

Digitalization as a socio-cultural phenomenon: philosophical reflections

Dobrodum Olga Victorivna

dobrodum.olga@gmail.com

Professor, Doctor of Science in Economic, State University of Commerce and Economics (Kyiv, Ukraine)

Martinuk Eduard Ivanovich

eduardmartinuk@ukr.net

Associate Professor, Odesa Polytechnic National University, (Odesa, Ukraine)

Nykytchenko Olena Eduardivna

olena.ed.nykytchenko@gmail.com

Associate Professor, Odesa Polytechnic National University, (Odesa, Ukraine)

ABSTRACT

The article is devoted to the study of digitalization as a socio-cultural phenomenon and its philosophical reflections. The process of virtualization and automation, computerization and onlineization, digitization and robotization is a single and global process. At present, Internet is presented to consumers, including as an integrator of all spheres of social reproduction and from our point of view, it is possible to record different forms of convergence and interaction of culture in the Global Web. Cultural issues can also study the integration and interdependence, convergence and divergence of art in Internet, especially in arts such as literature and theatre, painting and cinema, sculpture and architecture, music and entertainment.

The Global Web has many exciting creative projects: 3D tours of art institutions, online broadcasts of international exhibits, artist websites featuring their works, and online painting galleries. All these advances won't replace the "live visit" impact, but owing to digital advancement and ubiquitous digitalization, 3D-technologies are continually improving and content consumers may experience the world's masterpieces without leaving home. The world's most renowned, historic, and respected museums give free, personalised access to detailed information for the inquiring mind. Digitalization must be studied in terms of personal information culture, including computer culture, information aesthetics, and virtual communication culture. Since people spend more time in virtual reality, their uniqueness dictates most cultural value shifts. Digitalization, a new representation technology, will soon shape human aesthetics. Social networks and blogs are among the most prevalent and vital cultural artefacts of modernity, therefore rigorous and comprehensive cultural study of digitality is needed.

KEYWORDS: digitalization, culture, philosophical reflections, Internet, human, modernity

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Formulation or the problem.In the modern world, information technology (IT) plays a great role, they are also extremely important in the development of all without exception spheres of social life: it seems appropriate to mention that AI (artificial intelligence) is the most important word of the year 2023, according to the Collins dictionary (Esther ,2023). We would like to draw research attention to the cultural potential of IT, intentions to introduce and expand automation and computerization, onlineization and digitization, digitization and virtualization, obvious interest in the latter is felt by representatives of almost all professions. Modern culture has an expression, including in technology: virtually all of human cultural life, everything created by it, is online, so the modifications of modern culture in society are expressed mainly in social networks and blogosphere.

Art is present in Internet, and online and offline reality are relevantly compared and intersecting. Because of the pandemic and the Russian-Ukrainian war, art for Ukrainians has largely moved online: if you mention show business, you can see how many representative of it have left Ukraine - their art has become available only in Internet. If culture marks and includes all kinds of social relationships, it is axiomatic that culture is present in nature, man and society, here you can mention Bollywood, with which you can see how technological innovations create a new state of fine art. Art by definition is the most virtual, and it is possible to formulate the general task of Internet - to satisfy the interests of society in the person of its team, organization or individual, everyone is interested in the question: how will Internet cope with them and how does it respond to this challenge? The potential response will be an increase in speed, number of sites, applications and their availability, intensification of state intervention and regulation, conflict between the interests of users and states, awareness of the possibility of Internet to bypass these prohibitions of attempts to circumvent them.

Within the framework of reflections on the future of Internet, the role of artificial intelligence is growing, around which discussions are being held - there is already a real threat from AI in the field of cultural education, when AI can write essays for students, become user contributing to the suppression of natural intelligence. On the other hand, AI is probably a very promising technology, it can be in the form of ChatGPT and Microsoft Bing, Jasper Chat and ChatSonic, Bard AI and YouChat, etc. Particularly interesting in the specified context the latter - it is an alternative chat GPT with some improvements and additions, can communicate in different languages, support different modes of communication, balanced, creative and accurate, and even create graphic works of art at the user's request.

Analysis of recent research and publications.First of all, it should be noted that the idea of artificial intelligence was first expressed by J. McCarthy in 1956 at a conference of Dartmouth College. In 1950, A. Turing published an article entitled "Computing Machinery and Intelligence", in which he first proposed the Turing test to assess the level of intellectual behavior of a computer. Reflection of the topics considered includes consideration of critical theory of new media (V. Benjamin, M. Castels, J. Bodriyar), up to the analysis of cyber culture. The main distinctive feature of the present time is the expansion of digital technologies and the creation of interdisciplinary projects such as Digital Humanities. It would also be possible to refer to the post-structuralist strategy in relation to the text, presented in the works of R. Bar, J. Derrida, M. Fuko, which has consolidated in philosophy such ideas as the diversity of discourse practices, the impossibility of human existence outside the texts, the deconstruction of the text and the totality of language. Many works created by practitioners are devoted to the use of artificial intelligence

in art. They share their own experience and analyze the process of working with technologies (S. Ethon, K. Abchoglu, E. Perlman, etc.). Ukrainian researcher Yu. Trach considers artificial intelligence as a component of artistic creativity, one of the tasks of which is to introduce technical innovations into the sphere of human culture; A. Chibala, Şvili – methods of involving artificial intelligences in artistic practices; T. Sobhyra – the specificity and uniqueness of visual works created using AI-technologies. We can also mention several authors who covered various aspects of the studied issues: for example, Cecotti (2022), Volynets (2018) and Denysiuk (2016).

