

CLIP THINKING: SPECIFICITY, SOCIO-CULTURAL CONSEQUENCES, WAYS OF OVERCOMING

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The article substantiates the increased threat of the loss of traditional spiritual and moral guidelines, the introduction of ideals and values isolated from historical traditions into the minds of Russian people. The theory justifying such a type of person as a posthuman is critically evaluated. The prerequisites for the appearance of a posthuman, one of the signs of which is clip thinking, are considered. The closeness of clip and mythological thinking is emphasized. It is noted that clip thinking creates prerequisites for the appearance of fakes. Methodological approaches of countering fake information, applicable in pedagogical practice, are proposed.

Key words: spiritual and moral guidelines, security, clip thinking, fake.

[Е.Е. Несмеянов, Г.С. Харламова Клиповое мышление: специфика, социокультурные последствия, пути преодоления]

Обосновано усиление угрозы утраты традиционных духовно-нравственных ориентиров, внедрение в умы российских людей изолированных от исторических традиций идеалов и ценностей. Критически оценивается теория, обосновывающая такой тип человека, как постчеловек. Рассмотрены предпосылки появления постчеловека, одним из признаков которого является клиповое мышление. Подчеркивается близость клипового и мифологемного мышления. Отмечается, что клиповое мышление создает предпосылки для появления фейков. Предложены методологические подходы противодействия фейк-информации, применимые в педагогической практике.

Ключевые слова: духовно-нравственные ориентиры, безопасность, клиповое мышление, фейк.

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Introduction

The relevance of the topic is determined by the need to implement the principles of the National Security Strategy of the Russian Federation. The problems of modern culture are associated with an increase in the threat of loss of traditional spiritual and moral guidelines. Alien ideals are introduced into the minds of mankind, in particular, of Russian people, values isolated from historical traditions, from the experience of previous generations are imposed, which leads to the destruction of the cultural sovereignty foundation, undermining the foundations of political stability and statehood. Used mechanisms of psychological manipulation cause irreparable damage to human moral health, provoke destructive behaviour, and form conditions for the self-destruction of society.

The widespread information and psychological sabotage, the "westernization" of culture increase the threat of Russia losing its cultural sovereignty. The task of strengthening

the understanding of traditional Russian spiritual and moral, cultural and historical values in the mass consciousness, the need to improve the ability of citizens to counteract destructive ideas, stereotypes and patterns of behaviour imposed from outside can be solved with the active participation of the education sector aimed at educating a socially responsible person striving for spiritual, moral, intellectual and physical perfection [1].

The solution to the problem of preserving the cultural sovereignty of Russia, ensuring its national security should be discussed critically assessing the widespread theories about the appearance of such a type of person as a posthuman. In the scientific literature, he is characterized as a person with modified mental capacities, perfect memory. He is physically strong, not susceptible to diseases, which provides him with unlimited youth and energy. The posthuman will be able to experience emotions, enjoy, show love, while he is alien to weariness, boredom, irritation. The movement towards the emergence of this type of people is already manifested today in some new forms of thinking, in particular, in clip thinking. Its features are manifested in the educational space of students in higher education, which dictates the need for an in-depth study of the specifics of clip thinking.

Research methods

The phenomenological method contributed to the achievement of the goal, i.e., to study the features of clip thinking, the socio-cultural consequences of its functioning, to determine the possibilities of overcoming it. With its help, the researcher includes in the space of consideration that, which consciousness is directed at. So, in the course of the study, it was necessary to describe how clip thinking manifests itself in direct experience. Clip thinking has been investigated as a phenomenon that can be perceived by distinguishing its features from the flow of diverse information affecting human senses. Clip thinking, meaningful, according to Husserl, is interpreted as a directly given experience of consciousness, a form of its evidence that creates a condition for the ability to explore a person's subjective world, to identify his significant, ideal, life-purpose guidelines [Shevandrin N.I., 1995; Korablina E.P., 2010].

The hermeneutic method made it possible to apply a categorical apparatus, in which the concepts of "interpretation," "understanding," "explanation" occupy a special place. Understanding accompanies more than mundane cognition and learning. Understanding is the way in which clip thinking can be interpreted as a fact of individual life. Understanding allows you to explain the interaction of clip and myth, clip and stereotype, clip and fake [Shalagin S.N., 2016]. Understanding, as well as feeling, intuition are tools for holistic comprehension. They are significant in the process of forming a person as a subject of culture [Gershunsky B.S., 1998.].

The hermeneutic approach accompanying the study of clip thinking, used in the practice of education, determines the identification of rules and norms to which human spiritual life is subordinate [Frolova N.G., 2001].

