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Social and cultural transformation of the information society and its impact on new individuality formation

The concept of the information society is explored in this article, with an analysis of the transformation of subsystems such as politics, economics, culture, technology, production, communication, and the human element. The communicative nature of the information society is determined from a social and cultural perspective. The article highlights how communication and information have become a productive force, enabling the overcoming of national and state as well as cultural and civilizational borders. It also allows for the change of global management trends while leading to an exit beyond local social and cultural systems. Philosophical analysis within a social and cultural approach supports these provisions. The article shows that the information society is undergoing a decentralization of social space and virtualization, with its values being transformed along with their inconsistency and multidimensionality of interpretation. The process of individual adaptation becomes increasingly complex. In the information society, there is an increase in maladaptive potential and identity crisis, leading to a movement towards individualization of human beings and a decrease in relations with the social world.

Keywords: information society, hypertext individuality, values transformation, clip culture, axiological pluralism, identity crisis, communication, information, social and cultural approach.

Introduction

The Technotronic revolution leaves its imprint on the nature of the figurative perception of reality, striving for globality, on the specifics of social life, striving for fragmentation, on the peculiarities of the formation of communities that reject national ideologies and rely either on global or narrow-local meanings and values. In this sense, history can be represented as a specific process of information development, where the content of economic, social, and cultural components is directly related to the nature of the content of communication and the quality of knowledge circulating in this society. The information society arises where the management of symbols, images, ideas, and intelligence becomes the main thing, not material objects.

From the 1960s, the information society has been the subject of research and scrutiny in social and humanitarian studies due to the changing paradigm of the epoch. The term “information society” was introduced by American and Japanese researchers, who recognized the special role of knowledge-based technologies, information supremacy and acceleration of technical progress. This societal system is characterized by the development of the services sector and a decrease in the share of material production in the total aggregate product, related to the growth of tertiary economics and improvement in life quality.

Philosophical analysis typically entails a comparison of different approaches to understanding the information society. However, the authors emphasize the importance of analyzing the communicative nature of the information society through the lens of a social and cultural approach. This enables the determination of causal relationships that influence the formation of new individuality, the possibility of adaptation due to the introduction of “Clip Culture” transformation of values, multidimensionality in their understanding, transition of social institutions to hyperspace, and further virtualization of society.

Experimental

The article utilized comparative analysis methods as its methodological base to evaluate the distinctive features of the information society's civilizational, technological, social, and cultural approaches. This technique allowed the authors to uncover the main trends in the society's cultural and social transformation. Additionally, the authors conducted a social and philosophical analysis of the information society, which viewed it through a social and cultural approach. This perspective analyzed the information society as a product of the human's cultural and social nature. To supplement their research, the authors employed con-

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textual analysis of sources from renowned figures like M. McLuhan, D. Robertson, A. Toffler, P. Drucker, and A. Giddens among others. Moreover, they employed the logical and deduction method, differentiation and integration, and abstraction.

Results

We assert that comprehending the essence of the internet as a social space and communication is crucial in recuperating the concept of the information society. Despite postmodernists upending the structures and operations of modern society, they failed to productively analyze not just non-industrialized societies but also essential aspects of modern societies.

Thus, the characteristics of communication, the dominant semiotic systems, and the formalization of knowledge are the primary determinants of a society's economic development, social organization, and culture [1]. Communication processes partially shape the specific operations of modern society and its institutions, establish normative benchmarks and individual tasks, and determine communication methods, quality, and significant social information. The production character changes in the information society, but, crucially, it induces the transformation of human needs and values.

The qualitative changes of communication systems result from numerous circumstances, of which social structure, intercultural relationships, and production types are vital.

The internet's function as a communication tool reinforces both the positive and negative trends of society's development by intensifying the growth of globalization and local culture. According to the internet has led to the emergence of the network society, which has resulted in significant changes in all aspects of public life since communication is at the core of human activity [2]. As described in the internet serves as a communicative intermediary that enables numerous people to communicate with each other globally at any time [3]. Therefore, it is regarded as a primary component of a new social environment that creates a fresh communicative area, virtual reality, realized through the cyberspace. Thus, the significant aspect that defines the internet as a social environment is its virtual reality cyberspace.