The purpose of the article. The purpose of the article is to explore digitalization as a socio-cultural phenomenon and to analyze its philosophical reflections.

Presentation of the main material. The actualization of the discourse of the phenomenon of digitalization is associated with an explosion of interest in high-tech, robotization and automation, informatization and computerization. The digitization of all spheres of life has reached a new level, which allows the use of AI – its intensive use has begun: at the same time, the dangers threatened by the application of AI have been revealed. For example, this is the washing out of the average professional link, due to the fact that it is the average by profession most covered by this AI and it shows better results than the average worker – this is demonstrated by strikes in Hollywood, where subordinate to automation professions were representatives of professions, where there is no need for high originality. The average indicator has already been reached by the AI, in the possible near future it will become a source of creative searches, and what is happening to it now can be interpreted as good results for any middle class, but there are fears that it will exceed this, thereby leading to the appearance of “black” and “white swans”. As we know, the fears were unfounded: if before there was a threat of nuclear war, it was replaced by the danger of careless use of AI.

The soulless rationality of the modern epoch of his time was pointed out by Oswald Spengler, noting in a well-known aphorism that the brain takes over because the soul has retired. Non-reflexively using nuclear energy, space technologies, etc., man became the author of global cataclysms, putting himself on the brink of global disaster. It is important to record the rapidly growing technical capabilities and learning tools that modify our understanding of the educational process and technology. In the situation of the coronavirus pandemic and the current military circumstances are obviously dangerous for communication large audiences, as a result of this cultural learning from full-time and offline becomes, respectively, online and virtual, remote and digital. The proposals of universities in distance learning have been and remain relevant, meaning remote management and differentiated level of access, disciplinary and professional groups by interests, communities in messengers and social networks (Fidas & Sylaiou, 2021).

AI can attract students to online art webinars, resulting in education being completely online. By the way, during the covid there was a significant outflow of citizens in general from visiting almost all cultural and art monuments – for example, museums; mass forms of modern art suffered also damage due to Covid-19. On the other hand, it is possible to observe the interaction of Internet with cultural events taking place in society – the opening and functioning of exhibitions and theatres, museums and circuses, which naturally intensified due to the pandemic and the Russian-Ukrainian war. It should be

remembered that the very concept of “presentation” is also taken from art; there is also a form of modern art – flashmobs, when orchestras go out on the street.

In Internet there are online washers, there are works of art created with the help of Internet programs in every sphere of culture – a significant role here is assigned to electronics. In the field of architecture, houses are already being built thanks to the use of 3D printer technology, in the medical and sports, educational and scientific, economic and environmental spheres of human activity – everywhere are examples of use of digitization and artificial intelligence, for example, in urban planning (Virtual historical cities, 2024). In Internet, we can observe and explore the virtual world of destroyed cultural monuments and find out the conditions of their availability online Kondel-Perminova(2016)

We will give the most relevant, in our view, examples of the spread of technologies in the sphere of culture and art, which have become, however, practically the norm for all museums of the globe. National galleries and art collections of museums have gathered millions of world works of different epochs, many of which are digitized and available for familiarization on the official sites, among these exhibits are many famous masterpieces of painting, sculptures, jewelry, manuscripts and dishes, on the sites of the museums virtual tours are conducted. In the online mode you can see the works of famous masters of the world, get into the processes of restoration and conservation of cultural heritage objects, online galleries support the function of virtual tours to the pavilions, each tour is accompanied by recorded lectures in audio format. Using the sorting function, you can sort works by themes, by ages and techniques, by countries and by the names of the masters who created the work of art. On the sites of museums can be detailed and illuminated the creative path of artists: materials with biography, interesting facts, stories of writing many famous paintings, with a lot of personal things of the artist.

Digitalization and artificial intelligence are general in nature and interact with all spheres of human life, which in their combination can be interpreted as culture in its extended sense. Art involves new technologies, AI can compose literary works and sermons, carry out all kinds of scientific communications and reports, referrals and essays. AI can exhibit its creativity in different styles of painting, graphics, sculpture and architecture and all derivatives – whether it is modernism, romanticism, Gothic, Baroque, Rococo, Empire, AI reveals itself in the fields of theatre, ballet, circus, architecture, music, the art of drama, storytelling, novel, novels, poems, which open the possibilities of AI in a new way. From our point of view, while the possibilities of AI are at the level of the average work of art, yet there are no brilliant samples or even outstanding, written AI, although more and more original and competitive. So, the painting “Theatre D’opéra Spatial”, created by the neural network Midjourney under the guidance of programmer Jason Allen, in August 2022 won the competition of fine arts in Colorado (Roose ,2022).

