

The Influence of the Culture of the Third Information Revolution on the Formation of Personality in the M. Serres Philosophical Discourse

Oksana SARNAVSKA¹,
Tetiana YAKOVYSHYNA²,
Oleksandra KACHMAR³,
Mykhailo SHERMAN⁴,
Tamara SHADIUK⁵,
Tetiana KOBERSKA⁶

¹ National University of Water and Environmental Engineering, Rivne, Ukraine, sarnavskao@gmail.com

² Rivne State University of Humanities, Rivne, Ukraine, yakovyshynat@gmail.com

³ Vasyl Stefanyk Precarpathian National University, Ivano-Frankivsk, Ukraine, ooleksandra75@ukr.net

⁴ Kherson State University, Kherson, Ukraine, Sherman_m@ukr.net

⁵ National University of Water and Environmental Engineering, Rivne, Ukraine, t.a.shadiuk@nuwm.edu.ua

⁶ National University of Water and Environmental Engineering, Rivne, Ukraine t.a.koberska@gmail.com

Abstract: The research is aimed at outlining aspects of the influence of the achievements of the culture of the third information revolution on the formation of the young generation in the philosophical discourse of the French philosopher M. Serres, revealing the features of the achievements of the third information revolution of modern culture, in particular in the spatial, temporal and, in fact, human dimensions, their influence on the formation of personality of the "hophthumb". The theoretical basis of the study is based on culturological and anthropological aspects of the influence of information and computer technology on the formation of personality, human self-awareness in the modern world. The methodology of M. Serres is used in the work. The scientific novelty of the proposed article is the analysis of the philosophical and pedagogical achievements of the French philosopher M. Serres, in particular, argued the presence in the scientific heritage of a famous contemporary doctrine of special characteristics and features of the modern young man, which the author calls "hophthumb" against the background of the formation of a new space of culture. In addition, the study of the theoretical constants of M. Serres made it possible to outline the signs of the third information revolution, to generalize and actualize the philosophical reflection on the self-identification of the individual in the new conditions. Based on the analysis of the work of the modern philosopher, the connection between the rapid achievements of the information revolution and the culture of younger generations was revealed and understood.

Keywords: "hophthumb" personality; cultural space; virtual identity; culture of the younger generation; virtual communicative space; information society.

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Introduction

Examining in recent years the problem of the identity of young people in its various dimensions, it should be noted that issues of personal development should be integrated into a broad philosophical, psychological and pedagogical context in which the individual acts as a cultural object formed under the influence of self-creation and self-determination in its life process in the information society conditions, this is what determines the relevance of the chosen research topic.

Michel Serres (2009; 2016a; 2016b) is a modern French culturologist, researcher of the history of philosophy and philosophy of science, educator, friend and successor of the philosopher Michel Foucault. M. Serra's philosophical views are aimed at forming conceptual intelligence and are characterized by a critical and at the same time optimistic understanding of the prospects for the development of cultural space of modern young people in the rapid dominance of new information technologies in today's globalized world.

The need to address the philosophical and pedagogical heritage of Serres (2009; 2016a; 2016b) is due to the fact that an important topic raised in recent studies of the thinker was the study of culture of the younger generation, which is growing and forming in a new changing world of information society, impressive and rapidly changing. This generation is radically different from the previous generation, which today is only the parents, not the great-grandparents of modern boys and girls. Serres (2016a; 2016b) gives the following hypothetical example: if today's student, for example, wanted to tell about his life to a student in the early 90's, the latter would not understand it categorically. It is obvious that such familiar and everyday words of modernity as "internet", "social networks", "virtual world", etc. would make that student from the 90s get confused. However, time goes on, there is a rapid information revolution, the student grows up, and in his life that an avalanche of latest achievements breaks in. And here are middle-aged people, who were those students in the early 90's, Serres (2016a; 2016b), probably sadly, calls those who left the current cultural space unattended.

Features of the third information revolution and its impact on the formation and development of personality are analyzed by researchers using the following concepts and phenomena of virtual space: the space of imaginary (Lacan, 2006; Foucault, 2015; Derrida, & Stiegler, 2002), the space of simulacra (Baudrillard, 2006; Deleuze, 2015), alternative worlds. Among the scientists who made a significant contribution to the study of the

ambiguity of the achievements of the third information revolution, include Castells (2000), Masuda (1980), Toffler (2001), Bell (1999), Huntington (2003), Bauman (2005), Giddens (2011), Darendorf (2002). Among the domestic works are noteworthy: the monograph by Zakovorotnaya (1999) "Human Identity. Socio-philosophical aspects"; scientific reflection by Skorik (2007) "Man in the information society: the problem of identification".

