Cyberbullying as a Form of Cultural Deviation

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Abstract

The purpose of this article is to give a philosophical and anthropological analysis of cyberbullying processes subject to cultural deviation in the modern information civilization. The main feature of the XXI century culture is the information wave of civilization and the beginning of globalization. In this regard, national cultures face new threats and demands. Today, every nation wants to preserve its cultural identity while humanistic and moral values are subjected to new forms of testing and crisis. Cyberbullying is bullying and harassment using digital technologies. We are interested in uncorrected interpretations of history, culture and the high degree of consumerism of contemporary society in relation to nature. The modern manifestation of this crisis - manifestations of racism, anti-Semitism and other forms of discrimination have their existence in social networks, media and messengers.

Keywords: digitalization of society, artificial intelligence, media culture, media viruses, mental decentralization, personal psychology.

Introduction

At the core of cyberbullying, cyberbullying and similar concepts and concepts is a common set of social and psycho-cultural, political and ideological 'harmful' or far from objective and humanistic information disseminated via the internet and other digital media. Cyberbullying has been and is the subject of much research as a very real and relevant phenomenon, often referred to as teenage or Generation "Z" influencing members of these groups, the primary purpose of cyberbullying is mental decentralization. [1].

The Internet got its start as a database, it initially served as a pure exchange of information. In the last 20 years or so, the Internet has evolved into a social network. [2] It is an integral part of everyday life, supporting interpersonal communication, love and life, consumption, general or specific information and much more.

Cyberbullying arises because of the following difficulties of modern information society:

1. The distinction between the spiritual and the material.

2. Confusion of escapism and worldview principles.

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3. The spread of non-conformism, conformism and deviant behaviour.

4. the artificial standardization of simplistic alternatives.

Among these trends is the rise of a consumer society. The signs and symbols conveyed by social and media networks are a key factor of influencing society's consciousness. For example, Lotman's semiotic approach. Lotman's semiotic approach is important because cultural space is seen as a text, which contains the entire complex of information. "Signs form texts, texts form culture, cultures form the semiosphere." [3] It, in its turn, can also change over time, adding new qualities and new functions, so that the consumer industry does not lose its relevance. There are two types of the concept of "consumption": a system of simulacra based on materialistic principles and values to demonstrate its strengths and achievements, and the second is the value of brand, which supports quality, and genuine advertising, which protects consumers' rights. Modern society is called a consumer society, due to the fact that modern societies increasingly consume more than they produce as in the earlier periods of their development, this is not because of technical progress, but to satisfy their psychological needs. Cyberbullying has different shades and spheres of influence depending on geography, culture and mentality, so we consider it necessary to show these differences in **Table 1:**

Table 1 - Impact of cyberbullying in countries

Western European countries, USA	Russia and post-Soviet countries	Kazakhstan
1.Financial crimes 2. International "trade" wars 3. Information hegemony	1. Political "messages" 2. The syndrome of post-imperialism 3. Information warfare	1. Changing metanarratives of young people 2. The flawed analysis of history and culture 3. The fragility of the digital system

The problems of deviant behavior in the conditions of the information wave of civilization interest scientists from different countries. The works of K. Mannheim [4, p.162] focused attention on generational differences, on the phenomenon of thinking style of different age groups of one epoch. The anthropological approach of M. Mead [5, p. 91] reveals the cultural practices of people's communication. The problem of interaction between generations is seen as a problem of "great refusal" by H. Marcuse [6, p. 82], "the semantic field of tensions" by B. Dubin [7], "intergenerational conflict in the family" by M. Vdovina [8, p. 70], "intergenerational relations with elements of ageism" by M. Saporovskaya [9, p. 54], generation that cares about physical and emotional safety by D. Twenge [10, p. 490]

Research hypothesis. The paper proposes and justifies the hypothesis that the modern digital reality, which has formed a network society, different from all previous societies, has become a source of formation of cultural space of the new digital generation, where an asocial system of value orientations and attitudes that determine their deviant behavior is possible.

Research Methodology

The article applied the theory of information, network, virtual digital society, generational approach, social network theory, axiological, socio-cultural approaches, as well as the concept of mixed reality to identify the problems of cyberbullying. Included observation and survey method (work with focus groups of deviant behaviour), questionnaires are of great importance

for obtaining empirical data on value attitudes and behavioural patterns of digital youth. The methods of philosophical, psychological, structural-functional approach, the method of analysis, synthesis, and scientific generalization were also used in the work.

