B.I. Karipbaev [ID]*

Karaganda Buketov University, Karaganda, Kazakhstan
(E-mail: karipbaev@mail.ru)

Factors in the formation of information culture (socio-philosophical aspect of the problem)

In this article, the author offers a socio-philosophical analysis of the factors contributing to the formation of information culture. This research perspective seems extremely relevant and requires serious scientific understanding. It is obvious that the main characteristic of modern society is its information content, which creates new horizons in the space of identification, the formation of a new cultural field, and the definition of new contours of communication. In this regard, it seems very important to identify and designate the main factors that determine the nature and value of the new information culture. In this article, the author, relying on existing scientific research in this problem space, offers his own view on this problem and outlines his own system of these determining factors. The author in this article uses extensive historical and philosophical material, indicating the difference in approaches to this problem in different philosophical schools and concepts. The article also proposes to trace the logic of the influence of active digitalization processes on the formation of the information field and, accordingly, on the formation of a new information culture. The author quite clearly outlines his opinion regarding the influence of information and digital culture on the formation of a person's identification code in modern conditions, and speaks about the positive and negative aspects of this phenomenon. The article also proposes to comprehend the state of information literacy, the status of an information-literate person. To solve his research problem, the author uses a rather original methodological and methodological complex, which made it possible to fully outline the author's scientific position on this issue.

Keywords: information, culture, identity, networks, communication, personality, literacy, knowledge, social practice, information discourse.

Introduction

The need to create an information culture, as a culture of a special type based on a fundamentally new central, funding category of "information", became a reaction to the irreversible processes of globalization, characterized by the erasure of mental boundaries that for many centuries regulated the modus vivendi and modus operandi of mankind.

The historical prerequisites for the formation of information culture were laid back in the XIX century, when the scientifically savvy West discovered the "exotic" East in the horizon of cultural studies, which, in the context of lessons learned from the Enlightenment, meant an unprecedented encounter with Another already in the status of potentially equal, and not backward barbaric, as it was thought before.

Research methods

For this research perspective, it is important to identify an adequate methodological design to gain insight into this phenomenon. We settled on the following set of socio-philosophical developments, which allowed us to define our own research optics.

Starting from this period, a problematization of the figure of the Other arose in philosophy, which led to the dialogic dialectics of M. Buber [1], F. Rosenzweig [2], O. Rosenstock-Hüsse [3], the construction of radical humanistic ethics of E. Levinas [4], development of the theme of the gift by J. Derrida [5], actualization of multiculturalist discourse in the works of S. Benhabib [6], attempts to create a universal moral theory of the modern format by H. Jonas [7] and much more.

Thus, information culture in its original contextual and functional purpose is an answer to the problem of interaction with something else, incomprehensible, alien; in concreto — with the specifics of other cultures, respectively — other practices, habits, stereotypes, attitudes of consciousness.

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* Corresponding author's e-mail: *karipbaev@mail.ru*

Today, the solution to this problem is complicated by the emergence of a new factor — technologies that act as an Other one for representatives of all cultures, for humanity as a whole, since they act on behalf of the non-human and even more so, the non–living world.

The challenge of technology for socio-humanitarian thought turned into a traditional dichotomous fork, within which a number of thinkers came up with quite optimistic forecasts and programs of constructive epistemology (B. Latour [8]. D. Haraway [9]), while others preferred a more pessimistic tone of their judgments (N Land [10], D. Trigg [11]).

Be that as it may, cultural globalization and information technology have become social facts in the Durkheim sense (as something that has coercive effects on a person [12]). Consequently, such a macrosocial change required a change in the way individuals think and behave. In publications issued in English, you can often find such phrases as "Hypertext literature", "Information retrieval skills", "Multimedia literature". In scientific works presented in Russian, we come across such concepts as "library and bibliographic knowledge complexes", "library and bibliographic culture", "library and bibliographic competence", "computer literacy", "information culture", "culture of acquaintance with the text", etc. [13].

