

Man as Subject of Internet Communication

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Abstract—The article explores the communicative essence of an innovative, Global society person, analyzes the forms of a person's social adaptation to the informational reality, and shows that a person's life values and ideals are the major sources and products of this adaptation. A special accent in the article is made on freedom and the strategy choice for an "information subject" in the new daily and the global Internet network. Socio-philosophical understanding of virtual reality is given. The author proves that with the Internet integrating into everyday life, the forms and ways of everyday personal and social communication change, adjustments are made to the traditions and cultures, innovation and new material and spiritual existence realities emerge, new life principles and new reality are formed that accompany people's daily activities.

Keywords—Globalization, human, communicational Interaction, Social Context, "information subject", information-oriented society, new daily, Internet virtual social reality

I. INTRODUCTION

The formation of global information society and the introduction of the *Internet* in everyday human life caused profound changes in human existence and, most importantly, in a man, a *subject* in radically new conditions of life and communication [1]. These changes are so significant that we can speak about the birth of a qualitatively different subject of activities. In fact, there is the problem of self-consciousness of a man in information reality.

The spread of the *Internet* and the introduction of high technologies into human life radically change the forms and methods of everyday interpersonal communication and social adaptation. The analysis of information adjustments of everyday life allows to recognize and assess new cultural traditions and innovation contents, to rethink a new material and spiritual realities of life and, thereby, to identify features of human evolution and a society created by a man.

People in global information society receive such qualitative parameters and new features which he did not have in an industrial society.

II. DISCOURSE

The formation of a man in global information society is a rethinking of existence basics such as goals, objectives, methods, the idea of objective world transformation, an integration of familiar, networked means of communication with the global information reality. The interaction with a new information reality allows one to study a man as a subject of qualitatively different interactive activities, a subject of

actions in the formation and development of the global communicative social reality.

Human activities in the global information society has a classic structure with successive character. It consists of a chain of *needs – motives – conditions to achieve the goal* on the one hand, and, on the other hand, is associated with them: *activities – actions – operations*. This classical structure of human activity in the global information society acquires qualitatively new values.

The first chain of the structure is contents of human activities, and the second one is its implementation. In total, these two layers are a psychological essence of activities aimed to meet the needs of people in the communication.

One of the most important characteristics of *Homo Sapiensa* is the need for communication. In the global world a satisfaction of requirements happens at this level, which has never been in the history of civilization [2, pp. 207-225, 414-430].

In the typology of communication there are the following types of dialog: phatic, informational, debatable and confessionary. A phatic type is the exchange of speech utterances to maintain dialog and conversation. In some cultures, phatic communion is a ritual nature, because it creates the feeling of belonging to an interlocutor.

An informational dialog is the exchange of information of various kinds. Informative communication often does not require responses of an addressee. Therefore, it has a recommendatory character. For example, the exchange of information on blogs and forums on the *Internet*.

A debatable type of communication reflects the clash of points of view, the difference in the interpretation of phenomena, facts, events, etc. Participants in the debate, influencing each other, convince each other and strive to achieve the desired result. A debatable dialog accompanies human interaction in all spheres of life.

And, finally, a confessionary type is a trust communication, when a person seeks to express and share with others their deep feelings and emotions. This is an intimate communication, based on mutual acceptance of individuals. The global network is the result of the revolution in information technology. It has created the material basis of the globalization, [3] i.e. the appearance of a new reality.

The information technology revolution is fundamentally different from its historical predecessors in the fact that the previous technological revolutions had remained in a limited

area for a long time, and new information technology almost instantly covers the entire planet. At the same time, there are significant areas not included in the modern technological scheme. Moreover, the speed of technological diffusion and scope is selective both socially and functionally. Different times of access to information innovations and technologies for people of countries and regions become a critical source of inequality in the modern world up to the exclusion of a number of regional, national and even continental communities from the global information system. The fact is that nowadays no state or region can choose the pace, sequence or volume of connection to the global network, as the world forces will do it for them without even consulting with them.