Cultural and anthropological aspects of the influence of information and computer technologies on the formation of personality, on human self-awareness in the modern world are studied by Deborah (2018), Giddens (2011), Sloterdijk, & Khaynrike (2015), Virilio (2002), Bourdieu (2001). These scientific investigations complement the works of researchers of social constructivism (Mead, 1964; Cooley, 1994; Goffman, 2003; Berger, & Luckmann, 1966; Gergen, & Hosking, 2006), which emphasize the formation of various "Ego-characters" in the network space. Psychological aspects of studying certain personal characteristics of the young generation of the Internet have been the subject of research by many famous scientists, but the key to success in philosophical, psychological and pedagogical studies of human existence is the need to constantly address the problems of personality and philosophical reflection of living space of its existence.

Philosophical and psychological-pedagogical explorations of the French thinker Serres (2009; 2016a; 2016b) are aimed at creating a new anthropological conceptual apparatus based on culturological constructions, gaining further development and interpretation of the global context of cultural creation.

The purpose of this article is to analyze aspects of the culture of the third information revolution on the formation of personality in the philosophical discourse of Serres (2009; 2016a; 2016b), to study the features of constructing identity in modern virtual communicative space and awareness of the impact of "virtual identity" on the real personality in the information society conditions.

The aim set by the authors is realized through a number of tasks - analysis of the features of the information revolution of modern culture, in particular in spatial, temporal and human dimensions, and their impact on the formation of the new generation and the world in general.

The first and second information revolutions

Serres (2009; 2016a; 2016b) is an outstanding modern French philosopher, writer and educator, whose attention was focused on the problems of culture, philosophy of science, psychology and pedagogy, etc.

The thinker was a representative of neo-rationalism - a trend in European philosophy, which takes into account the nature of the information space of the XXI century, trying to find the intersection of postmodern thought and post-classical knowledge. Turning to the traditional understanding of philosophy as a love of wisdom and knowledge, the French scientist substantiated his own culturological views that philosophy has never opposed knowledge, also outlined new possible approaches to traditional problems of philosophy of science, and tried to find points of intersection of philosophical, cultural and pedagogical knowledge on the example of the analysis of features of modern young generation and the person in particular.

Studies of the formation of world culture have shown that the first information revolution in the first millennium BC was associated with the invention of writing. Thanks to parchment, papyrus, clay tablets, writing became the first truly revolutionary external information medium. In fact, the change in the ratio of information and its medium was the cause of civilizational unrest, to which Serres (2016a; 2016b) refers the following: due to the proclaimed law becomes possible public organization of cities; the invention of money, which the author presents as a value recorded on bronze or copper, later papyrus and parchment media, replaces natural exchange or barter and promotes trade; the influence of writing accelerates the development of geometry and mathematics in general; the emergence of monotheistic religions, which were based on sacred texts; it is this period that produces the rapid development of pedagogy as a result of the emergence of writing, because now the teacher had in his arsenal a text of instructive and educational content. The effectiveness of the first revolution, according to Serres (2016a; 2016b) was fundamental, and allowed the philosopher to summarize: our civilization itself appeared as a result of the development of writing.

The second information revolution (XV century) took place in connection with the invention of printing. As Serres (2016a; 2016b) was convinced, the following changes became decisive for it: a revolution in commerce connected with the printing of checks and banknotes; development of experimental science; the crisis of religion, as the printed and understood Bible becomes available; the emergence and rapid development of capitalism and new discoveries in the field of pedagogy.

Features of the next third information revolution

Serres (2009) argued that in today's conditions we have witnessed and have the opportunity to analyze the features of the next third information revolution, which will lead to the following changes: rapid

globalization; scale of scientific discoveries; critical rethinking and new searches in academic pedagogy; a deep crisis of religions, and perhaps spirituality in general.

