

BOOK PHENOMENON IN LIBRARY PHILOSOPHY AND LIBRARY RESEARCH

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Book plays the most important role in the development of culture of our civilization – mental heritage of all generations for all generations is included in books. The most important feature of book – it serves as the knowledge keeper (“the brain on the shelf”), because the human being – creature, who remembers and is aware of his history, who thinks historically, because “today’s man started not from the fact, that he is human being, but he inherits forms of existence, ideas, life experience of his forefathers” [3].

Book in the wide meaning (independently from material form – printed, electronic or another form) – is accumulative form of human beings actions and can be characterized as social phenomenon as sign and symbol and one of forms of social memory – i.e. informational memory. For understanding the idea of book important role plays aspects of gnozological and axiological thinking (philosophical point of view, philosophical thinking), characterizing the place of book in reference (or learning) process, in social information keeping procedures, communicative value of book, manifested in communication processes [2].

Phenomenon in philosophy – rare, unusual thing, existing only in consciousness, subjective content of our consciousness. Book as phenomenon in library philosophy could be described as phenomenon of culture and social environment, keeping its existence in itself, discover and express itself by itself without trying to describe book outward, but explain book and find essential point determinating the significance of book essence. Real existence of book and/versus book as phenomenon – have we reached the end of the book?

Phenomenons are existing in the deepest layers of consciousness, discovering beings, realities, ideas, not material forms. Person can comprehend, experience, understand books internal being, make value from book as phenomenon, not book as piece of material culture. Communication with book – the highest form of man’s intellectual development. This highest form we can examine from various points of view.

Gnozeological aspect – the place of the book in persons knowledge assimilation processes, information dissemination and heritage for next generations, reference or learning tool. Book can be investigate as information memory of human beings, storage of experience.

Axiological aspect – book as phenomenon includes culture, social and communicative values.

Hermeneytical aspect – helps us via books to understand and interpret mankind knowledge and accumulated gained experience.

Semiotical aspect – symbol is interpreted as highest of signs, therefore we can study the book as phenomenon in culture context as symbol and metaphor. For understanding book as phenomenon is semiotical aspect, we should stress the communication idea: semiotics as culture science investigates the world of notions, all aspects of culture we can see as the content of communication. Book we see as the basic component of culture, therefore we see book as sign and phenomenon (including many other signs), the semiotical system of culture [1].

Nowadays, when book as phenomenon of culture and communication tool in its physical manifestation is under the threat of retreat in remote plan of activities of civilization, i.e. in the condition of crisis, is under the threat of perishing, change of status or transformation, we need to formulate the point of the matter.

Book is the mirror of those, who look in this mirror (and who create this mirror too), and its idea can be found in the human being brain. Therefore book is very closely connected with man and society as human inter-subjective action tool. With this tool are realized various purposes of personalities and groups of personalities. Exactly this physical form was suitable for realizing definite goals before five thousand years and during centuries transformed from grafitis, clay plates, papyruses till electronic virtual books. Therefore if we take personality or society as the accounting point, the book is the indirect communication tool of mankind members, tool for transmitting messages. At the same time appear the message author and the message user. All three appear simultaneously, and we cannot say, who from the system “author-book-user” is the very first.

Another aspect – book as the tool, communicative tool, self-created as the result of man’s mental activities (as the same tools as spade or axe, only with different goals) for specific goal – social communication (including religion, philosophy, fiction, thinking a.o.) and historical memory. If we take for granted, that only live in society and taking part in communication processes make human being as human being ($I + Others = I$ as personality), then we can take for granted, that book is one of the most important tools in this system. The possibility and ability to read book is the joint unit of skills of social communication, taken in the highest degree and giving the new skills to change social and cultural environment. Book as the communicative element (separated

from such tool as spade, that digs soil) digs the consciousness of user/reader, and created by man, transforms this same man.

Is it possible, that this same changed man will favour the death of the book? Author opinion is, that it could happen, but only in the matter of form, not in essential. The end of the book, the printed text and of old-style reading is a real possibility, not an academic joke or a post-structuralist conceit. After the paperless office, the paperless house has arrived, along with the virtual library, the electronically collated document resource, the screen-networked business memorandum. On its way is the electronic book, transcultural internet. The battle for mastery between page and screen is over and it seems clear who has won. But it does not mean, that the book as the tool of social communication is over, it only changes its physical appearance.

