MEDIA AS A FACTOR OF INTELLECTUAL EVOLUTION

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Abstract. The article presents the philosophical media, which act as a factor of intellectual evolution in the realities of modern social development. The authors consider media and technization in relation to the formation of new principles of social existence. The specificity of intellectualization of social systems is revealed. Innovative effects of media influencing society for the life of individual and collective subjects are determined. A comparative analysis of the implementation of intellectual achievements in practice is given. The possibilities of cognitive, value and behavioral resources in relation to the consolidation of society are clarified. The authors substantiate the popularity of media as an open communication system. Emphasis is placed on the pragmatics of media. The authors consider new media from the standpoint of challenges for the formation of new principles of social existence. The instrumental capabilities of media in the field of journalism are identified. The innovative effect of storytelling for intellectual evolution is determined. The positive potential of immersive media and VR technologies is designated. The possibilities of narratives in relation to the foundations of personal and collective existence are clarified. The emphasis is placed on the pragmatics of media. In conclusion, the article summarizes the results of the study.

Key words: *media, society, intelligence, knowledge, communication.*

Introduction

The functioning of modern society, which has significant features of information and post-industrialism, implies the need to recognise the increasing role of knowledge and intellectualisation in social interactions. It is also necessary to pay attention to the active nature of the transformation of the world and its various regions. The purpose of this article is to identify the specifics of the intellectualization of social systems, to propose new approaches to determining the innovative effects of media society on the life of individual and collective subjects. The purpose of this article is also to present the results of a comparative analysis of the implementation of intellectual achievements in practice. In particular, for humanitarian discourse, its understanding as a process of creating and enriching the intellectual potential of the social fabric on the basis of the achievements

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of its various subjects (an individual person, a set of communities and organisations or the whole synergetic system) would be more accurate. In this sense, the general social meaning of the process of searching for and realising the results of intellectual activity is noted. Within the framework of the presented understanding, literally all aspects of human existence in a collective are subject to this process, regardless of how much they are determined by modern trends. It should be noted that the formation of new principles of social organisation in a certain sense can be interpreted through the introduction, use and actualisation of the presented understanding of intellectualisation as a way to improve the efficiency of collective forms of interaction. It is important to understand not only the idea of using intellectuality as a characteristic introduced in the interactions between the subjects of collective existence, but also to point out the evolutionary nature in their formation and development.

Literature Review

It is reasonable to say that the change of the social system is realised, among other things, on the basis of gradual replacement of less effective forms of social being of subjects with more effective analogues. Within the framework of this point of view, it should be understood that the technical side of social being is a special case of the above understanding of intellectuality, so it is appropriate to interpret this process as 'selection, accumulation, storage and consumption of public and private information resources, implementation and protection of intellectual rights of individuals and legal entities, integration and bundling of information systems to create and provide services to organisations and citizens' (Mokhov A.I., Svetlakov V.I., Mokhova V.A., 2015). In this interpretation, the processual and technical aspects of intellectualisation are valuable. In particular, the pluralism of technical means becomes the foundation for achieving informatisation and digitalisation of modern social space with the subsequent adoption of generally accepted norms of consumption of products of the same name. In the future, the adoption of such a norm should be considered as a means of consumer interaction (Mokhov A.I., 2013). At the technical level, any social object is thought of as an intellectual interaction of multiple systems, each of which invests in a phenomenon (for example, a building) a set of fundamentally important knowledge as an expression of conceptualised personal experience and competences. Subsequently, when exploiting a social phenomenon, competences and information are exchanged, which forms modern and promising social practices.

It is logical that the intellectual sphere allows not only to transform the modern social environment, but also to create agents of its activity, where it makes sense to identify individual or collective subjects. In the realities of the historical process, they can be capable of mastering and transforming social reality. Thus, we can see the subjective factor of the formation and unfolding of the historical process and development of social systems, which is associated with the competence side of human potential. The very idea of intellectual evolution in modern society is associated with the acquisition of competences by social subjects and their subsequent application in professional and everyday activities.

