

Living In A Digital Culture

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Digital Culture and the Rapid Transformation of Social Life

Digital culture is connected with the rapid transformation in societies, affecting various technical and societal revolutions in a shockingly small extent of time. In this new digital era, computers are the vital sources by which the massive quantities of information that enormous technical and logical tasks necessitate are achieved and operated (Creeber and Martin 5). It can produce an advanced cyberspace democracy that means an extended open domain that is reduced in academics and little superior and claims the practice of new reachable kinds of language and discourse than those which intellects have been practiced to (Creeber and Martin 6).

Although there are many advantages of this digital culture it has numerous effects on us. This trend in the direction of global integration creates a world of continuous increase of dissimilarities among the communities. (Creeber and Martin 5). According to some researchers, digital culture has not been a promoter of participating culture; rather, the Internet has developed to be a dangerous and uncontrollable technology that permits profanity, extreme sacred or political intolerance and unauthorized computer users or viruses to weaken the public culture repeatedly. Administrators from China, Iran, and other countries have been critiqued for repressing websites, secretly observing Internet operators and bullying bloggers. IT firms like Google, Microsoft, and Cisco Organizations have subsequently been made to protect their industries in such states, alleged of disregarding civilian rights by merely taking full advantage of returns (Creeber and Martin 6).

The main argument of this topic is that digital culture in our real lives is transforming even the best intellectuals amongst us into trivial intellectuals incapable of involving in profound thought. It has affected our reading skills like it's been messing with our minds and remodeling our memories. The thinking process has become slow and continuously transforming. In the past, people used to engage themselves in a book or a lengthy article very quickly and spent hours reading it in curiosity. Such in-depth and amusing reading has become a rare case. People lose their concentration after two to three pages and start looking for something new to do. Hence, the extended passage that used to be natural and habitual has converted into a struggle (Carr n.p).

Internet Use, Information Access, and the Struggle

for Attention

Such struggle is due to the time people contribute online, exploring and surfing. The Internet has become a God gift for the people. The research that previously used to take several days to search the relevant material in the libraries can now be prepared in a few minutes. People just have to do little Google explorations, specific rapid clicks on the links, and get the revealing detail or accurate assessment that they wanted to research, but these links don't merely direct toward related works (Carr n.p).

The Internet has become a worldwide platform. The benefit of having an instant approach towards such an immensely increased store of material is a lot, and they've been extensively imparted and appropriately approved. But that benefit has to pay value. As the media theorist Marshall McLuhan observed, intellectual people identified that such mediums are not merely submissive platforms of material. They are the source to provide the content for thinking, but they also modify the practice of thought and fragment away from the ability of people to focus and anticipate. The extent to which people use the Web, the more they have to struggle to concentrate on lengthy pieces of material. Many other writers have also claimed that their thinking process has been altered due to the Web. They have argued that they can now only skim through the lengthy articles (Carr n.p).

According to a recent online study of behaviors, led by researchers from University College London, it is clear that consumers are not reading which is accessible by the computer in the old-fashioned intellect; certainly, there are marks that modern procedures of reading are evolving as consumers "power browse" horizontally, however, headings, subjects pages and summaries going for rapid successes. It nearly looks like they go online to evade reading in the old-fashioned intellect (Carr n.p).

Online Reading and the Changing Structure of Human Understanding

We are not shaped merely by what we read, but we are transformed in the way we understand. When we read online, we are inclined to become more translators of material. Reading is not a natural ability for humans. We have to decode our thoughts on how to interpret the representative words we look at in the language we recognize. According to James Olds, a professor of neuroscience, the mind has the aptitude to condition itself on the fly, changing the approach it performs. Some neurologists claim that the variation in our minds also happens at the biological level (Carr n.p).

The Internet, an incalculably important computing method, is incorporating the best of our other knowledgeable machinery. It's adding to be our guide and clock, our printing media and typewriter, our calculator and handset, and our radio set and television. It encloses the material with the material of the whole press it has ingested (Carr n.p).

There is a countertendency to assume the most awful of each new device. In Plato's perception, people visit to count on the written expression as a temporary for the information they used to have in their minds; they would terminate to work out their commemoration and turn out to be vague. And since they would be capable of obtaining an amount of material without appropriate training, they would be assumed very well-informed when they are, for the entire part, pretty uninformed. Writing and reading would outgrowth renewed thoughts and enlarge human information. Easy obtainability of records would indicate intelligent idleness, making humans less severe and fading their attention (Carr n.p).

Works Cited

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