ФІЛОСОФСЬКО-ЛІНГВІСТИЧНІ АСПЕКТИ ІНТЕРНЕТ-КОМУНІКАЦІЇ

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Розглянуто сучасний стан і мовні особливості інтернет-комунікації. Встановлено, що в новому комунікаційному середовищі представлено не тільки традиційну комунікація, але сформовано принципово нові форми. Звідси з'являються такі поняття як "метамова", "новомовлення". Формується new style (стиль інтернет-спілкування), для якого характерні: а) письмова вимова; 2) гіперінтертекстуальність; 3) зафіксована розмовність; 4) спонтанність. Нові форми комунікації набувають популярності та чітко виокремлюють зручні параметри для спілкування. Підкреслено, що інтернет-комунікація посилює відчуття особистої свободи, де будь-яка людина може відшукати найкомфортніші умови для спілкування. Особливо привабливим постає анонімне спілкування, завдяки якому комунікант конструює той образ, який йому заманеться. Нові можливості Інтернет-комунікації потребують відповідального користування, адже відкривають шляхи до зловживань правами людини, породжують етичні проблеми. Підкреслено, що зазвичай метою комунікації є не досягнення істини, а представлення себе через Мережу. Мова стає не змістовною, а нагадує базікання. Швидкість, якою супроводжується інтернет-комунікація, породжує проблеми нехтування граматикою. Відповідно, важливим питанням постає не лише культура мовлення, а й збереження рідної мови у Мережі. Слова, якими послуговуються користувачі мережі Інтернет, в більшості є запозиченими з англійської мови. Зазначено, що інтернет-комунікація породжує фундаментальні етичні та лінгвістичні проблеми, які потребують глибокого філософського осмислення.

Ключові слова: *Інтернет комунікація, мова, свобода, віртуальна людина.*

PHILOSOPHICAL-LINGUISTIC ASPECTS OF INTERNET-COMMUNICATION

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The current state and language features of Internet communication are examined. It is found out that in the new communication environment, not only traditional communication is presented, but fundamentally new forms are formed. Hence, such notions as "metalanguage" and "new speech" are emerging. A new style (Internet communication style) is formed, which is characterized by: 1) written pronunciation; 2) hyperintertextuality; 3) fixed spokenness; 4) spontaneity. New forms of communication are growing in popularity and clearly distinguish convenient communication options. It is emphasized that Internet communication enhances the feeling of personal freedom where anyone can find the most comfortable conditions for communication. The anonymous communication, through which a communicant constructs the image that he likes, seems to be especially attractive. New opportunities for Internet communication require responsible use, as they open up ways to abuse human rights, generate ethical problems. It is emphasized that the purpose of communication is usually not to achieve the truth, but to represent oneself through the Network. Language does not get a meaningful character, but resembles chattering instead. The speed that Internet communication is accompanied by, generates problems of neglecting grammar. Consequently, an important issue is not only the culture of speech, but also the preservation of the native language on the Web. The

words used by Internet users are mostly those borrowed from English. Therefore, Internet communication generates fundamental problems of ethical and linguistic nature that require a profound philosophical reflection.
Key words: Internet communication, language, freedom, virtual personality.

The Internet environment is one of the key points in life and development of modern man. The emergence of Internet has changed not only the way of life, but also the way of perception of reality. The Internet becomes the basis of communication, gradually connects a large number of people, eliminates distances, blurs the borders between countries, and creates conditions for the formation of virtual communities, changing the stereotypes of their worldview and way of life. It is not accidentally that "The Global Village" has stuck as the name to new environment. The author of the name, Marshall McLuhan, believed that modern society consists of the amount of communications occuring in it [McLuhan, 1992]. "A village is a close-knit community, traditionally identified by a local dialect or language" [Crystal, 2004: 5]. Internet is a specific communicative environment, a new area where the potential of the language is implemented. This new area has brought new ways of communication and forms of language functioning into life.

Basing on the thesis "Language has shaped and keeps shaping the world in which people of this particular language live" [Возняк, 2000], we formulate **the goal**: to research and identify the specific features of Internet communication and the state of language in the new communication environment.

M. McLuhan [1992], D. Crystal [2004], M. Castells [2014; 2004], N. Luman [1992], S. Turkle [2005], N. Zudilina [2012], G. Guseinov [2000] and many other researchers studied the influence of means of communication on human consciousness. The Ukrainian ones are L. Kompantseva [2007], V. Rizun [2008], S. Chemerkin [2009] and others. However, taken into account the continuous development of Internet communication, which challenges modern man, constantly generates a number of contradictory assessments – from unreasonable fears to unjustified hopes – we see an open space to new, more in-depth studies of this phenomenon.

