

**УДК 316.42**

**Наталія Мариненко, Ннанна Ініймах**

Тернопільський національний технічний університет імені Івана Пулюя, Україна

## **СОЦІАЛЬНІ АСПЕКТИ ЗАСТОСУВАННЯ НОВИХ ТЕХНОЛОГІЙ У КРАЇНАХ, ЩО РОЗВИВАЮТЬСЯ**

**Nataliia Marynenko, Nnanna Inyamah**

### **SOCIAL ASPECTS OF NEW TECHNOLOGIES APPLICATION IN THE DEVELOPING COUNTRIES**

Today in many developing countries insufficient progress in science and technology is considered to be the chief reason for general backwardness; on the contrary, many in the industrially advanced societies hold unfettered technological progress as the roots of all social ills. The friction between technological development and the preservation of cultural values, in particular and the influence of the former upon the course of social and cultural changes have been a great source of controversy, the consideration of which is obviously beyond this report. Our main objective here is to discuss the social aspect of new technology and the effect it has had on the cultural identity of the Third World. Technology determines the direction of cultural development, but it also determines the need for building social foundation. In fact technological determinism assumes that technological innovation is the driving force behind social change imposing its own logic on the social actors and their relations. Developing countries are in need of science and technology, and development has become an important factor for industrial and economic progress. But science and technology have not been created and developed in isolation and introduction of any new technology is a cultural phenomenon, directly affecting the cultural values and the behaviour of communities. In the compulsory process of social evolution and change which emanates from the introduction of values and models of external behaviour inspired by the advent of foreign technologies the cultural system in their entirety are attacked upon. Therefore, the main risk lies in the endangering of cultural identity which is rooted in the tradition of nations and in the issue of preservation of cultural pluralism for the entire human community. For example, the development of communication technology, the ability to record and transmit sounds and images over any distance, and the easy reproduction of these on a large scale, have changed the face of contemporary culture. Much has been said about the impact of technology on the educational systems of the Third World and also on the aesthetic values. We emphasised mainly on negative cultural aspects of technology. But we live in a world which is reliant on technology where the motivating power of national development constitutes that technology. Although it is recognised that technical devices have been designed in response to the determined cultural needs and their compatibility with the goals of another culture requires great endeavour. Socially speaking, technology is neither evil nor disastrous, rather it is a means that, if used properly, could bring up the welfare of human beings. If we accept the idea which says, "technology is a means in the service of a superior objective that is the better recognition of nature and a more suitable utilisation of nature, and safeguarding the cultural identity as a factor for the solidarity and a requisite for the survival of nation", we have to know that the best technology is not the most modern technology. Safeguarding the cultural authenticity and identity does not mean to go away from the current of technology and/or return to the past and to experience what was already experienced by others, rather it is to go away from the atmosphere of slogans, to harmonise ourselves, and accept the realities of the present world. Protection of cultural identity and reinforcing it are of vital importance.

Our goal must be to protect our cultural identity by using the gifts of technology and not sacrifice the former for the sake of the latter or ignore the benefits of technology.