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**Blip-culture: forward in the past**

Modern culture declares itself as blip culture. A striking example — klip thinking. Our article is an attempt to examine this phenomenon from different perspectives. From the perspective of semiotics, social, historical and philosophical perspective. We assume that the cognitive foundations blip culture may be related to mythology, utopian consciousness. In this regard, we propose the concept of such scholars as O. mythology Freudenberg, Radcliffe-Brown. Our view on this issue is somewhat different from the traditional that the problem of social considered in conjunction with the nature of the ideal.

*Key words:* relationships, history, society, social relations, customs, culture, mythology, consciousness, semi-otics.

As part of the school program is the subject of a very wide called study of society. Perhaps this concept includes the basic question of social sciences: how society controlled and directed. Or it lives on the principle of natural self. To resolve this dilemma, we propose to build on the idea that the social world is formed on the basis of representations of reality. To demonstrate, we decided to use an interdisciplinary approach. We compared the approach Russian folk school O.Freudenberg with the study of social anthropology representative Radcliffe-Brown. The idea is that the myth creates a special reality, control the senses that cover man. From the definition of mythology O.Freudenberg, the accuracy is not an end in itself serves to mythology, mythology is based on the knowledge of the entire convention, which builds the man himself. He turns to nature not in the sense of the word, which has developed in science or religion. According to O.Freudenberg [1], since E.Taylor, it was found that religion is not the primary ideology that it was preceded by centuries-old era before religion views. From the words of the author, her task was to precisely personal, it is in art detect mythological foundation. Primitive man simply does not notice the nature, he says only that with which directly deals, and this staccato elements or characters with whom he met, and that he himself creates or acquires. Just primitive mentality knows no abstract concepts, because it is based on mythological characters. But this does not mean that primitive thinking itself «mythical». The reality is a factor of all

thought, and thought is expressed objective reality. Primitive man has a very conditional system understanding of this fact, but it has. His imaginative, concrete representations are far generalization ability, but they are able to distinguish objects schematically, and without some particulars. At the same time, they identify and process the thing, the thing and its properties. Describing the primitive images, O.Freudenberg comes to an interesting conclusion. According to her, the image — the visual appearance, the outer side of the visual object. Primitive man did not put the nature of the questions and does not answer them. Not only primitive, but modern man does not see that in a certain way the world know... the world as seen by primitive man, recreated his subjective consciousness as the second independent objective existence, which begins contradictory to live close to the real, you do not notice the consciousness of reality. We can add that this is the second independent existence is being signs and symbols, which also becomes the property of men, and event-driven in the sense that it is associated with major life milestone people. Signs replace the real thing or things themselves are transformed into signs, as if we were talking about the children's game in which the table turns into a house, or a pumpkin turns into a coach. Unlike the stereotypical ideas about mythology as characteristic of primitive society, from the arguments O.Freudenberg can conclude that each new era is different from the previous one's own, inherent in its semantic unit or other mythological basis. Here is what this modern science of signs — semiotics. «I really must insist on the fact that there is no such period when the public man (a man — just the public, adequate to his team) would not be the knowing subject and did not have an attitude, and, consequently, the semantic thought» [1; 22], the author writes. Semantics — a special area of philosophical knowledge. One of the seminal works on semiotics «At the base of the theory of signs» written by Charles Morris, preceded by the word of Gottfried Leibniz that the observation of signs leads us to the essence of things, «People — this is the highest of all living entities, using the signs of human civilization... impossible without signs and sign systems, the human mind is inseparable from the functioning of signs — and possibly even the intelligence necessary to identify precisely the functioning of the characters» [2; 45].

Thus, the relationship of mythology and sociality should be seen as a link between the sign and the action. Of course, this relationship is not direct, it is indirect. Nature of the sign includes a first process of the operation of any object as a sign (semiosis). It includes four main elements: that acts as a sign, as indicated by the sign of the impact by virtue of which anything becomes a sign interpreter, and the interpreter itself. Relation of the sign to the object has been called semantic measure of semiosis, the study of which is called semantics. As applied to social forms, O.Freudenberg emphasizes that according to the first and fundamental law of the semantics they do not correspond to the content created ideologies. To understand the basics of social sign, should pay attention to the following provision O.Freudenberg that myth-making mind could not possibly construct a world that any would be like the surrounding human reality. Primitive man lived in a special world, not our real. It was neither the light nor this. He imagined a specific plan, a special scenario of nature-human, Areal, a combination of life and death. It's not life and not death but metaphorical country terrain. Place of occurrence (and place of death). In the myth this place — the sky, the sun, in the home is a grave. The fact that primitive man is a life plan for the modern man's death. In this sense we can speak of undifferentiated whole world of nature and man as a unity of heaven-earth.