Thus, the construction of human reality led to Serres's (2016a; 2016b) analysis of the importance of invention and mass use of the computer as a device that stores, processes, transmits and receives information, i.e. the creation of a universal tool, because it not only has the ability to perform any task, but and mimics the qualities of everything in the world, as well as the world itself. This invention and its successive modifications that mark the information revolution, which the French philosopher considered in three aspects: temporal, spatial and, in fact, human. Note that Serres (2016a; 2016b) optimistically analyzed the present, changed and transformed by the determination of the digital age. Thus, it was the victory of information over classical knowledge that brought about a decisive democratization of the intellectual sphere. These changes especially affected the sphere of methods of knowledge transfer, because if before knowledge was produced by teachers in the classrooms, now with the advent of the Internet knowledge has ceased to be elitist, transformed into generally available. According to the philosopher, such an epistemological shift - from the hierarchical culture of the elect to the "mosaic" culture implies a "presumption of competence".

Significant changes that have become possible due to the emergence of new information technologies have become changes related to the spatial characteristics of human existence. According to the philosopher, these changes took place in the second half of the twentieth century, when man again in his history left the village en masse, moving to urban space. Thus, the living space changed, and with it changed the being-in-the-world, which for a long time was considered unchanged. It was interesting that the village from the space of hard work becomes a space for country walks and recreation. And now a young person knows nature as a pastoral picture, a tourist attraction to have fun or a background for a great selfie. That is why the author is concerned: what about the ecosystem, the responsibility for its future? The philosopher emphasized that everything had changed, and that everything, in his opinion, could be threatened.

The human problem needs special attention in the disturbed context. In general, in the modern discourse of the philosophy of culture, the human personality is considered in the circle of the life world created by it, because man is always rooted in being. Serres (2009) proposed to consider this aspect on such a specific example. One of the ways to root a person in space is a regular address, which, however, has a political, geographical, legal, financial

identity. In today's world, young people ask their e-mail or address page on social networks when asked about the address. The address with the name of the city and the street, the house number is a thing of the past, really, can an old tight mailbox hold the whole world?! But the old address was a symbol of a person's rootedness in the plane of financial existence, because there came, for example, documents on taxes, the legal plane - it received summonses, invitations to elections and so on. The old address was the embodiment of the law. Changing space begins to require a change in law and legality. Modern youth have several e-mail addresses, and moreover, some of them are under fictitious, not real names, have different purposes and so on. That is why "having changed the space, we are now in a space without politics, laws, religions, even gender".

Thus, the living space was transformed, and with it, "being-in-the-world" changed irreversibly. In modern space there is neither a center nor a periphery. "Information technology has not reduced the distance at all, in fact, they have moved us from one space to another, from Euclidean to typological, where distance does not exist" - so said Serres (2009; 2016a; 2016b).

Against the background of civilizational changes, impressive changes are naturally observed in man himself. It was previously assumed that parts of the human body have constant, from an anthropological point of view, functions that determine, in fact, the person himself. However, the modern French philosopher Serres (2016a; 2016b) did not support this view: he believed that the human body is constantly directed to the outside. "Take, for example, memory," the philosopher reasoned, "first it was transferred to a letter, then to a typewriter, then to a computer ...". Is such a loss of body function a catastrophe for us? And, if we lose something, it is interesting to know what we gain? Answering this question, Serres (2009; 2016a; 2016b) argued that never in the history of mankind has the body been freed for new acquisitions and new functions. According to the philosopher, a human being has an ability that no animal has: any part of the human body, performing a function, has an amazing gift to lose it. Thus, Serres (2016a; 2016b) gave his definition: a person is an animal whose body loses something.

Serres (2009; 2016a; 2016b) was convinced that the era of the New Man, the arrival of which was predicted by the philosophers of the Renaissance, the Enlightenment, and Nietzsche (2015) has already come. Serres (2009; 2016a; 2016b) called the loss of memory one of the decisive characteristics of a new person's personality, because due to the availability of information, young people have no need to keep large arrays in their

heads. Thus, on the example of only one generation, we observe the phenomenon of loss of importance of a fundamental feature of the human brain and personality in general! Is this loss of memory catastrophic for humans? Serres (2016a; 2016b) with his inherent optimism asserted that no, not for the first time humanity has lost it. Indeed, in the pre-writing period, all information, all knowledge was stored through the impressive memory of priests, shamans, and later - the ancient Aedes. The young ephebe, graduating from the Athenian school, recites by heart Herodotus, Aeschylus, Aesop, Sophocles. Even Socrates did not leave behind any of the author's written text, acting as the last defender of the outpost of human memory and oral speech. Already during the second information revolution, with the advent of book printing and the wide spread of books, science gained rapid development, which became an indisputable achievement of this era.