The first time the phrase "information literacy" was used was in 1977 in the context of developing a targeted reform program for the entire higher education system in America (USA). The Library Association played a major role in the development of this new higher education program in the United States. It was her who formulated the concept of an information-literate person. The association endowed this person with the qualities of finding, processing, analyzing, identifying, and most importantly, using the necessary information. Subsequently, this term became widely used not only in America, but also in countries of English-speaking communication. This term captured the ability to assess the main information needs, and then develop the skills and abilities of the most productive recognition, analysis, evaluation and application of the information received. ALA, as an organization that unites various kinds of institutions and library associations under its wing, has contributed to the dissemination of the concept of information literacy and its further development and enrichment. As a consequence, the creation of an Information Literacy Section was announced in 2002 at the General Conference held in Glasgow. The main task of this section is the construction of universal international standards.

A landmark year in this regard was 2006, when at the 72nd World Library and Information Congress in Seoul, when the formation of a strategic alliance between IFLA and UNESCO was announced at an open forum. This alliance was aimed at implementing the decisions of the World Summit on the Information Society, in particular at addressing issues related to information literacy.

The Information Literacy Guide for Lifelong Learning, authored by H. Lau, Chair of the IFLA Information Literacy Section, was published in 2006. This guide defines information literacy as "the knowledge and skills necessary to identify information relevant to a specific task or problem, conduct effective information searches, organize and reorganize information, interpret and analyze results, evaluate accuracy and reliability, adhere to ethical standards, and communicate results" to the attention of others" [14]. This work analyzes key concepts that together give us an idea of the network, information component of our lives. Here concepts and categories such as "media literacy", "computer literacy", "network identity", "digital literacy", etc. are conceptualized. In this problem space, along with the "Guide...", it is necessary to pay attention to the publication of the work "Indicators of Information Literacy". The work was published in 2008 and corresponded to the main goals and objectives of the UNESCO global "Information for All program" [15]. This book analyzes the dependence of academic success on information literacy, and also provides indices for various levels of students' information competence in various disciplinary areas.

Results

As the main results of our analysis, we identify the selected criteria for parameterization of information culture.

Parameterization of information culture can be carried out according to the following criteria:

1. Levels of social manifestation of information:
− micro-level — an individual;
− meso-level — a social group;
− macro-level — society as a whole.

2. The constituent components (element base) of information culture:
− linguistic component (in which language in the broadest sense [street language, professional language, marginalized languages] communication is carried out);

– the communicative component (according to which rules, in accordance with which socio-cultural codes communication is implemented);

– intellectual component (what is the cognitive intensity of communication [information exchange]: facts, events, ideas);

– the legal component (which is prohibited and allowed to be announced in the public space at the level of the law);

– the ideological component (in which paradigm the participant of communication thinks and acts: scientific, religious, etc.).

3. The operational aspect. Information culture requires:

– the ability to select information (awareness and relevance of the user's request);

– the ability to correctly interpret the selected information (analysis and synthesis skills);

– the ability to correctly apply (use) information (in public, journalistic, scientific, etc. spheres);

– the ability to correctly generate information (to be able to predict the possible consequences that the created information content will produce).

If we talk about the most common external factors in the formation of information culture, we can name the following:

1. The existing education system as the key content and content of the information field in a particular society.

2. Technical infrastructure (number of gadgets, Internet speed, etc.) as an opportunity to access and exchange information.

3. The political regime governing the legitimacy of a particular information (transparency or censorship).

4. The level of the economy, which, as a rule, provides high-quality education, the diversification of gadgets and the democratization of the political regime, if it is high, and leads to the opposite results if it is low.

