



Asesorías y Tutorías para la Investigación Científica en la Educación Puig-Salabarría S.C.
José María Pino Suárez 400-2 esq a Lerdo de Tejada, Toluca, Estado de México. 7223898473

RFC: ATI120618V12

Revista Dilemas Contemporáneos: Educación, Política y Valores.

<http://www.dilemascontemporaneoseducacionpoliticayvalores.com/>

Año: VII Número: Edición Especial Artículo no.:108 Período: Febrero, 2020.

TÍTULO: Realidad virtual y comunicación digital con los estudiantes.

AUTORES:

1. Ph.D. Victor Kryukov.
2. Cand. Ph.D. Valery Rakunov.
3. Cand. Ph.D. Helen Sotnikova.
4. Cand. Ph.D. Damir Khayarov.

RESUMEN: El artículo muestra que el proceso de comunicación no es solo diacrónico, sino también la manifestación en parámetros modales relacionados con la imposición de la personalidad en la existencia real y su manifestación en las posibilidades que una persona experimenta no solo en la vida real, sino también en su imaginación, en el espacio del espíritu ilusorio e ideal, y no directamente cara a cara, sino como una imitación comunicativa entre modelos, imágenes y signos. Se muestra que el diálogo puede ser de una persona, un grupo social, una institución oficial. Con el desarrollo de las tecnologías de la información, las posibilidades de diálogo han alcanzado un nuevo nivel interactivo, cuando la realidad virtual se rompe en un diálogo multiplicativo.

PALABRAS CLAVES: modalidad, diálogo, actores sociales, evolución de formas de interacción, diálogo en realidad virtual.

TITLE: Virtual reality and digital communication with students.

AUTHORS:

1. Ph.D. Victor Kryukov.
2. Cand. Ph.D. Valery Rakunov.
3. Cand. Ph.D. Helen Sotnikova.
4. Cand. Ph.D. Damir Khayarov.

ABSTRACT: The article shows that communication process is not only diachronic, but also the manifestation in modal parameters related to the imposition of personality in real existence and its manifestation in the possibilities that a person experiences not only in real life, but also in his imagination, in the space of the illusory and ideal spirit, and not directly face to face, but as a communicative imitation between models, images and signs. It shows that the dialogue can be of a person, a social group, an official institution. With the development of information technologies, the possibilities of dialogue have reached a new interactive level, when virtual reality breaks into a multiplicative dialogue.

KEY WORDS: modality, dialogue, social actors, evolution of forms of interaction, dialogue in virtual reality.

INTRODUCTION.

Prolegomena.

Information technology broke into both everyday life and the activities of pedagogues. Now, we can not imagine communicating with pupils and students not only without the help of electronic means of teaching academic disciplines, but also without the use of electronic textbooks, online educational and methodological complexes, online teaching aids, webinars and trainings in free access mode.

A distance learning form is increasingly being used, an indispensable element of which is interactive communication, during which the teacher not only broadcasts some information, but also forms images that develop into virtual reality. "Virtual reality – is a world of reflections of human souls, initially not evil and not good. It exalts a person, infinitely expands his existence, the virtual reality artificially created by his imagination or his technique. And if at times it destroys it, then it is not the depth itself that destroys, but that syndrome of destruction that the person himself brought into it.

The virtual world is dispassionate, it only reflects what is inside of us [1, p. 134], but in the virtual world, reincarnation is possible. A person constantly and widely uses reincarnation in the spiritual space, in a symbolic model, expanding with the help of possible, but here and now, virtual states the spectrum of his existence, playing mentally accessible options of personification that are generally available and inaccessible in principle.

DEVELOPMENT.

Virtual communication components.

"The virtualization of life and communication is omnipresent," wrote one of the authors of this article, "this is also the case with the variety of events that are contemporary to us. Around us, we see a lot of people becoming visible in the crowd and tangible in the bus or subway. "In faces and in life, alien to us, we look like a mirror, trying first of all to see our own possible, but temporarily passing and therefore virtual content" [2, p. 140-142].

I listen to how a poet reads his poems or a popular singer performs, and I think that I could be in their place, live a different, bohemian and hectic life with some kind of fate that is completely different from mine. Could become a driver or a cook - I already like to sit behind the wheel or fantasize at the stove. I could live in another city - Moscow or St. Petersburg; my wife would not be a brown-haired woman, but a blonde, and not Xanthippus, but Penelope, and I would have not two

sons, but two daughters. I think so because other people have it all, which, in principle, are no different from me, and that's why I try on the circumstances of their lives, but remembering, however, about those arrows, turning points in my biography, bifurcation points, as it is fashionable to say now - which brought my fate to the very track along which it rolls to this day.

