

## MODERN CIVIL SOCIETY IN THE ERA OF INFORMATIZATION: POSTMODERN WORLDVIEW

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**Abstract:** The article aims to indicate the role of info-communication technologies in the conversion of the cultural reality of the postmodern era. The elements of pluralism, decentration, fragmentation, and play as the major principles of postmodern culture are revealed. In the context of the virtualization of the socio-cultural space, humanistic values are of great importance. The most demanded form of communication is polylogue. It reflects the transition from traditional communicative interaction to modern. The contemporary development period of civil society, culture, and civilization is characterized by a new stage in the evolution of the nature of the leading social processes. It is distinguished by the desire of a developed industrial society to improve its social structures and institutions. The study talks about the active entry into the community's life with the latest information technologies, which occurred due to the rapid development of electronics. The formation and dissemination of a particular type of mindset and worldview, conceptualized in some philosophical, sociological, literary, and cultural theories, has become widely known under the general name "postmodernism." The need to comprehend these two significant phenomena for the current era determines the subject of this article.

**Keywords:** Civil society, Decentration, Era of informatization, Fragmented culture, Postmodern, Principle of pluralism, Simulacrum space.

### 1 Introduction

The rapid development of mass media, widespread use of computers, construction of global information networks, and the development of virtual reality technologies have led to the fact that ideas about the information society have turned from unclear futurological forecasts into a real cultural state that is subject to close analysis by various sciences [2]. In general, this is because information technologies can no longer be considered as something belonging exclusively to the world of technology.

After all, they have penetrated so deeply into people's lives, woven into the very fabric of everyday life, that it is no longer possible to isolate them from the general worldview and cultural context. A qualitative leap in the information industry strongly indicates the need to analyze the latest technologies through the prism of worldview changes. Postmodern philosophy is one of such paradigm changes that set new worldview coordinates and scientific and methodological guidelines.

Moreover, the latter can provide theoretical analysis and explication of some information technologies and forms of organization of cognitive activity in the post-industrial era [16]. But at the same time, one should also consider that concerning postmodernism, which expresses the worldview of the modern era, it is pretty challenging to establish a critical distance because the researchers are too involved in its realities to finally and impartially evaluate them. Its fundamental incompleteness and poly variance also create difficulties in interpreting postmodernism.

As fundamental for understanding postmodernism, the principle of pluralism directly sets derivative characteristics: fragmentation, decentration, variability, contextuality, uncertainty, irony, and simulacrum. With the help of these categories:

- The principles of classical rationalism and the traditional guidelines of metaphysical thinking were criticized;
- Interpretation of the processes taking place in modern society;
- Development of the foundations of a new worldview will contribute to overcoming the crisis phenomena in culture resulting from the introduction of modernist projects.

### 2 Literature Review

The world has entered a remarkable era of its existence. Technologically developed countries are successfully laying the foundations of a post-industrial society with new information networks [1]. Developed means of communication, which, as tools for changing social reality, qualify for the free dissemination of knowledge. This makes it possible to talk about a qualitatively new type of society in which, in the future, it is conceivable to overcome the dominance of the production of material goods over people. Such a society is not only a new stage in the technical sphere. The person himself is changing in it. There is an increasing individualization of a human as a "spiritually rich and multidimensional personality," able to choose between employment and business, various ways of self-expression and material success [18], to build relationships with people at absolute discretion. These changes increase a person's moral requirements and spiritual and moral responsibility. The revolutionary changes of today are the beginning of a new understanding of the world around us. We are immersed in a unique social atmosphere created by the latest technologies we have chosen. In doing so, we shatter the myth of "mass society" forever. We are becoming a single polystructured nation of dynamic communities linked by information systems.

New technologies and forms of labor, new types of communications, storage and transmission of information, new relationships in human communities, and new forms of interaction of various cultural traditions are tearing a person out of the shackles of standardization of the industrial world [12]. Constant changes in the field of information technology radically renew the sociocultural environment in which human life occurs. This makes it possible to speak of a trend toward the formation in the society of a highly differentiated network of associations – architectural, literary, scientific, and political. Centers of condensation of communication that spontaneously emerge from micro areas of daily practice can develop into autonomous associations of the public [28]. Also, they can stabilize as independent forms of intersubjectivity to the extent that they use the potential of the life world.