In technical terms, the formation of an information culture is accompanied by widespread digitalization. This duality (cognitive-ideal and material-technical) is achieved through the generation, implementation and dissemination of new social practices. These forms of practices, implemented in the online format, can and should be considered as models of active interaction in social space. As an illustration, we can outline the processes of searching for information, exchanging electronic documents, video files, photographic documents, etc. In addition, the network can implement practices of social content that reproduce traditional communication schemes.

An interesting chronological conceptualization of social practices is offered by N. Couldry and A. Hepp in their work "The Mediatized Construction of Reality" [16], which is homage and rethinking of the classic work of P. Berger and T. Luckmann [17].

The key point that the authors add to the concept of predecessors is the mediation of human actions, which then, due to typifications, form institutional rules (by and large, the framework of culture).

A historical summary of social practices in terms of media development looks like this:

1) Mechanization (1450–1830) refers to the invention of the printing press and the subsequent industrialization of communication that resulted in the emergence of printed media.

2) Electrification (1830–1950) — during this period, a whole ensemble of media emerged (telegraph, telephone, gramophone, radio, tape recorder, cinema, television) based on electric transmission.

3) Digitalization (since the 1950s) — the time of computers, the Internet and mobile communications, as well as the increasing integration of machine intelligence into everyday life.

4) Datafication (XXI century) — the beginning of a new wave, marking the era of big data, the sources of which are, in particular, the Internet of Things and social media" [18].

We exist in the stage of phase transition from digitalization to datification, which can be designated as the total mediatization of social reality. There is an irreversible integration of all actors and gadgets into a single media multiverse (a multidimensional, complexly structured environment, paradoxically reduced to the experience of a single user). In other words, the entire vast, extensive network of global information flows is compactified in one smartphone. You can recall the words of A. Greenfield: "this is our life today — rigidly determined by the device of the smartphone, its sensors, converters and antennas, the protocols for connecting it to the various networks around us, the user interface conventions that govern our interaction with applications and services, and strategies, and the business models of the corporations that produce it" [19].

The destruction of physical distance and the acceleration of social time create unprecedented conditions for economics, politics and culture to potentiate both development and manipulation. The so-called "digital traces" left by almost any modern user become data (including personal data) in the hands of various corporations (public and non-public sector), which gives enormous power and gives rise to a large number of ethical claims.

An illustration is the introduction of the electronic payment system led by Elon Musk, which has become a common and user-friendly method of financial transactions. As a Mediascape study conducted in 2018–2019 showed, 94 % of residents of large Russian cities chose online payments for goods and services. Despite their undeniable advantages, digital technologies and associated social practices can simultaneously pose certain risks. For example, media platforms developed by private corporations such as Apple, Google and Microsoft have capabilities to facilitate monitoring and surveillance functions, potentially creating an environment conducive to the manipulation of users' economic behavior.

Should society tolerate privacy technologies that virtually guarantee anonymity on the Internet? In the context of modern technologies, questions also arise about the morality of specific actions (whether the act of Julian Assange, who published classified US military information on WikiLeaks, was ethically justified). However, it is more important to consider the moral dimensions of broader issues related to technology. For example: should democratic societies tolerate media publishing classified or confidential information in order to ensure public transparency?).

The naive attitude of consciousness forms the beautiful-minded idea of the average person, according to which things are as they seem. What characterizes the picture of the world of modern man? Rather wretched scientism — an idolatrous belief in science as a universal means of solving all problems; a strange confidence that high-tech gadgets bring happiness to everyone.

However, what can we say in a critical way?

1. Modern man lives in a virtual space, which is gradually replacing real life. His cognitive basis is no longer books from libraries, not slates in university classrooms, but the compact and smooth surface of the smartphone screen, thanks to which he receives all the information he needs within a couple of seconds (necessary does not mean useful). As a result, there is an amazing scarcity of thinking that does not see beyond the present moment.

