

## Information and communication space as the modern civilization context

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**Abstract.** The peculiarities of information and telecommunications space postindustrial civilization are regarded in the article. The authors hypothesize that the development of the information society will contribute to the balance between the state of nature and the results of anthropogenic activity, also three-dimensional model of the Internet will become the resource and incentive realization of person creative associative thinking.”

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### Introduction

The global transition to modern mankind information civilization is a consequence of the information and computer revolution and new technologies development, in particular the virtual ones. Information Civilization is a natural result of the world information and integration processes development, indicating that the increase in the level of human society organization is an objective historical regularity.

The main contributor to the information civilization of mankind global transition is the appearance of the global Internet, through which the boundaries of access to information, regardless of territorial jurisdiction, are blurred. Internet forms a global information space, the physical basis for the World Wide Web and a variety of other data transmission systems.

“Civilization” (Latin *civilis* – public, civilian) – a highly eclectic and multi-valued concept, which is able to indicate: 1) one of the different-states of society to change it in real historical time; 2) stage in the evolution of human society, replacing the “primitive barbarism” [1]; 3) a set of organizational resources (programs and activities), through which people strive to achieve those social goals that culture universals and the fundamental character of the last have ... In contrast to German and Russian languages, in French – the concepts of “civilization” and “culture” are not strictly different) ... in 19-20 centuries there were the interpretations of civilization as such closed or public organisms to individual fate and interaction which legitimately reduce world history [2, 3], or as the final decline phase in the development of any once holistic and organic “culture” [4] ...

The term “civilization” was introduced in the academic environment by French philosophers to

describe civil society, where freedom, justice and the legal system were dominant. First we find the word in the “others” Mirabeau, written in 1756 [5]. It meant certain qualitative characteristics of the society, the level of its development. “In the course of the term evolution revealed its ambiguity, semantic pluralism, saved to our days. The concept of “civilization” is often treated as a synonym for culture ... should be emphasized interpretation of civilization as a higher stage of human development that replaced the savagery and barbarism in a systematic manner provided in the works of L. Morgan, F. Engels [6] and other researchers”... [7].

P. Bagby defines civilization as a culture associated with cities [8]. O. Spengler also noticed in the cities the most complete embodiment of civilization, which he, however, defined as a pernicious culture of ossification. A.J. Toynbee avoided such a connection with the city civilization [4, 3].

P. Sorokin interprets the term civilization as social cultural community formed on the basis of universal, i.e. super local values receiving expression in world religions, systems of morality, law and art. These values are combined with an extensive set of practical and spiritual knowledge and developed symbolic systems, contributing to overcome local isolation of primary groups [9].

M. Krause considered that civilization is determined by a combination of ideas and political institutions, and cultural conditions of the material life, the productive forces and social relations, all manifestations of religious, intellectual and artistic activities [10].

According to W. Adams civilization creates a level of society development, which is characterized by a well-developed technology, economic specialization, the production of luxury,

long-distance trade, centralized management of the economy, social stratification, city or major administrative centers, developed legal institutions, standing armies, military establishments, special weapons, the state form of government, religion or Olympic monotheistic type codified history, monumental architecture and art [11].

International Encyclopedia of Social Sciences [12] treats civilization as the category used by anthropologists in opposing the concept of primitive or folk culture. In civilized society there exist characteristic social stratification and structure, from an evolutionary point of view it means achieving a certain degree of civilization in the development of society and culture.

J.V. Yakovets reasoning on this topic in the "Rhythm of civilizations change and historical destiny" noted that civilization is a qualitative step in the history of society, characterized by a certain level of development of human, technological and economic base of society, socio-political relations and the spiritual world [13].

According to V.J. Kelle [14] interest in the theory of civilizations and civilizational approach began to be reflected in Russian scientific literature in the 80s of the XX century. The researchers listed a variety of views, concepts, sometimes conflicting.

Some authors write that most correct judgments on this issue belong to L. Morgan [1] and F. Engels [15] according to which civilization is a form of social organization, and it is connected with the emergence of the division of labor and commodity production. At the same time the concept of civilization according to some other authors is presented as a kind of civility manifestation.

However, some authors conclude that it is possible to note the relationship of civilization processes and humanity's transition from a primitive state to the position of labor division, and the commodity production development [16].

During this period, apparently, there was an increase in population and the old forms of social organization were already clearly insufficient for the humanity existence and development. A number of researchers on the basis of these considerations conclude that this period is the true starting point of civilization.

A lecture course given by E. Durkheim examining and critiquing pragmatic views on truth and defending his sociological explanation of truth, also linked the emergence of civilizations with the process of division of labor, which in his understanding are necessary attributes of the society material and intellectual formation [17, 18].

Back in the 19th century, N. Danilevsky, A.J. Spengler, O. Toynbee and other researchers

regarded the same problems. According to their estimates feature of civilization is that it is the socio-cultural education, which combines social system and culture of the society [2, 4, 3].

