

# Control and Resonance: The Way to Solve the Predicament of Human Existence in the Digital Age

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**Abstract:** *In the digital era, the continuous development of science and technology is driving the continuous changes of human society. At the same time, human existence is facing a series of challenges. Digital technology enables people to develop freely, meet the diversified and multi-level needs of mankind, and promote efficient social governance. But a reverse domestication is also unfolding at the same time: intelligent technology promotes the nihilism of individual survival, which leads to the lack of autonomy; network technology induces personal belief crisis, which leads to addiction to virtualization; information technology causes personal privacy anxiety, which leads to the passive situation of individuals. Therefore, in the digital age, we call for emphasizing the coexistence of technology and humanity as the way to solve the problem of human survival in the digital age, which is embodied in reshaping the significance of individual survival with aesthetic education, calling emotional identity with ritual and music culture, casting noble personality with the spirit of struggle, so that human beings can see the rainbow in reality, recognize themselves in the virtual world, and make science and technology glow with the light of humanity in the digital age.*

**Keywords:** *Digital age; Survival dilemma; Technology and humanity; Reverse domestication*

## 1. Introduction

The digital age has brought a series of technological progress to mankind, which is embodied in network technology, digital technology, intelligent technology and other aspects. While creating value for mankind, it has also caused the plight of human existence. The development of digital technology has made human society more free to control personal life and social governance, but it is quietly carrying out reverse training on human society. Intelligent technology leads to the lack of subjectivity, network technology leads to the crisis of belief, and information technology leads to the passive state of personal privacy. The various side effects brought by digital technology to human society make people have deep resonance, and rethink the underlying logic and deep connection between technology and humanity in the process of control and resonance. Therefore, in the digital era, humanity calls for technology, and let technology and humanity dance together in the digital era becomes a new era topic.

## 2. People's Free Development: Digital Technology Enables a Better Life

### 2.1. Digital technology meets human multi-level needs

With the rapid development of information technology, digital information technology has penetrated into all aspects of our production and life. "Digital+medical treatment", making the medical industry more convenient to serve ordinary people; "Digital+education" enables students in underdeveloped areas to enjoy high-quality educational resources; Digital+life is a subversive transformation of people's lives. From the time when paper tickets were needed for paper strip barter by bus and train, today, you can travel around the world with a mobile phone; At the same time, the use of smart home and smart devices has made the living standard of human beings continuously improve, thus meeting the diverse needs of human beings.

The development of network technology is another manifestation of the development of digital technology. The network enables people in different regions to communicate with each other, transcending the limitations of time and space. With the help of digital technology, people's lives are more flexible and efficient. The emergence of epidemic disease further highlights the advantages of network technology. Many things can be solved through a small electronic screen, or even multiple affairs can be handled at the same time, People's lives are more efficient and faster because of the

Internet technology. The data processing technology makes it easy for people to reasonably plan their own time, such as impression notes, flying fish and other apps. Through big data and other methods and settings, people can visually quantify their time, so that people can freely plan and arrange their own time. It can be said that the digital technology meets the multi-level needs of human beings not only by enabling people to break through the time limit and multithread transaction processing, but also by enabling people to arrange their lives efficiently through digital technology.

## ***2.2. Digital technology promotes efficient social governance***

British scholar Paschal Dunleavy put forward the theory of digital governance, which is the theoretical support of digital technology enabled social governance. This theory advocates the important impact of information technology on social governance, builds a flat based organizational governance mechanism, and promotes data sharing and governance model iteration behind the operation of organizational authority.<sup>[1]</sup> It can be said that digital technology has evolved into digital government, twin cities, digital society and other forms based on the characteristics of data, scene and intelligence, thus making the digital transformation and upgrading of social governance. For example, Zhuzhou City, Hunan Province, uses 5G, cloud computing and other technologies to integrate the functions of departments, and comprehensively implements the "three bases and one network" to promote the modernization of county social governance.

According to the 2022 China Smart City Construction and Development Insight Report released by Tianyancha Research Institute, the construction of Hangzhou Urban Brain 2.0 has been continuously promoted. Through the data exchange of the whole society, the comprehensive digital collaboration, and the cross departmental process reengineering, it has achieved direct access to people's livelihood, enterprises and grass-roots governance. In terms of smart parking, "pole less" payment and "convenient parking" have effectively eased the long-term congestion around the West Lake; In terms of smart governance, smart light poles help Hubin Pedestrian Street achieve safety control and efficient governance; In terms of intelligent policing, the "network police information" linkage governance intelligent system realizes the analysis and unified management of multiple police information. It can be seen that if the constantly released new demand and new scene of urban governance is the external driving force for the transformation and upgrading of social governance, then the strong power of digital technology innovation is the endogenous force for efficient social governance.

