



2022年中国艺术传播国际高峰论坛
暨中国数媒创艺与元宇宙发展专题研讨会

CHINESE ART COMMUNICATION INTERNATIONAL SUMMIT FORUM

论文集

主办单位：全国高等院校计算机基础教育研究会

中国电子影像行业协会

安徽财经大学

承办单位：安徽财经大学艺术学院

协办单位：中华传统艺术的当代传承研究课题组

2022/10/28-2022/10/30

中国·蚌埠

<i>MODERN ART</i>	MIKHALOVA YULIIA 464
64、 <i>ANTHROPOLOGICAL FEATURES OF MODERN ADVERTISING: CULTURAL AND URBAN EMPHASIS</i>	BORINSTEIN YEVGEN VASYLIEVA LARYSA 468
65、 <i>ANTHROPOLOGICAL FIELD OF CULTURE AND ART</i>	BORINSTEIN YEVGEN 474
66、 <i>ANTHROPOLOGICAL SIGNIFICANCE OF CLASSICAL PRAGMATISM</i>	VOLODYMYR ZHARKYKH 480
67、 <i>ANTROPOLOGY OF ART AND NATIONAL DEVELOPMENT: PHILOSOPHY AND SYMBOLISM OF EMBROIDERY</i>	PETINOVA O. B., KAZANZHI A. I. 484
68、 <i>CULTURAL AND ECONOMIC SELFDETERMINATION OF A PERSON</i>	ATAMANUK ZOIADUKOV OLEKSANDR 496
69、 <i>CULTURE AND HUMAN IN SEARCH OF THEIR OWN IMAGE AND PATTERN</i>	POPLAVSKA TETIANA, FEDOROVA INNA 503
70、 <i>CULTURE IN THE SOCIAL SPACE OF MODERN SOCIETY</i>	BORINSTEIN YEVGEN, PALCHYNSKA MARIANA, ARAPAKI MARYNA 510
71、 <i>EXISTENTIAL CHALLENGES OF DIGITAL CULTURE</i>	BORINSTEIN YEVGEN, SEMENOV IHOR 518
72、 <i>IMPACT OF CURRENT TOURIST TRENDS ON THE FORMATION OF LEISURE CULTURE</i>	LARYSA SAMCHUK, ANASTASIIA DANYLENKO 525
73、 <i>ONTOLOGICAL AND EPISTEMOLOGICAL ASPECTS OF TRUTH IN CONTEMPORARY ART</i>	YANUSHEVICH IRINA 529
74、 <i>PERSPECTIVES OF DESIGN: CONCEPTUAL SPECIFICITY OF THE MANAGEMENT OF SOCIOCULTURAL ACTIVITES TAKING INTO ACCOUNT THE CULTURAL AND ARTISTIC ESSENCE OF MODERN HUMAN</i>	BORINSTEIN YEVGEN ORIEKHOVA ALEXANDRA 532
75、 <i>SOCIAL NETWORKS AS A TOOL OF CONTEMPORARY ART</i>	WRIGHT H., DANYLCHUK K 539
76、 <i>SOME ASPECTS OF THE INFLUENCE TO FORMATION A WORD PICTURE OF AN INDIVIDUAL THROUGH THE VISUAL GENRES OF MEDIA AND ART</i>	BORINSTEIN YEVGEN HORODNYUK, LYUDMYLA 544
77、 <i>THE ANTHROPOLOGICAL DIMENSION OF THE ART OF LOVE IN PHILOSOPHY</i>	BORINSTEIN YEVGEN, BILOUSOVA KIRA 551
78、 <i>WHY SHOULD A PROGRAMMER STUDY AESTHETICS: PRACTICES OF SENTIMENT ANALYSIS</i>	RYBKA NATALIIA, SARAFANOV MYKHAILO 558

EXISTENTIAL CHALLENGES OF DIGITAL CULTURE

Borinstein Yevgen, Semenov Ihor

1. Head of the Department of Philosophy, Sociology and Management of sociocultural activities, South Ukrainian National Pedagogical University named K.D. Ushinsky, 2. 1st year postgraduate student of the Department of Philosophy, Sociology and Management of sociocultural activities, South Ukrainian National Pedagogical University named K.D. Ushinsky

Relevance of the topic. Today we live in a very changing world that presents us with new challenges. The society has reached a qualitatively new stage of its historical development, due to new opportunities in the digital environment.