It is impossible not to point out the strengthening of the intellectual component in human activity. This is evidenced by the regularly increasing requirements for profes-

sional and ethical competences, as well as the conditions of personal and collective existence, increasingly associated with thinking (Shkondin M.V., 2017). The increased volume of innovations in qualitative and quantitative aspects contributes to the intellectualisation of social systems, and even on a planetary scale. Indeed, 'innovation as an intellectual activity has become a fundamental factor in the development of modern society'. It is curious that at earlier stages this process did not find support from the majority of social groups, but recently it is increasingly entering the coordinates of contextual conditions of existence, which is expressed in the formation of various innovative solutions. Among the latter, the intellectualisation of the home, the workplace, the car, and public spaces are noteworthy.

The analysis of existing social practices allows us to conclude that intellectualism has extremely reshaped the fundamental conditions of activity realisation, transferring the sphere of interests into the sphere of predominance of relevant interests. The position of B. Santo, for whom 'intellectualism is increasingly reflected in the predominance of intellectual goals both in narrow personal terms and in broad social terms' (Santo B., 2006). He believes that globalism is a property primarily of individual intellect, but the highest form of its activity is science, long ago and in principle neglecting all possible limitations.

It should be understood that the existing process of intellectualisation of public spaces and personal ways of existence relies on modern technical means, among which it makes sense to speak about media in general and mass media as a type of media. Technical means of information broadcasting make it possible to broadcast almost any information in a simple and quite effective form in the shortest possible time, as well as to use the resources of opinion leaders to form the necessary perceptions, mass thinking and ways of perceiving socially significant processes (Shkondin M. V., 2017).

Media today are based on impressions, create and broadcast them, providing individuals with almost limitless opportunities to immerse themselves in the experience of these emotions. Media narratives are aimed at ordering the chaotic flow of events in the surrounding socio-cultural environment, forming an understanding of what is happening, dissecting and structuring reality into separate semantic fragments available for perception, interpretation and modelling of its own version as a picture of the world (Jenkins H., 2006).

In today's reality, various media addressees are fully-fledged participants in the communication process. They are not only global consumers of incoming information, but also participate in the production, exchange and distribution of content. Thus, a specific feature of the 'new media' is that the audience has acquired the status of an actor in the modern media sphere, ceasing to be exclusively passive communicators (Rifkin J., 2000).

It is reasonable to believe that the genesis and subsequent implementation of social ideas allow us to develop valid grounds for the formation of numerous versions of the 'knowledge society'. In addition, intellectuals have the opportunity to exert expert influence on political, economic and other processes. The practices of interaction between intellectuals are determined by the dialectic of the external rigid, institutionally established and regulated, and the informal, which is funded by tacit forms and ways of implementation (Ravochkin N.N., 2024).

M.V. Shkondin writes that the intellectual sphere is one of the bases for the formation of the noosphere in the meaning of V.I. Vernadsky's ideas. At the same time, it is recognised that it is necessary to use the technical side of the social system to overcome territorial, state and other barriers to the intellectual development of modernity. In this case, the media are one of the essential and effective bases for the development of an intellectual environment, as they provide an opportunity to ensure intellectual interaction in society. It should be noted that the very idea of information and competence broadcasting is the basis of intellectualisation of any social process, including the evolution of collective existence, therefore, based on the historical retrospective, we should agree with the idea of using technical means of broadcasting such information flows. In the framework of modernity, it makes sense to consider new media or, in other words, the media environment, which is expressed in all its diversity: storytelling, podcasts, blogs, social networks, and even, in a certain sense, online games.

One side of the problem is that the available potential of information broadcasting and the intellectual evolution corresponding to it are characteristic of the owners of 'sources' - those significant information materials suitable for broadcasting and ensuring the reliability and quality of data, as well as their impact on social evolution. However, the idea of B. Santo is interesting, according to which, along with various obvious manifestations of intellectualisation of society through the use of new media resources, 'the gap between the minority, intellectually discerning and demanding, living by intellectual values, and the majority, opposing these intellectual values, often refuting even the concept of common sense, is increasingly striking on a global scale' (Santo B., 2006). The ability to intellectual activity, 'pure' in nature, in the conditions of modern social life is characteristic rather of a small stratum, which includes people capable of mastering, processing and producing fundamentally new data.