In pre-industrial societies, life is a game with nature, and reality for people is the natural world. In industrial communities, people – producers of goods – exist according to the game's rules with the nature they have produced, and the reality for them is the technological world [20]. In a post-industrial society that focuses on services, people play with people, and reality becomes "an exclusively social world, without nature and things, tested more by mutual awareness of people than by external reality. An orientation towards self-realization and enjoyment characterizes the latter type of society, diversification and diversity, consistent with postmodern society since radical pluralism and the inevitable heterogeneity of various paradigms. Cultural postmodernism professes the principle of postmodern culture as a whole since a plurality of conflicting and incompatible criteria characterizes it.

The contours of the current world, which can be labeled as postmodern, are very different from those in the period of modernism [17]. The post-industrial society, unlike the industrial one, aimed at maximum uniformity, standardization, and unification, relies on a fundamentally different technology that seeks to ensure sociocultural diversity. At the same time, the focus on diversity develops into the fundamental basis of a post-industrial society, on which almost all components of the sociocultural system rely.

The reorientation of society from uniformity to diversity has far-reaching consequences. They find themselves in recognizing and promoting equivalence and equivalence, the simultaneous and equal coexistence of various objects, goods, services, professions, architectural styles, social relationships, philosophical positions, scientific opinions, and life projects. As a result, the principle of pluralism becomes characteristic of the

postmodern worldview. In other words, postmodern culture is irreversibly pluralistic. The lack of system and stylistic confusion, the unification within one work of styles and techniques, images and means borrowed from the arsenal of different cultures and eras, the increase in the values of elite culture and the intellectualization of kitsch, the "dissolution" of art in life, retrospective, as a pronounced interest in tradition and "pre-civilized consciousness" – these are some of the specific features of the new forms of artistic activity.

Another leading principle in the postmodern concept is the principle of decentration [30]. This should not be identified with anarchy since it only implies the absence of a single top center, unity of command, and not the lack of power and restraining traditional moral norms. Along with the process of decentration in modern technologically advanced societies, there are also processes of post-industrial integration because otherwise, they would fall apart. The purpose of such integration is the possibility of coordination, which allows the society and its components to function successfully and develop since their originality, originality, individual characteristics, and differences are considered. This state of affairs leads to the fact that the artificial industrial "monolith," externally remaining a kind of integrity, is internally fragmented, crumbling in post-industrialism into many separate components, in which the whole does not dominate its constituent parts.

Such fragmentation affects all, without exception, spheres of life of a modern person, giving him unprecedented freedom of choice. Along with this, and not without the help of television, fragmentation turns into a "clip" consciousness for a modern person, which is characterized by brevity, superficiality, ill-conceived conclusions, a departure from generally significant and constantly reproducing thought patterns, jumping from one idea to another, but sometimes attractiveness and originality [28].

The impact of modern information technologies on a person and society is so huge that any attempts to abstract from them in the study of various areas of the contemporary socio-cultural reality of the late XX – early XXI century can hardly be called reasonable. Postmodernism is characterized by the recognition of the information technology nature of reality and the desire to interpret and express it using its own categories in his work *The State of Postmodernity*. The process of society entering the postmodern period is closely connected with global informatization, which has become essential for modifying the status of knowledge and forming a unique postmodern worldview [19].

In the new reality, a special role belongs to information and electronic means that provide the possibility of obtaining and disseminating information. When describing the features of the information society, modern theories emphasize that the rapid development of information technology changes ideas about space and time, contributing to the emergence of an exceptional information society environment associated with the network organization of space. Information can interact not only with the spiritual world of a person but also with the material, thereby determining its cultural and material existence.

### 3 Materials and Methods

Considering the information on civil society in terms of postmodern philosophy, we will use the concepts of "pluralism," "decentration," and "fragmentation," which define postmodernism and most accurately convey the nature of the cultural processes of the "third-wave" society. It is necessary to consider such a significant, primary factor as transformations in the production sector when analyzing the formation of postmodernity and the events taking place in philosophy, science, art, and politics. The latter is most adequately described by the theory of postindustrial society, which Bell, Riesman, Toffler, Brzezinski, Galbraith, Touraine, and others found it is not material production that comes to the fore but the presentation of information and knowledge. This point underlies

the fact that the postindustrial society is mainly marked as informational [21]. At the same time, the characterization of the community as "informational" or "postindustrial" indicates a somewhat limited section of social reality, mainly associated with science and new information technologies. Hence, it has a technocratic connotation to a certain extent.