Quickly mastering innovative digital technologies, a modern person spends a significant part of his time in a virtual environment. This is the reason that new existential challenges have emerged in the process of forming a new social structure. Most often, they are caused by a radical reassessment of most traditions and the creation of a new system of value orientations.

The paradox of the existential situation lies in the fact that the pace of the digital environment far exceeds the pace of development of scientific and ideological ideas about the essence, specifics and possible consequences of the implementation of the phenomenon of digital reality in society. Therefore, globalization processes have led to an increase in the existing existential crisis.

This actualizes the study of the problems of the meaning of life in modern conditions for the possibility of further developing new approaches that will be able to solve pressing problems more effectively, using the latest technologies.

State of study of the problem. Despite the relevance of this topic, so far there is not much interest in its research. There are only certain studies where scientists consider certain philosophical aspects caused by the consequences of Digital Culture. Modern humanities are engaged in the study of the problems of understanding the causes and essence of digitalization, identifying the humanistic meaning and content of human existence in digital culture, awareness of the humanitarian criteria of socio-cultural existence with all digital innovations.

Purpose and objectives of the article.

The purpose of the article: to investigate the existing existential problems caused by Digital Culture.

Article objectives:

- analyze the essential features of Digital Culture;*
- understand the existential nature of modern human existence in the context of Digital Culture;*
- find out the concept of "digitalization of being".*

Presentation of the main material. The concept of "digital culture" appeared in the modern scientific lexicon in the 2000s. The reason for its appearance was the spread of Web 2.0 technologies – the second generation of internet network services with a qualitatively new approach to the organization, implementation and support of Web resources. Currently, the concept of digital culture is being studied in various approaches [1].

According to the ontological approach, it represents a special form of being, the "third

nature". It is opposed to the "second nature" – culture. According to the researchers, transcription, which was an analog display of information, was replaced by conversion, which determines the existence of information in a fundamentally different form. Therefore, Digital Culture is an integral construct in which audiovisual, semiotic, technological, logical, communication, network and other subspecies of cultures are distinguished.

Digital Culture is considered a multi-level phenomenon that operates on [3]:

- at the material level, which covers only digital devices;
- at the functional level. It includes social institutions through which communication is implemented;
- at the symbolic level, which is a programming language;
- on a mental level. This includes the habit of using digital devices and information that reflects personal attitudes and values;
- on a spiritual level. It includes those principles that form and support "spiritual values in national, interethnic, ethnic and local contexts.

Digital culture is also explored in an axiological sense. According to researchers who follow this approach, "digital culture" is a set of values of the modern Information Society, which are encoded in digital code, embodied in technical systems and transmitted through communication mechanisms.

According to the socio-psychological approach, the concept of "digital culture" is a system of new human practices caused by the process of digitalization of life and public space. Proponents of this approach emphasize a radical change in the audience. After all, now its activity consists in perception and interpretation, as well as in direct participation in the production and distribution of content.

Also, the concept of "digital culture" reflects a special level of digital literacy and competence.

In the digital age, exploring existing existences and challenges is necessary for many reasons.

First of all, because in the new conditions there was a formation of a special human type, namely "digital person" or "homo digital", which has a set of fundamentally new value orientations [3]. After spending most of her life in virtual space, she works, plays, meets, communicates, loves, achieves recognition, or vice versa.

However, a new type of person faces new existential challenges.

In general, existence fixes the orientation of a person to transcendence (fullness of being). This is the existence of a person precisely as a person in all the problematic, tragic nature of his own existence. Therefore, existence represents the existence of each individual as a unique being in modes of possibilities. This is the realization of the projectivity of human destiny, potential and actualized existence.

Existence can be defined, firstly, as a direct being, existence, intention to Essence (this is an ontological dimension or existence as an ontologization); secondly, as the existence of individuals, carried out in the tense boundary of borders, that is, their content and intersection (topological dimension or existence as a topologization); thirdly, as something that is understood intuitively in intentionality (phenomenological dimension or existence as a phenomenologization); fourth, as the aspiration to transcendence (transcendental dimension or existence as an intention to transcendence) [2, p.12-20].