There was no concept of man, heaven, earth, death, life as we understand it. Animate and inanimate worlds were identified. So, for example, the coffin — it's mother's womb and the sky at the same time. Learn about the world and its people are knowing a single unit. Because of indivisibility of subject and object nature and people seem to beasts, plants, stones, it depends on what the team does. Man does not arise from an amoeba, as a complex arises from the simple; in nature and simple and complex have a common basis, and can move in a complex simple. It's the same in the humanitarian world. Division into prenatal and birth major periods will now meet the myth-making division into two epochs — zoomorphic and agrarian. Perceptions organize perception, but not vice versa. The sensations perceived through representations. So, if there were no totemism, hunger would be perceived as a lack of totem. Where did the original submission? According to Freudenberg O., totemic representations developed as a result of sensory signals that go to the primitive brain, the biological factor plays the same role as the social and one causes the other. Human team bears the name of the totem, this is the clan name, the name of singly-plural. People outside the tribe submitted devils. Bloodlines did not really directly. Related titles mattered not consanguinity, and belonging to a common totem, thus the total staff. Scythians fried bull, sat on his skin, ate meat, who shared the meal, he became an ally. Sharing things create the same institution. Hence the ancient custom of exchanging gifts. The terms «totemism» and «totem» is quite conditional. In science, it was called a kind of phenomenon in the uncivilized nations — union groups on the basis not of consanguinity, and belonging to the same totem — an animal or plant that is supposedly their common ancestor. The main feature of totemic representations

— unity in their external nature and human society, on the one hand, and on the other — a fusion of individuality with their multiplicity. Remarkable ambivalent image of the earth, both born and at the same time to take back. We are talking about the grave, which was housing and the temple of the hero, the area where he lives. Tomb — this land, the grave and womb, birth of a new star. Therefore, the Greeks dug pits near the graves there and prepared food. The Romans constructed before the grave Culina (hence — cooking), where the food was cooked [1; 34]. We see how O. Freudenberg largely anticipated semiotic approach to the issue of social nature. According to her, the ancient concept is born before the fact. This statement Freudenberg O. surprisingly common with the ideas of the famous feminist theorist Judith Butler, including special emphasis on gender perforation. In understanding O. Freudenberg, a phenomenon when it is not, lives in another form or other value; hidden appears, takes the form of hidden. This is a great law semantization (in another aspect — formation) far outstrips small empirical facts of individual developments, changes of stages and other apparent evolution. Fundamental general law for the whole system semantization, which shows that each value has a different, a special form of existence, quite similar to this, and that these different states into each other, live in a hidden form or appear, losing its meaning. This perpetual motion creates a culture in its entirety, raises it and destroys. This understanding allows semantization approach to folklore as a symbol of the phenomena of social life. «The most fantastic outlook, being created historical conditions reality formative realistically. Primitive consciousness organizes an imaginary world with the help of real existing forms of reality. Primitive man felt well their needs and satisfy them better than ours; he only conceptualized their opposite to their true essence» [3; 39]. The most well-established forms of social life, to recognize certain class or social group, usually referred to institutions. As one of these established institutions can be considered the family institution, which expresses the generally accepted rules of conduct in relation to its members. As a confirmation of the main provisions of O. Freudenberg we propose an original study of kinship classification Radcliffe-Brown. In his work «Structure and function in primitive society. Essays and Lectures» [3] he describes the practices that have arisen on the basis of religious beliefs.

These practices relate to this very important area in a traditional society like the kinship system. The very scope, covering the kinship system, it is important for the reason that in most primitive societies the regulation of social relations between individuals based primarily on kinship. This adjustment is possible due to the formation of stable and more or less certain behaviors for relationships to each category recognized by relatives. Thus, the system of kinship has deep roots and bears the seeds of social solidarity. Creating a new community is accompanied by the creation of new cults and worship them that it is possible only in the destruction and destabilization of the old religious practices. We have an opportunity to observe the creation of virtual communities and types of appropriate forms of communication through social networks. This process is accompanied by the so-called clip thinking.

The authors of the famous futuristic and sociological concepts introduced the concept of the information society. Continuing the tradition of evolution, they see the historical process as the progressive development of society from the standpoint of production and of development of the productive resources. Information becomes part and even the engine of technological progress, the hallmark of post-industrial society. The theory of the information society in his explanation of history is close to the formation approach. From the point of view of the representatives of this theory the information society is the ultimate, final stage. In the proposed system of the historical process appears as a succession of three global stages: agricultural, industrial and post-industrial information. We tried to extend these limits and, above all, to move away from the economic component.