Results and discussion

Clip thinking is not a new phenomenon. As a way of understanding the world, clip thinking is presented, for example, in the Russian literature of the Silver Age: plots are "strung," sentences are torn, meanings are split. Signs of this style are found in A. Blok, A. Bely, V. Khlebnikov, N. Gumilyov, and others. Clip thinking can be found in the poet of the 20th century Rainer Maria Rilke, in his "The Book of Hours" or "The Book of Images." In the "clip thinking" style, there is a huge layer of literature, characterizing a kind of deviant outlier that is not integrated into culture.

In modern philosophical and cultural studies, interpretations of a new clip type of thinking as a loosely connected set of images, as fragmentary, discrete, mosaic, hasty,

simplified, opposed to conceptual, logical, have been entrenched [Girenok, 2016; Pudalov, 2011; Gritsenko, 2012; Zhuravlev, 2014; Koshel, Segal, 2015].

Clip thinking is similar to mythological one. Mythological thinking takes on modern forms, virtually imposed, including by computer civilization. The clip is a modern form of mythological (syncretic) thinking. Myth and clip are inherently conjugate. Myth is a form of objectification of values. Knowledge is unimportant. Logic is unimportant. There is uncritically presented and unconditionally perceived content. Myth is never a text removed from the identity of the person who appropriates it.

Clip thinking, in fact, is understood as thinking with picture images, emotions, genetically determined by a reduced, truncated perception of reality. The latter rejects cause-effect relationships, that leads to the convergence of clip thinking with stereotypical one.

Stereotypical thinking operates with stereotypes. The stereotype is addressed to the masses, characterized by copying reality, public accessibility. With the help of stereotypes, it is possible to manipulate the consciousness of individuals who do not bother themselves with independent intellectual activity, who are limited to other people's thoughts, thereby destroying their own holistic understanding of the world. There are no doubts in the world of stereotypes, that the possibility of individual perception, which requires, as you know, intellectual effort, has been lost.

Clip thinking creates prerequisites for the appearance of fakes. The word fake exists in such meanings as lies, disinformation, falsification. Fake information is spread for a certain purpose, for example, for distortion of real events.

Fake has been spreading since the early 2010^s against the background of the widespread use of smartphones, which allow you to easily process and transmit video content, create complete visualization of events. In terms of impact, video content surpasses the printed word, audio texts.

Fake creates the illusion of reliability, evokes a sense of involvement in what is happening, complete trust in the original source of information. Spam mailings, forwarded messages can be used as the latter.

Fake has several signs.

Presenting information about some facts or events, fake, to a greater extent, creates an emotional impression that amazes the imagination, provokes a violent emotional reaction that shocks a person. Dissemination of information using fakes is not designed for logic, critical perception, the ability of a person to analyze what is happening. The first impression associated with emotions significant for self-preservation and human survival is important here.

The fake message is aimed at creating people's confidence in the information being imposed, affecting the subconscious, pushing them to the thought necessary for manipulators, breaking their basic worldview attitude.

The rootedness of the fake in the sphere of the unconscious determines the need for a person, without hesitation, to rapidly spread information among a large number of people, which, as a rule, happens while maintaining the initial concentration of emotions, without his own analytical work, personal rational approach.

Fake is designed for primitive emotions. The used shock content causes adrenaline (instinctive) reactions in a person. It causes fear, disgust, indignation, guilt, etc.

The initial simplicity of adrenaline (instinctive) reactions determines the division of people into friends or foes, into those who began to copy and spread the fake, and those who escaped from its influence. Communities of "friend or foe" and conflict situations affecting worldview issues arise.

Conclusion

Thus, a fake born by the specifics of clip thinking paralyzes critical thinking that reflects human activity. Technologies for spreading fakes are aimed at the emergence of dissonance in relations between people, escalation of conflicts in society, erosion of basic worldview orientations. Fake confidently gains a reputation as an instrument of information war.

The educational space provides the ability to counter fakes that have spread in modern culture. As O.A. Staritsyna rightly notes in her study, conceptual verbal thinking can create an obstacle. It involves a consistent perception of a book text. Logical thinking is characteristic of people who are able to keep in memory the sequence of the development of thought, to identify a logical connection, which is due to the high level of concentration of attention [Staritsyna O.A., 2018]. Ensuring national security in the field of the Russian education is associated with the development and implementation of methodological approaches in pedagogical practice, including recommendations to control the accuracy of information, to use reliable alternative sources, which should be considered classical philosophical literature.

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