The introduction of the *Internet into everyday life* and the spread of changing forms and methods of interpersonal and social communication [4, pp. 19-20] and adaptation has changed traditions and culture [5]. Innovations and new material, spiritual layers of existence have appeared. A new life is formed accompanying the daily practical activities of people.

Globalization and the complication of communication on the *Internet* destroy social barriers as well as traditional forms of social relations giving way to arbitrary forms of everyday interpersonal communication.

The problem of communication in everyday life acquires new features in the context of the theory of the *Internet*, communication forms, virtual communities and social networks. The Technosphere [6, pp. 500-501], global integration processes, the infosphere are the correlates that reformat an everyday experience space of communication.

The contemporary stage of civilization development [7, pp. 58-59] differs from all previous historical phases in several significant features: 1. the spread of the *Internet* and the acceleration of scientific and technical progress; 2. the emergence of new social problems and the deterioration of relationships between people, society and nature.

Arguing about social problems related to the development of global innovative communication means, first of all, we pay attention to how everyday life is changing. Problems in communication, in purchase of goods, in work and education, services are related to the appearance of digital space.

In the social philosophy a tradition of social transformations associated with the emergence of social networks has not been established yet. The issue of how changing technology requires new approaches and contributes to work form changes has been raised only. However, today the study about changes in communication and social relationships based on global information technologies is becoming more relevant. In other words, a new technical and social environment and an introduction of new technologies create new social realities and new rights.

Today philosophers, sociologists, researchers of modern society talk about mass media as a *fait accompli*. It should be interpreted as a response to the fact that a breakthrough has happened in digital media. This phenomenon seems to belong to the first phase of revolutionary change.

The second stage is the level of a changed communication. It is not only on an access to electronic information, a knowledge and an electronic space. Here it is, first and foremost, an establishment of an information network and an innovative type of cultural communication. This type of innovative communication can be called cultural technics based on the electronic media. This is the completely different paradigm of interactive communication.

The prerequisites for a new paradigm can be the network emergence, virtual communities, the improving of interactive communication forms as well as the development of technology and digital technologies, which will lead to the collapse of existing mass communication systems.

The creation and implementation of new forms of everyday communication and new social environment are changing not only the social, economic, ethical aspects [8, p. 109-11] of life and human activities, but also cause deep changes in personal attitudes, needs and interests. The emerging personal and typological features also determine a complete restructuring of psychological structure of everyday human activities and relations to others and itself.

The Internet and everyday communication have their specifics. The specificities of the *Internet* space and communication are: an incorporeity of participants in communication, an anonymity and a possibility to disguise oneself, a place of localization, a non-synchronism of communication time, a limitation of expression forms by text contents, an absence of subordination and a possibility of status interaction.

The fact that the distant communication brings some of the social and psychological human problems to naught, the marked peculiarities of network communication play a great role in the study of social relations.

A person lives in the virtual world for the sake of new values of a consumer society. The life reference points of the modern individual are structured by the text of advertisement, determining the leading motivation. Reality is replaced by "hyper-reality", which suppresses reality, escaping from a person and becoming virtual, relative, conditional. Virtual reality allows satisfying human need in designing of the illusory world.

The global network is able to replace a person's everyday world with a virtual world. This new world forms a new type of a person: "a clicking person", who models one's own world using a mouse. Today the latest information technology does not act exclusively as a means of delivering, processing and storing information any more, but performs a culture-forming function; a special cultural environment with its special content and norms of social communication and interaction is created by means of them.

The culture basing on the information field generates new and unique phenomena. The reality of the world wide web has long been developing in its own way and lives its own life: it involves people in the space of the Internet-communication, weaves and unweaves patterns of images, offers an endless array of sites to the user, appealing one for seizing the unseizable.