For all its seeming obviousness, the cause of which in the public, the notion of information, as well as technology, has a much more profound meaning than the modern means of production. First of all, the information as a means of communication is not homogeneous. It can vary by line and fenestrate type [4]. So-called «blip» culture, which proclaimed the coming of the theorists of Futurism, refers to fenestrate type. Her appearance and active implementation perceived as an absolute sign of the times. Billboards, shop windows, signs, operational signs on the computer. May be they are up to date, if they have a similitude in the face pictograph and hieroglyph. Modernity is primarily perceived through the concept of speed. Speed incarnation plan, its manifestation as a process phenomena formation of an imaginary world into the world of objective. Renaissance art still has the gap between order and its execution. Technical element makes this process almost momentary. Modern child, listening to a story, asks to show it. He did not listen enough. He wants to see what is happening in reality. It is not laziness or lack of imagination. In the desire of the child, we see effective, the active principle of information heard should certainly realize. Information changes the time or time speeds up information process? More surprising to note the content of the text remains the same. Com-

paring the «Book of the Dead» with its counterparts, for example, in Chinese culture, we find the same highest moral principles and hope for a different, more perfect life. «The Book of Songs» begins literally with «popular» topics:

Ducks, I hear screaming on the river in front of me,  
 Drake duck with flocked to the island of the river...  
 Quiet, modest, sweet girl you  
 Will you good wife, according to his wife. [5; 129]

Rehash of the famous Russian folk «flying duck», and only a simulacrum, besides a perfectly preserved form. What is the novelty, if only in the speed of printing, reading, communication of information through community building? The name of the next song sounds so — «Stems stretched far around cannabis». To dispel all doubts will open «Oresteia» by Aeschylus: Gods pray, but run out of these works Night Watch! [6; 12]. As part of the professional activity of the teacher of history of philosophy is necessary every now and then to detect those same simulacra and enjoy every meeting as recognition. We complain about the transience of time. If ancient civilizations actively use the mark, it means that their time was running out, too. Pyramid build, build a cemetery, communicate with other worlds. Not too small for a generation. The appearance of the car is not just a technical breakthrough or information. This is their unity. What could be common between the «blip» culture, the character and symbol. Besides the fact that they serve as a pointer to the action, directions, apparently, they focus on the collective perception, on the mass audience. According to L.Mumford technique, as well as information proved to be much earlier than is commonly believed by historians of culture and science. It was an unprecedented technique of social organization, which arose due to the informational support [7].

The origins of the modern worship of technology are lost somewhere in the times of the first kings. Mechanization of the labor process is preceded by the mechanization of ritual life. The ancient kingdom was simulacrums of modern transformers. We know from history that all empires under adverse conditions may break into small fiefdoms and principalities, each of which as an administrative unit to a certain point there autonomously. If necessary for joint action, they combine their efforts. One of the most vivid action transformers was in the past, it was nomadic war machine. Army of mobile and mobility due to its parts, it is so designated troop components. The emergence of new forms of writing marked a landmark change in the culture. If you find an analogue in the history of this event, it will not be so shocking and frightening.

«The shock of the future» will turn into a more optimistic welcome. Trying to convey to their contemporaries fear of the future, A.Toffler focuses on the effect of novelty, «released forces novelty put people in unusual conditions and unpredictable... transience and novelty of this explosive mixture» [8]. Describe the future create the opposite effect, his description of the «novelty» create a vision of a different order.

My clothes patched wind  
 What am I squeezed her hands  
 My clothes patched wind  
 What am I squeezed her hands  
 I did not ask and I will not answer

So sounded in the late '80s mute poetics lost without hearing generation. The time has come new characters, among which the most popular to date, this is probably the smiley. It is not difficult to imagine how it will attempt to decipher many years later descendants. They will see our time of joy and fun, with great hopes for the future. Will they understand the symbolism of the city the following lines:

frozen fingers  
 in the absence of hot water  
 inhibited thoughts...

«The lack of hot» water today for young people in the modern capital is seen as no more than rhymed verse phrase successfully. «Tap» subject 70 is reflected in the naming of this period — «stagnation», a child of stagnation at a subconscious level powerful wave electric tried to break this logjam, solve «the symbol of infinity».

«Think about the best — there is initially a purely internal process of the «I». This indicates how many young lives in man, how much of it is hidden hopes and expectations that do not want to fall asleep «[9; 49]. The capital is a symbol of hope. Contact her future. The individual and the country as a whole. For someone that hope embodied, for residents of remote regions is almost a utopia. We remember the phrase heroine soulful «Moscow Does Not Believe in Tears», «This is Moscow! Live here...» and a long list of those who really lives.

