in the values of society. So, the Russian civilization has lost the ability to "digest" foreign culture experience and is following the path of least resistance, namely, there is a thoughtless intake of not the most qualitative cultural experience, besides the alien mentality of the Russian person.

Pure rationalism, pragmatism and benefit never lay at the origins of Russian culture, and the thoughtless implantation of an alien ideology leads to the destruction of the foundations of culture, depersonalization and loss of the national idea. Without the latter, the existence of civilization is completely impossible, since there is no unifying and cohesive beginning, society is transformed into a community of individuals that are unrelated, except for the benefit and achievement of short-term goals, usually aimed at enrichment. In the course of such a crisis, there is a surge in destructive tendencies towards high culture, an increase in cynicism and irresponsibility, leading to a loss of a sense of shame and even instinct for self-preservation. All together means a sharp rise in anti-culture. And if in the beginning of XX century anticulture was confronted by a sufficiently strong rooted culture, which did not allow completely to destroy from within man and society, but in the 21st century the situation is much more complicated. Anticulture was connected with the "mass culture", using the most advanced technologies and focused on pumping out profits by dramatically simplifying the inner world of man. As a result, new technologies are used to manipulate consciousness, impose different stamps, stereotypes and prejudices, distort the perception of the person by the world and himself. In fact, people are trying to turn into a kind of new creature - a biosocial robot that dutifully executes teams of representatives of the global information and commercial elite, for which the concept of national culture does not exist. A person, if he wants to survive, must learn to respond to new "challenges", otherwise people will die after the culture. V.I. Vernadsky warned: "It is too late to seek high ideals, when the life of well-fed and trained animals has been achieved" [2, 254].

Culture assumes a multiple, more or less periodic return to the patterns, their revival, reproduction in new forms and new circumstances. So, A.S. Pushkin turned to the works of Dante and Goethe, Dostoevsky and Akhmatova, in turn, turned to Pushkin, etc. Thus, in order to renew the culture and give it a new life, in a certain sense it is necessary to return "back", synthesize a new experience with previous, sometimes forgotten achievements. It is also necessary to take into account and understand the difference in the rhythms of cultures among different peoples. According to V.F. Erna, every nation, every culture has an "inner rhythm of its life". "All borrowings and all the teachings from other national cultures go for good to him if they are in harmony with this rhythm or are being converted to it ... the difference of rhythms, forcibly connected, causes painful interruptions. These interruptions can lead to severe tragedy" [3; 357-358].

Consequently, ignoring or ignoring the rhythms of different cultures results in misunderstanding and alienation, attempts to forcefully impose their own ideas, values and forms of communication. In such a situation, a genuine dialogue of cultures becomes impossible.

According to G. Marcuse, the development of technology inevitably leads to the emergence of new, effective and even more "pleasant" methods of external control over the individual. Due to this, the internal freedom of a person is scrapped, as a result, a "one-dimensional" society is formed in which "one-dimensional" people, devoid of human feelings and spiritual life, live. However, we are not talking about the destruction of science and technology as such and on their ruins the revival of culture, this is a too primitive view of the problem. Science and technology is the child of rationalism and rationality, with which the modern West is proud. Rationalism, with its belief in the boundless possibilities of the human mind and rationality with its desire to remake the world according to its most "effective" and "useful" patterns, is the basis of the modern Western worldview.

Thus, it turns out that many threats to the development of man and society are associated with the evolution of rationalism - the doctrine that the universal foundations of the mind are the true foundations of being, knowledge and behavior of people. The problem of the evolution of rationalism is extremely important for understanding what is happening in a modern "rationalistic" society with culture, in particular, as well as in ascertaining the causes of its decline and destruction. Many prominent thinkers, such as A. Ferguson, F. Schelling, V. Soloviev, O. Spengler, and others, in one form or another indicated that one of the conditions for the fruitful development of culture is the balance between the rational principle, on the one hand, and sensually contemplative and moral-religious principles, on the other, their mutual balancing; When this balance is violated, the culture inevitably goes through a crisis and decline. If you recall the era of the rise of culture - "axial time" VIII-III centuries. BC, the Renaissance XV-XVI centuries, the period of the XVIII-XIX centuries in Europe and in Russia, it turns out that the rational principle in these epochs was not suppressed by the sensually contemplative.