2. Modern man has forgotten how to communicate with the help of detailed sentences. It is almost impossible to find detailed descriptions in his speech, let alone the use of elementary rhetorical tropes. Communication has become thoroughly functional. The richness of the language has been reduced to linguistic pragmatics. As a result, the elimination of many aspects of the universe from the human life horizon.

3. Modern man trusts the mass media, which, appealing to the emotional zones of his psyche, has atrophied the ability to maintain long concentration and think hard. As a result, the disappearance of historical consciousness (modern man lives only here and now, while advertising is on).

Reflecting on the modern generation, Michel Serre sadly asks: "What kind of literature, what kind of history will be understandable to these lucky people who do not know what a village, livestock, harvest is, who have not survived the meat grinder of wars, who have not seen the dead, wounded, hungry, who do not imagine what homeland means, a blood-stained banner, monuments to those who died... — who did not experience the vital need for morality through suffering?" [20].

Another significant negative consequence of new social practices directly related to digital reality is cyber addiction.

The phenomenon of cyber addiction is a psychological condition in which an individual exhibits an excessive and uncontrollable need to interact with digital technologies and virtual space. This is reflected in the intensive use of the Internet, social networks, video games or other digital platforms, which leads to violations of social adaptation and functioning in the real world. This type of addiction includes characteristics similar to those found in traditional forms of addiction, such as cravings, loss of control, and negative effects on health and social life. In the light of modern research, cyber addiction is a serious problem that requires attention from specialists in various fields.

The emergence of new social practices within the framework of the digitalization paradigm is a complex and multifaceted phenomenon, intricately intertwined with the evolving dynamics of technological advances and socio-cultural transformations. In the context of digitalization, social interactions undergo metamorphoses, giving rise to many behavioral models, communication methods and information consumption practices that are fundamentally different from traditional methods.

The ubiquity of digital communications accelerates the unprecedented spread of interaction, where people participate in a wide range of virtual exchanges, overcoming time and space constraints. The digital environment promotes not only instant communication, but also the cultivation of virtual communities, changing the contours of social engagement and identity formation. The expansion of social connections through various online platforms generates a virtual sociosphere characterized by fluidity, interconnectedness and rethinking of traditional social boundaries.

In the area of information consumption, the digitized social landscape gives rise to a diverse set of practices spanning content distribution, data retrieval, and knowledge acquisition. The emergence of online repositories, multimedia platforms and information portals are changing the way people access, absorb and disseminate information. This transformation brings with it both democratization and challenges, as the flow of information requires increased digital literacy skills, critical perception, and the ability to navigate a complex network of data sources.

Despite the obvious benefits of digitalization, providing unprecedented access to information, concerns have arisen about the privacy, security, and ethical implications of digital social practices. The widespread integration of digital technologies, often owned and operated by private corporations, raises pressing questions about data protection, algorithmic bias, and the potential erosion of digital privacy.

In fact, the emergence of new social practices in the context of digitalization implies a paradigm shift in the structure of social interactions, fundamentally changing the ways individuals communicate, access information and construct social identity. A comprehensive understanding of this complex dynamic requires an interdisciplinary approach encompassing research findings in technology, sociology, psychology, and information sciences to understand all the nuances of the changing digital social landscape.

Discussion

The main problems of full-fledged successful implementation of information culture unfold along 2 lines of interaction:

A) Between representatives of different cultures (between people).

B) Between people and modern technologies, personified by artificial intelligence.

In both cases, there is a seemingly irremovable conflict potential.

Analyzing the first case, we once again have to be convinced of the validity of the conclusions of S. Huntington, who wrote back in 1993 that "civilizations are dissimilar in their history, language, culture, traditions and, most importantly, religion. People of different civilizations have different views on the relationship between God and man, the individual and the group, the citizen and the state, parents and children, husband and wife, and have different ideas about the relative importance of rights and duties, freedom and coercion, equality and hierarchy. These differences have evolved over centuries, and they will not disappear in the foreseeable future. They are more fundamental than the differences between political ideologies and political regimes" [21].