The internet profoundly affects society, space, and time by establishing new forms of interrelations between social objects and generating new subjects. It provides a platform to transmit and receive multimedia messages, store information, develop global culture while preserving the cultures of small communities, fashion public opinion, and promote specific ideas and values or impose opinions and forms of behavior.

The Internet introduces a new aspect of social time called postponed time. While communication happens in real-time mode, both the interacting subjects can choose to “take a break” to pause the present and then become active again. Additionally, it allows individuals to easily “return to the past” by browsing through archived news feeds or chats, giving them the power to alter it at their discretion. The internet also enables individuals to learn of the future differently by reading interactive news feeds that could predict the main content of television news or tomorrow's newspapers, limited by the interactivity framework. Thus, no social organization would be possible without information, relationships, and communication, as per [4]. Information serves as a critical source and driving force for society's self-organization. N. Wiener stated that “Information is a measure of organization” which implies that information is closely related to the substantiality property characterizing the material unity of the world, such as negentropy, systematicity, diversity, among others. It is also connected to the reflection property, indicating a unique accident characterized by the unity of material and ideal properties.

The process of individualization of personality is evident in the desire of an individual to exercise their true self by acting as an operator, freely combining and choosing different aspects while standing out from others in terms of behavior and tastes. The individual seeks to break away from societal roles and restrictions, taking responsibility for their life and optimizing their aesthetic, emotional, physical, and sensual experiences to become an independent personality [5].

Individuals in this new informational culture refuse to conform to standard structures and categories, instead striving to create a mosaic of information using their own material. After conducting an analysis, the authors defined the new individuality as the internal qualitative distinctiveness of a person based on their unique social singularity, feelings, emotions, ruefulness, hypertext, non-linearity, linguistic, and geographic peculiarities, which are not bound by culture.

The internet's communication environment impacts the spatial and temporal features of social communities and provides a foundation for creating short-term social groups with different characteristics that primarily aim to achieve short-term results based on the subjects' unity. This facilitates the development of new individuality. P. Virillo claims that the internet communication creates a new, spectral social neighborhood,

as individuals communicate with virtual people without physical contact and are not bound by spatial and temporal factors [6; 37].

The transformation of individuality is intertwined with the process of social stratification, which entails structuring social inequality between various social communities, groups, and strata of people. The institutionalization of new individuality involves freeing individuals from set social roles, which were traditionally prescribed, inherited, or innate. As described in [7; 27], individualization transforms human identity from being "given" to being a "problem" and assigns responsibility for not only solving this "problem" but also for the consequences, including side effects of performing roles. It establishes individual autonomy by forcing individuals to take full responsibility for the risks associated with the context within which they operate. With the development of the internet and social mobility, assigning social status to a particular person is replaced by compulsory self-determination. Hence, the primary concern for individuals becomes forming new individuality imposed by society. They are forced to continuously choose and self-determine, creating their individuality not based on social norms but, frequently, in opposition to them, representing the unity and fullness of social characteristics. Consequently, such individuals' social roles and status are also independently formed, where the unity of social roles and structural independence from social prerequisites becomes the main tendency in human individuality development.

Individuals undergo a transformation of essential features in several directions, as outlined in [8; 56]. Freedom is replaced by tolerance towards deviant behavior, while activity evolves into expanded opportunities for personal identification. Creativity is replaced by the pursuit of defining life purpose, and isolation converts into extrasocial behavior, narcissism. Integrity is reformed into fragmentarily, and singularity is replaced by the prevalence of certain human ideals without correlating with the ways of developing such ideals. Uniqueness evolves into non-linearity and incompleteness of individuality structure.

Therefore, the essential features of new individuality have positive and negative connotations. The positive ones include the ability to independently choose the meaning and purpose of life and expanded means of identification. The negative ones include tolerance towards deviant behavior, lack of clear social norms, and the formation of an extrasocial human. Ambivalent features include the presence of egoistic components in the individuality structure and the development of narcissism.