The influence of culture in the digital space does not depend on the location of the participants in the communication process. This space of life in its electronic-digital, network (information) dimension carries with it both positive and negative consequences for young people and, accordingly, requires deep analysis and the socio-cultural image of the digital generation formed in its space. This image is composed of a contradictory, but at the same time well within the framework of a glocalised culture (the individual exists simultaneously in two dimensions - global and local) and a "GenerationMe-GenerationWe" behaviour strategy.

The study will use such methodologies as comparativism, typology, hermeneutics, diachronic and synchronic analysis, through which the general and specific characteristics in cultural dynamics, internal and external mechanisms of influence on cultural transformations, local, regional aspects in digital modernization of society will be identified. Recognition of exhaustiveness of comparison between deviant subcultures of Western and non-Western communities served the transition from the idea of "synthesis" to the idea of interaction between the universal and the local in the cultural and civilization process.As a theoretical and methodological approach, the study applied cross-cultural cross-time analysis, which allowed to compare indicators and characteristics of digital generation deviant groups in the temporal dimension and dynamics.

In order to identify the main answers to the topical questions about the influence of media spheres on the consciousnesses of the "Z" generation, a task was given to representatives of this group in **Table 2.**

Table 2 -Description and methods of the survey of Al-Farabi Kazakh National University students

Respondents	Survey method	Age
- Journalism and PR students at Al-Farabi Kazakh National University - This choice is due to the high probability that graduates of this field will create content in the media and social networks - Choice of university due to high competitiveness on the labour	- Respondents were given the task of writing an essay on "Digitalisation in Kazakhstani Society". - This approach is explained by the freedom of explanation and the absence of leading tests, questionnaires and surveys, it is believed that these "frameworks" do not allow full mental freedom and creativity	To determine the age, 1st year students who are members of the "Z" generation, i.e. born between 1997 and 2012 according to the Pew Centre, were selected. The total number of respondents did not exceed 100 due to their high social and learning activity

market in the field of media and media		

A 3-month deadline was given for essay writing, given the rapidly evolving media environment. Respondents were monitored online, discussing the topic in a way that took into account the academic background to the question. Respondents had complete freedom to explain their thoughts, for them it was a creative process rather than an academic one. The latter had a direct impact on the results of the survey.

Results

The results of the study on cyberbullying and cultural deviance identified a high need for media spheres in today's society. The following criteria were identified:

The phenomenon of cyberbullying has different characteristics and even this "phenomenon" goes beyond the individual and local level and becomes a serious international, planetary disease, there are even targeted ideas of great political interest:

-   baseless accusations and threatening information directed against a person (these actions, which are considered to be the opinion of society itself, cause a person to hate that society or person and motivate various sociopathic actions);

-   information affecting personal psychology (for people under various stresses or misunderstood feelings, a stream of negative or irrational information can lead to further stress and morally and ethically negative actions)

-   negative religious propaganda (since religion is a very important issue for a person, misleading religious information leads to a negative path, i.e. a high probability of following various sects and movements, the consequences of which can be very harmful to society and the state)

-   Information aimed at a specific audience (information leading to suicide through negative and negative mainstreaming and challenges aimed at the still incomplete consciousness of adolescents);

-   deliberate criticism of government policies (of course, politics is always a topic of public discussion, but to a large extent, calls for negative actions, shouting slogans, guaranteeing financial independence, etc. are encouraged). For example, the situation in Ukraine and the so-called Arab Spring, various terrorist organizations where people are agitated for rallies via the internet, and in the end it is impossible to know who the real instigator is;

-   fomentation of various national-ethnic, racial separatism (destruction of relations between different ethnic groups within one country, fomentation of political instability through destruction, such as the pressure by skinheads in Russia on non-Russian ethnic groups under the slogan "Russia for Russians"). Fomenting or reviving various neo-Nazi, fascist slogans, spreading chauvinistic views, introducing abnormal events. It is important to remember that there is no negative nation, nation, state, only a negative person.

As you know, cyberbullying is so widespread that stopping or eliminating it would be like removing all digital tools from society, which is almost impossible.