The information volume becomes so immense that the individual consciousness becomes unable to embrace it. One of the problems of the postmodern era is to separate individual consciousness from the information volume and the knowledge system that is still present in culture. It is possible to note the impersonality of communication and the “death of the author” in the network: many texts in the process of Internet communication appear as a result of collective creativity. The blog communication that has emerged and has spread widely throughout the network allows arriving at a collective viewing of the problem through individual interpretations. Readers become co-authors; in the end we deal with a “collective author”. The information that has entered the network becomes public; it can be seen by thousands of people located in different countries and on different continents. On the other hand, impersonality of communication provokes people to revelations that they cannot afford in real life. A person becomes included in many cultural and subcultural worlds, belonging to which is possible through “spying”. A person models one’s world according to the “stimulus-reaction” principle, trying to succeed in everything in life. But as a result, the person has paid a high price for this: the privacy of the individual has become an illusion, and the preservation of identity, social integrity in conditions of total inclusion of the individual into the space of virtual communication is a problem. A person immerses into a peculiar virtual masquerade, whose participants have opportunities to shift between different identities dictated by their immediate desires and needs.

The wide-spread occurrence of virtual reality in all spheres of public life has created a whole set of fundamentally new problems. Among them: impersonality of communication in the network, loss of one’s “I”, deindividualization of a human being, senseless and unlimited “hanging” in the procedurality of the virtual world, in which the values of the consumer society prevail.

Social networks are sustainable structural formations, social connections and attitudes that unite social factors being in communication. An individual, social group, organization, city, country can act in the form of a social factor. Connection with communication interaction also means the exchange of a resource and activity, including conflict-ridden relationship.

The concept of social networks is developed in the framework of the so-called subjectivistic paradigms in sociology, within which the main object of study is the interaction of a human being, one’s behavior, motivation, value.

A social network is formed by an individual; on the other hand, the network itself forms a space, socialization, a human being or groups of people, included in it; sets its behavior.

The process of virtualization in social communication and social relations is of ambiguous nature. The essence of this interaction consists in message virtualization. One of the causes of appearance of this phenomenon is the desire to reduce the costs of communication, and thus the simplification of the process of sending a message.

On the one hand, intersubject interaction in the information age is characterized by an increase in the level of personal contacts and, thereby, by an increase in the individual’s social activity and, on the other hand, virtualization of communication, which is provided at the expense of interactive capabilities of modern information technologies, contributes to emergence of new social practices.

The communication process in the virtual space has never been so simple and convenient as it is now. Social networks have contributed to appearance of positive and negative interaction effects. Among *positive effects*, it is possible to identify: simplification of the process of social contacts; reduction of communication costs of different nature; ample opportunities for social interaction and self-organization; the possibility of creating information flows of alternative sources of information; improvement of the process of socialization and social adaptation of an individual.

The negative effects provoked by social networks are: the risk of appearance of Internet addiction; a possibility of unauthorized access to personal data; anonymity of access to the Internet network and, as a consequence, availability of ample communication opportunities with a view to commit unlawful acts against a person; psychological aspects of personal security; a possibility of mass consciousness manipulation on the part of residents of foreign countries, criminal communities; prosecution of information warfare.

The “World Wide Web”, which envelops the planet, has begun a peculiar “global inventory”, and its results have cast doubt on the whole world order. Automatically, without the subjective intervention of the leaders, redistribution of all resources of the planet - human, raw, financial, technological and informational. The result of the global informational inventory is comparable to the consequences of the World Revolution: the role, the place, assessment and value of each person – a coordinator of activity and each thing [1].

Social networks can contain the causes of various information threats to the individual, society and the state. On the other hand, social networks, being mass media, contribute to emergence of dialogue-type communication.

The Internet network as a new communication channel, frequently competing with traditional channels, aims to suppress and subsequently replace traditional and morally obsolete channels, such as television, newspapers, and radio. Modern ideas about Media are characterized by dominance of network thinking, for example, there is no need to search for news any more – they are delivered directly to a person. Previously concealed information is transferred to public participation and responsibility.