## **3. Reverse Domestication: the Predicament of Human Existence in the Digital Age**

While digital technology brings a series of conveniences to human beings, it also exerts a subtle influence on them. Intelligent technology promotes the nihilism of individual existence, which leads to the lack of autonomy; network technology induces personal belief crisis, which leads to addiction to virtualization; information technology causes personal privacy anxiety, which leads to the passive situation of individuals.

### ***3.1. Lack of autonomy: intelligent technology promotes the nihilism of individual survival***

Carlisle used the word "machine" to describe this era in "The Signs of the Times"; "Because of our mastery of machine technology, we have surpassed all ages in dealing with external things, and are inferior to many ages in terms of pure spiritual morality and personal pursuit"<sup>[2]</sup> Nowadays, in the digital age, the updating and iteration of intelligent technology also gradually dispel people's pursuit and ideal of personal struggle. Dishwasher, intelligent robot for sweeping the floor, AI anchor for broadcasting, and news writing robot can replace them. In the digital age, everything can be operated by hand. With the continuous development of digital technology, people's control of nature over others is growing, but at the same time, people are also increasingly imprisoned. The deepest cultural and humanistic spirit in human thought is facing disintegration and gradually tends to pursue consumption symbols. The modern society is an accelerating society. As the German sociologist Rosa said, people are forced to get involved in the wave of socialized production. To a certain extent, individuals and society, production and life are alienated and different. People are driven by technology to pursue efficiency and lose themselves. In the current digital context, after the reform and opening up of Chinese society, digital technology has further developed, and human life seems to have been pressed down. "There are takeout and express delivery. Digital technology and platform economy have met the basic production and living needs of the current people, thus giving birth to the house culture, which makes people more lazy.

### ***3.2. Indulging in Virtualization: Network Technology Induces Personal Belief Crisis***

The modern society is called the individualized society, that is, the society casts people into individuals, and individuals exist as individuals. Since the social theory reflecting the individualized reality began to form in the Individual Society by Elias, a German sociologist, the category of individuals began to have practical significance.<sup>[3]</sup> With the increasing development of network technology, while bringing convenience to people's lives, network technology has also triggered personal belief crisis. The anonymity of the network society has hidden the social identity background of individuals, and contemporary people have also obtained a new way of survival - virtual survival. People are constantly changing between the virtual world and the real world, so it is easy to cause the disconnection between the subjective mode of thinking and values, and then indulge in the virtual world, becoming "accessories of the media", such as the "group loneliness" proposed by Shirley Turkle. Individuals ignore the real social interaction, and interpersonal relationships are indifferent. In addition, the imperfection of the network standardized technical mechanism has made the subjectivity of individuals in the network society gradually rise. People gradually believe in their own feelings, pay attention to their own subjectivity, so they oppose authority and do not believe in authority, thus producing by-products brought about by the rise of individual subjectivity. However, human nature is social, so people will take "extreme measures" for social information that does not meet their personal needs, such as cyber war, cyber violence and other group polarization phenomena. It can be said that the digital era has promoted the development of network technology, and the network social objects formed by individuals under the role of network technology have emerged as individual subjectivity, which has become moral individualization, thus inducing personal belief crisis. Thus, in the digital age, Socrates' historical task of "knowing yourself" has been put back in front of mankind.

### ***3.3. Active and Passive: Information Technology Causes Personal Privacy Anxiety***

In the context of digitalization, the impact of technology on human beings has not only been the realistic level of life and production, but also extended to the level of human survival. The digital age has given birth to a series of digital products, shaping a new digital world for the human world, among which the most typical are the meta universe and cyberspace. Virtual community, virtual space, virtual home, virtual anchor and digital technology make everything virtual. However, the virtual technology makes the information subject become a digital labor. With the help of information technology, users gradually transfer the right to freely control the results of labor, and weaken the autonomy of information screening, which makes individuals fall into algorithm privacy anxiety. According to the statistics of foreign research institutions, each smartphone user watches his/her mobile phone 150 times a day, on average, every 6 minutes except sleeping. This means that the competition for user time and attention will become increasingly fierce. Intelligent recommendation changes the original distribution mode and brings "algorithm anxiety". Behind the algorithm anxiety is the so-called "recommended reading", which encourages the spread of false information and vulgar content, and even the content of spoofing martyrs and insulting heroes repeatedly.<sup>[4]</sup> Not only that, APP relies on algorithm technology to kill a series of big data, which causes personal anxiety about privacy. For example, Ctrip APP is exposed to killing people, and ZAO, a face changing software, leaks user privacy. Information technology gives individuals the space and space to make active choices, while at the same time, it makes individuals fall into the situation of privacy disclosure passively. In the interweaving of initiative and passivity, it is more important to balance the relationship and proportion between technology and individuals.

