CULTURAL TRENDS IN A DIGITAL SOCIETY

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ABSTRACT

The paper deals with features of the emerging Digital society, which is considered a new form of culture. A number of symptoms of the Digital society are presented and discussed, for example such as: blurring of distinctions between reality and virtuality; between people, machines and nature; reversal from scarcity to abundance of information; shifting from primacy of entities to primacy of interactions. Today such symptoms define a specific character of the culture of Digital society and allow predicting the main tendencies of the Digital culture. It is demonstrated that the above symptoms belong to three different cultural spheres: spiritual, social and technological. The tendencies corresponding to the mentioned cultural spheres seem to be: a) Social Media as a new way of forming social consciousness; b) Personal Identity Online as a new way of forming personality, and c) Data Intensive Science as a new methodological paradigm of science. The presented theoretical research is one of the first works that study Digital society as a cultural phenomenon.

KEYWORDS

Digital society, culture, digital technology, web presence, personal identity online, social media, data intensive science

1. INTRODUCTION

Culture is a creation of human beings, and that fact (of course, among many others) principally distinguishes it from nature. Initially, humans explored nature, and dynamically adjusted themselves to it and developed their skills, which enabled them not only to preserve the resources invested in simply surviving, but also to accumulate, and expand their resources. Nature consists of the environment where people developed their experience in communicating and interrelations, and such experiences were gradually transformed into a social environment.

The more people advanced in exploring nature, the more complex their cultural space became, and the faster their activities grew. At one specific stage, people began perceiving the culture being created by them as a field of increasingly more efficient activity where impressive results were achieved in people's self-development. Maintaining a livelihood stopped being considered as the main task, since people broadened their framework of interests and began looking for ways of satisfying their more complex, spiritual needs and demands. People discovered that they may make fewer mistakes and may invest fewer resources to achieve objectives that were previously set.

Any interaction of people with the surrounding world was always full of unexpected events and difficulties, and people were forced to overcome such difficulties creatively. At a specific stage of their development, creativity became the most important factor, which opened up new ways of communication; consequently, such technologies helped people discover new resources. This stage can be considered as the stage when people learned how to plan for their future, and began seeking prospective ways of development.

When man analyzes *the future* by referring to it himself, he establishes his *presence*. Actually, a person's presence is a state that exists while the person emotionally anticipates the approaching *future*. Such a *presence*, created by man's relation to the *future*, is established each time any specific human being thinks about it [1].

One of important features of the Enlightenment epoch lies in its emphasis on the future. The Digital society also focuses on the future, but these two focuses have different directions. In the Enlightenment epoch, the future was perceived as a habitat where the ideal existed, and the belief in a bright future was tightly connected with the idea of progress and the belief in human reasoning. In the new Digital society, life dynamics *per se* lies in

focusing on both social and private interests. Changes of everyday reality, which take place in real time, are perceived by everybody and thus they play a significant role in the process.

A person feels his/her future in his/her presence and – what is most important – it creates the person's individual future. Everybody cares about their own future, which becomes both everyday reality, and an important characteristic of everyday life. The future is not perceived as ideal or as comprising an ideal. Our society understands and expects the rapid arrival of the future and thus, it acts accordingly in order to improve it. Moreover, everybody has his/her own individual future.

It is a unique state and situation, where a person focuses on creating his individual future, while society actually constitutes the global space where people coexist. In other words, the modern world has a trend of globalization on the one hand, and a trend of individualization of intellectual worlds of each person, on the other hand. These two parts of exploring the networked space complement each another, building the basis of a new unknown existence.

A human being, like an open system, while developing his individual vision of the future, simultaneously creates the maximally communicative present. A person needs to implement numerous interrelations in order to compare many options, and to select the optimal one.

The aspiration to a future is a state that brings a person to a new level; here the person virtually implements multiple projects according to his/her own intellectual limitations. The very possibility of the existence of such a state is not only connected with progress in technological and social spheres; it also reflects dynamism as being the most important characteristic of modern reality. We live in the age of rapidly changing reality [1]. A contemporary, technologically oriented person not only expedites his exploration of the new virtual world. He explores networked space, which is parallel to real space, and thereby creates new cultural forms.

