

CONCEPT OF SIMULACRA OF VIRTUAL-ONLINE CULTURE OF INFORMATIONAL SOCIETY: CONCEPTUAL SURVEY OF POSTMODERNISTS

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Abstract. *The urgency of the research* is that the simulacra of the virtual-online culture of the information society and the conditions for its formation are analyzed. The term "simulacrum" by J. Baudrillard is related to the virtual-online culture of the information society, because a person uses substitutes, copies of things, and not their originals. **Setting objectives.** This problem is caused by the fact that today the personality is formed in an artificially created virtual world that distorts the personality and forms its torn and inappropriate image. This type of society as a virtual-online one needs its interpretation and analysis of a new conceptual-categorical apparatus. **Analysis of recent research and publications.** These are works by J. Baudrillard "Simulacra and simulations" (1981), as well as R. Simmel, R. Bart, R. Deborah, G. Bataille, G. Lacan, M. McLuhan, M. Foucault, G. Deleuzae, J. Derrida. The questions of the philosophy of postmodernism and the theory of simulacra of J. Baudrillard are considered in the works of such researchers: A. Gritsanov, N. Katsuk, A. Dyakov, N. Zinchenko, N. Mankovskaya, O. Pechenkina, O. Scalatska, V. Ferroni and others. The question of the simulacrum is considered by J. Baudrillard in a number of works: "Symbolic Exchange and Death", "Seduction", "Simulacra and Simulation", "Transparency of Evil" and others. **The selection of unexplored parts of the general problem** is the conceptualization of the concept of "simulacrum" and its discovery in the virtual-online information society. **The basis of the research** is the conceptualization of the basic patterns of simulacra and the virtual-online culture of the information society, which is a scientific novelty. **Setting the objective** - the usage of approaches, in particular, structural-synergistic and practical synergetic methodology that makes it possible to analyze the simulacra of postmodern as complex constructions. **Presenting main material.** The analysis of formation and development of online-virtual culture of personality which uses simulacra; the definition of "simulacrum" is presented; an analysis was made of the fact that the game constituent has become a dominant component of the modern virtual world, and the game itself became a marker of the postmodern society with the performing "I"-game in the middle; the definition of "online virtual culture" is given in the context of which "I" is implemented; the network society is shown as a new type of culture (subculture) of virtual reality. **Conclusions** - the simulacra of the virtual-online culture of the information society in the conceptual survey of postmodernists has been formed.

Key words: simulacrum, virtual-online culture, information society, postmodern, game component of the virtual world, game "I".

General presentation of the problem and its connection with important scientific or practical tasks. The urgency of the study of simulacra of virtual-online culture in the context of practical synergetic methodology is gaining weight. The concept of "simulacrum" (derived from Lat. "Simulacrum, Idola, Phantasma") [1, p.123-127]. This problem is caused by the fact that

today the personality is formed in an artificially created virtual world that distorts the personality and forms its torn and inappropriate image. In connection with this, the problem of identifying simulacra of the virtual-online culture of the individual depends on many factors - education, personal development, cultural markers. As a result of inadequate socialization and then

re-socialization, a person loses humanity, humanism, one's true nature, culture, society as well as oneself and moves to a different world – virtual one. This anthropological crisis, deeply penetrated into the present, contributes to this as well as the loss of confidence in the future, which is difficult to predict; lack of a law-governed state, since there is no protection of the ordinary person; the victory of the "one-dimension person", who becomes the subject and the object of virtual reality; the growing dependence of man from machine (Internet), the decline of morality, culture, spirituality; creation of artificial needs; the escalation of violence and terrorism in permanently changing information space [9].