This technocracy is overcome by setting a broader sociocultural context, explicated within the framework of the postmodernist paradigm. In particular, analyzing specific sociocultural phenomena in which postmodern and postindustrial theories converge makes sense. They are based on parallels that can be drawn between the postmodern worldview and scientific and technological innovations of recent decades.

With the help of the basic concepts of postmodern philosophy, such as pluralism, decentration, fragmentation, variability, and contextuality, a philosophical study of the most significant processes for the postindustrial world is carried out. The latter include:

- Demassification and disaggregation of production;
- Approval of diversity in the types of equipment, product range, and types of services;
- Moving away from centralized and directive methods of management;
- Rejection of global projects integrating vast masses of people and subordinating them to universal ideas;
- Defragmentation of the social structure of society manifested in the erasure of pronounced boundaries between classes, races, and nationalities;
- The emergence of the so-called "counterculture," which breaks up into many different, to some extent marginalized groups and movements, etc.

At the same time, it is essential for our type of consideration that it is postmodernism, directed against any attempts to absolutize and give a privileged status to any knowledge [3]. It carries an ideology that could protect culture from being suppressed by the power of technology, the threat of turning the information society into a means of suppressing those components of a human being that are associated with free will, choice, individual personal responsibility, spiritual and aesthetic type of comprehension of reality.

In order to consider the legitimacy of frequently cited provisions that fix crisis tendencies in modern culture: the inability to create something new, a complete break with traditions, total nihilism, etc., one should analyze the structural symmetry of such concepts as "virtual reality" and "simulacrum." In essence, they set the foundations for some new ontological projects. Virtual reality technologies, associated with the active spread of new forms of data transmission and perception as they develop, have led to the fact that the concept of "virtual reality" goes beyond the limits of a primarily scientific context and acts as a kind of metaphor for "reality." Even though the term "virtuality" acquired the status of a philosophical category back in medieval scholastic philosophy, its adequate explication is possible with the help of postmodern philosophy. Namely, the "simulacrum" theory developed mainly within poststructuralism's framework.

In the context of Plato's philosophy, a simulacrum should be understood as a copy of a copy that distorts its prototype. Since truth in this paradigm is determined based on the similarity or dissimilarity of a thing with an idea, the simulacrum is qualified as fake and fiction. The non-representative model, on the contrary, refutes the approach that asserts the equivalence of a sign to its referent and makes its ontological status dependent on this correspondence [29]. So, according to Deleuze, a simulacrum is not just a copy of a copy since it calls into question the very concept of a model and a copy. The latter is different because the simulacrum, in contrast to the copy, creates only an external effect of similarity but reveals its true essence in divergence, becoming lasting change and difference. Baudrillard focuses on the social aspects of this phenomenon and puts forward the thesis of the "loss of reality" in the postmodern era.

Reality is being replaced by "hyperreality," in which signs are no longer exchanged for signified but are closed on themselves, thereby turning into a simulacrum [22].

#### 4 Results

Simulacrum not only deconstructs the profound reality of modernity but also begins to act as a total practice of the postmodern world. Accordingly, a simulacrum can be defined as a sign that acquires its existence, creates its reality, and, in essence, has ceased to be a sign but has turned into a virtual object. Based on this, virtual reality is defined as an organized space of simulacrum – "alienated signs," which, unlike copy signs, fix not the similarity but the difference with the referential reality [4]. Based on this understanding, it is believed that, in contrast to actual reality, which expresses integrity, stability, and completeness, virtual reality is a source of difference and diversity, the embodiment of the possibility of creative, generating activity, and is essentially inherent in the very structure of being. The need to create a virtual environment has always been inherent in humans and even embodied in one form or another. Still, only with the development of information and electronic technology and the approval of the postmodern worldview accompanying these processes a person came closest to its implementation, thereby making virtuality entirely accurate.

As for pluralism as a characteristic of postmodernity, it permeates not only the sphere of the economy but, above all, concerns the spiritual component of society and its ideological side [23]. The postmodern society is a society of pluralism of worldviews, the establishment of which, as a fundamental basis, guarantees the equal existence of different worldview positions. The information society creates the necessary conditions for implementing the principle of pluralism as the main postmodern principle.