At the same time, the scientist's logic logically and reasonably leads to the statement about the increasing diversification and antagonism of the world order as the grounds for the transition of innovative society to the knowledge-based social environment. Gradually, evolutionarily, a global society of intellectualism of a higher level is being formed. Based on the presented scheme of reflection, a reasonable conclusion should be made about the gradual increase of intellectual abilities of the participants of the social process on the basis of the transformation of the technical side of the social system. This side can be considered a valuable resource, as it is a kind of means of information transmission from its owners (intellectual minority or, in B. Santo's terminology, a thin layer of information). Santo - a thin layer) to its recipient - the whole variety of participants of socially significant interaction.

Methodology

The authors base their research methodology on the analysis of scientific literature, mass media materials, and legal documents regulating the mass media sphere.And from this point of view it is necessary to agree with the position of domestic researchers, for whom the formation of the modern noosphere, based on the intellectual development of the social system, occurs in quite controlled conditions. According to some scientists, such conditions are determined, among other things, by the technical side of the development of the system of interactions that allow to broadcast socially significant data in a digital and rapidly changing world. This is a particular case in which the media systems

of individual countries can be regarded as an intermediate link on the way to a common information system for the whole of humanity. It is important to understand that the technical evolution of society allows the creative potential of an individual or even a social group to be realised without replacing it with the external side. In addition, the available resources of the technical side of society as a system determine the unification of the participants of the interaction for mutual enrichment of the participants of the process.

Intellectualisation of the social fabric is realised through the rational use of information resources in the form of generated data and a set of information links and relations. For this reason, M.V. Shkodin recognises that the essence of media as an open communicative system lies in fulfilling its main purpose, which is to provide access to all possible social actors (both personal and collective):

• to the processes of enriching society's information potential. This is expressed in the fact that media texts preserve and develop knowledge, behavioural and value resources as the results of mastering the conditions of social (personal and collective) existence;

• to the processes of audience consumption of information resources existing and used in modern media. Such consumption contributes to the formation and updating of the media picture of the world in the consciousness of both an individual and entire social communities.

Analysis

On this basis, it is important to recognise a set of resources, such as cognitive, value and behavioural resources, that provide an opportunity to consolidate social activity and are applied in various areas of social activity in order to master and change the surrounding reality in general and civilisation in particular. Such intellectual achievements 'act not only as a result of activity of a creative nature, but also as an opportunity to enrich the intellectual resources of other people involved in the consolidated labour of different communities and society as a whole, including within the subjective factor of mastering and transforming the world' (Shkondin M. V., 2017). It is not unimportant that the subjective factor in the context of social development is often interpreted as the most important link in comprehending intellectualisation. This is easily explainable by the fact that today mastering and transforming the world is unthinkable without active cognitive multitasking activity.

It should be recognized that the existing media can be considered as a basis for the development of an intellectual environment. It is obvious that society is traditionally thought of as a system of interrelated elements, the change of one of which has a more or less important impact on the evolution of all its other structural elements. An important component of modern society is the technical side, based on the transformation and complication of various devices, so the use and development of IT and other means of information broadcasting can be considered the basis for the evolution of the entire social system as a whole.

At the same time, it is important to realise that we are talking about a smooth transformation of the system. It is connected with the difference between revolutionary and evolutionary transition and transformation of the technical side of society. The industrial

revolution of the European system of the XVII - XIX century in its content should certainly be interpreted as a transformation, which is associated with a fundamental restructuring of the system of links and relations (Nureyev R.M., 2012). Fundamentally new ways and principles of organisation of the system of social relations are formed; that is why this period is categorised as an industrial (or technical) revolution.

Similar processes can be seen in the transition to computer technologies. At the end of the 20th century, a similar tectonic shift in the process of forming the foundations of collective existence took place in terms of content and external manifestations. However, new media are a form of expression of a post-industrial, digital society, which itself is capable of developing solely on the basis of the corresponding technical means. For this reason, new media form the sphere of high technology and gradually, in an evolutionary way, without fundamentally changing the foundations of modernity, determine the development of relations between the subjects of social interaction.

