Modern World–View of Culture and Web–Space

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In article, it is considered, the information approach in which frameworks, there is a revival of interest to cultural world–view conditions of formation of Web–space it considerably distinguishes a modern world–view of culture, from a classical world–view of the past. Besides, because of complexity and ambiguity of a modern social and cultural situation, a projection of a cultural world–view should be different as much as possible to consider its essential parties and a variety of display.

Keywords: Web–space, Internet, information approach, information–communication technologies, cultural world–view, special social and cultural institutes.

Point

The end Twentieth century – the beginning of Twenty–first century is characterised by the specific mentality marked by critical mood, fragmentary and virtual realities, mosaic culture, plurality of world–view and voluntariness of their choice. The same period is noted by considerable reduction of quantity of works in which the term «world–view» is analyzed or at least used. Though in cultural science (look for example: Kuznetsova, 2005; Lukov, 2004) it still acts as one of the key.

Having borrowed concept «world–view» from philosophical and is concrete–scientific knowledge, the cultural science has brought new accents in its interpretation, has set new cuts in interpretation of the given concept and of the analysis of process of construction of such world–views. Cultural science, leaning against already available workings out in the field, aspires to intensify essentially studying of new aspects a concept cultural world–view, to show its methodological possibilities and heuristic potential for culturological judgement of the world. The concept «world–view» finds the place in various sections of the culturological knowledge interfacing among themselves philosophy and private sciences. So, if, the culture theory includes interpretation, definition of the maintenance of the given concept, the analysis of its place among other culturological categories in historical culturologists the cultural history is presented, as history of genesis, developments and changes of cultural paradigms, images and world–view. Hence, in cultural science concept «world–view» gets a bit different value, than in philosophy or in private sciences: here it is a question of «cultural paradigms», i.e. dominating in any historical period or significant within the limits of this or that system the representations embodied

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in various artefacts. The culture world–view is the specific vision of the world fixed in culture.

Culture studies are formed on the border of many sciences, integrating knowledge of different science of culture into integral system and representing ideas about the essence, functions, structure, and dynamics of culture as such, modeling cultural configurations of different epochs, nations, confessions, and classes, revealing and systematizing distinctive features of different cultural worlds. Problematics of culture studies is developed in different aspects: researches on etnolinguistics and semiotics, literary analysis of history of culture, history of mythological culture, researches from the points of view of general theory of artistic culture and social and cultural anthropology, researches on culture of mentality and every day life, and religious aspect of culture (Luzan, 2009). In our opinion, rather perspective there can be an application of the information approach to research of a cultural world–view. As, the information in modern culture carries global, allgetting the character expressed in large number of communications with a reality and the different ways of human activity. So, a reality of modern culture is the information field – a new inhabitancy of the person. New information–communication technologies have got into all spheres of a life and became the basic means of production of modern culture, and not just the transfer mechanism.

For today, the information approach as the method of the analysis using analogy to information–communication technologies for processing and storage of the information, became the widespread interdisciplinary tool of research. The essence of the specified approach consists in allocation and research of information aspect of the most various phenomena. Its application very often allows to see habitual, apparently, habitual both well familiar processes much,

apparently, and the phenomena in absolutely new light, to open their information essence which in many cases and is the main reason of this or that development of these processes.

Undoubtedly the world is changing under the influence of scientific and technological advance including intensive development of information technologies. Not just the content of these or those cultures but also the valuenormative construction of culture itself are put to the severe test (Sinetskiy, 2008).

The bright representative of the information approach is V.Z.Kogan. For V.Z.Kogan's (Kogan, 1985) the information approach means creation of system «knowledge–information». This system, in its opinion, reflects the fact of knowledge the world by the person and the messaging results of the informative activity to other people. V.Z.Kogan's (Kogan, 1991) the theory of information interaction according to which, types of information interactions are connected with movement forms of a matter where change of movement forms of a matter does not conduct to disappearance of the previous kinds of information interactions is developed, and gives rise to the new. The main difference in that case consists not in quantitative, and in qualitative changes. V.M.Petrov (Petrov, 2008) successfully applies the information approach in social and cultural dynamics. Its researches are based on, so–called, a principle of a maximum of the information. Petrov asserts that the information approach in sciences about the person is not so next «corn» or «electrification», but quite natural new, perspective stage in development of all humanitarian knowledge, and «the principle of a maximum of the information» should become a paradigmical kernel of this new stage (Petrov, 2008, p.16). Revealing of character of the information and to transformation of perceiving system caused to it, has allowed to designate A. N. Gorodisheva's (Gorodisheva,

2008) the information as a backbone element of culture. From these positions in historical dynamics the information acts as the mechanism providing integrity of a social and cultural code of a society which gives a basis for creation of objective mechanisms of distribution of a code on all elements of culture as systems (Gorodisheva, 2008, p.14). Works of L.V.Avdeev's and P.B.Ivanov's (Avdeev and Ivanov, 1996) are based on the information approach, created hierarchical model of musical perception and creativity, and also of some other authors.