Legitimate questions: Why? Who? What is the purpose? Let us prove and justify this on the basis of research on psychological and cultural theories:

1. Fear (to find a place in society by grouping in groups with a certain "authority")

2. to be "popular" (to demand a certain "attention" from the environment in which he/she lives)

3. Intercultural diversity (national cultural differences, differences in customs, the emergence of language barriers and external physical or physiological diversity)

4. Unemployment (commenting on certain phenomena to pass the time, mostly negative)

5. show of "power" (to spread "strength" to others and through this achieve self-satisfaction)

6. Hiding one's shortcomings through others (a person or "buller", on the basis of psychological problems, seeks a solution to his or her inner self-consciousness)

7. Personal crisis (due to unhappiness in one's personal or family life, work and emotional crisis)

After identifying the cause of the problem, it is legitimate to assess the consequences:

1. the person or system victim of cyberbullying is identified, then subjected to extreme social pressure, violence, often suicidal thoughts and actions arise, false information is accepted as fact and loses its analytical properties.

2. The ability to build social relationships and interpersonal skills are very low, and the issue of mutual trust is difficult.

3. the victim of the act, who is sociopathic, now turns to the same "bullying" act, i.e. there is a need for "revenge".

Sometimes media culture violates the boundaries of information that can contain negative qualities. The largest of these is manipulation, which turns people into consumers through countless simulations, unnecessary needs, and social myths that are clearly illusory. This is why this medium is called the "phenomenon". The media situation in post-Soviet countries is similar, and personal gain has formed a unique model. Many media outlets are in the hands of politicians and businessmen despite their independent status. Ideological manipulation is important here. The media, for example, is not only an information function but also has a special place in revealing the creative abilities of young people, it is photo and video in matters of editing. The topic of media education is relevant today. If one wants to be rich and influential in today's world, one has to find a good way in the media space. Young people are a group of people undergoing a process of socialisation, that is, a big channel for shaping established educational, professional and cultural-social functions.

With the development of the Internet, it has become possible to socialise different groups of society. Unlimited age of users, high information storage and the guarantee of anonymity eventually lead to a rapid adaptation to cyberbullying by young people. It acts as a catalyst,

stimulating the widespread dissemination of this negative and negative information and its rapid adoption in practice.

Discussion of the Research Problem

Postmodernist methodology formed the theoretical basis for the study of new society and culture, justified and focused on explaining the crisis of modern culture [11, p. 226]. Rethinking social values was seen as the main source of philosophy, such as the "death of God", the "last man" and the passion for power. These perceptions define the crisis of postmodern culture. Deleuze often used critical views in his work, criticizing the paradoxes of capitalist society, especially the repressive attitude towards the individual and society. In his work Schizoanalysis, Deleuze believes that rational principles that shape cultural and social standards must be abandoned [12, p. 672] The culture shaped by capitalist society is seen as the basis of mass neurotization. He and his colleague Guattari also considered Nietzsche's ideas of nihilism, the last man and self-determination. The human desire for power is essentially the Dionysian energy that liberates modern culture and gives freedom. The figure of Nietzsche played an important role in Deleuze's academic career, and they had much in common in terms of ideological content. In The Merry Science, Nietzsche said: "We need to give birth to the thoughts we know and feel with all our organs: blood, heart, flame, mood, passion, suffering, conscience, destiny and fate. To live is to divide into light and flame, otherwise it is impossible to live" [13, p. 121] Deleuze, for his part, found that cultural philosophy and philosophy in general are ultimately linked to politics. For instance, most of the signs of cyberbullying now occupy a large place in the media space. In an interview with CahiersduCinema, Gilles Deleuze described the phenomenon of cinema in the chapter 'The Brain is the Screen'. When people leave the cinema, they often show a face that does not understand its meaning, a clear sign of a lack of meaningfulness. But, according to Deleuze's conception, "linguistics or psychoanalysis do not help us understand the essence of cinema" [14, p. 32]

In recent years, the post-Soviet countries have seen the rise of a generation of consumers who, not without the influence of extreme individualism, have been, as they say, "de-ideologized" and, in fact, have absorbed the ideology of the consumer society. The homoconsumericus has emerged [15]. Virtual aggression, imaginary worldview transferred to the real world, causing a surge of aggression, suicides and other inadequate behavioral reactions.

The flood of information is permeated by the stereotypes of a consumerist society that emphasises the ubiquitous consumption of material values and the objectification of the individual and relationships, which wash out basic notions of honour, responsibility, kindness and generosity and other recognised universal values. Given the widespread conclusion about the "usefulness" of homoconsumericus for the development and protection of society, let us turn to the question of the degradation of culture in the society of the "free" market economy describing the generalized conditions of reproduction or, even, extended reproduction of this homoconsumericus [16, p. 14].