In the era of Antiquity, in the classical period, for example, in Heraclitus, Pythagoras, Socrates, Plato, rationalism as a belief in the possibility of the human mind to comprehend the world and divine truth was tempered and balanced by the aesthetic perception of reality that was inherent in the Hellenes. However, even in Aristotle, who lived in the era of crisis and the actual collapse of the classical Hellenic world, a purely rationalistic perception began to obscure all other ways of knowing the world and man. Rationality in the ancient world began to degenerate into pragmatism, mercantilism, the pursuit of money and enjoyment. As a result, this led to the decline of ancient Greek culture, to the loss of the spirit of creative search, characteristic of the classical Hellenic world. Something similar happened in the era of the decline of ancient Rome, when the old religious, mythological and moral ideas began to lose their meaning and their place was taken by rationality and cynicism. Roman society and its culture began to degrade and decay. However, rationalism as a powerful philosophical trend really arose on the brink of the Middle Ages and the New Times. Initially philosophers-rationalists not only did not deny the existence of God, but quite successfully reconciled faith, reason and religion. In the XV-XVII centuries - the era of the heyday of Western European culture - rationalism has not yet suppressed religion and art, has not fought, but co-existed and interacted with them. So, N. Kuzansky in the XV century put forward the idea that the finite mind is capable of approaching the Divine mind infinitely, never reaching its fullness, but never stopping its approach to it. In the XVII century. Descartes and Spinoza did not reject the existence of God, the human soul, morality, but they tried to understand and reinterpret them in a new way, proceeding from the ideas of philosophy and science of their time. Spinoza in his "Ethics" also sought to justify morality with a scientific "geometric" method, proceeding from axioms and proving the theorems that follow from them. In other words, Spinoza made an unprecedented attempt to unite science, philosophy, morality and religion. The rationalists of the 15th-17th centuries who survived or remembered the great rise of Renaissance culture still had an understanding of the unity of all aspects of the human being, as well as the perception that the immoral, irreligious and non-acceptable "intelligence" is not only dangerous, but also nonsense. The decisive turning point in the development of rationalism occurred in the eighteenth and nineteenth centuries, during the Enlightenment, when the old feudal order in Europe was dying, and with it the former faith in God, the old morality and the old art also died. Rationalism

began to rapidly transform from a philosophical and humanistic trend into an ideology designed to justify the claims of the "third estate" and to justify the onset of a new industrial society. There was an ideology of the Enlightenment, from which the ideology of liberalism soon grew. One of the few thinkers of the Age of Enlightenment, who dared to question the claims of simplified rationalism and the ideology that arose on its basis, was I. Kant. The philosopher showed that the mind, which goes beyond a certain range of phenomena ["phenomena"], faces insoluble antinomies, i.e. with problems beyond the purview of reason, science and rationalism. Kant demonstrated the fundamental limitations of "pure reason" and the existence of important areas, for example, morality, history, a sense of beauty that cannot be understood purely rationally.

Hence it follows that reason is only one of the sides of human nature, that there are many other, no less important aspects of it, the ignoring or suppression of which inevitably leads a person and society to self-destruction. Kant's ideas have not lost their significance and relevance, but the subsequent development of the technical civilization has shown that the warnings and critical assessments of the philosopher turned out to be, in fact, ignored.

3. DISCUSSION

However, the process of rationalization was in every way stimulated by the rapid development of capitalism, which was based on forcing technical progress. At the beginning of the XX century. German sociologist M. Weber wrote about the inevitability of a general rationalization and bureaucratization of life under capitalism. Man and society, according to Weber, as life becomes more complicated, inevitably fall into the "iron cage of rationality," from which there is no way out: rationality dictates to a person all his actions, thoughts, actions, and he is doomed to obey these requirements. According to Max Weber, the rationalization of impersonal forces: the calculation, the pursuit of profit, the development of technology, becoming an end in itself, overcome human feelings, thoughts and actions, carrying out "razvol'shebstvlenie world" as being personal values destroyed structures of rationality. At the same time he considered the process of rationalization as a characteristic feature of Western civilization, its economic, political, social and cultural life. However, Weber did not put the question of whether the rationalization does not destroy from within Western society, not whether a person is degraded as technology, rationality and bureaucracy.

In the middle of XX century another German thinker K. Jaspers asserted that as a result of rationalization, a technical "apparatus" dominates in society, and each person turns into a simple "function" of this apparatus. "This development is associated with the rationalization of activities: decisions are made not instinctively or by inclination, but on the basis of knowledge and calculation; development is associated with mechanization: labor is transformed into a calculated activity, bound to the necessary rules, which can be accomplished by different individuals, but remains the same ... The individual splits into functions. To be means to be in business: where the personality would be felt, business likeness would be disrupted ... Turning individuals into functions, a huge apparatus for ensuring existence takes them out of the substantial content of life, which formerly as a tradition influenced people "[4; 307-310]

It is quite obvious that since then, rationalization and scientific and technological progress have more deeply embedded in people's minds, enslaving them and making them helpless before inevitable failures. Thus, over the past few centuries, a whole series of substitutions took place, where reason was replaced by calculation and striving for profit, rationalism - rationality, philosophy and history - ideology, versatile human development - turning into a "function" and, as a result, degradation. Man-"function" is a mass man, his dominance in modern society influences culture in the most destructive way. The signs of the destructive impact bordering on the new "civilized savagery" were described quite accurately by H. Ortega y Gasset in the "Revolt of the masses": The hardest consequences of the domination of a mass man in modern society, according to the scientist, are "the virtual loss of morality under which it is not the external norms of a given society that are to be understood, but the person's inner conviction that it is impossible to violate certain commandments, the understanding that their violation will be fraught with spiritual degradation, defeat in the struggle between good and evil,

going into the heart of every person "[5; 161-162]. Gradually, morality was replaced by "human rights" and "political correctness", as a result of which the inner spiritual destruction of man and society was sharply accelerated. However, it must be understood that "mass" is not all people, not all society and not even a specific social stratum, but is a type of person who leads a certain way of life that prevails in modern society and does not depend on class affiliation, education, material well-being.