While we are only talking about the possibilities that can be realized in the near future and in our eyes, there is competition between the creators of AI systems, which leads to the acceleration of the result, at least, at the moment. From the point of view of computer science, AI is image recognition, but now it can create samples itself. Given that art in general – is the creation of images, then this is the possibility of the development of AI, when he becomes the creator of the images, because he complements the picture of those images that have already developed and are taken into account when creating new images (Cecotti ,2022).

Now the AI not only repeats, but also creates these images, multiplying them and in the tendency to conceal and even supersede by them all the diversity of human experience and human culture, not fully realizing how dangerous it is for human creativity, let us assume that the materialization of this can resist only human creativity. The experience of past millennia shows that creativity was sufficient for the survival of mankind, although there are known losses of works of art of ancient civilizations, among which the ancient Persians and Hittites, Babylonians and Scythians, Chinese and Indians, the vast majority of the works of culture of which have not reached us.

In today's IT environment, it is possible to preserve the main cultural achievements of mankind, so we can only look at how AI will evaluate all previous human experience. Whether the AI will look for inspiration in it, as we did, or deny it, or simply remain beyond the possibilities that it opens, of course, with different consequences for human culture, but the possibility that humanity will lose the monopoly on culture is also not excluded. AI can obviously change our views, including on ourselves, on its nature and culture (Rothman,2020).

We look to the future with hope, despite the fears that a world war could begin, associated with the use of AI – a war of robots and intelligent weapons. Of course, the most desirable option would be for mankind to prepare for the implementation of the AI project – multilaterally try to see and predict at least the most important of us Consequences, and in connection with contemporary events so that the process of creation of AI does not interfere with the Russian-Ukrainian war, which hypothetically can grow into the third world war, in a nuclear disaster.

Researching military themes and commemorative practices as values of the present and as factors of national identity formation in view of their interactive potential created by social media, we see how a culture of historical memory manifests, how culture is lost due to the destruction of cultural monuments, how and how we ourselves want to leave a memory of all this. Thus (Kulynyak et al.,2023)“The European Union largely coordinates activities on the preservation of cultural heritage objects, the creation of digital access to the cultural treasures of European countries. Thus, as a result of the cooperation of various international organizations, such as UNESCO, IRA (International Council of Archives), IFLA (The International Federation of Library Associations and Institutions), international forums were held, recommendations were developed and approved on the principles of the development of culture as a determining factor of influence on the spiritual and economic progress of society” (p.63).

According to some studies, the virtualization of culture and art reaches approximately **30–40%** in Ukraine (Trach ,2018) . This means that about a third or a quarter of all cultural and artistic products and services in Ukraine are created, stored, distributed or consumed in digital form. However, this indicator may vary depending on the area of culture and art, as well as on the region, age, education and other factors of the audience. In the summer of **2022**, the Ukrainian Cultural Foundation created an interactive “Map of cultural losses”, analysing which, culturologists reflect that we are losing or that we in the future can reproduce as a result of the struggle of the Ukrainians against the Russian invasion (Krechetova, 2022) . An example can be Iraq, which with the help of VR restores the monuments that were lost (Mann ,2022).

Conclusions. Thus, the process of virtualization and automation, computerization and onlineization, digitization and robotization is unified and is global in nature. At present, Internet is presented to consumers, including as an integrator of all spheres of social reproduction and from our point of view, it is possible to record different forms of convergence and interaction of culture in the Global Web. Cultural issues can also study the integration and interdependence, convergence and divergence of art in Internet, especially in arts such as literature and theatre, painting and cinema, sculpture and architecture, music and entertainment.

There are many interesting creative projects on the Global Web: 3D excursions through art museums and online broadcasts from world exhibitions, personal sites of artists with their works, online galleries of painting. All of these innovations, of course, will not replace the "live visit" effect, but thanks to digital progress and widespread digitization as a result of constantly evolving 3D-technologies and the consumer of content has the opportunity to see the world's masterpieces of art without leaving home. Most famous, ancient and respected museums of the world offer their sites with free and personalized access, where you can get comprehensive information for the most curious mind.

Axiomatic need to study digitalization in terms of the formation of information culture of the person, in particular: computer culture, information aesthetics and culture of virtual communication. Since a person increasingly spends most of his life in virtual reality, it is his specificity that determines most changes in the system of cultural values. Digitalization can be considered as a new technique of representation, which in the near future will largely determine the aesthetic experience of mankind. Social networks and blogosphere appear as one of the most common and essential cultural artifacts of modernity, so it is worth stressing the demand for consistent and systematic cultural analysis of the phenomenon of digitality.

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