The Internet is usually defined as "the territory of freedom"; these feelings are formed not by accident: John Perry Barlow highlights in "A Declaration of the Independence of Cyberspacehttps": "We are creating a world that all may enter without privilege or prejudice accorded by race, economic power, military force, or station of birth". The European Convention on Human Rights proclaims, "Everyone has the right to freedom of expression" (Article 10, Freedom of Expression). It is no coincidence that the virtual environment of the Internet is extremely attractive, as it directs to the possibilities of carrying out seemingly "failed", and expressing "the inexpressible". The Internet, as a particular socio-cultural environment, is compared with the ancient Greek agora – a place for citizens of a polis to gather for a free discussion of news and decision making in public life [Войскунский, 2001]. Freedom of speech was peculiar to agora. Of course, one can not deny the existence of freedom of speech on the Internet, but there is a tendency towards so-called "metered word", when communicants "knowingly allow themselves to forget about the existence of public morals and certain established etiquette". S. Datsyuk draws attention to this, considering that freedom of speech, in its classical sense, is absent on the Web [Дацюк,1997]. For an electronic word, there is no physical authenticity of either the author or the word: if the text is not signed, it is not possible to determine who posted a particular statement on the Web. Moreover, the word itself can be changed, destroyed, closed with a password, moved to another location. Any copies do not guarantee authenticity, since it is difficult to determine whether it is a copy or an original. Also, the process of communication on the Internet is characterized by extraordinary speed. T. Eriksen's expression "Speed is a drug" can be used to justifiably emphasize the feature of Internet communication [Eriksen, 2004:72]. Correspondence characterized by an immediate response to events is especially popular on the Web. This type of communication is much shorter: the records appear, are corrected, saved – and disappear. This makes the communication instantaneous and speedy, allowing you to enter the state of "uptime" (here and now), more fully perceive the communicative function. Communicator, without paying attention to the text implemented through the computer keyboard, sends it to the addressee. Specifics of the phrase construction, neglecting the norms indicate that it is important for the communicant to convey not the detailed content of the information, but its general nature, designed for a quick and approximate understanding of its content. "Therefore, the electronic word is not a fact" [Дацюк, 1997]. One can see here rather a process of

"chattering", than meaningful speech, which is aimed at reaching the truth. "It is just this lack of connection to a concern with truth – this indifference to how things really are – that I regard as of the essence of bullshit" [Frankfurt, 2009].

For a mass Internet user, it is not important to increase the patency of information or verify it. It is important "to make your presence on the web as visible as possible" [Гусейнов, 2000]. Manuel Castells also draws attention to this phenomenon: "Self-presentation of a real person connecting to real people" [Castells, 2014: 17]. Owing to the Network people can communicate beyond their own physicality, avoiding identification by class, national and even sexual characteristics. Internet communications eliminate both objective and subjective obstacles to communication. Being carried out on the basis of anonymous communication, they minimize the threats of prejudiced or "unequal" communication, thereby releasing the most intimate human aspirations. The interlocutor is psychologically freed from the need to present "true self" in the communication process, constructing the image that he likes. An important question arises: what causes the creation of such "virtual images" in the Internet communication: dissatisfaction with real social identity, the desire to get new experience, new impressions, to realize something unrealized in real life? This issue also becomes a subject of contemporary psychological searches. Researchers have noted a number of motives, including, on the one hand, self-presentation in the Internet space, designed "I" as an expression of unfulfilled desires, unmet needs, and, on the other hand – as an expression of repressed aggressive tendencies in reality, pleasing the affections forbidden in society. There is a kind of creating "a virtual projection of identity". As N. Zudilina notes "in the virtual space of the Internet, a person is tempted to think that he goes beyond himself, creates a separate entities – the identities, which are not associated with him and which he is not responsible for. In fact, in the virtual projections of identity a person reveals himself, his capabilities, which he did not even know about" [Зудилина, 2012: 71].