Based on these arguments, B. Santo's logic that new media, due to the availability of information broadcasting resources in them, can be considered a factor of intellectual evolution seems quite reasonable. This is due to two vectors of public formation. One of them is based on the development of the personal, individual in the structure of collective existence: the more a person has access to open and reliable data, the more he or she develops a set of competences that meet the conditions and challenges of the time. Moreover, it is the new media that should be considered as an external challenge, which makes it possible, and sometimes even necessary, for a person to undergo retraining and obtain new qualifications.

Another side of the formation of the social system consists in the development of the collective, objective way of knowledge transmission. The intellectual evolution of society is associated by scientists with transformations in the conditions of collective existence, such as the creation of virtual and augmented reality. At the same time, the difference in these terms is that 'the first one is interpreted by researchers as the world created by technical means and transmitted to a person through various sensory organs, and the second one is the result of the introduction of visual data into the field of human perception in order to expand the information about the surrounding world (Osipovskaya E. A., 2018). Thus, the first term is a logical expression of a completely artificial space in which socially significant processes take place, while the second term contains a set of features of the combination of the sham and real objects of reality. As a consequence, it makes sense to say that new media are based on the achievement of the technical branch of humanity to simplify the broadcasting of information in the formed environment.

New media in this aspect are transforming entire sectors of social interaction. Thus, we should talk about the applicability of new media in the work of a journalist and as a journalistic tool. E.A. Osipovskaya demonstrates that the cover of one of the famous foreign magazines published in 2016 was made in 3D format with the help of a special offer. Due to the resources used, immersion of the reader in a certain atmosphere was achieved. Principal in such a cover was the idea of innovation: 'The editors motivated their approach by the fact that the issue of the magazine is dedicated to innovation, and three-dimensional interactive illustrations, symbolising a new level of storytelling, are the best way to visualise progress'. For us, this approach is a vivid demonstration to describe the principle of intellectual evolution, which is realised through the resources of new media. Storytelling as a type of the latter in the presented case is conceived as a

new way of transmitting knowledge, information, ideas themselves. Innovations, in a certain sense, allow us to talk about innovations, i.e., about ourselves, and in forms that mankind could not have imagined before.

Among other things, new media allow the use of a new principle of information broadcasting organisation – immersiveness as immersion in an artificially created environment. The main purpose of such technology is 'connecting content and its perception for deep immersion in the event environment of stories, creating the illusion of presence in the virtual representation of media events, revealing new possibilities of human-machine interaction, the basis of VR technology is the industry of games and entertainment' (Evdokimov V.A., 2019). In the framework of the idea of the evolutionary nature of the intellectual environment it makes sense to say that the change of ways of influencing a person who perceives the information load contains the transition from the direct presentation of facts (i.e., knowledge neutral in its emotional potential) to the procedure of mixing knowledge and emotions. In addition, intellectual evolution in the contemporary environment utilises the resources of new media and their properties of immersiveness in the form of the possibility for social subjects (people in particular) to experience events and situations in the first person (Shkondin M. V., 2001). Thus, we should say that the principle of intellectual evolution contains the resource of transformation of the content of available and broadcast information.

Media influence the realisation of intellectual evolution also in the sense that they work with narratives, so the study of the laws of various modern forms and means of media (for example, storytelling) makes it possible to construct media texts in such a way as to capture the imagination of the audience, to form and use its emotional side, which can be considered an actual trend of modern media (Zamkov A.V., Krasheninnikova M.A., Lukina M.M., Tsynareva N.A., 2017).

It is also a result of the evolutionary development of the intellectual side of social existence that we can consider the tendency used in modern media to strengthen the aesthetic and ethical experience oriented towards social impact. We are talking about the possibility of orienting the immersiveness of new media as an opportunity to form certain visually determined emotions and social practices based on them in mass consumers of information (Novikova A.A., Kiriya I.V., 2018). Among the latter it makes sense to highlight, for example, the ability to prevent accidents on various vehicles (which is realised by reconstructing the relevant accidents, demonstrating the possible consequences, as well as forming the necessary assessments and emotions) or the possibility of obtaining equal knowledge in unequal conditions (in particular, when reconstructing the facts of history, which for a number of reasons is inaccessible to a part of the population) (Krasavina A.V., Artemov I.A., 2019).