Thus, scale of application of the information approach in philosophical and culturological researches defines its perspectivity for studying of an information component in a cultural world–view. As, in a base definition of culture of Yu.M.Lotman's (Lotman, 1979) («set of not hereditary information» which collect, store and overwork various collectives of human community) the direct communication with concept «the information approach» contains. Therefore «it is represented quite natural to study the processes having the information nature, – means of information toolkit» (Petrov, 2008, p.28).

In the social and cultural processes of the Twentieth – Twenty–first century showing the big variety of self–organising and self–development, the information factor plays the increasing role. It has forced philosophers and culturologists, experts of a humanitarian profile to look at essence of information processes for ways of their existence in culture more steadfastly. The concept of the information of these conditions has advanced to the forefront, having turned to an explanatory principle of social and cultural processes. Thus, in the end of the Twentieth century there is a change of world outlook priorities in a cultural world–view and deeper understanding of mechanisms of development of culture, a human civilisation as a whole is formed.

The information, communications and technics represent forms and norms of the culture, defining itself process of generation of new technologies, a reflexion and selection in social and cultural society those from them which can be included in practical activities processes. The technics grows out of action of technologies and simultaneously appears as activity and communicative network, which represents not only the information and communications, but also the human relation to the world, images of a world order (Gorodisheva and Absaljamov, 2008).

Example

During a present epoch the cultural world–view should be under construction on another. The information–communication processes which have changed an inhabitancy of people, destroyed seeming unshakable base human to value, staticized questions of interaction of cultures, cultural dialogue, cultural loan, an individualization and a collectivism, specialisation of culture and localisation of subcultures. Globalisation and culture information became a special problem. Within the limits of information and globalisation, there is a revival of interest and to a problem of a cultural world–view that considerably distinguishes a modern world–view of culture, from classical world–view of the past.

The information evolution in communication gives the floor for new forms of the social interactions based on the compartible systems of technological interaction. Integration of the telecommunication and communication means guarantee remote access and immediate exchange for the data, sound and audio images. The new communication medium created conditions for establishment of the virtual relations and links between people (Alexandrova, 2009).

According to M.Kastels, as a result of the communications mediated by the computer

which have captured space of all planet, the interactive symbolical environment is formed. In new electronic communication system «the reality (i.e. material / symbolical existence of people) is completely seized, is completely shipped in virtual images, in the invented world in which external displays are not simply on the screen through which experience is passed on, but become experience» (Kastels, 2000).

These circumstances force to pay attention to essential feature of a cultural picture in conditions when information–communicative technologies allow, at active influence of a network the Internet, to present the modern cultural world–view accessible to each person interested in it.

The spread of the Internet modified the modern cultural situation. The Internet seriously intends to create a certain world community. The habitual world–view and way of thinking are suffering considerable changes; many fundamental principles of life are being revised (Markov, 2008).

The idea that each culture as a certain car, sets certain transformation of all material getting to its field of vision is realized A. N. Gorodisheva's: «processes the crude information (or that she considers as the information) in the cultural concepts, estimations, installations and actions and creates a context, a valuable field in which we make pertinent actions from its point of view, i.e. we form a cultural world–view» (Gorodisheva, 2008, p.40).

Application of methodology of the information approach at definition of a cultural world–view and for forecasting of its development, in the researches, proves L.A.Pronina (Pronina, 2007). According to the author, the principle of the information approach consists that the analysis and synthesis of relations in things, subjects or their elements, then their relations with external world around is originally made. Proceeding from the above–stated, leaning against a position

that information – internal process of culture, L.A.Pronina defines dependence of information and a cultural world–view. Cultural science development on this way has led to judgement electronic, and also network culture and their place in system of culturological disciplines. The electronic culture (Digital Culture, or E–culture) is a new sphere of activity. It is connected with creation of electronic versions of objects of a cultural heritage: in the fine arts (painting, a drawing, a sculpture), in performing arts (music, theatre, dance and so forth), in an immovable cultural heritage (architecture, a cultural landscape), in cinema, TV and so forth. Besides, the electronic culture includes products which were created at once in the electronic form, for example, network art, reconstruction in the virtual and expanded reality, new interactive products. The electronic culture includes electronic versions of collections of a cultural heritage (libraries, museums, archives) (Chernyh et al., 2003).