2. WEB PRESENCE

At the beginning of its existence, cyberspace was perceived (and actually was) as a new, comfortable kind of communication technology. In particular, even an interface (browser), which converted the Internet into the worldwide web, was perceived (and

is often perceived even now) only as hypertext, and just being more advanced and more convenient to use than a book. Such a perception of cyberspace corresponds to understanding it as just one technological achievement. Actually, some years ago it was difficult to argue against such a position, since indeed, the Internet consisted of a number of interconnected web pages and, globally, served as a huge storage of information.

However, this situation has radically changed some years ago, with the emergence of the new Internet technologies, which are widely known under the name Web 2.0. At that time, a new understanding of cyberspace appeared, whereby its meaning differs from the perception of cyberspace (network) as an instrument or tool. Cyberspace has become a reality, i.e. it appears that our lives are linked to a prolonged and meaningful existence in cyberspace.

The new, networked, dwelling environment, however, is not yet a reality, and thus, it is quite unpredictable. In this environment, people actually and in quite a strange manner return to their "pre-historical" past (e.g., to forests or to the Wild West) when everything was unclear and unpredictable regarding people's interactions with nature.

Today, the situation is analogous, but nature has been replaced by the network. The recent situation in cyberspace is usually called "a digital feudalism" and estimated the relative state of the digital society as the early medieval period. It is important to note that the important feature of cyberspace being explored today is its unpredictability. In contrast to the unpredictability of nature, the unpredictability of cyberspace is absolute, since people have never experienced it and do not have any ideas about what it is. On the other hand, in contrast to other modern technologies (e.g., nano-technologies, gene engineering) cyberspace is relevant to everybody since it is our new reality, i.e. everybody lives or will live in it in the near future. It is obvious that a new, networked consciousness will be formed in such a new world.

In a specific sense, culture, which can be defined as the second nature of a human being, reaches a new level and a new layer in the form of interactive virtual space. In Digital society, a person not only creates a new objective world as it occurs in the "second" nature (culture) —he also creates objects of a different (i.e., networked, communicative, and multimedia) nature. That is why some researchers tend to consider the culture of Digital society as a

"third" nature.

Realization and appreciation of the network is directly connected with three new phenomena that arose from the network and are its intrinsic features, namely: personality in the network (or Network Personality), Network Society, and the Abundance of Information. Let us closely examine these three phenomena.

3. NETWORK PERSONALITY

Technologically, the phenomenon of Network Personality relates to the network's ability to recognize personalities inhabiting it. Recognition of a personality by the network creates a situation in which "the recognized person" begins to perceive web content as corresponding to his/her personal features. As a result, each person "sees" the network at a different individual angle, in other words - each person forms his/her subjective opinion about a specific topic.

Simultaneously, a person forms his/her own personality in the network. Forming a network personality takes place in a complex and multilateral interaction with other network personalities and communities of network societies. Note that a "virtual personality" may differ significantly from the corresponding real personality. Forms and special features associated with the creation of a digital personality have not yet been studied. However, it is already obvious that personification of an inhabited network is a new phenomenon that directly affects one of the most fundamental questions of human culture "Who am I?". Socrates taught: "Know thyself!", Petrarka asked "who are we, where are we from and where do we go?". The problem "what is a human being?" is one of the main open philosophical questions.

Relations between subjects having different degrees of complexity (an individual, a group, or a community) may be designed as a multilevel and multifaceted interrelation process, which acquires increasingly more diverse forms. However, at the center of the mentioned interrelation, there will always be a personality playing an active part in the communication processes. Such a personality should be capable of broadening the variability of the connections, as well as be capable of searching for new ways and directions of interaction.