How the book will look in nearest future, would it be possible to call it "book", do the changes of historical form will change the name "book" and its point of the matter, we will see very soon. Authors opinion is, that the changes of material form cannot change the philosophical and social existence of book and point of the matter. We needed, need and will need tool of social communication, mankind memory storage, information heritage, and all this is combined in The Book, and it does not matter, in which form it appears and how we will call it. The essential features will be the same – to serve every human being with all needed experience and knowledge. Only one problem can appear already in nearest future, and library science has obligation to investigate, explain and mark possible ways to solve this problem - the problem of reading [4]. It may not seem possible that our interest in books is dwindling. But the number of books is not the point. What should concern us as librarians and library researchers is not the risk-taking impulses of publishers, nor the question of whether the desk terminal will replace the shelving unit as the repository of texts. What concerns us is the business of reading at all. There is no doubt that the act of reading is in decline. According to various surveys, most young people have better things to do today than read books. Destruction of reading habits, language, processes of thought and sensibility as much as of a library is the research-worthy direction for library researchers.

We should create the unite system from book phenomenon (in every form), library and library research with fundamentals of library philosophy for basing on the future of book and future of reading.

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Abstract

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Another aspect – book as the tool, communicative tool, self-created as the result of man's mental activities (as the same tools as spade or axe, only with different goals) for specific goal – social communication (including religion, philosophy, fiction, thinking a.o.) and historical memory.

Book as the communicative element (separated from such tool as spade, that digs soil) digs the consciousness of user/reader, and created by man, transforms this same man.

Is it possible, that this same changed man will favour the death of the book? Author's opinion is, that it could happen, but only in the matter of form, not in essential. The end of the

book, the printed text and of old-style reading is a real possibility, not an academic joke or a post-structuralist conceit.

How the book will look in nearest future, would it be possible to call it "book", do the changes of historical form will change the name „book” and its point of the matter, we will see very soon. Author's opinion is, that the changes of material form cannot change the philosophical and social existence of book and point of the matter.

KNYGOS FENOMENAS BIBLIOTEKININKYSTĖS FILOSOFIJOJE IR MOKSLE

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Santrauka

Knyga atlieka svarbų vaidmenį mūsų civilizacijos kultūros raidoje: knygoje sukaupias visų kartų intelektualinis palikimas atinančioms kartoms. Svarbiausias knygos bruožas – žinių saugojimas („protas lentynoje“), nes žmogus suvokia, prisimena savo istoriją ir mąsto istoriškai.

Knyga plačiąja prasme (nepriklausomai nuo materialios – spausdintos, elektroninės ar kitokos – formos) akumuluoja žmonių veiksmus tam tikra forma. Kaip socialinis reiškinys, ji ženklina, simbolizuoja vieną iš socialinės atminties formų, t. y. informacinę atmintį.

Fenomenas filosofijoje apibrėžiamas kaip subjektyvus sąmonės turinys. Knygos fenomenas bibliotekininkystės filosofijoje galėtų būti apibūdintas kaip kultūros ir socialinės terpės reiškinys, egzistuojantis savyje, išreiškiantis savo esmę ne išoriškai matomais bruožais, o reikšmingomis, knygos esmę apibrėžiančiomis savybėmis.

Fenomenai egzistuoja giliausiuose sąmonės klotuose ir siejami su būties idėjomis, o ne materialiomis formomis. Žmonės gali suvokti, patirti, suprasti knygos vidinę būtį, vertinti knygą kaip fenomeną, o ne kaip materialios kultūros objektą. Komunikacija su knyga – tai aukščiausia žmogaus intelektualinės raidos forma, kurią galima tyrinėti gnoseologiniu, aksiologiniu, hermeneutiniu ir semiotiniu aspektais.

Knyga tarsi veidrodys atspindi tuos, kurie ją žiūri (taip pat tuos, kurie ją kuria), o jos idėja glūdi žmogaus protė. Todėl ji glaudžiai siejasi su žmogumi ir visuomene kaip intersubjektyvus veiklos įrankis.

Knyga taip pat yra komunikacijos įrankis, sukurtas kaip žmogaus intelektualinės veiklos rezultatas tam tikricms tikslams (toks pat kaip kustuvas ar kirvis), t. y. socialinei komunikacijai (įskaitant religiją, filosofiją, vaizduotę, mąstymą ir t. t.) bei istorinei atminčiai. Knyga, kaip komunikacijos įrankis, skirta įsiskverbti į skaitytojo sąmonę ir keičia ją sukūrusį žmogų.

Ar gali būti, kad šis pakitęs žmogus siektų knygos mirties? Autorė mano, kad tai įmanoma tik knygos materialios formos, bet ne esmės atžvilgiu. Spausdintas tekstas ir tradicinis skaitymo būdas gali išnykti – tai ne akademių pokštas ir ne poststruktūralistinė apgaulė.

Greitai sužinosime, kaip artimiausioje ateityje atrodys knyga, ar istorinės formos pokyčiai pakeis jos pavadinimą. Autorė mano, kad materialios formos pokyčiai negali pakeisti filosofinės ir socialinės knygos, kaip fenomeno, egzistencijos.