Discussion

The rapid changes in the technological environment influenced the formation of the information society concept, leading to the dominance of the civilization approach in research on the historical process. This approach studies humanity's development through progress along specific stages of development.

Various researchers, such as D. Bell, S. Lash, S. Kruk, A. Toffler, P. Drucker, and R. Inglehart, provided justifications for the existence of pre-industrial, industrial, and post-industrial societies, as well as premodernism, modernism, and postmodernism stages of social development, and capitalist and post-capitalist societies; and modernization and postmodernization, respectively. These attempts aimed to construct a comprehensive theory of social evolution, or progress. Each of these concepts has focused on different components of development processes, culminating in the development of the information society theory, which is equally influential as the post-industrial and postmodernism concepts.

The information society is, in essence, a "dialectical denial" of the industrial stage of society's development. It does not replace either the industrial or agrarian society but coexists alongside them, supplementing and deepening their systematicity and complexity. While the production of material goods continues, changes in technological civilization's values introduce new aspects of social life, such as technological use of information, changes in the nature of science, and different states of culture.

M. McLuhan's concept of technological determinism reflects the correlation between historical epochs and communication channels. The preliterate society, the phonetic spelling epoch, and the "Gutenberg Galaxy" were succeeded by the information era, which is one of the stages of communication means development in various tools and forms.

D.S. Robertson also justifies and studies all stages of information development in society, establishing the dependence of knowledge quality and level on the principle of information coding. The nature and features of the dominant culture determine the principle of information coding in a certain historical period. This network principle affects knowledge level, quality, volume, availability, and sphere of knowledge functioning from the first communication revolution to the electronic one.

In the informational society, space is subject to globalization and decentralization like most social processes. The globalization process characterizes the formation of a single global space that includes hidden

processes of fragmentation and individualization. Modern society is structured not only in terms of living standards but also in terms of access to information resources and possibilities for information updating. The decentralized, fragmented space is formed by an informational continuum.

The internet's ability to compress space and eliminate distance has led to the globalization of social space, reducing the need for physical presence in certain locations for certain functions such as work. The virtualization of social institutions and the formation of a virtual society has led to the decentralization of social space. However, complete interactivity is limited by social borders, and virtualization is only possible to a certain extent. In the informational society, time is also transformed by information technologies, destroying its linearity and making it super temporal, reversible, and cyclic. Multiple communication channels allow for simultaneous communication and rapid reaction to information streams. In contrast to traditional linear time, individuals can now process multiple messages at once.

The internet has transformed the traditional understanding of time, making it supertemporal, reversible, and cyclic. The acceleration of social and life processes has led to the compression of time, causing a decrease in the significance of the future and leading to social disorientation. The internet has also given rise to a network society, where networks replace the previous stratified structure. Belonging to certain networks and their dynamics become the most important source of power. This new social morphology has led to the decay of old corporations and the emergence of dynamic molecules and accumulations of people and organizations.

Social structures in the technological society are no longer based on hierarchical principles, but rather on a combination of assemblies at different power levels. The traditional vertical hierarchy is losing its effectiveness due to leaders facing increasingly heterogeneous problems and the feedback from previous levels becoming inadequate. The information society is characterized by the new function and role of information, which determines the society's development and is expressed in signs and symbols. Information serves as both the tangible environment of human life and the main means of interpersonal relations, making it a strategic resource for society's development. In the post-industrial economy, national information resources are the main source of wealth, and converting non-resources into resources has become the main principle of creating new wealth.

The way social structures operate in a technological society has shifted away from hierarchical principles and towards assemblies at various power levels. The traditional vertical hierarchy is no longer effective due to leaders facing diverse problems and insufficient feedback from lower levels. In this information society, information plays a crucial role in determining development and is expressed through signs and symbols. It is both the tangible environment of human life and the primary means of interpersonal relations, making it a strategic resource for society's growth. The main source of wealth in the post-industrial economy is national information resources, and creating new wealth relies on converting non-resources into resources.