Such a dynamic situation can be developed in any cultural community, and may become a new model of interaction in our contemporary world. The appearance of a Network Personality, in turn, reflects the fundamental changes taking place in modern society; these changes are symptoms of our society being transformed into a Digital society.

Such symptoms are as follows: a) blurring the distinction between reality and virtuality and b) blurring of the distinctions among people, nature, and artifacts [2].

3.1. Blurring the distinction between reality and virtuality

The dualism "reality-virtuality" has deep roots in human history. Actually, this dualism has been accompanied the mankind while creating culture [2]. Different epochs can be characterized by different relations between reality and virtuality. For example, in the Middle Ages being the era of religion and art, the virtual component dominated, while in the Industrial era, the reification took place. Nevertheless, the dualism reality-virtuality always remained.

The Post-industrial, Digital society is characterized by a phenomenon of intensive virtualization. This phenomenon is particularly evident in the fact that people interact with the environment indirectly, through computer interfaces. As a result, environment actually loses its real character and becomes virtual for the people. One simple example of such virtualization relates to behavioral patterns of the people being members/citizens of a Digital Society. Success in various activities of these people more and more depends on the people's ability to adequately and effectively react to events by means of a computer interface, rather than on their actions in reality. Moreover, the computer interface sometimes replaces reality even in trivial situations. For example, ten years ago people checked external temperature using an outdoor thermometer, but today people will most probably look for reports about the external temperature, using the Internet, or will activate software applications in their mobile devices.

However, the virtualization is not the only direction of the blurring phenomenon. There is also a reverse trend (the trend of reification) – from virtuality to reality. It appears, particularly in a fact that computer simulations acquire real significance, and become more and more indistinguishable from the reality. In other words, we dial with the two-way process of blurring the distinction between reality and virtuality.

3.2. Blurring the distinctions among people, nature, and artifacts

During most of the mankind history, it was easy to distinguish artifacts from nature. Some blurring of the distinction started since the Industrial era, when people acknowledged that they are part of nature, in full continuity with animals. Since the industrial era, artifacts and nature have become intrinsically connected, through the establishment of industrial development. Later on, due to success of biotechnology and medicine, humans and artifacts have also become linked [2]. Recently, massive integration of various sensors into the human life, and the progress of cognitive sciences and biotechnology have blurred the distinction between humans and artifacts. Today, the intensive growth of a plurality of various artifacts, along with implementing the idea of almost full monitoring - actually negate the concept of nature.

If distinctions between people, nature and artifacts no longer exist, what does it mean, for example, in the ethical domain? What is the impact of such a blurring on the human culture in general, and on art, literature, education in particular?

In the Digital Society, both of the above-mentioned symptoms (i.e., both of the "blurrings") are reflected by the phenomenon of Network Personality. These symptoms affect one's self-recognition within the world; consequently, the changes in the self-recognition affect the spiritual internal world of a person and finally - the spiritual culture in general: art, literature, philosophy.

Today it is impossible to say exactly what will be the form and the contents of the spiritual culture of Digital Society, since it is presently at its development stage. However, the characteristics pointed out above indicate one important trend, namely, the trend of forming a new personality, which is the network personality.

4. NETWORK SOCIETY

The technological infrastructure of Digital Society is a network that has: a) the capability of receiving various types of content from its users, and b) the capability of supporting intensive communication among a huge number of users (including the exchange and the common analysis of various types of content), and as a result – the capability of forming virtual communities.

The dynamism of a human being expresses itself in the Network Society phenomenon. This important feature is called feedback, since for successful communication it is necessary to make any possible submissions as very fast responses to any event that characterizes intensive communication. Delayed responses, or reactions being irrelevant to the initial signal, become the background noise, which prevents implementing efforts to establish effective communication. Socialization becomes the main component of communication in today's networks. The social character of the modern network contradicts the hierarchical models of communication, where the principles of vertically arranged status and suppression dominate. The network converts interaction between its users into stable social communication, and brings it to a higher level in developing a new Digital Society.