The basic attitude of existentialism is that the existence precedes the essence, that is, a person first exists, appears in the world, acts in it, and only then is defined as a person. He is nothing but a project of himself and is only what he makes of himself. A person not only creates himself and his life, but he is also responsible for it only by himself. Thus, first of all, existentialism gives each person possession of his being and imposes on him full responsibility for existence. A person is totally free; he is doomed to freedom – the freedom to choose himself and the world. Freedom is the foundation of its existence. But according to existentialists, a person is responsible not only for himself. He is responsible for all people. Choosing for himself, he chooses for all people. Because by his actions, he asserts the value of what he chooses. This imposes on him an obligation to never choose evil, but to try to choose well. Good for yourself – which will be good for others, those who follow his example. Thus, each person actually becomes the face of his own era and, therefore, he has a huge responsibility that extends to all of humanity.

Rejecting rational cognition as inappropriate to its subject, existentialism puts forward a method of direct, intuitive comprehension of reality. Many existentialists (G. Marcel, A. Camus, M. Heidegger) believe that philosophy in its method of cognition is much closer to art than to science. In existentialism, the unique inner world of a person is revealed through the concept of existence. Existence is the basic concept of existentialism and allows us to consider a person as a unique being with a unique life experience. This unique human experience is filled with more and more new meanings every moment of time. This idea is especially clearly traced in the work of a representative of the French branch of existentialism, G. Marcel. It was he who paid special attention to the existential irrational experience of a person. In fact, G. Marcel called the Free State the human State. Only by being in a state of free, unlimited existence does a person discover the secret of his existence.

Thus, the subject of the philosophy of existentialism is a person, his inner world of experiences. Man is seen as the value center of everything. Existence, being a specific human way of existence, allows us to consider a person as a unique being that carries meaning. The basic concepts of existentialism, such as existence, borderline situation, existential crisis, form a special problem of this philosophical direction:

1. The problem of finiteness of human existence. The meaning of life as a continuous search for a way out of existence.

2. Search for the meaning of human life, what elevates a person and prolongs his spiritual existence after physical death.

3. A person's relationship with the world around them. Morality as a specific spiritual and practical way of mastering the world. The essence of imagination and emotions as a feature of the manifestation of human consciousness in the world. The presence of a person with himself and with the world.

4. The problem of loneliness and the desire for freedom from the power of spirits, social authorities, traditional values, religious dogmas.

5. Identification of the innermost essence of the things around a person through the awareness of his imminent death. Death as a leading element of life, giving it a special and unique meaning.

6. Man as the value center of everything. Live concrete experience and the problem of responsibility and guilt for human actions and actions.

According to existentialism, the task of philosophy is to deal not so much with the sciences in

their classical rationalistic expression, but with questions of purely individual – human existence. A person is unwittingly brought into this world, into his own destiny and lives in an alien environment. Existentialism has raised very important questions that always concern people: "what does a person live for? What is the meaning of his life? What is the choice of their life path?". Existentialists proceed from a single human existence, which is characterized by a complex of negative emotions – anxiety, fear, fear, consciousness of the approaching end of their existence.

We also think that existentialism focuses not so much on the problem of man, but on the analysis of the problem of existence - existence - as a kind of "inner", not expressive in abstractions. Existentialism, describing human existence, places special emphasis on being "between", which recognizes the intermediate, non-independent, dependent nature of human existence. Hence the special attention of existentialism to the "other", to the "transcendence" that connects human existence with this "other". Existentialism pays a lot of attention to the internal crisis of Man and society, the extreme, tragic situations of human life. Existentialism reflects the difficult, tense events of the XX century, which manifested themselves in revolutions, World Wars, The growing distance of man from society, breakthroughs in the operation of traditional cultural mechanisms. For example, A. Camus described the modern world of disenfranchisement, alienation, doom and indifference as a world of absurdity. A person in this world feels like an "outsider" and only on the threshold of death does he feel free and peaceful. In "the rebellious man" A. Camus raises questions about freedom and Human Rights, about rebellion as the realization of a person's rights and freedoms.