It is impossible not to mention such deviant behavior of citizens as involvement into shadow economy, which is inherent to the degradation of culture and loss of positive social values and motivations [17, p. 242] It is the degradation of culture that should be attributed to the social and political factors contributing to the shadow economy in modern post-Soviet countries, since, according to one of the popular definitions of culture adopted for this paper [18, p. 189], its subject matter includes "norms of behaviour and values" adopted by a group of people "usually

without reason". The polar shift in socio-economic systems in these countries has created a host of problems in a very protracted period of transition. Redistribution of the national wealth within the prominent social groups in the Soviet Union brought to naught the national cultural policy, which was shamefully labelled as underfunded. At the same time, it is well known that insufficient investment in the reproduction processes of intellectual capital (which overlaps with cultural capital) leads to the spiritual and material impoverishment of the population and the deterioration of its health, which inevitably leads to the degradation of society, science and the economy.

In order to define cyberbullying in Kazakhstan, it is necessary to define the concept of Generation Z and to take into account their specificities in today's realities. Generation Z, first of all, can be defined as a global and networked generation. Seeing no limit in their search for information, for them there are no spatial boundaries, it is a generation that has friends, buddies from all over the world, with whom they communicate at any time of the day or night. According to a study by Sparks&Honey [1,24], members of Generation Z are free to try on different personalities, take an interest in different areas of life, join different communities and broaden their horizons. Diversity is a key word in a globalized world. Generation Z is growing up in a very non-traditional social structure. From their perspective, there is no right or wrong, normal or abnormal. For them, it is obvious that people come from different socio-economic backgrounds, races, nationalities. They embrace a world full of people of different gender identities and sexual orientations. Also, embracing an incredibly diverse world is not tolerance, but a way of thinking.

 With the worldwide coronavirus pandemic, the issue of social media addiction has become important, much research has been done, and if we pay attention to the passage of time and the demands of time, the need for such research is growing exponentially. Comparatively, a study in the USA in 2016 among 13-year-olds who spend more than 10 hours a week on social media 56% feel unhappy, and 27% of social media users, are generally prone to depression [19, p. 5].

The product of the new culture has replaced the sensual nature of humanity. In our study 100% of Kazakh teenagers use emoticons, emoji or pictures in their correspondence. This is because using emoji greatly reduces time, decorates writing and expresses a person's state of mind. At the same time, the fleetingness of time, leads to the fear of missing something important. For example, social networks, especially Instagram, have a "add video, audio story (storizo)" function in real time, which disappears after 24 hours. Or the social platform WhatsApp, which also allows managing contacts, video and audio messages received and sent, reading or not reading messages, blocking or allowing access by other contacts to view stories, the owner's profile. Research by Swiss cultural researchers has uncovered a panic fear among teenagers: being ignored or not responding in time to a message sent via WhatsApp. D. Stillman's is the syndrome of lost profits [20, p. 77]

Conclusion

The technological progress taking place in the world leads to profound social and cultural changes and consequences. Modern culture and social values are known to be in a "diffuse" state, which in turn directly influences the emergence of deviant behaviour, and this has become an urgent problem after the number of "people" "in the virtual world" exceeds one billion.   The common name for these processes is cyberbullying, the misuse of information, and social media is its main tool.

But given the cultural change, being a province is a great danger in today's world, which directly raises the question of art and creativity, without which no progress in the economy, social system or state administration is possible. As we know, culture is at the heart of information work. The "lemon" of the social sciences was squeezed out in the twentieth century, and now it is important to focus only on creativity, morality and culture, and if Kazakhstan falls behind the time train, it will be impossible to overcome the differences.

Cyberbullying - depending on how much public opinion affects a person, you can judge their psychological state. If the opinion of others does not have a one-day effect, for some it has great power, leaving behind negative or positive comments, there are many actions that undermine a person's moral and ethical principles. Many phobias and feelings of strong influence require psychoanalytic analysis [22,23].

According to Freud, culture is described as both a carrier and a censor of the human will. The problems of culture are ultimately intertwined with religion, Freudianism is based on the study of the individual's psyche, but aims at the study of the social consciousness of the past and present. Man's main problem is to live between his unconscious desires and moral constraints. At a later stage he expressed dissatisfaction with the development of civilisations, concluding that 'people aspire to a higher development, were prepared even to destroy each other to the last man, but now they try to justify themselves as much as possible' [21, p. 396] These are flawed in that they do not take into account the full scale of culture and are skeptical of anthropological facts.

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