The network society is a direct challenge for a civil society, which is the main social achievement of the industrial era. Individual success in the era of a civil society was measured in terms of success related to the individual character of the professional activities of a scientist, an engineer, or an artist. Today, the transition to so-called hyper-connectivity generally changes the above paradigm.

Today the network personality is, first of all, a personality that explores virtual space together with other network personalities and creates multiple virtual communities as basic structures of the newborn digital civilization.

Similarly to the case of a network personally, there is a specific feature that characterizes the appearance of a network society. Such feature, first of all, is *Reversal from an entity's primacy over interactions to interactions' primacy over entities*. This feature can be explained as follows.

People pay more attention to what entities are, and consider the interactions between them as secondary. They often consider the greater leadership or up-scaling power or control as the main source of problem solving. Centralized, hierarchical structures play very important role social consciousness despite so important intellectual achievements as concept of: democracy, human rights, opens society etc.

A new digital society inevitably requires rebalancing the relationship to the self (focus on identity) with the relationship to the other (focus on interactions). It can be done by using a relaxed approach for identity and a strengthening approach for otherness. With the

digital transition, the importance of interfaces and interoperability is central. The significance of interactions becomes a matter of fact, and identity is viewed as the result of all interactions.

Replacing the humans' idea of the object's priority by the idea of giving priority to their interaction reflect rejection of the idea of civil society and transition to a new, network society. Although we cannot characterize the new digital society precisely, it is obvious that the above characteristic allow to better understand the trend of the character (at least partially) of our new society.

5.   ABUNDANCE OF INFORMATION

The third phenomenon, namely, the abundance of data (information), drastically distinguishes the new digital society from its predecessors. There was always a shortage of information in previous societies. Access to information (like access to any valuable issue whether it is real or spiritual) was always both limited and time consuming.

Today the situation has radically changed. We live in the era where information is easily accessible and sometimes is even excessive. Under the new conditions, the place of information in the system of human values is being changed. One of the most important changes caused by the information boom is the change affecting scientific activities. In particular, scientific methodology undergoes some important changes.

Similarly to the cases of networked personality and network society, a specific symptom exists that is related to the abundance of data. More specifically, it indicates a so-called *reversal from scarcity of information to abundance of information*.

The social consciousness regarding knowledge is underscored by the omniscience utopia. The above is based on the idea that, if we knew everything that there is to know, we would act perfectly, or, alternatively, that mistakes are direct results of a lack of knowledge [2].

Contemporary people, being the procreation of the encyclopedic ideal, are now subjected to a new reality whose main constraint is not the knowledge, but instead - the peoples' attention capacity. Knowledge is becoming ubiquitous in space and in time, easy accessible and always available. Today, knowledge is like what used to be a natural resource: it is plentiful and limitless. Peoples' concept of boundlessness has switched from natural resources to knowledge.

Instead of aiming at some encyclopedic overview to understand any idea, people force themselves to survive within the sea of information content represented in various forms. Moreover, the information sea is not "clean" since it comprises a lot of data of questionable quality from untrusted sources, etc. People deal with the abundance of information, which in turn require new filtering activities like, for example, digital curation [3].

It is impossible to quench one's thirst by drinking water from a dripping faucet; similarly, it is impossible to do so from a fire hydrant. The transition from total scarcity to total abundance and even redundancy of information, as manifested by the abundance of data in a digital society, is fundamental and should be studied.

It is obvious that such a phenomenon has a very special meaning to our scientific culture as humans. Indeed, the shortage of information and the hard access to knowledge served as the basis of our science and the technology, which, in turn, formed the culture of industrial society. How does data influence science and technology? This will be discussed next in the context of culture.

6.   THREE-DIMENSIONAL SPACE OF CULTURE

One well-established presentation of human culture is in the form of so-called "three-dimensional space of culture", which is defined by the following tree axes: a knowledge axis, a regulations axis, and a values axis [4]. These axes are formed between three plains corresponding to three faces of human culture: spiritual, social, and technological (Figure 1).