The analysis of recent researches and publications initiating the solution of the problem as presented by the authors

Recent research on the simulacra of virtual-online culture suggests that in the era of total turnover, the humanistic potential of modern culture, science, and education is devalued. In the article the author tries to criticize the reception of conceptual ideas of simulacra (the term of the philosophy of postmodernism) of virtual-online culture as complex social and cultural phenomena aimed at construction of certain events. The term "simulacrum" is the prototype of Plato's term "copy of copies". In particular, considerable attention is paid to the analysis of papers that consider the phenomenon of simulacra, constructed in the act of a semiosis and have no other form of being, except perceptively symbolic [2]. These are the works by J. Baudrillard "Simulacra and simulations" (1981), as well as R. Simmel, R. Barthes, R. Debord, G. Bataille, G. Lacan, M. McLuhan, M. Foucault, G. Deleuze, J. Derrida. The questions of the philosophy of postmodernism and the theory of simulacra of J. Baudrillard are considered in the works of such researchers: A. Gritsanov, N. Katsuk, A. Dyakov, N. Zinchenko, N. Mankovskaya, O. Pechenkina, O. Scalatska, V. Ferroni and others. The question of the simulacrum is considered by J. Baudrillard in a number of works: "Symbolic Exchange and Death", "Seduction", "Simulacra and Simulation", "Transparency of Evil" and

others. In the work "Symbolic Exchange and Death," he describes three orders of simulacra, and in the book "Simulacra and Simulation" he shows the connection of simulacra with the imaginary and characterizes their influence on reality. "Simulacra and Simulation" includes almost two dozen short essays. The first is the "Simulacra Process", where the author deploys the basic theoretical constructions. Next goes a series of illustrative essays where various phenomena of the today postmodern era are analyzed: science fiction, holograms, clones, advertising, the Holocaust, the media, where he states hopelessness of the modern world. The term "simulacrum" was introduced into the circulation of postmodernism by Bataille, interpreted by Klossowski, Kojève, Baudrillard, Deleuze, and Jameson. For the latter one simulacrum is "an exact copy, the original of which never existed".

All this suggests that simulacra are used to denote extranatural means and to capture transgressive experiences. Simulacra serve as a special communication experience based on reconstruction of verbal partners in the course of communication using connotative meanings of the statement [4].

Previously unresolved parts of the general problem. Setting objectives

The network-online personality culture generated by virtual space is characterized by uncertainty, decentralization, the need to generate game-like construction of communications and create game context, as the communication is shifted to the game space, generating a virtual person and a virtual online culture. And although virtual world in some cases protects an unprotected virtual person from the absurdity of being, unpredictability, instability, insecurity, chaos of the world, yet virtual reality is precisely what generates this world and cultivates destructive tendencies in human existence [5].

The purpose of the research is to conceptualize the simulacra of the virtual-online culture in the context of identifying the conceptual dominants of postmodernists and to compare the concept of "simulacrum" with the virtual-online personality culture,

with which there is much in common.

This goal is achieved through a number of tasks:

- to analyze the formation and development of online-virtual culture of the personality who uses simulacra;

- to define the "simulacrum";

- to analyze the fact that the game constituent has become a dominant component of the modern virtual world, and the game itself became a marker of the postmodern society with the performing "I"-game in the middle;

- to define the "online-virtual culture" being the context where "I" is materialized;

- to discover network society as a new type of organizational structure, being also culture-subculture of virtual reality.

The object of research is the concept of simulacra as a complex social and cultural phenomenon.

The subject of research is the virtual-online culture in the context of discovering conceptual dimensions of post-modernists and the deployment of simulacra.

The methodology is a structural synergistic and practical synergetic methodology that makes it possible to analyze the postmodern simulations as complex constructions of being.

Discussion of the problem

The formation and development of a network-online culture of personality in the space of virtual reality should be defined as the victory of the destructive nature of man, described by S. Freud, E. Fromm. The society is responsible for destruction, it moves a person into the world of virtual reality associated with the emergence of a new phenomenon of virtual civilization in the twenty-first century [16; 17].