The conflict between traditional and network media and communication is a consequence of a clash between social practices of different generations, when the elderly are accustomed to traditional media and are not going to abandon them, thereby provoking a slowdown in the introduction of new technologies. But a new, younger generation no longer perceives traditional media as an alternative and is fully focused on the network principle of communication.

The process of virtual communication has affected the areas of social life, market relations, culture, education and security. These circumstances have triggered a number of significant changes in the life of each individual, society and the state as a whole, having finally established the trends of information society development.

A new picture of society presented by scientists and futurologists is gradually acquiring certain features:

First, a unified computer and information community of people who live in houses equipped with various electronic appliances and various "intelligent" devices is being formed.

Second, new production branches are developing which are formed in the framework of using information technology and knowledge-intensive industries.

Third, the cultural content in social development is changing: priorities within the family, development of virtual museums, excursions, use of various forms of human interaction are changing.

These changes, exerting an integrated effect on the entire society as a whole, lead to significant transformations in the industrial and spiritual life of a person.

Equipment and information increase the properties of individuals to adapt to increasing volumes of knowledge, but the strength of the habitual nature of a human being decreases owing to arrangement, "rationalization" of working conditions, creation of comfortable domestic living conditions. N. Berdyaev speaks quite vividly about this: "The machine and equipment inflict terrible defeats on person's mental life, and, above all, on emotional life, human feelings. The mental and emotional element is fading away in modern civilization ... The heart hardly endures the touch of cold metal; it cannot live in a metal environment" [10, pp. 3-38].

Mass use of computers provides access to information, relieves people from routine work, speeds up making optimal decisions, and automates the information processing.

As a result, the driving force of society development is production of a not material, but information product. As for the material product, it becomes more "information-intensive" and its cost largely depends on the number of innovations admitted in its structure. People's activity is mainly focused on information processing, and production of energy and material products is assigned to machines.

In the framework of philosophical studies, a human being is a leading figure in conditions of information society development. Philosophy considers a human being as a complex set of multidimensional universal characteristics. Philosophy concerns everything that can be associated with a person. When a human being is thinking and creating objects of the information world, sooner or later there is a need to comprehend this phenomenon of a peculiar change by a human being of nature and oneself. It is then that philosophy penetrates into the sphere of human information activity, puts various questions before one, including the expediency of such activity.

In addition, at the modern stage of human existence, it is information activity that causes the greatest anxieties of humankind, because now a human being has found oneself under the threat of existence as a result of such activity. Owing to high relevance of the problem of a human being in the information world, much attention is paid to it in modern philosophy.

Information is the strongest means of influencing a person and society as a whole. Who owns the largest amount of information on any issue, he is always in a better position than others.

The mode of human existence in historical terms is determined by the attitude "person - instrument - technology". From the earliest times, collecting and systematizing of information about the surrounding world helped a person to survive in difficult conditions - the experience and skills of making tools for hunting and labor, making of clothes and medicines were passed on from generation to generation. Information was constantly updated and supplemented - every studied phenomenon allowed moving on to something new, more complex. Over time, large amounts of data about the surrounding world contributed to scientific and technical advance and, as a result, the whole society as a whole - a person was able to learn how to manage various types of matter and energy.

As a result of the historical development of practical human activity, the modern world represents a technologized and information space. But a human being oneself technologized one's essence, existing in a technically conditioned space; one is creatively realized according to both the laws of nature and the laws of the engineering environment. One of the determining factors of organization of this environment, as well as the very existence of a person in it, is the information transfer. In the course of time, the role of information in a person's life has become increasingly significant. It was necessary to study and understand not only the laws of nature, but also the concepts and values of human society - literature, art, architecture, etc. In this case, we should note a number of negative consequences of the computer revolution, which can include changes in the traditional way of life, when a book, a letter and writing itself are pushed aside by other means of obtaining information (using the Internet and computer typesetting).