A distinctive feature of the modern world is the transition to a new qualitative state of society, which is characterized by a sharp increase in information processes and the creation of an entire industry of information production, the use of manipulative technologies, and in this connection the media becomes a specific social institution to which government censorship can be applied in three different forms. In the first case "the government issues licenses with the power of revocation", the second form assumes "outright government ownership of them media" and the third form consists in cooperation of media owners with the government "under the appearance of divergent viewpoints" (Caso 2008, 18). Namely the last form can be found in each country independent on its political order.

To create the illusion of pluralism, information comes from various organizations that however define common stereotypes. One of the most important rules for manipulating the mass consciousness is the totalitarian influence, that is, providing information only from fully controlled sources. "Unnecessary" information is hushed up, the flow of advertising destroys the holistic perception of information, the analysis and the concentration on a serious event become impossible. The flow of empty information complicates the search for meaning. Together, these factors standardize thinking. As a result, there is no need for direct censorship bans, because information technologies emasculate critical and reflective thinking.

Culture operates through its different layers, of which the core layers are considered to be the spiritual, the intellectual and the technical ones. The spiritual layer of culture is represented by religion, morale, philosophy, literature, art, history; the intellectual layer is rendered through the science; the technical layer is mirrored in crafts, engineering and technology, whereby an individual interacts with the society and the nature (McSweeney, 2002). Whenever any of the above layers becomes degraded, culture appears on the receiving end, which in the long run affects a variety of facets of human existence, including people's aptitude to sustain their cognitive development.

Culture starts out as a restraint, a taboo which yet needs to be disguised. A human being instinctively requires a sense of direction: we do not always cognize and act as we should, yet we reflexively know how things should be done. The rules that traditional cultures pass on a priori through generations will call for rational elucidation in modern societies. The world has changed, and the changes are orchestrated by the European civilization driven by the ideas of technological advancement and benefit. Obviously, technological development is essential to our evolution: as the mankind forges ahead, this kind of progress appears natural and unavoidable.

4. CONCLUSIONS

Thus, "mass" or "mass person" is a certain state of a group of people or one person, a certain way of thinking and a way of life that begin to dominate under certain conditions. "Mass man" is a historically arisen and historically transitory phenomenon, engendered by a certain stage in the development of technology. Such a person is unsettled, he has forgotten his roots, he, thrown into the market, lost, alienated and aggressive, is looking for a way out of his position in the "simplified life", the primitivization of culture, the norms of behavior, in being not himself, but to be like everyone else. Such categories as freedom, morality, conscience, aesthetic taste, culture interfere with a mass person, and therefore he seeks to be replaced by lack of freedom, permissiveness, and the "mass culture" industry. In such a society, censorship is no longer needed, in any form, the person is simplified, content with the chewing gum of the mass culture, good and evil have lost their sacred meaning, a person strives only to gain and achieve his personal goals.

Unfortunately, the statement of the personal principle, the reference to the sources of morality is most often strengthened only after the emergence of historical cataclysms and catastrophes that destroy many lives. Only once on the brink of a precipice, a person begins to distinguish truth from lies and seek deep, not superficial reasons for his existence. In situations of external well-being, a person is inclined to fall into spiritual and mental hibernation, he submissively accepts ready-made stamps and stereotypes, not caring about their truth; as a result, despite all the talk about individualization, the true individuality is lost and replaced by an average, massive man floating along the stream and being a slave of sociality, which once again convinces us that the "mass man" phenomenon is not a new phenomenon that emerged not overnight, but as a result of those substitutions, of which we spoke above. This is the norm that is characteristic of a society built on the ideas of pragmatism and utility.

Unfortunately, world only turns to the origins of morale after it gets over its historical cataclysms and catastrophes that bring many lives to ruin. Only finding himself standing on the brink of a precipice will the man begin to comprehend the difference between verity and falsity and look for deeper reasons of his existence. In the context of today's abundance, the man tends to go into spiritual and intellectual hibernation. He submissively accepts readymade clichés and stereotypes having no concern for their genuineness. As a result, despite all the talking of individualization, the true individuality is now being lost and replaced by an averaged man flowing with the current and amounting to nothing more than a slave of sociality.

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