To overcome this state of affairs, modern theorists put forward many interesting projects [22-23], which all in one way or another propose reforming the basic settings (one might say habits) of culture.

Since the issue of AI has emerged relatively recently, the scientific community has not yet had time to formulate a consensus regarding the cultural, legal status and ethics in relation to AI.

Quite valuable analytics can be found in the study of G. Koenig, who made an attempt to philosophically generalize the various opinions and positions of many personally interviewed experts in the field of AI. According to Koenig, "the fear of losing your job due to the proliferation of GPT models is just the tip of the iceberg: more importantly, they challenge our ideas about knowledge, creativity and free will. The unrestrained growth of AI already brings us power without democracy, art without an artist, economy without a market, and justice without justice" [24].

Thus, the topic of information culture inevitably begins to intersect with the topic of technological singularity, a hypothesis shared by many scientists, according to which in the near future there will come a moment when technological development will become basically uncontrollable and irreversible, which will lead to radical changes in the nature of human civilization.

In the light of the above-mentioned facts, a new and most likely transhumanistic scenario of "human death" according to M. Foucault emerges (we are talking about the gradual oblivion of a certain idea of subjectivity that has developed under the influence of the ideology of humanism) [25].

A fundamental change in the essence and nature of information practices between people in the context of globalization and digitalization entails the need to form a new type of culture, which will include a new ethics, a new law, a new epistemology and, accordingly, a new ontology.

It is important to understand that modern information culture is not an additional option that is embedded in the landscape of traditional culture. This is a prologue to a new paradigm of the near future, to a world in which previous ideas and ways of thinking will lose their adequacy, and forms of existence will undergo difficult-to-predict transformations.

The multifaceted and complex process of information culture formation is influenced by the complex interaction of various factors arising from the cognitive, socio-cultural, technological and educational spheres. From a cognitive point of view, individual predispositions, such as cognitive abilities, critical thinking skills and information processing abilities, play a key role in shaping a person's receptivity to information and his interaction with it. The cognitive aspect includes the management of cognitive load, the ability to distinguish and evaluate information sources, as well as the assimilation of complex information structures.

Sociocultural factors also contribute to the formation of information culture by defining social norms, values and ethical frameworks that determine information behavior. Social institutions, including education systems, family structures and peer networks, play a crucial role in shaping attitudes towards the receipt, dissemination and ethical use of information. Cultural attitudes towards intellectual property, privacy and ethical considerations related to the use of information significantly influence the development of information culture within a given community or society as a whole.

Technological factors in the context of information culture formation cover the evolving landscape of information and communication technologies (ICT). The availability, accessibility and ubiquity of digital platforms, combined with the evolution of information retrieval mechanisms, significantly affect the ways of information interaction. The dynamic interaction between people and technology forms the digital literacy skills needed to navigate the modern information landscape.

Educational factors are becoming key determinants, as formal and informal educational systems serve as "crucibles" for instilling information culture. The development of curricula, pedagogical approaches and the integration of initiatives to improve information literacy within educational structures contribute to the formation of an information culture among students. The teaching methods used, the emphasis on critical thinking and the development of research skills are integral components of the formation of a competent information culture.

Summing up, we can say that the formation of information culture is a complex process formed by a complex interweaving of cognitive, socio-cultural, technological and educational factors. Recognizing and understanding the complex dynamics of these factors is essential for developing sound strategies aimed at building a sustainable information culture in various contexts.