We add to this, that thanks to books and films, generally to any iconic forms, the long-dead Socrates and Aristotle or the never-existing landowner Kostya Levin or Prince Andrei Bolkonsky fall into my attention. Then, it becomes obvious that along with the obvious fate, I also experience and implicitly carry a lot of latent, virtual lives in me.

The layers of time and space collide and intersect. An adult, a man who has lived and is burdened with experience, condescendingly looks at the angular — sometimes cheeky, then constrained manners of the lad, and shout something at his crude attempts, because he himself was like that. He knows that everything will be straightened, everything will come in due time, he sees his past and is not inclined to judge him too harshly.

In the same way, the young talent reverently listens to his master; the student imitates the master even in the manner of lighting a cigarette. The girl recedes into the shadows before the mature and victorious beauty of a calm and self-confident woman and admires the apparent ease of her power over men. An ardent adherent listens with enthusiasm to the political tribune. All of them see and look forward to their future, they mentally try on themselves the opportunities that have already been realized by their senior contemporaries, and are waiting in the wings. So, virtual plots for ourselves appear before us in the flesh, and we see ourselves yesterday or tomorrow here and now.

Thanks to the ability to reflection, which is determined by a spiritual, symbolic way of mastering reality, a person lives not only now and here, being in the immediate vicinity of the present point, but there and then, penetrating by memory and imagination into the past and future. He is mentally transferred from his being to another, from bodily existence to spiritual otherness, extrapolating all the richness of the diversity of reality to his inner world. It is in this process of mastering and

understanding that consciousness is acquired. We give an analogy with a TV.

When we watch a program - a game show or a news release, it doesn't occur to us to say that all the stories, that we see on the screen, are localized and even more, so in the television box itself. A television receiver provides only clarity, contrast, color image in the picture, but in no way its content. This is easy to see: just pull the antenna plug out of the socket and only the background ripple remains on the screen.

The situation is the same with the mental image - visual or auditory, tactile or olfactory: it is not localized in the "space of the brain" or even in the "space of the body." It actualizes and concentrates the information circulating in the field of signals in the locality of subjective reality. Since vision plays an exceptional role in the process of perception, which gives us the maximum of all information about external reality, then a person as a subject of orientation activity is "eye-perceiving", "seeing". The same should be reasoned about the intellectual components of subjective reality.

The whole content of our thoughts is determined by the operational content of our practical activities, and the forms of expression of thoughts are completely determined by the sign system in which communication takes place. This is primarily and mainly language, external, and as a result, internal speech; again, thought is actualization in the locality of the subject of reflection of information circulating in the field of signs. This is what consciousness is, a joint initially, and as a result, individual possession of the sign system, the manipulation of signs, which is thinking.

Information is denser where some intense changes take place, and merges into an even background where relative stability is maintained. Information is also specific in its modality at different levels of organization, it manifests itself in different ways in different types of material systems. In particular, the human psyche, on the substrate of which a subjective image is formed, is included in three different types of interactions, and accordingly, functions in three different spaces.

In the somatic, the states of cells, tissues and organs of the body are formed and experienced in an emotional-sensual modality (pleasure, irritation, pain, ecstasy). In the perceptual, generating empathy, coupled with biologically significant natural environmental factors (green, sweet, warm) - through vision, taste, hearing. Finally, a semiotic space in which both external objects and internal mental complexes (for example, phonemes of the language) do not function in their natural modality, but in accordance with artificial quality, in other words, the meaning that is given to them by the content of human practical activity.

The image of reality is not an autonomous reality, but a kind of quantum, a bunch of a certain field of information, and in this sense, it is as external to the subject as the internal element of its being. The continuum of information is not broken, but only concentrated in the content of the psyche, changing only the material, the materiality of the carrier. So, for example, the melody of “Moscow Evenings” can be sung in a voice: bass or treble; roared on a pipe or whistled on a flute; knocked on xylophone or piano.

It can be recorded on a gramophone record in the form of a mechanical groove, on a magnetic tape, on a film tape in the form of a light track, in digital form in a computer. Similarly, the wavelength of oscillations of the electromagnetic field or the frequency of air vibrations in the psyche is replaced by red or ringing, and the frequency of vibration of the molecules, depending on the range; it is felt as sour or salty. In all cases, the material is different, but eidos is invariant.