Serres (2016a; 2016b) emphasized that every time, losing the need and ability to remember, humanity creates a new tool in which this function is objectified. The philosopher developed his opinion based on the achievements of neurobiology, namely - new technologies activate and develop completely different areas of the cerebral cortex than those that are irradiated when reading and memorizing the text. Thus, the brain continues to evolve, and does so in the same way as it did thousands of years ago in the transition from oral to written, because memory should be understood in two aspects - subjective (own memory) and objective (media memory). That is why, the philosopher continued, writing and book printing are types of memory, so we, today, have a new and truly better type of memory than our predecessors. In addition, we lose memory in the subjective sense, but it is embodied and realized in the objective, and objects later evolve instead of our body. Memory becomes dependent on the medium, and therefore the previous way of thinking, previous science, politics, religion and culture in general also change with the change of the medium.

In a culture that, according to Serres (2016a; 2016b) undoubtedly also experienced a crisis, the dialogue that unfolds between politics and religion, religion and science becomes important. Pedagogy is also undergoing significant changes. The philosopher thought that teachers used to teach knowledge, but today they have to present themselves as a medium of knowledge and as a person, because only in this way a real teacher from the academic audience will defeat the virtual tablet from the screen space.

The main features of the personality of the modern young man, which the philosopher called "hophthumb" for the ability to type messages with one finger, are the expansion of cognitive competencies, but the reduction of long-term memory; enrichment of speech and communication,

but also the growth of alienation and loneliness; religious freedom and moral unselfconsciousness, but also the loss of authority and blurred values.

The philosopher looked with optimism at the future generation of "hophumbs", who predicted a long (100 years or more) life, rich and sometimes saturated with information, where young people have an amazing ability to easily and effortlessly curb the pressure of this information, sort it, decompose on certain shelves and skillfully used in necessary situations.

"Hophumb" does not speak my language. Their language is richer. I was convinced of this at the French Academy, where, since the Richelieu era, a dictionary of the French language has been published almost every 40 years. In the last century, the difference between the two editions was 4,000-5,000 words. The difference between a recent and a subsequent issue will be about 30,000 words. At this rate, our descendants will soon be as far from the modern language as we are from Old French, "said the French philosopher.

The same happens in all other areas of culture. Serres (2016a; 2016b) reflected on the importance of methods of scientific and pedagogical communication. Thus, "in the last generation, the Sorbonne professor passed on to the new generation almost 70% of what he learned on the same student bench 20 or 30 years ago. Today, 80% of what the professor once studied is obsolete. And for the transfer of the remaining 20 percent, the professor himself ceases to be a mandatory and indispensable element, as we can learn everything without leaving home. I find this amazing. When I have a couple of poetic Latin lines in my head, I type a few words and everything appears: a poem, the Aeneid, volume 4 Just imagine how long it would take to find it all in books! I no longer visit libraries. "

Universities are experiencing shocks as knowledge that has become available everywhere and at any time has lost its former status.

In an interview, Serres (2016a; 2016b) repeatedly said with sadness that the teacher has not taught for a long time, the professor cites as an example himself, his experience, his beliefs. The philosopher advises modern teachers and even parents: "Stay yourself, although it is so difficult - to be yourself". The value of information has ceased to be such a unique value, it is available to everyone. The modern teacher is first of all a person. The task of the professor is to teach the student to think and analyze, to evaluate the processed information, to apply it qualitatively, to learn to communicate, to go beyond the existing paradigms, to see new solutions, to analyze. The task of a modern university is to create opportunities and space for free and high-quality development of the community of students and teachers, the space of a new communication culture.

Another important condition for the development of modern personality is the education of artistic taste. It is formed through quality education, artistic dialogues, reading and travel. At the moment when an ordinary person comes to look at the works of art and utters the phrase "I can draw like that too", there is a real and destructive rupture of the cultural substance. Serres (2016a; 2016b) insisted: "I always find strength and courage in myself, and to be honest, I just force myself to give a short lecture on abstractionism and its importance for the historical development of art. Let five people hear it, but they will then explain it to five more people, and for some reason I believe it will work. I am saved by self-irony and faith in people".