Each of the phenomena described above corresponds to a specific face of the culture. More specifically, the networked personality, being the phenomenon
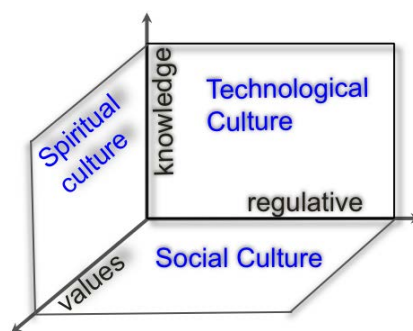

Figure 1   The space of culture

that changes man's belief about his place in the world, should be understood as a phenomenon associated with spiritual culture. Further, the appearance of a network society is obviously the phenomenon that affects the social culture of a society. And finally, the technological culture of a digital society is greatly influenced by the abundance of information, which gave rise to a new scientific methodological paradigm called Data Intensive Science.

The symptoms of transition into a digital society, which were previously mentioned, are reflected in new trends of a comprehensive reality. We will consider these trends as respectively corresponding to the three faces of culture: social, spiritual, and technological.

Social Media has the maximal influence on *social culture*. Social Media is a platform supporting the creation and exchange of individual content between the individual members and various groups in the network. The Social Media somehow implements the transition to hyper-history. We therefore believe that Social Media (SM) controls the main stream/trend of the social culture of Digital society.

The spiritual culture of Digital society (and of any other society) is sensitive to a human personality, to its self-identification, and to the perception of the person-society interaction. In a society where a) entities that do not have primary meaning and are replaced by interactions between the entities, and where b) the distinction between real and virtual objects is blurred, the spiritual culture will definitely overcome serious changes. In order to study such changes, one may look how these are manifested. In this specific case, the characteristics are manifested by the appearance of the networked personality, a so-called Personal Identity Online (PIO) [5].

The *technological culture* of a digital society is definitely most sensitive to the abundance of data and to the free access to knowledge, which characterizes the discussed transition to the Digital society. From the era of Enlightenment, the idea of encyclopedic knowledge is constantly accompanied by both scientific research and the educational system. The abundance of data not only created a new scientific and technologic reality - it also changed the status of technological culture within the cultural space.

We therefore wish to emphasize that the main trends in the culture of a digital society are represented by

Social Media, personality online, and Data Intensive Science [6].

Note that the above trends define not the culture of a digital society *per se*, but rather, the directions of its development. It is impossible to define exactly digital culture today, as well as it is impossible to forecast what it will look like in the future. Presently, we will try: a) to imagine a society where social media dominates b) to understand what is the characteristic feature of the spiritual life of networked personalities, and c) forecast how the abundance of information will affect the development of science and technology.

Since each of the mentioned trends corresponds to a specific culture form, they may be schematically mapped into the "space of culture" (Figure 2).
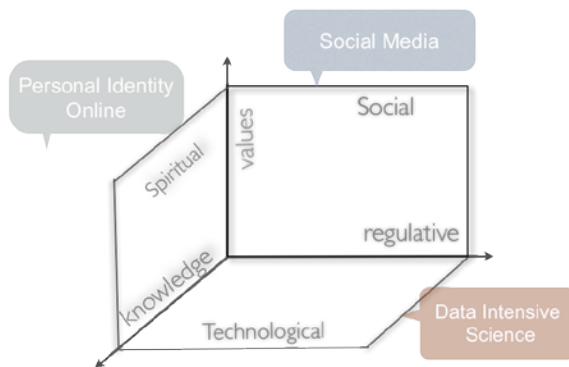

Figure 2   Cultural trends of digital culture

All three above-mentioned trends comprise the new, networked reality.

Definitions of these three phenomena are shown in Table 1. The definitions are given in dual form. Specifically, two types of definitions are presented: (1) neutral, which is traditional, technology-oriented, and (2) valued-laden and humanitarian, which correspond to the spirit of the present paper.