Under the simulacra Baudrillard understands the images that absorb the personality and supplant it in the world of non-existent, invented reality. Simulacra reproduce and broadcast meanings that are inadequate to events, facts that are not subject to unambiguous interpretation. The simulacra, according to the author, arise only at a certain stage of cultural development. In his book "Symbolic Exchange and Death" J. Baudrillard offers a historical scheme of

"three orders" of simulacra, changing each other in the New European civilization. Each sign here represents a reflection of some substantive reality: the simulacra of the Renaissance, the industrial revolution, and the modern virtual society .

The virtual society has relied on the mass-tought individual, whose imagelacks creative element, and as a result, a person acts as a mindless consumer of mass products of the Internet and transforms the established traditional hierarchy of values, destruction of which takes place in all spheres of human life. The game constituent has become a dominant component of the modern virtual world, and the game itself became a marker of the postmodern society with the performing "I"-game in the middle. Today, the role of the game is relevant both in the modern process of identification of the individual, in the development of social communications, in the transformation of virtual reality, and in the establishment of the polyontological world, and in each sphere of human life in the form of the implementation of various technologies.

Previous taboos of traditional society have been rejected, leading to emerging of space for game interaction, which transformed life itself into a game in the "carnival way of life" of virtuality. In a virtual world, personality is governed by disharmony, asymmetry, assonance, absurd, andational, incomplete, torn "I". It is the implementation of social communications for the mentality of a person of the postmodern (virtual) world that is defined as rhizomatic one (G. Deleuzae, F. Guattari), ironiness, fluidity, uncertainty. According to Baudrillard, such a person does not deal with things, but with "simulacra, masks, copies, copies of copies".

We do not analyze the simulacra of the first and second order (the periods of the Renaissance and the industrial revolution)defined byJ. Baudrillard, and we proceed to the simulacra of the third order, which are related to the theme of our research. Third order simulacraare no longer a fake of the original, as in the simulacra of the first order, but not pure seriality, as in second-order simulacra. Here all forms are

displayed only when correlating with the model. Simulation is more fundamental than in serial reproduction, here the interchangeability of characters is more fundamental. Space is no longer linear or measurable, it infinitely reproduces the same signals. As J. Baudrillard writes, models interfere with everyday life, our way of communicating with the world comes close to reading, to selective decoding, to mass media game and questionnaires of a question-answer pattern. He believes that the simulation processes cover the whole world of culture and human relationships.

The game as a phenomenon of social relations of virtuality gives it the character of fragmentarity, superficiality, inconsistency, remoteness from others, provides the context where it is easier for a person to protect his inner world with his own rules of the game, which makes the process of identifying a person with this world fluid, unstable, unconscious, and it easily yields to transformations and metamorphoses in the informational being [9; 10; 11; 12]. The very existence of a man in the virtual world, manifested through self-fulfillment, self-presentation, self-identification, has a game form, and it is impossible to imagine a person outside this gaming element into which it is drawn. Under the influence of the virtual element game, the integration of existential and informational fields is transformed, a person loses the path in searching his immanent forces, self-identification as a process of finding a oneself is lost.

The search for a personal "self" requires a rationale for the problem of correlation of personal, individual and personified, on one hand, as well as social, collective and typical, on the other, which requires a personal search for one's identity and self-identity [6]. Baudrillard proves the ambiguity of the existing social reality and explains the simulacra as a result of the simulation process ("the generation of a hyperreal"), "with the help of real models that do not have their own origins and reality" [7].

So, let's define the network-online culture of personality. It represents an integrative cultural form that is characterized by a self-organizing element and a functional diversity. On one hand, it is a new form of contactless information interaction of the user with online environment, a computer system that provides certain visual and sound effects. On the other hand, virtual culture as an information resource possesses means of mass communication and promotes cultural exchange and communication. The virtual-online world is more flexible, mobile, facilitating personality transformation, it has a simplified nature of mobility, where a social status, a financial status, etc. often is not important; it has an emotional environment with an easier communication system, which often allows you to confront everyday life, it has more freedom and creativity. The virtual-online culture is defined as an attempt to implement a transcendental, ideal and absolute beginning in the present being; as an experience of implementing the direct self-realization of the individual, constructed in figurative-gaming models of the real cultural activity of the subject [8].

