New Challenges for Humans in the Context of E-Culture

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ABSTRACT

Modern humans feel great influence under developing electronic culture that absorb the self within important spheres of life: communication, education, game, creation. This article considers the base existential problem of personhood under the influence of virtualization and human transforming technologies. The author proves that electronic status of human form new possibilities and risks in ontological, values and ethical aspects, new form of freedom, necessity’s and addictives. The aim of the article is philosophical analysis of existential challenges, occurring under the development of e-culture. E-culture as the world of virtual phenomena that became unique synthesis of consciousness and information technologies is studied from the point of existential and axiological approach. Under condition of development of e-culture formed a new freedom, new dependences and new risks for modern person.

Keywords: E-Culture, Human Ethic, Neoexistential Axiology, Values, Virtualization

INTRODUCTION

The revolutionary changes have occurred since the 1960s, caused by the active growth of role of high technologies in the civilization development. The essence of these changes have not been studied in many ways yet and is of great interest, as it involves qualitative of human beings’ development and the society transformations. The development of the high-tech society is still in an infant state, however the developed countries have already faced some consequences of technological culture, consciousness, interpersonal communication, what need to be studied and solved. In the developed countries the implementation of high technologies is followed by the growing escapism, “atomization” of individuals, associated with the breach of relations between human beings and the world, and the concentration on the virtual (online) space. The western countries, Japan, the People’s Republic of China and Russia have already faced the phenomenon of “escape from reality” into the virtual worlds, strengthening of asocial and immoral behavior of young people, political apathy and the dependence on the virtuality including social networking sites, and technogenic identity. Their influence on human beings and human relation with the world causes concern.

The object of my study is e-culture as a phenomenon of the information society development. The subject matter of the study is deformations of values and ethics under the

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development of e-culture. My study is aimed at the specification of changes of values and ethics, occurring under the development of e-culture in terms of existential and axiological analysis. To achieve the study aim it is necessary to make clear the essence and the specific character of e-culture, determine its axiological and ethical problems, the main one of those is the transformation of the values of bio-social person into the values of a bio-social-virtual individual and determine their relation to the human existential grounds.

The author’s research deals with the development of modern technoethics trend of current interest as an study area of ethical, spiritual and ideological society development aspects in the conditions of high technologies, that has been covered in the scientific papers of such researchers as Rocci Luppicini (2012), Peter B. Heller (2012), GuiHong Cao (2013), etc in recent years. These researches define technoethics as a cross-disciplinary field that tries to determine an appropriate viewpoint, attitude or philosophy in the application of technology to real-life situations.

RESEARCH METHODS

To carry out my research I implemented the axiological approach to the analysis of e-culture and existential approach to the understanding of values as significant life dominants of the conciseness and human beings, contributing to the solving of human existential problems (Baeva, 2012). The theories by M. Heidegger, V. Frankl and N. Abbagnano influenced the formation of my conception of existential axiology in different ways. The research of the structure and the essence of values by R. Hartman (1973), R. Frondizi (1971), S. O. Hansson (2001), the correlation of meaning and significance of a value structure, search for subject and object of values by K. Baier (1973), the ethical content of values by R. Brumbaugh (1972), vital and existential analysis of values - A. Maslow (2002), the crisis of classical values of the West and the search of new imperatives by E. Levinas (1979), D. Vokey (2001), the analysis of the priorities of postindustrial and information epochs Y. Masuda (1983), A. Giddens (1995), M. Castells (1997), B. J. Kallenberg (2001) played an important role in our research.

Studying the peculiarities of the modern transformation of values I relied on the ideas of the existentialism philosophers and the information society theorists, offering new context – neoexistential axiology of the information society, allowing to consider values as the expression of meaningfully-significant goals of human beings, where human beings solves existential problems in the society of advanced information technologies.

RESEARCH FINDINGS

The findings of our research can be used in the work with the youth, in carrying out of psychological trainings for the users of social networks, having problems of real communication, and Internet-dependent teenagers, as well as in conducting the courses in culture and ethics of the information age.

Values and Existential of Person

In our research, values are considered as values being of fundamental importance for the individual being of a person and social processes and changes. In the context of individual existence, values act as the sphere of freedom and creative work of a person that helps to disclose human individuality in the search for the sense and the importance of being. In terms of social and philosophical aspect, values are a form of human motivation to be active and create new and more perfect being in the context of the image “dues”. The concept “value” traditionally referring to the ethical and esthetic sphere is considered to be a central and all-philosophical one in my research that is related directly both to ontology, epistemology, anthropology, and social philosophy. Values integrate the nature
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