The question arises: what makes information and knowledge unique as production resources? They differ from monetary, natural, and labor resources in several ways. Firstly, they are inalienable, meaning acquiring knowledge does not diminish someone else's ability to do the same. Secondly, they do not have a clear spatial location and can exist in multiple places simultaneously. Thirdly, informational resources are universal, limitless, and self-reproducing, with their value increasing as more people use them. The technological use of knowledge reduces the need for natural resources, and the amount of knowledge does not decrease with use.

Unlike the consumption of materials or energy that increases entropy in the universe, the use of information leads to an opposite effect by increasing human knowledge and organization in the environment while reducing entropy. Information exchange leads to cooperation rather than competition, making it a resource that can be shared without regret.

As we move towards an information society, the computerization of human services and social institutions is crucial. However, it is important to understand the limitations of simulating human thinking with information. While computer technologies can materialize formal operations of mathematical thinking, they fail to capture the transcendental moment of creative inspiration and spiritual insight. Therefore, the role of philosophy becomes significant in constructing ideal norms, goals, and values of human life.

The fetishization of information technologies is a result of reducing all human activity to its operative and practical side, neglecting the spiritual and value aspect of human vital activity. In terms of technological properties, the culture of the information society is characterized as Clip Culture, which generates mosaic thinking. The mental model of reality is formed through information transformation, creating iconic images

that standardize societal images. As a result, it becomes necessary for humans to choose and manipulate these images listed in the "file catalog".

The computerization of human services and social institutions is crucial for our transition towards an information society. However, it is important to acknowledge the limitations of simulating human thinking with information. While computers can materialize formal operations of mathematical thinking, they fail to capture the transcendental moment of creative inspiration and spiritual insight. Therefore, philosophy plays a significant role in constructing ideal norms, goals, and values of human life.

According to Toffler, this new type of culture is based on "clips" of information: ads, commands, fragments of news that cannot be classified. Consumers of information must build their own model of reality, and this method of information consumption forms unique forms of perception such as "zapping". The Clip Culture is a component of the information culture, leading to an increasing gap between users of information means from the Second and Third waves. This culture disorients individuals and makes them feel "torn from the space of new means of information" and "old conceptual theories".

The constant consumption of information is seen as necessary for socialization, as the modern human's world view is largely shaped by information received through mass communication. However, the abundance and fragmentation of information can lead to shallowness in perception and thinking, causing feelings of disorientation and depression. The multiplicity of meanings and values from different cultural worlds can also make it difficult for individuals to determine their own identity. This state of disadaptation is called "Future Shock", which refers to the physical and psychological overload experienced by the adaptive systems of the human body and decision-making processes. To cope with this discomfort, individuals may limit social contacts or turn to drugs and other coping mechanisms. Despite these challenges, humans strive for stability in their personal and professional lives.

The impact of personal factors on the development of the information society culture is known as "Demassification" and "Personalization". Researchers have identified that the basic characteristics of this culture are centered around the increased role and significance of humans as active subjects in the production and history of the informational society. This was first identified by D. Bell, who defined the main features of a fundamentally new society, including the transition from goods production to the service sector, the supremacy of professional and technical classes, the central place of theoretical knowledge, a future orientation towards technology, and the creation of a new "intellectual technology".

In Y. Masuda's concept, information is seen as an economic category and public benefit that transforms all spheres of social and cultural life in a progressive direction. However, Masuda's focus was mainly on technological development, and social and cultural aspects were largely ignored. Previous post-industrial concepts by A. Touraine, J. Fourastie, J.K. Galbraith, K. Boulding, H. Kahn, and Z. Brzezinski centered on social and cultural factors and emphasized the importance of human-centered social and political spheres.

Other researchers, including J. Naisbitt, J. Beninger, T. Stonier, M. McLuhan, F. Fukuyama, and A. Giddens, also noted a qualitative difference between the information society and previous societies. They observed a radical change in human understanding of the world, leading to corresponding transformations in social relations. In this "super-industrial society", culture is characterized by demassification and destandardization, leading to a high level of innovation and complexity. Personalization is also a dominant feature, with culture and society oriented towards each individual rather than a mass population. This is facilitated by the rise of a new intellectual class, who act as advisors and experts at the political level. The new society also sees a transformation of labor character and interpersonal relationships, leading to a new system of values focused on psychological, social, and ethical goals. Companies are expected to solve not only economic but also social problems, contributing to the formation of a new system of values for modern humans. These changes are facilitated by the rapid acceleration of technical progress and the transition to a fundamentally new state of the entire social whole.