Typologies of communication.

The development of social science in the past century, in which the principle of the division of labor dominated integral ideas about social processes and human life, led to simplified interpretations of communication. It came down to intersubjective interactions.

Accordingly, diverse forms of communication were reduced to the idea of direct contacts between people. Although philosophical and methodological analysis clearly demonstrated the complexity of the problem of communication, today, in both casual and scientific consciousness, a stereotypical understanding of communication as a direct interaction between people dominates.

One of the authors of this article in his value concept of communication formulates a law that the dignity of a human person is determined by the combined efforts, common and individual, spent on the formation of this person and on the self-realization of its spiritual wealth. The inner world of a person is only to a very small extent expressed externally: in facial expressions, in eyes as a mirror of the soul, in clothing and manner of behavior. In its main content, the human soul is revealed in communication. The wise Socrates, entering a conversation with a man, suggested: "Speak, so that I can see you!" Initially, "communication precedes the formation of the human person ... and, categorically speaking, is the substance of the person" [3, p. 122].

For a holistic study of the communication process at a philosophical level, the Russian author A. Rezaev identifies three paradigms:

- a) Information and instrumental.
- b) Existential-phenomenological.
- c) Marxist historical materialistic.

He writes, that functioning at various levels of social reality, "communication appears:

- a) As a relationship - interaction and exchange of formations of the material and spiritual order - abilities, activities, information, thoughts, feelings.
- b) As the realization of the inner potency of a self-conscious individual.
- c) As personification, updating and implementation of the structural characteristics of society - public relations" [6, p. 381].

Considering the evolution of socio-philosophical representations of the category of communication, A. Rezaev identifies five stages of development.

The first stage until the end of the XVIII century, the interpretations of people's communication with each other appeared in the form of constructions revealing either the ethical or political characteristics of society. The second period was marked by the industrial revolution and political cataclysms in France and England. Two characteristic features of the study of communication in this period are distinguished. The first feature (in the development of the idea of Aristotle) is communication, it is a combination in one process of who says what he says and what the audience says.

The second feature was due to the appearance of two opposite interpretations of society: "consensus", where communication is presented in terms of a conflict of interests, and "conflict", which is characterized by a critical attitude to existing social orders.

The third stage of the interpretation of communication in the history of social thought is associated with the discovery in the middle of the 19th century of a materialistic understanding of history and the formulation of the theory of social relations.

The fourth stage in the development of ideas about social relationships falls on the end of the XIX and XX centuries, the time of rapid development of sociology, psychology, linguistics, cybernetics. The methodology, models and principles of these disciplines become decisive for the study of communication in the twentieth century, and finally, at present, according to A.V. Rezaev, the fifth, "search" stage of development of theoretical ideas about the essence of the phenomenon under consideration, it is focused on the synthesis and generalization of already achieved results, it is unfolding.

Another author, Y. Perov, proposed distinguishing only two main strategies of socio-philosophical communicative theories. Strategies of the first type, designated in the terminology of U. Habermas as “subject-centered,” are sent from the subjects and their activities as the starting point of the theory and methodology. In this case, we can talk about both individual and collective or historical subjects. Theories of this kind have a more significant historical and philosophical pedigree.

Another type of strategy, the opposite of the first, is the so-called "system structural" or functional communication model. The proponents of this approach put at the forefront not the subjects, but the functions. The subject of the study is not the activity and consciousness of people, but systems of sustainable ways and forms of interactions - “discourses”, life “practices”.

Y. Perov writes that throughout the 19th and 20th centuries, theories of social communication that implemented subject-centered strategies prevailed quantitatively and had a large degree of influence. For the first time, a different opportunity for analyzing communication was identified by Hegel in studies of civil society, where the diverse interactions of individuals form a universal social connection with its own laws. “But if Hegel had such an approach to the study of social communication been outlined, then at Marx it can be considered predominant. Such a system-functional approach has proven effective in relation not only to communication, but also to social activities in general” [5, p. 22].

Y. Perov emphasizes that both subject-centered and system-structural strategies, when implemented sequentially, turn out to be contrary and partly dead end. However, he considers problematic the possibility of a philosophical synthesis that would be able to overcome the one-sided extremes of these strategies.

For philosophy, communication is of particular interest, since it concentrates forms of thinking and activity, universally valid categories and subjective intentions of individuals. Within this category, we can distinguish direct and indirect communication, immediate and mediated.