New forms of communication, modification of traditions, change in the system of social values occur with intensity; the mass public consciousness, as many theorists assess, considers the computer revolution as a crisis of culture. If in the previous conditions the process of cultural adaptation to innovations was largely extended in time, since the possibility of transmitting, assimilation and distributing huge amounts of information was technologically unsecured, now the paces and possibilities of mastery of all treasures of the world culture have increased incredibly, and now it is necessary to talk about admitting possibilities of the human psyche. This is a very acute problem.

However, it is obvious that the cultural genesis of the XXI century is unthinkable without the use of personal computers, modern information technologies, television and the Internet,

with the help of which an opportunity of choosing information is realized. All these factors exert a multidirectional and far from always positive influence on a person's worldview. They significantly accelerate the time of social existence, driving the human psyche to a dead end of more and more new problems. Thus, in recent times there has been an increase in interest in artificial intelligence, caused by increased requirements for information systems. Software "becomes wiser"; household appliances become more complicated.

In modern conditions, a human being is not only entitled, but also obliged to reflect on what the information revolution means for oneself, for one's being as a real, living, and not abstract creature.

Informatization of society reinforces authoritarian tendencies. An ability, on the one hand, to obtain accurate information about each citizen, and, on the other hand, to manipulate the masses of people is extremely increasing when using computer networks.

The development trends in the information environment allow suggesting that, for example, the political power acquired by the majority due to concentration of information will reduce the real power of politicians-tribunes, the role of elections. The ruling elite that has formed in this way may turn out to be infocracy (the power of information), the source of power of which is not in authority before the people, but only in great opportunities to use information. An example of this is the struggle of oligarchs for mass media. Acquisition of ownership of as many TV channels, magazines, newspapers and other forms as possible is a guarantee of political power based on the ownership of information and the ability to manipulate it.

The intrusion of electronic communication systems upon all spheres of life necessitates new forms of organization of human relationships. High technology requires, respectively, high preparedness of an individual, one's spiritual maturity and responsibility. The balance upset in favor of technology (outstripping development of the technology in relation to the moral and ideological resources of society) is one of the important reasons for such phenomena as dehumanization of various aspects of life. In addition, computers create not only deserted productions, but also "deserted" communication, when a PC completely replaces an interlocutor.

Computers attach people to themselves since childhood, replacing books, theaters, friends, reduce the degree of human communication; they create a different reality that can be taken more seriously than the surrounding world. The new technological environment has a powerful (and so far completely unpredictable) impact on the human psyche. Today, this prospect is found, in particular, in the phenomenon of maniacs of computer games and avoiding reality in the form of immersion into "virtual reality", where there are many pseudo-types of human activity.

Realia of the information society impose new requirements on a person, primarily the ability and readiness to change activities, for mobility, retraining; mastery of a new profession. At the previous stage of development, it was claimed to a lesser extent.

It is possible to assume a possibility of emergence of some more dangerous negative consequences of intellectualization of robotization of life, sufficiently influencing people and socium as a whole.

The point is that in the past, every decision related to environmental change was always taken by a human being - a creature endowed with a sense of responsibility. But the dynamics of the infosphere is changing this position.

Intellectual systems do not just store information, but use it to make decisions and search for answers to raised questions. They can combine forces with other systems, receive information from them that was not discussed in the initial problem statement. Yet today, the solution found by the machine is frequently not accepted by a person, since one does not know the reasons for its adoption and the mechanism of its obtaining.

The deeper the control over various most complex processes by means of computers penetrates into life, the more dangerous it is that one day a person will be unable to understand either the meaning of the decisions made by machines or the logical path they travelled to come to a certain conclusion. It is not always possible to obtain an explanation from the computer of its actions in terms understandable to a human being. This is the most important task that artificial intelligence experts face. If they do not cope with it, then it is frightful to think about the disasters, accidents and confusion that humanity will have to face. This actualizes the need for effective control over intellectual assistants of a human being.