This value system, which meant overcoming the previous system of materialistic, economic motivation and formation of post-material, post-economic needs determined not by external, but internal incentive stimuli for activity, which was named "post-materialistic" [9].

The information society recognizes the value of individuality and singularity in the communicative space. This shift from personality to individuality breaks down traditional societal norms and ideals, allowing for the assimilation of existing knowledge and social norms to form a new, hypertext individual. The virtual reality experienced in the internet extends the possibilities of human identification and socialization, but only within the realm of internet communication. The independent creation of individuality produces the ability for individuals to reassess values and analyze social norms and rules. In this era, the modern human

carries out an independent reassessment of all values, not only social but also personal. The transformation of individuality is inseparably related to space visualization in the internet, where virtual reality becomes necessary for connection with simulation of sociality. The significance of new individuality instability grows due to the mobility of sociality, its dynamic, and the possibility of life goal variability depending on changing conditions. Procedurality underlying individuality transformation substantiates conceptualization.

According to V.V. Tarasenko, the modern human is a "clicking human" who lives in the world of cyber-reality, as opposed to the "reading person" of the past. This shift in information assimilation to a nonlinear device and perception of information allows for more efficient use of time during communication. However, the expansion of opportunities in the network society has led to a radical stratification or resocialization, tearing individuals away from their local environment and stability of everyday life. As a result, active transformation of individuality occurs, with individuality itself becoming hypertext and nonlinear. This transformation is based on the assimilation of available social and virtual information and leads to interactivity of individual changes, lability of content components of individuality, and the impossibility of explicit constancy of individual being. The consequences of this transformation are evaluated in negative, positive, and ambivalent registers. The fundamental feature of humans is freedom in its broadest sense, which is facilitated by the Internet. Each person has the right to self-actualization, choosing information, profession and place of residence, communication, and thought. This subjective broadening of individuality limits increases the activity of the knowing subject and changes the space and time continuum through virtualization of the social space. However, it also results in the formation of a subjective "sense" of time "stop" and space "break-up" due to interruption of communications.

In today's society, individuals are able to shape their own goals and principles, leading to a decrease in the influence of social norms on their individuality. However, this can also result in social exclusion and a loss of life orientation. The transformation of individuality in the information age can lead to social indifference and dissolution of the individual in the communication environment. The development of "super temporal time" arises from the lack of social stability and confidence in the future, causing individuals to focus on living in the present without consideration for consequences. This uncertainty leads to anxiety and the imposition of freedom by society, which individuals may not be able to handle.

In the modern era, individuals have the ability to shape their own goals and principles, leading to a reduction in the influence of social norms on their personal identity. However, this can also result in social exclusion and a loss of direction in life. The evolution of individuality in the information age can lead to apathy towards society and a breakdown of the individual in the digital world. The emergence of "super temporal time" arises from a lack of stability and confidence in the future, causing individuals to focus solely on the present without regard for consequences. This uncertainty leads to anxiety and societal pressure to be free, which may be overwhelming for some individuals.

The development of virtual communication contributes to a decrease in social adaptation and self-identification, leading to a fragmented perception of one's own life. The uncertainty of the future generated by social mobility structures life as a collection of disjointed elements with no cohesive unity. The interactive nature of the new individuality conflicts with the selfish aspect of individuality, creating an internal struggle that can only be resolved by rejecting either the interactive or selfish component.

The transformation of individuality occurs beyond cultural and national boundaries, making it unstable and subject to change. This shift towards individualization has led to the formation of social classes and strata with both conventional and virtual characteristics. Individuals now have the option to appear as a member of a social group without actually being part of it. This process of individualization is evident in various aspects of life, including education and work.

Overall, while the evolution of individuality has brought about newfound freedom and autonomy, it has also led to uncertainty and instability. The challenge for individuals is to find a balance between their interactive and selfish components while navigating the complexities of the modern world.