All the presented forms of cognitive activity, means of forming and broadcasting narratives and related emotional evaluations are based on the development of media as a means of forming and broadcasting human experience. Moreover, modern VR technologies, being a structural part of new media, turn out to be capable of exploring the complexity of personal and collective experience, including historical and social memory through the technical means of new media. Further, it is worth noting that the above-mentioned subjective factor of social development can develop on the basis of communication between the subjects of social interaction, the most important aspect of

which is the possibility of social development on the basis of the need to take into account the unity of subjective and objective bases of personal and collective existence. From this perspective, mass media (new media) as a means of mass communication are rightly considered by scholars as a basis for the stability of publicity and a collective form of interaction. It is the new media understood in this way that increases the level of organisation and adequacy to the real conditions and possibilities of society's development. The intellectual evolution under the influence of media can be schematically represented in Figure 1.

Figure 1

Scheme of intellectual evolution
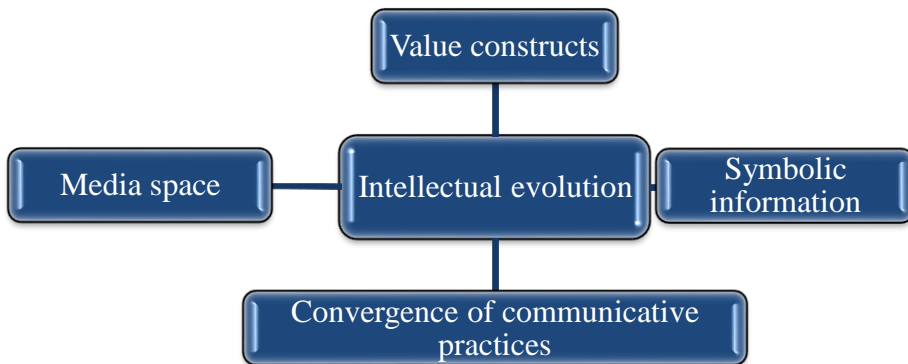
Developed by authors.

Results

In this case, the intellectual sphere is one of the elements that are fundamentally affected by the new media in order to organise the integrity and stability of the social environment. It is the communicative nature of the media that can be perceived as an important factor, the basis for the sufficiency of mutual understanding of subjects entering into all kinds of intellectual contacts. At the same time, it should be noted that intellectual evolution in modern society can be realised on the basis of the integration potential of the media system. It is about the fact that the public representation of the results of intellectual activity is provided by combining cognitive, emotional and behavioural bases, resources of an innovative nature in a single block. It is believed that the evolutionary principle subordinates the unity of theoretical-cognitive (expressed in science or art), spiritual-practical (contained in educational, managerial or educational activities) and practical activities.

In the conditions of the unity of the three presented elements, the evolution of intellectualisation of society is realised through the media on the grounds that all creative and active forces of the system of social interactions should participate in the process of developing the intellectual potential of society. It is on the basis of interactivity and immersiveness that the direct feedback from all participants in communication interaction

and development of intellectual properties of its subjects becomes possible. Such a process should reflect the most relevant and 'fresh' results that are achieved in all spheres of society using new means of knowledge acquisition.

Media as a factor of intellectual evolution is realised also through the principle of mutual enrichment and self-development of subjects of social interaction. We believe that the personality, creating its own picture of the world in the conditions of diversity of information resources, comes to the state of joint practices for transforming reality in accordance with specific functions. As a consequence, it becomes possible to form a continuously self-renewing information potential of society, as well as the whole variety of personal abilities to participate in such renewal. In conclusion, we note that media are a factor of intellectual evolution in the sense that they form a social (in the broad sense) and technical (in the narrow sense) environment in which knowledge, emotional and value structure and behavioural models are exchanged between the participants of social interaction. The system of modern media is a communicative environment in which individual and collective actors broadcast information data.

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