Table 1   Definitions of cultural trends of digital society

	Neutral	Value-laden
Social Media	Use of Web applications supporting creation of user-generated content	New way of forming social consciousness
Data-Intensive Science	Data growing faster than technology	Fourth paradigm of science
Personal Identity Online	Ability of websites to distinguish one individual from another	Personal identity formed in cyberspace

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6.1. Social media

Social media is traditionally defined as numerous Web applications supporting the creation and exchange of user-generated content. Today, when the social media plays a significant role in the social life of society, a more general understanding of this phenomenon is needed. We consider the social media as a cultural phenomenon, substantially intensifying and enhancing interpersonal communication and significantly altering the nature of the relationship between an individual and a society ("personality-society"). Note that the relationships "personality-personality" and "personality-society" are immediately perceived as simple and are unprecedentedly multifaceted. The simplicity of relationship/mutual connections is clearly seen in the availability of new communication tools (from mobile devices to social networking sites) for any level of society, regardless of education, age, and economic status.

Diversity of communication connections is a new phenomenon related, for example, to the above-mentioned phenomenon of Personal Identity Online (PIO), and to the fact that an identity and personality in cyberspace can be perceived not only as a real person, but also as an "infosphere" directly associated with the person [7]. The infosphere of an individual consists of his memory, the memory about the person, multiple media content related to the person, his lifestyle, etc. The infosphere of an individual somehow exists and functions in cyberspace, independently of the corresponding personality. It is clear that this has created a new media reality that is the most important tool for understanding the phenomenon of social media. In the era of social media, social consciousness is formed in accordance with new, previously unknown principles, thus establishing new goals in all public institutions. In Web 2.0, the possible forms of network activity of today's students are extremely diverse. These forms include blogs and forums, social networks, wikis, etc.

The most important fact to be recognized in the culture of the new digital society is that a personality has increasingly more activities in the virtual world, and that a personality actually lives in the virtual world in parallel to the real world. The virtual world is not only the Internet in its common meaning. It is a so-called superstructure, which is built by humans on the top of reality. This superstructure is connected with reality and reflects it. However, it essentially differs from reality. The superstructure of the virtual world comprises info-spheres. Myriads of personal, info-spheres exist. Time has a different meaning for virtual space than for reality. For example, info-spheres of individuals do not die. Moreover, they even "somehow" live before the real persons are born, since there is information that is known about a person before his date of birth. There is no doubt that people realize themselves that they are a personality not only in reality, but also in their individual info-sphere. The next section relates to that issue.

6.2. Personal identity online

Personal Identity Online is a way of choosing how to present oneself as a personality in cyberspace. The concept of PIO personifies a specific characteristic of an individual's behavior in a network environment, which manifests itself in the form of a unique opportunity to form and exhibit the individual's identity differently than it is done in reality.

Personality is something that belongs to a person, a model that develops in his/her head, his/her individual identity and collective consciousness; this model has evolved in certain places: society, family, and culture.

In contemporary life, the distinction between online and offline is being blurred. Web-life is rapidly becoming a part of normal life and greatly affects personality formation. The line between a real person (or the ''offline'' one) and his projection onto social networking sites (the ''online'' self) is becoming blurred and the most intimate thing that we can have - our own persons and our own selves - are being affected significantly by these technologies.

Self-perception of an individual in a Digital society not only may change - it is already changing, and not only cognitively but also through behavior. An individual may formulate and often formulates his identity in a cyberspace differently than in the real world. Each person creates his own info-sphere during his life by presenting knowledge about himself that he himself produced, by his thoughts and his memories. Many people are now constructing their alternate personas online; social networks, which are assumed to be the place where one reveals oneself to others, are also being used in such a way as to present entirely new personae to the public. Some people prefer using their real names while acting online, whereas others prefer to be anonymous, identifying themselves by means of

pseudonyms that reveal varying degrees of personally identifiable information [10].