Conclusion

The information society is characterized by complex social organization, diverse cultural relations, unique communication methods, and a person who values critical thinking and creativity. This period prioritizes individualism over global issues, psychology over ideology, and diversity over similarity. The transformation of individuality in this society is impacted by the network nature of information culture, demassification, personalization of consciousness, decentralization, and semantic and axiological pluralism.

Individualization is a necessary aspect of this society, with each person responsible for their own actions and choices. Failure cannot be blamed on society, as individuals have the freedom to shape their own existence and purpose. The process of individualization is ongoing throughout an individual's life, with the ability to navigate through vast amounts of information being a crucial component. Without this ability, individuals risk becoming marginalized and disconnected from society.

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Д.Г. Шорманбаева, Р.М. Шарипова, А.В. Сиводедова, Е.Н. Ивлева, О.А. Шебалина

Ақпараттық қоғамның әлеуметтік-мәдени трансформацияға түсуі әрі оның жаңа жеке тұлғалылықтың қалыптасуына әсері

Мақалада қоғамның саясат, экономика, мәдениет, технология, өндіріс, байланыс әрі тікелей адамның өзі секілді ішкі жүйелерінің трансформациясын талдауға негізделген ақпараттық қоғам тұжырымдамасы қарастырылған. Авторлар ақпараттық қоғамның коммуникативті сипатын социомәдени көзқарас тұрғысынан анықтайды. Байланыс пен ақпараттың өндіргіш күшке айналуы

көрсетіліп, бұл оның ұлттық-мемлекеттік және мәдени-өркениеттік шекараларды да еңсеруге мүмкіндік беретіні, басқарудың жаһандық тенденцияларын да өзгертіп, жергілікті әлеуметтік-мәдени жүйенің шегінен шығуға әкелетіні баяндалады. Соған орай, әлеуметтік-мәдени көзқарас шеңберіндегі философиялық талдаудың нәтижесінде келесі ережелер негізделген. Ақпараттық қоғамда оның виртуализациясы контексінде әлеуметтік кеңістіктің орталықсыздандырылуы, құндылықтардың түрленуі олардың сәйкессіздігімен және интерпретациясының көп өлшемділігімен, жеке тұлғаның бейімделу процесінің күрделенуімен бірге жүреді. Ақпараттық қоғамдағы бейімсіздік әлеуетінің артуы және бірегейлік дағдарысы әлеуметтік өмірмен байланысын қысқарта отырып, адамның өзіндік болмысын даралауға бағытталған қозғалысты тудырады.

Кілт сөздер: ақпараттық қоғам, гипермәтіндік бірегейлік, құндылықтар трансформациясы, «клип-мәдениет», аксиологиялық плюрализм, бірегейлік дағдарысы, байланыс, ақпарат, социомәдени тәсіл.

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Социокультурная трансформация информационного общества и ее влияние на формирование новой индивидуальности

В статье рассмотрена концепция информационного общества, основанная на анализе трансформаций подсистем общества, таких как политика, экономика, культура, технология, производство, коммуникация и человек. Авторы подчеркивают коммуникативную природу информационного общества с позиции социокультурного подхода. Они демонстрируют трансформацию коммуникации и информации в производительную силу, что позволяет преодолевать как национально-государственные, так и культурно-цивилизационные границы, изменять как глобальные тенденции управления, так и приводить к выходу за пределы локальной социокультурной системы. Благодаря философскому анализу в рамках социокультурного подхода, обосновывается ряд положений о трансформации информационного общества. В информационном обществе происходят децентрализация социального пространства в контексте его виртуализации, трансформация ценностей наряду с их противоречивостью и многомерностью интерпретации, наблюдается нарастающая сложность процесса адаптации индивида. Увеличение дезадаптивного потенциала и кризиса идентичности в информационном обществе обусловливает движение в сторону индивидуализации собственного бытия человека при снижении связи с социальным миром.

Ключевые слова: информационное общество, гипертекстовая индивидуальность, трансформация ценностей, «клип-культура», аксиологический плюрализм, кризис идентичности, коммуникация, информация, социокультурный подход.

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