## **4. Persistence and Emergence: Coexistence of Technology and Humanities in the Digital Age**

### ***4.1. Reversion: reshaping the significance of individual existence with aesthetic education***

In China, Confucius was the first thinker to advocate aesthetic education. At the beginning of the 20th century, Mr. Qin Yuanpei also advocated aesthetic education at Peking University and throughout the country.<sup>[5]</sup> In today's digital era, the perspective of individuals viewing the world tends to be instrumental rationality, so it is more necessary to reshape the significance of individuals' survival with aesthetic education in today's environment. And "artistic life" is consistent to a certain extent. The pursuit of aesthetic education and aesthetic observation help to shape a well-rounded aesthetic personality. The reflection on art is the reflection on human subjectivity. Science and technology are artistic. Everything can only be seen in its original appearance from the perspective of technological

rationality. The promotion of aesthetic education in the digital age is to look at life from the perspective of art. Everyone is a sculptor of his own life, and should take a serious attitude to restore the original natural appearance of life.

In the digital age, people need to find the meaning of their own subjectivity and existence under the technology enabling, so as to live out their own nature. For example, in *A New Account of the Tales of the World*, Emperor Xie Kunming asked Xie Kun: "What is Yu Liang, the king himself?" He replied: "The temple is entrusted by the government, so that officials are not as bright as their ministers; a hill and a ravine make a living." Xie Kun and Yu Liang respectively represent two different attitudes and personalities, namely, birth and entry into the world, just like the attitudes of technology and humanity. Attaching importance to the framework and pursuing reason should also be integrated into daily aesthetics in life, so that reason can be endowed with perceptual light.

#### ***4.2. Link: Call for individual emotional identity with literature and art***

Emotional identity refers to people's recognition of the consciousness of human and social community. According to the cognitive framework of psychology, human behavior originates from the human brain and follows the social model of cognition emotion identity behavior. And excellent literary and artistic works, as a link to condense social identity, play a vital role in connecting individuals in the digital age. The comics "Robots and People" and "Robot Mother" show the warm and touching feelings between machines and people with exquisite strokes, and convey that technology is not just controlling people, but also can coexist peacefully with people. Movies such as "Robot Story" and "Super Marines" describe the emotional attitude of robots from the perspective of robots. Through the media, they "summon" the audience to the virtual scene in the film and follow robots to complete the adventures of saving the world. In this process, the audience reshapes their views and attitudes towards robots, thereby generating pity and affection for robots, and further rethink the relationship between machines and humans to form a new social identity, and strengthen the emotional connection between people and machines.

#### ***4.3. Breakthrough: Improving Individual Media Literacy with Rites and Music***

In the era of technological development, the beauty of rational externalization is relatively unique. When individuals are in the "convenience" brought by digital technology, people gradually become addicted to "convenience", and lose the root of human existence: etiquette and music civilization. Back to the "awakening of human beings" in the Wei and Jin Dynasties, with a strong sense of self, the theme of human beings runs through the whole creation process, so there will be Tao Qian in troubled times. Ruan Ji chose seclusion rather than acting as a hero; There is also Liu Zongyuan, Zhou Dunyi looked for a noble person to leave the world and be independent. Therefore, the independence of personality can bring freedom of choice. In the digital age, it can enable people to update their cognition to affect human emotions, form social identity, and thus promote the change of actions. The culture and system of etiquette and music is the supporting system for the formation and existence of the ancient Chinese social community. Its theocracy structure based on the "heaven and earth complement the people" structure harmonizes the relationship between the upper and lower orders. The etiquette system based on the "four seasons as the rhythm" coordinates the relationship between people. The ritual and music education, which is pursued with the goal of "virtue, fragrance and fragrance", adjusts the relationship between people and people, and between people and society. It is the mystery of the continuity of Chinese civilization.<sup>[6]</sup> In today's digital era, false information is rampant, network rumors are breeding, network governance needs to be improved, and a series of ethical issues brought about by technology are also reshaping the relationship between people and people, people and society. Therefore, in the digital era, it is more important to activate people's deep emotional identity of "connecting with each other and living in harmony" with etiquette and music culture, guide people to return to sensibility when pursuing rationality, and improve individual media literacy.

## **5. Conclusions**

In the 19th century, France's Fubai Tower pointed out that "science and technology are becoming more and more artistic, and art is becoming more and more scientific. The two will break up at the foot of the mountain and eventually meet again at the top of the mountain. This sentence also applies to the field of science and technology and the humanities. Negroponte said in "Digital Survival": "Every gift of technology has its dark side. "Digital survival is no exception. It creates free time for human beings

to meet people's multi-level needs. At the same time, It also brings about such dilemmas as personal nihilism, personal belief crisis and personal privacy anxiety. Therefore, in the digital age, we should reshape the significance of individual survival with aesthetic education, call for individual emotional identity with literature and art, and improve individual media literacy with ritual music. Only in this way can we recognize ourselves in reality and in the virtual world, so as to prevent human beings from becoming the stereotyped machine of thinking because of the pursuit of instrumental rationality, and thus become the real Pascal's ideological reed.

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