Qualitative result of development of cultural science is the phenomenon of network culture. Its displays are many–sided and conduct to formation of virtual communities of the people who have been not limited to territorial frameworks. Network model of culture, in a context of postmodernist ideology, N.N.Pluzhnikova (Pluzhnikova, 2008) proves. The author notices that in the conditions of destruction of traditional structures of a reality of culture, the society passes in qualitatively new stage of the interactions having network character. For a substantiation of a network paradigm N.N.Pluzhnikova addresses to theoretical views of the representative of a cybernetic branch of radical constructivism – G.Bejtson. According to G.Bejtson, the network consists of ways of communications constantly replacing each other. To the observer who is in a network, it is necessary to possess ability to distinction to be switched from one kind of

communications to another. N.N.Pluzhnikova investigates the basic features of network model of culture in the conditions of globalisation. According to the author, globalisation represents not final, but a transitive stage of evolution of the social and cultural validity in qualitatively new condition – a condition of coexistence of the open and closed segments of culture that corresponds to principles of network methodology of the concept of radical constructivism.

Thus, philosophical and culturological researches prove that revival of interest to a problem of a cultural world–view occurs, in an information and globalisation context.

From the Twentieth century end becomes obvious that information – the general and inevitable period of development of a human civilisation, the period of comprehension of unity of laws of functioning of the information in the nature and a society, their practical application, creation of the industry of manufacture and information processing. Knowledge, the information, information services and the branches connected with their manufacture becomes dominating factors of development of a society. The information society is a new postindustrial social and economic organisation of society with the advanced information–telecommunication infrastructures providing possibility of an effective utilisation of intellectual resources for maintenance of a sustainable development of a civilisation.

Developing social form named as an information society may be described as a global or sub–global system of communication which is characterized by the leading role of information production, dominating employment in this sphere and by prevalence of the informational relations in the system of social relations (Latypov, 2008, p.347). Differentiation of the information relations is becoming built–in process in the development of infinite recursive network. Construction

process of discursive practice in differentiation of the information relations turns out as infinite activity in creation of theoretical information that is being expressed in certain messages. As a result certain sequence of differentiation of the information relations is being constructed. This sequence turns out as infinite. No ultimate authority fixes all differences of the information relations (Latypov, 2008, p.351).

I. A. Latypov's established primary differences of the information relations (Latypov, 2008). This sequence defines recursive networks composed of many components that are being formed in accordance with development of field of information products and changes of information flows (Latypov, 2008, p.351).

In the conditions of an information society the new type of culture of the person – the information culture acting as a part of the general culture, as complete readiness for development of the way of life defined by new values of an information society is claimed.

In the process of socialization, objective indicators of individual's study of communicative interaction norms are the level of informational culture. By the term of individual's informational culture, P. A. Konstantinov (Konstantinov, 2008) mean the culture of information creation, maintenance, processing, transition, seeking and use of information. P.A. Konstantinov cannot overestimate the role of informational culture in organization of the communicative interaction process, «as far as only informational culture provides the coupling of notional human mindsets, allows interpreting acquired information, influencing by its senses on the senses of others, organizing the cyberspace communicative process» (Konstantinov, 2008, p.528). In its turn, the personal social world is «an informational culture» to the extent to which it is correlated to the values, which are shared by the individual. Thus, informational culture

of users should be considered as a precondition of social and cultural integration and also of disintegration of the cyber–space social system, taken as a whole. Individual's informational culture is a qualitative characteristic of a certain kind of activity, concluded in the process of knowledge accumulation and its practical application. Informational culture is particularly revealed in the culture of personal home pages design, electronic messages writing, technological techniques of information seeking and spreading, and the manner of interpersonal communication processes realization. The most important indicators of personal informational culture are user's relation towards obtained information integrity, user's diagnosing of himself as an information creator and consumer, and user's understanding of a communicative situation and its rules of behavior (Konstantinov, 2008, p.529). As far as informational culture externalizes itself only in social practices, one can get the notion of it by means of analysis of individual's informational behavior forms, generated in the process of socialization. By individual's informational behavior P. A. Konstantinov (Konstantinov, 2008, p.529) shall understand the way of actions, the synergism, undertaken for information acquisition, processing and digestion of the available data, for creating of new knowledge and its transfer to the Internet–community. Informational behavior is revealed: in individual's regular addressing to informational resources; in the quality of digested information and knowledge; in thematic variety of information, being in individual's demand in native and foreign languages and so on. Informational behavior is not only an indicator of individual's informational culture, but it also reflects the availability and convenience of aggregate information resources of the society. Thus, P. A. Konstantinov (Konstantinov, 2008, p.529) assert that the character of informational

behavior and the degree of individual's social activity are reciprocal.