One of the most important competencies of the modern young generation is the ability to think critically. At the beginning of our century (Eco, 2009, pp. 217–220) wrote that today all people are divided into two groups: those who watch TV and those who "read" the computer. Critical thinking is, figuratively speaking, "computer reading", working with different sources and the desire to form your own point of view. And critical thinking is an attempt to create a general picture based on what you read. Those who watch TV are often not ready to think critically, discuss, analyze. Therefore, Serres (2009), addressing the interlocutors, declared: "We know for sure that new technologies involve completely different areas of the brain than books. A very important skill is the ability to read - one of the important cultural competencies. On-screen media easily separates us from the culture of reading books, although they incredibly expand access to a great and diverse literature".

Serres's opinion (2016a; 2016b) is quite logical: "The brain evolves in the same way as it once did in the transition from oral speech to writing. What did the neurons of the brain do before the invention of writing? Human cognitive abilities are not stable, and this is very interesting. In any case, this is my answer to those grumblers who accuse the "hophthumb" of lack of memory and the ability to synthesize. They judge from the standpoint of their cognitive competencies, not recognizing that the brain is physically evolving. "

These theoretical constants make it possible to outline: the decisive competence is the ability to learn throughout life.

Space, learning of the community have changed, but Serres (2016a; 2016b) noted that the very physical body of the "hophthumb" generation has also changed. European youth no longer know what hunger, thirst, cold are, and the achievements of modern medicine allow them to live well and live long. The " hophthumb " is not ashamed of his athletic body, his well-

groomed skin, his brilliant (after the work of a dentist) smile. The author writes that our, i.e. older generation, was born by chance, while modern children are desirable and surrounded by the benefits of hygiene, sports and fashion industry and medicine.

The philosopher's research attention was also focused on another important feature of the third information revolution - the actualization of gender issues and, as it turned out, problems, because the gender methodology, having launched a new paradigm of thinking, where gender was the focus of attention, brought new qualities of human existence to the forefront of social science. These problems turned out to be universal, because gender (not only in the personal sense, but also in the sense of gender) is a universal characteristic of human existence. Such a banal truth was, as it turned out, ignored by a new look at things in traditional social science, where "sex" and "man" were cut off from each other. In cyberspace, a representative of the "hophthumb" generation once tried to first try on a nickname, an avatar, and then a role, the behavior of the opposite sex. Such experiments have previously been banned and sometimes dangerous. In the space of the Internet, the possibilities for identity search are significantly expanded. In the virtual communicative space, the new young generation is more open, sincere and bold, free from patterns, prohibitions and stereotypes. The "hophthumb" generation talks about their plans, has an exchange of their fears, dreams and experiences, comments on events and actions, leaves feedback for each other and about each other, consults with each other, exchanges experiences, and all this is open to other users. Internet space, forming new communities in which there are no such social statuses as nationality, belonging to a particular religion, and in general such a concept as "foreign".

Conclusions

The scientific novelty of the proposed article is the analysis of the philosophical and pedagogical heritage of the modern French thinker Serres (2016a; 2016b), in particular the consideration of special characteristics of the personality of a modern young man, which the author calls "hophthumb" against the background of forming a new cultural space. In addition, on the basis of studying the theoretical constants of the famous philosopher, which make it possible to outline the signs of the third information revolution, an attempt was made to generalize and actualize philosophical reflection on self-identification in new conditions. In the virtual space of the Internet, communication processes and communication are generalized, but are

implemented mainly in an impersonal form. The interlocutor has the choice to provide incomplete information about himself, both true and false information about his age, social status. This can be an interesting experiment, an attempt to try on new roles, because the representative of the generation " hoptumb " is morally and psychologically free from the requirement to represent himself in the process of virtual communication, creating a new image of "ego" at its discretion. Serres (2009) noted that this phenomenon really hides the blurring of certain moral principles of communication, but it is the psychological achievements in communication and in the creation of one's own cultural personal identity that become obvious. The undoubted advantage is the ability to create new and new versions of identity in the online environment of their own choice and preferences, allowing young people to play with their own identity, change it, openly express their ideas about their inner world, albeit often contradictory. However, the author understands that in the virtual space, the self-identification of the "boy-with-a-finger" generation is realized exclusively by self-presentation, the possibilities of which are potentially not limited (except for the bodily factor). This means that the only reality of the individual in the virtual space of communication is the reality of self-presentation.

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