In the future, perhaps, there will be machines having such level of reliability that the human need to intervene in the process will disappear. However, in this case there may be concerns regarding a possible degradation of person's abilities to react to a change in external conditions and assumption of control in the event of emergency.

One more possible complexity of intellectualization consists in increasing the requirements for the educational level of society members.

An activity requiring unskilled labor will be reduced. However does everyone have the ability to work with high technology? It is likely that they will turn out to be unemployed unwittingly, and society will have to take care of them, give them their social protection. Besides, some experts fear that the widespread introduction of information and expert systems may lead to emergence of peculiar intellectual idlers, completely trusting the machines and striving for not making any intellectual efforts. These concerns may not seem very reasonable, but they have to be understood.

Future development must proceed from the main thing: to preserve the preciousness that evolution gave, the life of humankind. This does not mean, however, freezing of scientific research but rather a new beginning. Since the ends and beginnings of the development stages of any science permanently transform into each other.

The desire of humankind to computerize all life is uncontrollable. Would not a person be in bondage to a computer? Would he become a slave to the machine? What

are the social, psychological, physical impacts of computerization, which is proceeding very rapidly? And what to do, how to protect the human psyche from the avalanche of information that falls on the consciousness (and subconsciousness) of a person? After all, advertising today has already become a form of violence against the human psyche?

Some researchers give many convincing arguments proving the negative effects of the computerization process on a person, society and thinking. For example, V. Volpert [14] confirms that computers negatively influence the psyche and creative abilities of a person, lead to serious psycho-physical disorders, reduce vital activity and destroy the creative nature of a human being.

There is another group of researchers who recognize that the presented dangers and threats happen to be; however, in their opinion, they can be overcome. Thus, K. Hefner suggests ways out of the situation by creating a "humane-computerized society, formation of humane, perfectly thought-out relations between computers and people" [13, p. 369].

Thus, the last quarter of the 20th century was marked by the fact that humanity has entered a new stage of information development. The formation of a society of information services and new technologies, the onset of the information economy, mass personal computerization are phenomena that did not take place in the history of humankind before.

III. CONCLUSION

It can be concluded that the modern global information-communicative sphere *Internet* is a special form of human interaction, which may use traditional means of communication. At the same time, it can build alternative systems and forms of information transfer, introduce new elements of the conceptual apparatus, create new forms of a community life and a completely different daily life [9].

Forms of communications, which are peculiar to the Internet, can be called intertextual.

They allow us to judge the qualitative change in the relations between participants of communication. And this entitles us to call relations in the global network as "contextual", "contextual relationship", which implies obligatory availability of available links, exchange and use of them, as well as availability of relevant texts - link fillers. In our opinion, the Internet will be correctly understood as electronic textuality.

The Internet is not only an information source, but a unique tool of professional and scientific communication as well as of community creating, the essence of which is enough to adequately reflect the synthetic expression "the media type of community".

Interpersonal relationships developing in the *Internet* environment can be understood in two ways: as relationships forming, on the one hand, between individuals, and on the other, between an individual and text, as well as between texts.

People of the 21st century are no longer able to support life without using technical means. As Karl Jaspers said, "A fate of a man depends on the manner, in which he subordinates consequences of technological progress, ... as a person conquered by technology will dominate over it" [12, p. 5].

Informatization of society strengthens authoritarian tendencies. An ability to receive information about every citizen and to manipulate the masses of people, increases with the use of computer networks.

According to H. Ortega y Gasset, technology serves as a means of adapting the environment to a person and a person is unable to reject a connection with it. However, one is able to transform the technique while retaining one's identity [11, pp. 164-227]. Jaspers is confident that "The fate of a person depends on the way in which one will subordinate the consequences of technological progress ... as a person who obeys the technique will dominate it" [12, p. 221]. Future will tell.

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