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Б.И. Карипбаев

Ақпараттық мәдениетті қалыптастыру факторлары (мәселенің әлеуметтік-философиялық аспектісі)

Мақалада автор ақпараттық мәдениеттің қалыптасуына ықпал ететін факторларға әлеуметтік-философиялық талдауды ұсынған. Мұндай зерттеу аймағы өте өзекті болып көрінеді және байыпты ғылыми ойлауды қажет етеді. Қазіргі қоғамның басты сипаттамасы оның ақпараттылығы болып табылады, яғни ол сәйкестендіру кеңістігінде жаңа көкжиектерге тапсырыс береді, жаңа мәдени өрісті қалыптастырады, коммуникацияның жаңа контурларын анықтайды. Осыған байланысты жаңа ақпараттық мәдениеттің табиғаты мен құндылығын анықтайтын негізгі факторларды анықтау және белгілеу өте маңызды болып көрінеді. Автор осы проблемалық кеңістіктегі бар ғылыми зерттеулерге сүйене отырып, бұл мәселеге өзінің көзқарасын ұсынған және осы анықтаушы факторлардың өзіндік жүйесін атап өтеді. Кең көлемді тарихи-философиялық материалдарды пайдаланған, әртүрлі философиялық мектептер мен концепциялардағы бұл мәселеге көзқарастардың айырмашылығын көрсетеді. Мақалада сонымен қатар цифрландырудың белсенді процестерінің ақпараттық өрісті қалыптастыруға және сәйкесінше жаңа ақпараттық мәдениеттің қалыптасуына әсер ету логикасын қадағалау ұсынылған. Автор қазіргі жағдайда адамның сәйкестендіру кодын қалыптастыруға ақпараттық және цифрлық мәдениеттің ықпалы туралы өз пікірін нақты сипаттап, бұл құбылыстың оң және теріс аспектілері туралы айтады. Сондай-ақ мақалада ақпараттық сауаттылықтың жай-күйі мен ақпараттық сауатты адамның мәртебесін түсіну ұсынылады. Зерттеу мәселесін шешу автор осы мәселе бойынша автордың ғылыми ұстанымын толық көрсетуге мүмкіндік беретін өте ерекше әдістемелік және әдістемелік кешенді пайдаланған.

Кілт сөздер: ақпарат, мәдениет, бірегейлік, желілер, байланыс, тұлға, сауаттылық, білім, әлеуметтік практика, ақпараттық дискурс.

Б.И. Карипбаев

Факторы формирования информационной культуры (социально-философский аспект проблемы)

В статье автор предлагает социально-философский анализ факторов, способствующих формированию информационной культуры. Такой исследовательский ракурс представляется чрезвычайно актуальным и требует серьезного научного осмысления. Очевидно, что главной характеристикой современного общества является его информационность, которая заказывает новые горизонты в пространстве идентификации, формирования нового культурного поля, определения новых контуров коммуницирования. В связи с этим представляется очень важным выявление и обозначение основных факторов, которые определяют природу и ценность новой информационной культуры. Автор, опираясь на уже имеющиеся научные исследования в этом проблемном пространстве, предлагает свой взгляд на эту проблему, обозначает собственную систему этих определяющих факторов. Использует обширный историко-философский материал, обозначает разность подходов к этой проблеме в разных философских школах и концептах. В статье также предложено проследить логику влияния активных процессов цифровизации на формирование информационного поля и, соответственно, на становление новой информационной культуры. Автор вполне четко обозначает свое мнение относительно влияния инфор-

мационной, цифровой культуры на формирование идентификационного кода личности в современных условиях, говорит о положительных и отрицательных сторонах этого явления. В статье также предложено осмыслить состояние информационной грамотности и статус информационно-грамотного человека. Для решения своей исследовательской задачи автор использовал достаточно оригинальный методологический и методический комплекс, который позволил в полной мере обозначить научную позицию автора в этом вопросе.

Ключевые слова: информация, культура, идентичность, сети, коммуникация, личность, грамотность, знание, социальная практика, информационный дискурс.

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Information about the author

Karipbayev Baizhol — Doctor of philosophical sciences, Professor of the Department of Philosophy and Theory of Culture, Karagandy University of the name of academician E.A. Buketov, Karaganda, Kazakhstan; https://orcid.org/0000-0002-3787-1307