So, existentialists claim that man is not defined by any entity: neither by nature, nor by society, nor by man's own essence, because such an entity, in their opinion, does not exist. Only its existence matters. The basic attitude of existentialism, according to J. - P. Sartre, is that existence precedes essence. Here's what it's about. A person first exists, appears in the world, acts in it, and only then is defined as a person. However, this is hindered by the objective process of devaluation of a person, depersonalization of society, which causes resistance in each of us, the strength and quality of which is expressed differently depending on the worldview and social conditions.

Existence is a transition from possibility to reality. Man, unlike things and animals, is not determined by his essence – he is only a possibility that becomes reality as a result of existence. Things and phenomena of the external world do not exist – they are only what they are. Through existence, the "I" is included in this world and fulfills its own reality, but at the same time the things of this world are comprehended, receiving meaning and meaning. But the existence of man constantly escapes him, because man is always a project of himself, a being projecting himself into the future.

We believe that it is existentialism that shows that a person must find himself and make sure that nothing can save him from himself. Existentialism thus frees a person from all hopes and illusions that he can become free due to something outside of himself.

In the present, the transformation from a "human" to a "digital person" is particularly important. The success of such a transformation, the development of socio-cultural skills of a "digital person" depends both on the person himself, and on society and the state.

For example, in order to ensure an effective and safe life, a "digital person" must be fluent in digital and information and analytical technologies. This is a key component with which he can evaluate information and build a model of his social behavior [6]. In turn, digital culture helps

people simplify economic, managerial, and social processes. By performing automated lightweight actions using digital devices, a person can more easily perceive the world around them and their place in it. But if you look at this process from the point of view of philosophy, Digital Culture reduces the degree of responsibility of a person for their life.

It is also worth noting the process of radical changes in most social processes: there is an opportunity to control the population and restrict a number of democratic institutions (for example, by blocking the Internet and mobile communications), the availability of almost any information, creating conditions for penetration into closed institutions, disruption of their functioning or partial destruction (by hackers, special programs and bots) [7].

Another important reason for studying existing existential problems is to reduce negative phenomena in society, which include high nihilism, as well as various consequences of improper personal upbringing and its consequences.

In a parallel reality, a person can become a radically different person, choosing a different behavior model from real life. This is facilitated by the anonymity that virtual reality provides which often provokes impunity and makes it possible to access even those resources that are not publicly available.

In this system, the person who is real, responsible, disappears, only the image of the user remains. Therefore, when communicating in the digital space, people easily cross psychological barriers that are insurmountable in real life, threatening, insulting, and humiliating each other.

However, playing a different role in the virtual world, in the real world – a person feels limited and weak. This, in turn, causes psychosis, depression, or even a split personality [6].

By abusing the time spent in digital reality, a person can isolate himself from society, which also negatively affects his psyche.

Loneliness and avoiding social contacts will interfere with the ability to manifest the true essence of the individual, form a worldview, and develop the ability to acquire moral and ethical values [4]. After all, these processes are possible only when a person is part of the social system and carries out a qualitative procedural process within it. As for digital communication, it is not able to provide full-fledged personal growth.

It is not uncommon for the digital space to become more "real" for a person than his real life. After all, modern computer technologies have unlimited possibilities. The use of holographic monitors, video communication, and 3D glasses forms a symbiosis of digital virtual and psychological realities. A person begins to perceive and experience life situations created not by his own psyche, but with the help of digital gadgets. In the future, a person will have questions of a philosophical and psychological plan, regarding the reality of a particular world. This, in turn, will cause problems with the complexity of identifying a person in the real world.

In digital culture, the issue of the boundaries of life and death is still a cornerstone, but now it has acquired a new perspective. After all, modern people are born and die in the digital space. And dying leaves behind a lot of information there.

It seems that by having free access to Internet Information Resources, in the absence of internal constraints and external constraints, society could answer this eternal question. However, the process of finding the truth has only become more complicated.