S. Papert [11] noted that personalization process is strongly connected with expressing and forming the personal identity. According to Papert, the meaning of personal identity comprises: a) subjectivity of knowledge regarding the meaning of actively using personal knowledge that exists in one's mind, instead of using exclusively the commonly accepted objective resources of knowledge; b) personal knowledge instead of using a pre-structured and commonly accepted subject knowledge.

S. Papert emphases the intimacy of the human presence in intellectual environments; he mentions that the personal component has always been not only an essential component of human environments, but also an exclusive one. At the same time, virtual micro-worlds, when representing a highly personal environment, are often devoid of the most important component: the social component.

According to the Papert's constructionist approach, the human environment of the new Digital reality should combine its classical personal/intimate component with a social component. Recently, such a component was recognized as collaboration within social networks. Citizens of digital society live within personal social micro-worlds.

6.3. Data intensive science

"Since at least Newton's laws of motion in the 17th century, scientists have recognized experimental and theoretical science as the basic research paradigms for understanding nature. In recent decades, computer simulations have become an essential third paradigm. As simulations and experiments yield ever more data, a fourth paradigm is emerging, consisting of the techniques and technologies needed to perform Data-Intensive Science" [8].

Today, in the era of ubiquitous access to data, the process of acquiring new knowledge has been changing significantly. Intensive growth of data, being transferred to cyberspace, has given rise to a new science research paradigm, the so-called fourth research paradigm, which is Data Intensive Science [9]. New ways to produce, store, and process data affect the manner of how scientists work, think, learn, and collaborate. The speed at which any given scientific discipline advances depends on how well its researchers collaborate with one another and with technologists in areas of e-Science such as databases,

visualization, and cloud computing. Obviously, the new paradigm of science research affects academic education. It relates not only to the style of teaching or to new learning activities and environments, but also to something that is much more significant, to the fundamental values of academic education. Having been formed in the Enlightenment era, and having undergone intense development during the industrial epoch, traditional values of science are continuing to change. This emerging tendency should be studied in depth, since its influence on society, social consciousness in general, and on the educational system specifically, cannot be overestimated.

7. CONCLUSIONS

Our society is moving to the Digital era, which is considered the fourth revolution in the mankind history [12]. The first, Copernicus revolution changed the concept about the mankind being the center of the Universe. The second revolution (Darvin's revolution) led to understanding that a human is not the unique creation but a part of the nature, being just a result of the animals' evolution. The third revolution (revolution of Freud) cancelled the conviction that consciousness of a human being is fully predictable, i.e., that we can always understand what is going on in the human mind. Today, we feel the phenomenon of the fourth, digital revolution. The digital revolution, similarly to the three previous revolutions, relates to very fundamental principles accepted by a human being. It changes the peoples' understanding of their place in the world from being just a part of the nature, to being also part of the artificial world created by them. The people start perceiving themselves as "the kind of informational organisms that live, flourish, interact, not as stand-alone entities but as networked agents in a world that is made of information" [12].

A number of notable symptoms characterize this remarkable phenomenon. In our paper, we have discussed the following four symptoms:

- blurring the distinction between reality and virtuality;

- blurring the distinctions between man, machines, and nature;

- reversing from scarcity to abundance of information;

- shifting from the primacy of entities over interactions - to the primacy of interactions over entities.

We have analyzed the above symptoms and have shown that each of them represents a specific cultural trend of the increasingly developing Digital Society. Such trends, which represent one's personality on-line, networked society, and data abundance, in turn correspond to the three faces of culture: spiritual, social, and technological. By mapping major characteristics of the Digital Society into the space of culture, we reveal the main cultural directions of the coming Digital era.

We consider such phenomena of our life as Social Media, Personal Identity On-line and Data Intensive Science as implementation of fundamental changes accompanying the new digital era.

The fact that the above phenomena can be explained by the conventional three-dimensional cultural space speaks for the opinion that the Digital culture is not an absolutely new concept, but a new form of the traditional human culture. At the same time, that new form of culture contains unprecedentedly new, unexplored essence and phenomena, which wait for their researchers.

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