

## Conference Paper

# Homo Informaticus in the Modern Information and Cultural Space: Challenges, Opportunities and Value Orientations

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### Abstract

The author attempts to reveal the specifics of the modern information and cultural space as a phenomenon of being an individual and society – society "fleeing", "elusive picture of the world", "fluid modernity". Given the predictions of futurists with respect to culture "new features", its trends, and the role of human "information" - the Posthuman in the digital civilization. Noting the complexity of understanding the actual culture (polyparadigmality of research positions, transit methodology, etc.), the author focuses on the importance of finding effective mechanisms of harmonization of cultural content and technological "breakthroughs", which, despite the axiological risks of cultural mutation and substitution of human artificial intelligence, have the potential for a positive impact on the world order through the institutions of science, education, culture, forming cultural" and human capital.

**Keywords:** digital culture, information, identity, digital nomads

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## 1. Introduction

At the end of the last XX century, the ideas of domination of digital technologies actualized the problem of human adaptation in conditional virtual reality, creating qualitatively different parameters of social development in global networks, giving rise to new models of translation of cultural values and meanings, formats of additional knowledge, bold experiments, in which the freedom of the individual, his socio-cultural identification, the possibility of self-realization in digital environments are understood in a different way [2].

Globalization stimulates the search for new concepts and approaches to the transformation of the "picture of the world" and himself, as well as the search for an answer to the global question, how in the era of transition "from the Rockefeller era to the era of bill gates" to preserve the cultural context of digital civilization, to harmonize scientific, technical and technological "breakthroughs" with the humanistic values of society? As the power passes to the one who is capable to define correctly tendencies

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of development of society, to use them in the purposes, and also to influence global processes, the strategic initiative is kept, first of all, at the expense of ability to regulate pulse of Time, to resist to "settled thinking". As the French researcher J. Attali notes, the new Millennium is distinguished by "automation of information manipulation»; the emergence of nomadic ("nomadic") items that replace the services performed primarily by people in traditional formats (room, home, office), and now - wandering in a limitless space objects, Internet things, not tied to a specific place, affordable, compact, and therefore indispensable in hypermobile technological society [4].

## 2. Methods

Artificial intelligence methodologies are increasingly used in risk management by a new class of owners and developers of modern information channels and mass communications, which legitimately allows to predict the approach of the era of cultural mutation and the replacement of human organs with their digital counterparts.

"Turbulent society, elusive world., the space of flows testifies to the formation of the "transit" methodology aimed not at deep "thoughtful" understanding of the society and its universal structure, but at the fundamental variability, relativity, the transition to a plastic and free from the conditional boundaries of the world of the "fluid "state of reality [4, p. 23].

## 3. Discussion

In this regard, the business Breakfast of Sberbank at the world economic forum in 2018 (on the topic "Acquisitions and threats of artificial intelligence"), which was attended not only by experts, but also by the humanoid robot Sofia, a citizen of Saudi Arabia, who did not fail to wink at the President of the state Bank, saying goodbye to the words: "See you on the slope, Herman", scientific forums, where the norm is the greetings of robots reading poetry, cybertuffles, specially created in Japan, for example, pedestrian crossings for the owners of artificial intelligence, etc.

The concept of digital space, in which all of the analog and digital worlds can be combined, predetermines our relations with objects, as well as the properties and essence of the objects themselves. In this regard, L. V. Baeva rightly notes:"a Person acquires in the virtual space his "other" information being, thereby contributing to a certain extent to overcome the limitations of his biosocial capabilities. At the same time,

the value of the real world is gradually shifting towards the virtual, the border between them is blurred, increasing the illusory in relation to being" [3, p. 7].

Electronic technologies and the Internet reveal previously unknown forms of human expression and change the roles and status of cultural institutions. Innovations fix a vector of development of culture in new civilizational conditions which influence, on the one hand, motivation of goal-setting of activity of the individual, group, society, on the other hand, transform habitual logic of interaction in all spheres of public life, diagnosing and predicting tendencies of change of valuable reference points.

In the grip of aggressive, largely opposed to the human nature of the technocratic culture of modern man is difficult to exist and develop.