Let us take, for instance, a chat for which game communication is inherent. The game principle of chatting is manifested in the fact that along with the conventions of communication, caused by the use of "masks", the norms of written speech are violated – the norms of spelling, punctuation, the usual forms of words and phrases are broken, which gives a text slightly unnatural, grotesque look. It is well known that in the course of written communication in the chat, each participant complements their statements with certain symbols that must convey their emotional state. With those symbols, one can transfer a smile, a sly smile, anger, worry, or express other emotions. Thus, the tendency to develop a unified code for all users is generated that contributes to their cognitive-pragmatic adaptation on the Web, the transition from the category of "strangers" to the category of "non-strangers". One should note that the visitors of the Web not only adapt their own communicative practice to network communication but comprehend the specifics of a new culture as well, becoming full subjects of its creation. People build networks to be with others, and to be with others they want to be with on the basis of criteria that include those people who they already know [Castells, 2014]. Network communication leads to the development of new forms of communication. The change of the communication format and method transforms the language, making changes in the meaning of the word, the emerging of new lexemes, changing the grammatical structure, causes the appearance of certain peculiarities in styles and genres. Modern technical capabilities make it possible to implement such forms of text messages that no one could foresee before. New forms of communication are guided by the speed, ease, deviant communication. Hence, such notions as "metalanguage" and "new speech" are occuring. A new style (Internet communication style) is formed, which is characterized by: 1) written pronunciation; 2) hyperintertextuality; 3) fixed spokenness; 4) spontaneity [Воробей, 2015: 43]. Much more colloquial, slang and dialect forms and grammatical features come from live speech into the Internet than into paper publications. And slang elements, born on the Internet, flow towards, into live speech. A significant part of the features of this language can be founds only on the web, but many of the lexical elements of this slang are now used in the street and even in the press, not to mention contemporary works of fiction.

Studying the language component of the Internet environment, linguists are alarming. The issue of literacy is not a frequent occurrence there. And, apparently, it would be strange to hear from a linguist the opinion that "for the sake of simplicity and naturalness of communication one can and should violate the language norm"[Кронгауз, 2009].

However, we really fix this pattern on the web. M. Krongauz believes that people who correct the interlocutor in a conversation, make communication extremely difficult. "An educated literate person is not someone who knows the literary language, but one that can switch to various codes and prompts. For me, communication is important" [Кронгауз, 2009].

Turning to the issue of literacy, we should remember the incident which David Crystal tells in Bob Hirschfeld's newspaper article [2004], 'Taking liberties: the pluperfect', 28 is one such contribution. He describes the deadly Strunkenwhite virus in it, which returns e-mail messages to their senders if they contain grammatical or spelling errors. He explains: The virus is causing something akin to panic throughout corporate America, which has become used to the typos, misspellings, missing words and mangled syntax so acceptable in cyberspace. The CEO of LoseItAll.com, an Internet startup, said the virus has rendered him helpless. 'Each time I tried to send one particular e-mail this morning, I got back this error message: "Your dependent clause preceding your independent clause must be set off by commas, but one must not precede the conjunction". I threw my laptop across the room".

Nevertheless, it should be noted that the visitors of the Web not only adapt their own communicative practice to network communication and comprehend the specifics of a new culture, but also are full subjects of its creation. Since "the world is seen by the way in which it is represented by figurative communication" [Луман, 2005].

The issue of both preservation of the culture of speech and preservation of the native language in the Web arises. The words used by Internet users are mostly borrowed from the English language, because the United States and Great Britain are the source of developments in the field of modern personal computer and the global Internet. However, even in England, where there is no situation of borrowing Internet terminology from someone else's language, scientists have come to the need to highlight and study the new functional style – "Weblish" ("Web" + "English") that actively spreads among Internet users, encompassing wider layers of the mass audience. Thus, if man does not worry about preserving the language, the Internet and globalisation will be greatly accelerating the disappearance of this language. If one really aims to preserve their native language, the Internet can be their indispensable tool. Everything depends solely on us.

Conclusion. Therefore, the Internet space forces the language to develop at a higher pace, reflecting the trends of rapid social development. On the one hand, the language of the Internet communication is the reflection of the real speech behaviour, which should be studied, on the other hand, it raises the problem of significant differences between the norm and the actual speech of Internet users. Such features affect man himself, turning him into a "virtual personality". M. Castels notes rightly "If you do not take care of the networks, they will take care of you in one way or another way. For as long as you want to live in a society at a given time and in this place, you have to deal with a network society. Because we live in the Internet galaxy" [Castels, 2004: 323]. There is no doubt that the Internet environment, rapidly evolving, becomes the basis of global communication, raises the fundamental problems of the culture of modern society, which require a profound philosophical reflection. There are significant research prospects in this scientific area.

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