Intensification of communication links increase in the process of cybersocialization, which is a process of personality development in the context of the development of cultural outlines of information society, representing a qualitative context that forms the technological relations able to transform the very specificity of human existence. Society as a system of communications represents the image of networks, woven with a large number of networks, that symbolize communicative relations, and knots - promote communication as a reflexive reality of being. They represent ways of translating information of various sociological groups and social relationships that absorb a person [15].

The virtualization of society leads to the virtualization of people's lives, which contributes to the emergence of a culture of "real virtuality," capable of subjugating people within the material framework - the communicative network. In modern

information multiprocesses-structures of the development of his existence, a person explodes various levels of communication with various actors, both real and virtuous, shaping his own world in dialogue with numerous groups and associations. Hence, the network society is not only a new type of organizational structure, but also a culture-subculture of virtual reality [14].

Through the mediation of the communication network as a component of the unit of the communication macromodel of the world, social relations evolve into technological virtual reality. The individual tries to replace the real sociocultural life with the images of the new world with the help of virtual simulations [18].

The new virtual world, formed by new technologies, new social structures and a new culture, guides the individual to a new perception of the world, whose signs require the decoding of the meaning encoded. In the course of scientific and technological progress, information virtual reality stimulates the ever-increasing intellectualization of society and serves as a factor for optimizing professionalization, intensification, efficiency improvement, etc. The basic principles of this society are electronization, computerization, informatization, mediatization, virtualization, with the mechanism where the substitution of real images and the virtualization of society intensifies human life. As a result of all processes virtualization as a determinant factor acts as an imperative, the institutional form of which is simulated, since in this reality images are created and transmitted and virtualized and contribute to the fact that society does not disappear, but is redefined [19].

In the context of redefining society, values as the most important component of the culture of the information society are redefined. The main value of the information society is a person whose high projections of development are only a prerequisite for representing his ideals, free creative self-fulfillment. To help a person survive in the difficult realities of the new information society there are high information values

that require the provision of meaningful information that meets a number of requirements, namely openness (availability), reliability, completeness, efficiency, cost effectiveness, consistency, and rational form of information provision. Human values are manifested in the creative acts of its self-actualization, which affirms the value meaning that cultivates the individual [20].

The scientific novelty and practical significance of the problem under research is the urgent need to study all the processes taking place in the virtual world in order to form the ideal image of a modern man, rich in traditions, cultural values, spirituality, and to form directions for overcoming the contradictions of the virtual world that interfere with holistic formation of a person. In the "society of play", as S. Kutcepal notes, "subjectivity is replaced by the infinite variety of simulacra masks to be studied" [15].

Let's turn to the updating of the notion meaning of "simulacrum", which can be done only under certain procedures. A simulacrum can be endowed with meaning only if certain of its associative and connotational aspects, implicitly incorporated by the addressee, are updated and copied in the perception of the addressee. "Conceptual language" determines the identity of existence with being, thus deforming being as being escaping from any meanings. The fundamental characteristics of any simulacrum is its incompatibility with reality, acting in Bataille's "quasi-simulacra", or "simulacra of simulacra". Thus, communications carried out through the simulacra [p. 901] do not pretend to be constant, but a moment that passes fast. Simulacra play the role of a semantic focus, attracting integration of associative rows, and then the simulacrum tries to penetrate into the consciousness of the Other. The creation of meaning in this context takes place as the self-organization of release from the subject, which is called "the death of the subject" [20; 21; 22; 23; 24; 25].

At its best, the theory of J. Baudrillard is presented in the book "Symbolic Exchange and Death" (1976). Actualization of the

simulacrum value can only be reached in procedures. A simulacrum can be endowed with meaning only if some of its associative and cononational aspects, implicitly incorporated in them by the addressee, are updated and copied in the perception of the addressee [30]. "Conceptual language" determines the identity of existence with being, thus deforming being as being escaping from any meanings. The fundamental characteristics of any simulacrum is its incompatibility with the reality, acting in Bataille's "quasi-simulacra," or "simulacra of simulacra" [7].