A new type of culture formalizes and impoverishes the human world, emasculates the living creative genius of creation (the "demiurgical principle"), imperceptibly replacing it with a chain of technological solutions.

Speaking about the "axiological determinism" of its ideological orientations, the impact of information and communication processes on the identity of the individual, it should be noted that the digital generation is inevitably moving from "cultural dependence, when the understanding and evaluation of their own culture are part of its unique niche of development - to cultural independence, in which it goes beyond the environmental environment of their own culture in order to gain new cross-cultural experience. In this movement the important "measure", limit the permissible and the possible impact which is not on the destruction of "authenticity", and the strengthening of its "security codes".

Transformation of technologies and communication practices inevitably entail a change of paradigms [7,10,11, etc.].

In this regard, the conclusion of authoritative culturologists on the formation of the so-called "... transit methodology in the study of actual culture (culture of the present), aimed not at understanding the organized, meaningful and rational society and its universal structures, but at the fundamental variability, relativity and situational actions in a state of instability and fundamental diversity of socio-cultural reality" is justified.

Polyparadigm and postprandialnoy when the human intellect in the rapid rhythm of changes and transformations do not have time to do the transcoding of symbolic systems. Attempts to explain the "picture world" obessmyslivaet Metodologicheskije the language diversity.

The emergence of new techniques, laboratories of digital Humanities provide an opportunity to explore, develop and transmit content through various means of information available for perception by different organs of human senses, and even through interactive interaction with the audience.

In this confrontation, the main source of development of the digital society is the intellectual capital and creative ideas of the individual, which under the influence of information and communication transformations acquire innovative character and give rise to network models of dynamic dissemination of knowledge. This affects the formation of a special type of personality – "information person" (homo informaticus), "network personality" with a transforming sphere of communication, global and complicated social relationships, culture of new opportunities - for the expression and functioning of all spheres of society, changes in a number of social relations, values, norms, stereotypes of behavior [1, 8, 9, etc.].

Users of social networks strive for psychological comfort, achieving a high level of awareness on specialized topics ("groups"), self-realization at the personal level, economic prosperity.

Social networks contribute not only to the additional realization of the individual in the modern information society, but also ensure the effectiveness of control mechanisms for the implementation of state power technologies. For researchers of social networks it is obvious that this phenomenon is a significant communicative trigger that allows to permanently expand and enrich the socio-cultural and educational space.

The information society is a new environment for human beings, their minds and creativity. A fundamentally new subject, planetary intelligence, is emerging. In this regard, changing, evolving social system, especially the legal system, economic, socio-cultural, which can not respond to the changes that affect the intellectual potential of society and depend on it. The communication revolution is transforming relations within the state and civil society, leading to radical shifts in mentality, changes in organizational structures, the nature of activities, lifestyle and pace of life.

In this process, the global Internet is becoming an all-pervading cultural force of global importance, the environment for the creation of unlimited virtual information spaces. The Internet has opened a "gateway" for various categories of information users and provides a special type of resources – self-expanding, synergetic. This is especially evident in large portals that give rise to a qualitatively new resource, which differs from the industrial one in that it is not depleted, like an oil well, but increases [2].

Value orientations depend on interpretations of the value attitude to the world of ideas, things and people. In modern culture, living according to the laws of the market,

the distinction between value, price and market value is erased. Value, in the end, is measured by its price (note that in relation to cultural heritage, memory resources, this conclusion is not an axiom).

## 4. Conclusions

The modern media market is trying to adapt not only to the material but also to the spiritual needs of people, aestheticizing the act of buying and selling. Viral marketing videos can be not only a way to promote a product, but also a perfectly directed project involving first-class actors, diverse shades of the game, showing it, first of all, as a cultural service. Different variants of interpretation of values are important for the study of values and value relations in the information society to the emergence of new social media environments – a virtual way to transform the "picture of the world", which infinitely expand the communicative space of man, make him a slave of information civilization. At the same time, the more modern services and the structure of labor organization are improved, the more challenges and threats the "culture of new opportunities", the new economic and socio-cultural order brings.

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