The concept of civilization is interconnected with technological revolutions. Therefore, the history of technology development is of paramount importance for understanding the origin of civilization. In this regard, the development of civilization era of revolutionary discoveries, especially in matters of information technology should evolve in a qualitatively new era – new discoveries.

Information played a decisive role in society at all times. A. Touraine, J. Habermas and A. Toffler can be attributed to the founders of the approach according to which the future of society – in the development of its information component [19, 20, 21].

In the works of the above scholars three main phases of the development of society are offered, each of which is characterized by a change in the primary type of property, communications, the main element of the system, industrial organization, and technology. In agrarian society communication is presented in its oral form. In industrial society written communication character is acquired. For post-industrial information society communication technologies have become decisive.

Thus, the birth and development of the information society has as its primary purpose the creation of such awareness of the society in which it will be a force to carry out ambitious technological breakthrough, fully satisfying the current and future needs of people and contribute to the restoration of disturbed the harmonious balance between the state of nature and the results of human activities. Thus, the information society emergence led to the entry of humanity in the era of information civilization [16].

Technical achievements of the twentieth century in the field of communication and informatics led to the fact that in the world there was a special virtual environment of human interaction-information-telecommunications space, which is characterized by the lack of geographical boundaries, difficulties to define the nationality of its facilities and the possibility of anonymous access to available resources. The basis for its formation has served as a global computer network Internet, uniting billions of users nowadays. Their number is constantly growing, and probably in the next 5-7 years, the vast majority of the world population will have permanent access to computer networks [22].

Man's alienation from society and from himself, achieved with the help of the Internet has now become a fact of social life and thinking. At this

point in the global network, there is a flat, two-dimensional model of the Internet. This model is based mainly on the textual information. At that time, as we know, modern culture and perception of modern man are increasingly oriented towards the visual image [23].

Our civilization has become more and more image-oriented, focused on the visual image, as noted in his famous lecture Umberto Eco, commenting upon even more famous book of Information Society theorist G.M. McLuhan's 'Gutenberg Galaxy'. The researcher emphasized that after the invention of printing the linear way of thinking prevailed, and it is being replaced by a more global perception of it through images of television and other electronic media since the end of the 60s [24, 25].

So in the future the three-dimensional model of the Internet, where sites will be three-dimensional objects will be created. Sites similar subjects can be combined in three-dimensional web, forming a kind of mega-cities. People in three-dimensional space of the Internet will orient as in the real world, that it is more convenient and familiar.

Additionally, it must be created a color and sound solution of three-dimensional model of the web. Modern internet overemphasizes human mind and ignores feelings. Color and sound on the Internet as well as in reality, should become the bearers of certain information, resources and incentives to realize the creative associative thinking person, not only the means of entertainment or decor. Color and sound in the virtual space as well as in reality can become the signs and symbols of certain qualities and processes.

In the three-dimensional model of the Internet people will be able to search for information, particularly intuitively, taking into account the characteristics of audiovisual information, that empowers people vista in Internet, and on the other hand, the virtual space humanizes the latter. Instead of purely rational conceptions of information age personality, the fundamental irrationality, illogic, etc., associated with the dominant visual contemporary culture has appeared.

Our society has not yet formed a common aesthetic (as well as moral, etc.) criteria for establishing and evaluating of virtual reality objects, and has not yet grasped its 'visual alphabet', which can be used not only for the approval of positive meanings and values, but also to manipulate the consciousness of its many members. Meanwhile, virtual reality is a place of socialization, career guidance and self-realization for the majority of today's teenagers and young adults [16].

Modern Internet has a lot of social and cultural facets. It is a universal medium for

communication, entertainment and learning. It has become possible to make purchases and pay for services. For many people, the Internet – is the work and livelihoods. But in general, the Internet is a reflection of modern society and the modern worldview [26].

The main role of the Internet in modern society is reflected in the following items: ability to work without leaving home; universal means of communication; universal source of information; means of the main “supplier” of the Internet – a computer “treatment”; recreation and leisure source.

Thus, in general, the Internet – is a useful and necessary system. And like all good and useful thing, it can be misapplied in: production and distribution of computer viruses on the network; creation of a variety of “scams”, consuming money from gullible and disturbing work in the rest of the network; people “hanging on” the network, regardless of age; Child Abuse in Network ; various information diseases emergence etc.

In today's world the society technological development does not allow even talk about technotronic society. In order the scientific and technical potential to become the basis to the information society transition, the world also needs a targeted investment policy, which should be carried out only with a number of states support development [27].

Information society – is not just a computer with internet in every home and every student with a laptop, it is a new type of economic, political and social relations. The process of forming the Internet civilization has just begun. At present there exist only few good examples of computer programs and technical devices to make life in the virtual space practically possible (this includes, for example, intelligent information robots operating in human part of the work to find the right contacts and conduct the preliminary stage of negotiations, intelligent filtering system of information flow etc.) There is no doubt that these technical features will appear someday.

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