«We were born to make a fairy tale come true». It is not only in the mechanical embodiment of an idea or concept. It is most likely some kind of original utopian consciousness. The amazing thing Pushkin's fairy tales. We find them in virtually pre-biblical subjects. None other than the very providence sends it in writing «The Tale of Tsar Saltan, of His Son the Renowned and mighty warriors Prince Guidon Saltanoviche and the beautiful Swan Princess». The image of the father and son take us in times of Osiris and his son Horus.

Still on the subject of our Tsar Saltan this information, the concept, the idea, it is primary. Information embodies the Prince Guidon — a mighty hero, actor, active principle. Swan Princess, unequivocally, Her Majesty technique. And he commanded us, that the tale lies, so it hint. On that same «hints» of Alexander? We heard his call — do not be afraid of their ideas, do not neglect your vision, all in your hands, feel free to look far into the future.

My generation is starting to look «Just you wait!» in a black and white screen, dreaming of pocket TVs size of a matchbox. Technique — The Swan Princess, can realize any seemingly fantastic idea. Utopia is not an anomaly, it is an integral part of the consciousness. And it is closely related to the information. The sign is the first stage of realization of utopia, and that in turn borders on magic. The most famous modern storyteller George Tolkien calls not to rule out this possibility in our lives [10]. Fairy tale gives joy at the mere thought that magical transformation can occur in reality.

In Pushkin's fairy tale princess swan created projects beyond real. The city grew on the lifeless rocky beach. We ownership of this miracle — in our eyes grew new capital.

Nature as a concept gives us unless colorful images of animals, scenic landscapes. In the very nature cannot be found the main thing that so excites the imagination — there is no magic. If we look back to the early forms of culture and imagine that our forefathers were engaged in copying nature, to spy on her and her inhabitants, our achievements would wear a different character.

For the same reason, the art has not been nature. Not because nature cannot be the subject of aesthetic pleasure. No, concrete world of nature is irresistible. Recreate its splendor is no easy task. But the essence of the concept of beauty is not easy to explain on the basis of needs alone. The natural world is perceived today with another, the consumer point of view. Art can be interpreted as a sign of sophisticated, as well as something that through the power of imagination, generating a sign of character. Thus, the concept of information, as well as the concept of art, claims the ontological status.

From a historical point of view of simulacra as part of an information exchange is the result of openness and continuity. In the history of each of the capital, we see this exchange. In the near future in Astana ascend up a new miracle, it will not just be a sign of appreciation of architectural inspirations. We think it will be a symbol indicating the direction for the future of spiritual revival of Kazakhstan. Word character in Greek means a part of the whole, pointing to his friend, the significant components. In a short period of state formation Kazakhstan has experienced various stages of formational development. Among them there as tribal relations and feudalism, and the socialist mode of production. Information Technology and takeoff can only mean one thing — ahead of us expects Renaissance.

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Д.А.Жақыпбекова

**Блип-мәдениет: өткенге оралу**

Қазіргі заманның мәдениеті блип-мәдениет деп аталады. Оған мысал ретінде клиптік сананы келтіруге болады. Жазудың пайда болу жолын қарасақ, иероглифтің клиптік ойлаумен ұқсастығы байқалады. Мақалада біз аталған феномендерді жан-жақты қарастыруға тырыстық. Семиотика, әлеуметтік ілімдері жағынан, тарихи-философиялық тұрғысынан, блип-мәдениеттің когнитивтік негіздері мифологиямен, утопиялық санамен байланысты болуы мүмкін. Бұл тұрғыда біз атақты мифологияның зерттеушілері О.Фрейденберг, А.Рэдклифф-Браун сияқты зерттеушілерінің тұжырымдамаларын ұсынып отырмыз. Дәстүрлі пікірге қарағанда, бұл мәселеге деген біздің көзқарасымыз өзгеше. Әлеуметтік мәселесі идеалдықтың табиғатымен қатар қарастырылды.

Д.А.Жакупбекова

**Блип-культура: вперед в прошлое**

В статье отмечено, что современная культура заявляет о себе как блип-культура. Яркий тому пример — клиповое мышление. На примере становления письма можно заметить схожесть иероглифа с тем явлением, которое именуется как клиповое мышление. В статье сделана попытка рассмотреть этот феномен с различных позиций — с точки зрения семиотики, социальности, в историко-философском аспекте. Автор предполагает, что когнитивные основы блип-культуры могут быть связаны с мифологией, утопическим сознанием. В этой связи предлагаются концепции таких исследователей мифологии, как О.Фрейденберг, А.Рэдклифф-Браун. Взгляд авторов на данную проблему несколько отличается от традиционного тем, что проблема социального рассмотрена в комплексе с природой идеального.

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