Thus, the communication, carried out through the simulacra, suggests that the simulations do not pretend to be constant, but it is a moment that passes fast. The reality is not primary, but it is the signs. In the conceptual sense of postmodernists, all the usual reality of things is replaced by the reality of signs. We have to talk about two realities: if things are considered a reality, the signs are hyperreality. Signs act as values, that is, they are conceptual [26].

Consequently, J. Baudrillard deserves a high appreciation for his desire to give the theory of the entire social universe. For such an action, few have dared before him. He acutely raised the question of distinguishing between genuine and fake. Eliminating the difference between people, things and signs,

J. Baudrillard obviously extinguished their peculiarity.

Thus, let us note that this creates the preconditions for penetration into the sphere of virtuality, as well as the search for strategies of civilization development of human socialization. The latter actualizes the study of the image of the virtual person and its characteristics, presented today by the new discipline "virtualism", which includes the analysis of information and communication relations and the place and role of a person who perceives the virtual reality and is a virtual person himself. Therefore it is necessary:

Identify the key determinants of spirituality that must confront the values of the virtual world and the virtual person and form the adaptive abilities of the person to the information world and manifest the high spirituality of the information culture.

To uncover the need for the formation of a new consciousness, worldview, culture of the information society and to introduce in the educational process the study of "virtuality" and "informationology" as new disciplines that can sensitize the problems revealing the place and role of a person in the virtual world and simulacra, which "enchanted" the world of a virtual reality person.

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КОНЦЕПЦІЯ СИМУЛЯКРІВ ВІРТУАЛЬНО-ОНЛАЙНОВОЇ КУЛЬТУРИ ІНФОРМАЦІЙНОГО СУСПІЛЬСТВА: КОНЦЕПТУАЛЬНІ ВИМІРИ ПОСТМОДЕРНІСТІВ

Анотація. Актуальність дослідження в тому, що проаналізовано симулякри віртуально-онлайнової культури інформаційного суспільства та умов його формування. Термін Ж.Бодрійяра «симулякр» пов'язаний з віртуально-онлайновою культурою інформаційного суспільства, тому що людина користується заміниками, копіями речей, а не їх речами. **Постановка завдання.** Ця проблема викликана тим, що особистість сьогодні формується у штучно створеному віртуальному світі, що спотворює особистість і формує її розірваний і нецілісний образ. Даний тип суспільства як віртуально-онлайнового потребує його тлумачення та аналізу нового понятійно-категорійного апарату. **Аналіз останніх досліджень і публікацій.** Це роботи Ж. Бодрійяра «Симулякри і симуляції» (1981), а також Р. Зіммеля, Р. Барта, Р. Дебора, Ж. Батая, Ж. Лакана, М. Маклюєна, М. Фуко, Ж. Дельоза, Ж. Дерріда. Питання філософії постмодернізму та теорії симулякрів Ж. Бодрійяра розглядаються у роботах таких дослідників: А. Грицанова, Н. Кацук, А. Дьякова, Н. Зінченко, Н.Маньковської, О. Печенкіної, О.Скалацької, В. Ферроні та інших. Питання симулякра розглядається Ж. Бодрійяром у низці робіт: «Символічний обмін і смерть», «Спокуса», «Симулякри і симуляція», «Прозорість зла» та інших. **Виділення недосліджених частин загальної проблеми** – концептуалізація поняття «симулякр» та його виявлення у віртуально-онлайновому інформаційному суспільстві. **В основі дослідження** – концептуалізація базових схем симулякрів та віртуально-онлайнової культури інформаційного суспільства, що представляє собою наукову новизну. **Постановка завдання** – використання підходів, зокрема структурно-синергетичної та практично-синергетичної методології, що дає можливість проаналізувати симулякри постмодерну як складні констукції. **Виклад основного матеріалу.** Здійснено аналіз становлення і розвитку онлайново-віртуальної культури особистості, яка користується симулякрами; представлено визначення «симулякр»; здійснено аналіз того, що ігрова складова стала складовою домінантою сучасного віртуального віту, а сама гра стала маркером