That fact is conclusive also that the cultural picture is closely connected with a society and represents social and cultural life. Unknown earlier speed of occurrence and display of information processes of social and cultural life of a modern society is reflected, first of all, in development of social and cultural institutes (establishments).

On the one hand, creation of essentially new information–communication technologies in the field of information the expert which steadily accompany society, creates quantitatively and qualitatively new information life of the person and mankind. On the other hand, in modern, social and cultural space, traditional social and cultural institutes which not only do not lose the cultural sense and value continue to function, but also find in a new information social and cultural context – new aspects of the life and influence on a public life.

In this connection, it is possible to speak about the information approach to a cultural picture which is formed, in our opinion, by social institutes of culture, i.e. set of those establishments thanks to which activity specifically–cultural forms, i.e. such areas of human activity which are considered at present time cultural mainly remain and reproduced (Cultural, 2006). The modern culture includes many such independent cultural establishments and any modern culture cannot exist without them. Independent social and cultural institutes are the social and cultural establishments which are engaged in direct activity on creation, storage, distribution and cultural heritage development. The cultural heritage is something complete, possessing in the information potential necessary for development and transfer for the future generations; it that is of value and is a part of national riches; it that can be considered as one of the major resources

influencing the further development of a society, the countries, region (Vedenin, 1995). The centuries–old tradition of judgement and heritage use has received end in creation and functioning of special social and cultural institutes (museums, libraries, archives), mainly occupied with communications, translation of cultural wealth, the economic, political, cultural, social, scientific and technical information.

Resume

Thus, information approach to research of phenomena of culture can be considered as one of the most effective, as bearing «hope of liquidation of the main deficiency of modern attitude – deficiency of an integral sight at the world» (Drikker, 2000).

In the Twentieth century beginning social and cultural establishments actively have passed to creation of the cultural Internet resources those segments from which there is a culture picture in a network the Internet. The more the active position is occupied with culture establishments at creation of information Internet resources, the they start to play the big role to the cultural and information policy. In the conditions of the culture of an information society characterised by constantly improved information–communication technologies the one who is not present in the Internet, almost and does not exist for other world. As the new type of thinking of the person generated by postindustrial culture is focused first of all on self–development, and constantly felt deficiency of time causes aspiration to reception of the concrete information. Therefore it is especially important to create the virtual cultural images, to fill the Internet with the information on culture as the Internet opens possibility of translation of achievements of culture in an environment with use of a wide complex of functions of sites, in which number image, information, communication, investment,

advertising and others. Besides, the geographical remoteness, the limited financial possibilities, and possibility of completeness and scale of representation of a world–view of culture in its synchronic and diachronic development can be carried to the factors defining a severe need in preservations of a cultural heritage in a digital format and representation of a heritage in a network the Internet. Thus, Web–sites on culture become the tool and the environment of integration of information resources of such social and cultural institutes as libraries, the cultural centres, museums and archives, etc. And their value consists in qualitative representation of the information cultural maintenance. Therefore it is especially important to create the virtual cultural images, to fill the Internet with the information on culture as the culture sphere should become one of the basic suppliers of the information for a global information space. Transition of an information space of culture in the digital form is the come true fact. Books, museum and archival collections, photos, other electronic versions of objects of a cultural heritage extend and consumed in a digital form in the scales which are not conceding to traditional forms, and in many cases – exceeding traditional forms as a share of digital forms, objects of culture all time increases. Thus the Internet became the basic environment of distribution and consumption of digital forms of objects of culture today.

From our point of view, idea of the information approach are realised in the world of the information field connected by a network of telecommunications, i.e. a global information field. Thus, disclosing of the information approach to a cultural picture, consists that the information approach represents an image of the world of culture as a combination of special social and cultural institutes to information–communication technologies where the collective consciousness is formed in the course of an information transfer

from the individual to the individual, and the global information field actively influences this process. Use of an information sight at the culture world, has allowed to define a modern cultural picture as the unique information vision of the world fixed in culture of a modern society, as result of processing of the information on the social and cultural environment.

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Современная картина мира культуры и Web–пространство

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В статье рассматривается информационный подход, в рамках которого происходит возрождение интереса к культурной картине мира в условиях формирования Web–пространства, что значительно отличает современную картину мира культуры от классических картин мира прошлого. Кроме того, по причине сложности и неоднозначности современной социокультурной ситуации проекции культурной картины должны быть разные, чтобы максимально рассмотреть ее существенные стороны и разнообразие проявления.

Ключевые слова: Web-пространство, информационный подход, информационно-коммуникационные технологии, культурная картина мира, специальные социокультурные институты, Интернет.