In direct communication, people interact face to face, the participants are here and now. In this form, compatibility, direct collectivity of human activity is realized, but just as activity is not reduced to direct compatibility, communication cannot be limited only to the context of direct contact. Indirect or remote communication is the interaction of subjects separated in space or time, and the act of communication is carried out through the values created by people as embodied results of activity, identified or designated.

According to the theory of the Canadian philosopher M. McLuhan, depending on the method of communication between people, three eras can be distinguished in the history of mankind:

- The first era is the era of the tribal individual or “listening person”. Communication of this individual was limited to the oral speech, and the era itself lasted a very long time - from Adam to the fifteenth century.
- The second era is the era of the typographic individual or "reading person." This individual communicated with other people using printed text, and the era lasted from the fifteenth century, when Guttenberg invented the printing press, until the 80s of the twentieth century.
- The third era is the era of the information individual - “a person watching and listening” at the same time [4, p. 73].

In the modern world, with the development of new computer information and communication technologies, communication opportunities have moved to a new level. Communicating on the Internet, a person plunges into virtual reality and gets the opportunity not only to “watch and listen”, but also reacts, expresses his emotions at a particular moment of communication, while it is possible to perform several acts of communication at the same time.

With the abundance of the so-called "Nicknames", there is another question: is communication through virtual reality a conversation? What are the positive and negative aspects of the communication virtualization process? These questions will be relevant for both theoretical researchers and practical teachers in the very near future.

Totals.

Virtual reality, modal forms of information representation, and digital means of communication are increasingly being introduced both into people's daily lives and into communication processes in the field of education. This fact has an impact on teachers and students in the educational process.

CONCLUSIONS.

The use of digital technologies and the use of virtual forms of communication significantly expand the range of opportunities and effectiveness of the teacher in his professional sphere.

BIBLIOGRAPHIC REFERENCES.

- [1] Kryukov V.V. (2003). Virtual reality: concept and technical implementation [Text] // Social and humanitarian research: Coll. of sci. works Issue. 2. – Novosibirsk: NSTU Publishing House. – p. 87-102. [In Rus].
- [2] Kryukov V.V. (2007). Matter and Being in the Diachronic Version [Text] / V.V. Kryukov. – Novosibirsk: NSTU Publishing House. – 155 p. [In Rus].
- [3] Kryukov V.V. (2009). Communication as a substance of personality [Text] // Personality in dialogue: a collection of scientific papers on the materials of the International Scientific and Practical Conference (Khabarovsk, February 17-18, 2009) / Ed. E.N. Tkach. - Khabarovsk: Publishing House FENU. – p. 122-128. [In Rus].
- [4] McLuhan M. (1994). Understanding the means of communication: new dimensions of man (Excerpts from the book Understanding Media: the Extensions of Man. N.Y., 1964) [Text] // M. McLuhan. – The art of cinema. № 2. – p. 67-74.
- [5] Perov Yu.V. (2004). Strategies for philosophical reflection on social communication [Text] // Communication and education. Collection of articles. – Ed. S.I. Dudnik. – SPb.: St. Petersburg Philosophical Society. p. 9-32. [In Rus].

- [6] Rezaev A.V. (2002). Homo philosophans [Text] // Collection to the 60th anniversary of Professor K.A. Sergeev. "The Thinkers" Series, Issue 12. – SPb.: St. Petersburg Philosophical Society. - p.375 - 395. [In Rus].

DATA OF THE AUTHORS.

- 1. Kryukov Victor.** Dr. of Sc (Philos), Full Professor of the Department of Legal and Social Sciences of Siberian State University of Geosystems and Technologies. Russia. E-mail: krukovzav@mail.ru
- 2. Rakunov Valery.** Cand. of Sc. (Hist), Ass. Professor of the Department of Legal and Social Sciences of Siberian State University of Geosystems and Technologies. E-mail: valerarar@mail.ru
- 3. Sotnikova Helen.** Cand. of Sc. (Hist), Ass. Professor of the Department of Legal and Social Sciences of Siberian State University of Geosystems and Technologies. E-mail: sotnikovaev@mail.ru
- 4. Khayarov Damir.** Cand. of Sc. (Hist), Ass. Professor of the Department of Legal and Social Sciences of Siberian State University of Geosystems and Technologies. E-mail: hayarov.damir@yandex.ru

RECIBIDO: 10 de enero del 2020.

APROBADO: 23 de enero del 2020.