постмодерністського суспільства, в центрі якого перформативне, ігрове «Я»; надано визначення «онлайново-віртуальної культури», в контексті якої реалізується «Я»; показано, що являє собою мережевий соціум як новий вид культури (субкультури) віртуальної реальності. **Висновки** – сформовано концепцію симулякрів віртуально-онлайнової культури інформаційного суспільства у концептуальних вимірах постмодерністів.

Ключові слова: симулякр, віртуально-онлайнова культура, інформаційне суспільство, постмодерн, ігрова складова віртуального світу, ігрове «Я»

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КОНЦЕПЦИЯ СИМУЛЯКРОВ ВИРТУАЛЬНО-ОНЛАЙНОВОЙ КУЛЬТУРЫ ИНФОРМАЦИОННОГО ОБЩЕСТВА: КОНЦЕПТУАЛЬНЫЕ ИЗМЕРЕНИЯ ПОСТМОДЕРНИСТОВ

Аннотация. Актуальность исследования в том, что проанализированы симулякры виртуально-онлайновой культуры информационного общества и условия их формирования. Термин Ж.Бодрийяра «симулякр» связан с виртуально-онлайновой культурой информационного общества, потому что человек пользуется заменителями, копиями вещей, а не их вещами. **Постановка задания.** Эта проблема вызвана тем, что личность сегодня формируется в искусственно созданном виртуальном мире, который искажает личность и формирует ее разорванный и нецелостный образ. Данный тип общества как виртуально-онлайнового требует его толкования и анализа нового понятийно-категориального аппарата. **Анализ последних исследований и публикаций.** Это работы Ж.Бодрийяра «Симулякры и симуляции (1981)», а также Р. Зиммеля, Р.Барта, Р. Дебора, Ж.Батая, Ж. Лакана, М. Маклюена, М. Фуко, Ж. Делеза, Ж. Даррида. Вопросы философии постмодернизма и теории симулякров Ж. Бодрийяра рассмотрены в работах таких исследователей: А. Грицанова, Н. Кацук, А. Дьякова, Н. Зинченко, Н. Маньковской, О. Печенкиной, О. Скалацкой, В. Феррони и других. Вопрос симулякра рассматривается Ж. Бодрийяром в ряде работ: «Символический обмен и смерть», «Соблазн», «Симулякры и симуляция», «Прозрачность зла» и других. **Выделение неисследованных частей общей проблемы** – концептуализация понятия «симулякр» и его выявление в виртуально-онлайновом информационном обществе. **В основе исследования** – концептуализация базовых схем симулякров и виртуально-онлайновой культуры информационного общества, что и представляет собой научную новизну. **Постановка задания** – использование подходов, в частности структурно-синергетической и практически-синергетической методологии, которая дает возможности проанализировать симулякры постмодерна как сложные конструкции. **Изложение основного материала.** Осуществлен анализ становления и развития онлайново-виртуальной культуры личности, которая пользуется симулякрами; представлено определение «симулякр»; осуществлен анализ того, что игровая составляющая становится составной доминантой современного виртуального мира, а сама игра становится маркером постмодернистского общества, в центре которого перформативное, игровое «Я»; представлено определение «онлайново-виртуальной» культуры, в контексте которой реализуется «Я»; проанализировано, что представляет собой сетевой социум как новый вид культуры (субкультуры) виртуальной реальности. **Выводы** – сформирована концепция симулякров виртуально-онлайновой культуры информационного общества в концептуальных измерениях постмодернистов.

Ключевые слова: симулякр, виртуально-онлайновая культура, информационное общество, постмодерн, игровая составляющая виртуального мира, игровое «Я».

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