A person, while searching for an answer to sensuous questions, comes across many sources that intertwine scientific research, esoteric literature, and sometimes frankly illiterate creations of people seeking to become famous. The idea of the meaning of a certain person's life can be

extremely distorted and negative.

Digital Culture has provided an opportunity for everyone who wants to openly present the results of their work to the general public. And although this is one of the indications of the process of democratization of knowledge, at the same time there is a problem of epistemological relativism, which leads to a decrease in the level of scientific knowledge. Therefore, it is no coincidence that the evidence of modern epistemology calls into question not only the achievement of truth, but even the possibility of scientific objectivity as such [5].

Digital Culture gives a person a "second life", which is an analog and continuation of the reality in which previous generations sought answers to their existential problems. The existence of a modern person has significant differences from reality: here he can live and die many times, be present or absent from the network at will, set the conditions of his existence, create his own history and goals. In a sense, Digital Culture allows us to find new solutions to existential problems.

Digital culture causes changes in the structure of the human brain. There is a virtualization of consciousness, when a person ceases to feel real – physically and existentially. A person is transported to the virtual world, which remains a construct of consciousness and high technologies, but gradually devalues the values of real existence. This leads to changes in the algorithms of information processing, the processes of its memorization and reproduction [7].

A person, who is faced with the negative side of virtual space, without having an idea of its positive qualities, can lose the meaning of life, spiritual values, conscience and ideas about virtues. In order to avoid this, it is necessary to study in more detail the meaning of life and ways to improve its content in individuals through the use of digital technologies.

Of course, it is impossible to level the positive impact of Digital Culture, which affects the development of society and its qualitative formation. Therefore, only a balanced approach to solving existential challenges caused by the digitalization of society will help partially relieve existential "tension" combined with novelty and prospects for the future and present.

Therefore, modern philosophy should help clarify controversial issues about the status of man, about the preservation of his truly "human" essence, called into question by rash experimentation and careless interference in the very biological nature of man, about the unity and interdependence of Man and his natural environment. This is its main task in the context of digital culture, because the existing existential challenges are not just objects of philosophical reflection, but the main conditions for the survival of humanity in the conditions of possible degradation of the spirituality of society.

Conclusions. Existence is a multidimensional concept. The basic attitude of existentialism is that the existence precedes the essence, that is, a person first exists, appears in the world, acts in it, and only then is defined as a person. The existing existential challenges are not just objects of philosophical reflection – they are the main conditions for the survival of humanity in the conditions of possible degradation of the spirituality of society. It is impossible to understand a modern existential person without analyzing a digital society. Digital Culture gives a person a "second life", which is an analog and continuation of the reality in which previous generations sought answers to their existential problems. It is the philosophical plane of measurement of a person in the existential field of digital culture that is the basis for the realization of the "I", the basis for success in life!

REFERENCES

1. Gavrilova L.G., Topolnik Ya.V. *Cifrovakultura, cifrovagramotnist', cifrovakompetentist' jaksuchasniosvitnifenomeny. Informaciynitejnologiiizasobynavchannya. 2017. T. 61. Vyp. 5. S. 1-14.*
2. Gagarin A.S. *Ekzistencialyche lovecheskogobytiya: odinochestvo, smert', strah. Ot Antichnostido Novogovremeni. Ekaterinburg: Izd-vo Uralskogoun-ta, 2001. 372 s.*
3. Galkin D.V. *Digital Culture: metododicheskie voprosy issledovaniya kulturnoidinamiki. Mejdunarodniyjurnal issledovateleykultury. 2012. №3(8). S. 11-16.*
4. *Filosofskiproblemi XXI stolittiya: Monografiya / zazag. red. A.I. Boyko. Cherkasy: FOP Gordiyenko Ye.I., 2016. 210 s.*
5. Baeva L.V. *Anthropogenesis and Dynamics of Values under Conditions of Information Technology // International Journal of Technoethics. 2012. 3(3) July–September. P. 33–50.*
6. Kasza, J. (2017). *Post Modern Identity: «In Between» Real And Virtual. World Scientific News, 78, 41–57.*
7. Ronchi A.M. *E-Culture. New York : Springer-Verlag, 2009. LLC.*