The embodiment of the principle of decentration expresses the features of the postmodern state of society. It is associated with the absence of a single defining center in modern society around which various sociocultural processes occur. Decentration, covering almost all areas, causes the emergence of the so-called "mosaic society," which changes the "centers of gravity" and is characterized by excellent mobility of its connections and relations. This is facilitated by the widespread dissemination of information and communication technologies, which open access to any information sources and enable users to independently, regardless of the censorship of the center, receive the necessary information.

In postmodern civil society, integration processes, such as economic and info-communicative integration, are also observed, the creation of supranational political structures. However, the integration of the information society excludes the center's dominance; it presupposes a specific coordination, the purpose of which is the development and successful operation of the constituent parts. Consequently, in modern society, we are witnessing inherently postmodern processes of decentration, which are fundamentally different from anarchy since the "decentred parts" do not strive for isolation but, on the contrary, try to carry out joint activities, taking into account individual original characteristics.

Pluralism and decentration confirm the general attitude of postmodernism, associated with rejecting the advantage of the whole about the individual. The same philosophy guides the principle of fragmentation, the content of which is the assertion that the universality of the modern world has ceased to exist. Instead, a considerable number of fragments have appeared, among which it is impossible to single out something absolute. The most characteristic of our day is the sudden popularity of the plural. Today we live by projects, not by one Project. It is important to note that fragmentation has also affected the problem of identifications, which are short-lived since a person of the postmodern era accepts or refuses any elements of his own identity much faster than ever. The "universal" consciousness gives way to the "clip" one; that is, there is a departure from

generally significant and continuously recovering mental operations and their replacement with short, but at the same time, non-standard and wealthy thoughts. In this case, the description of information culture as a "blip culture" is similar.

Today, instead of "long threads of ideas" connected, we come across new images and representations – "blips" of information, which are short messages, announcements, commands, news headlines, excerpts from songs or poems, collages, etc. They are not coordinated and cannot be classified because they have an unusual, vague, confusing shape and must be consistent with established categories.

In modern society, fragmentation is clearly manifested in the formation of a counterculture. The counterculture spread had a tangible impact on rational thinking [5]. As virtues, the counterculture proclaimed immediate pleasure, the free manifestation of impulses, irrational or irrational behavior, the denial of harmonious relationships between people, and a deeper understanding of oneself and others. Consequently, the era of cultural diversity is coming, confirming modern society's fragmentation. The so-called marginal subcultures often come to the fore, leading to a paradoxical situation: a minority, be it national or religious in the sum, becomes the majority. Many believe that the surrounding world is approaching an individual in this situation. Since the latter no longer needs to adapt his individuality to the general idea, a person can fully live his own life. A person is allowed to choose his fragment of the cultural space without taking into account the generally accepted norms and stereotypes established in society. It is noteworthy that the world seems incomplete only to an outside observer, but for someone who is directly included in it and forms part of this fragment, the world appears as something integral. This is explained by the fact that out of all the diversity of reality, a person has access only to his world, fragment, counterculture, and the boundaries he cannot violate if only there is nothing meaningful for a person outside of "his fragment." Modern civil society is replete with tendencies to divide macrosocial formations with established cultural traditions and stereotypes into small shapes with their marginal focus and local culture.

In forming a fragmented culture, an important place is occupied by info-communication technologies that surround modern man everywhere, influencing him pointwise and targeted. In a postmodern society, the distribution of information is not centralized, which is confirmed, for example, by the development of television along the path of increasing the number of channels aimed at different audiences and the introduction of satellite and cable television broadcasting [32]. The emergence of a fragmented culture is primarily facilitated by the global Internet, which not only opens up complete access to any information but also forms a particular type of personality ("fragmented personality") and specific forms of communication. Due to the fragmentation of society into various small groups under the influence of information communications, a person "places himself" in that "fragment" that becomes the most interesting for him. If using television, a person makes a one-way connection with the outside world, and then in network communication, people can carry out interactive communication in real-time [24]. Thus, the current situation demonstrates some ambivalence: on the one hand, a person receives unlimited opportunities for communication and information exchange; on the other hand, this potentially infinite range of possibilities is isolated by a relatively narrow sector ("fragment") that is quite close to a particular person. A person can freely choose the preferred range of interests and forms of communication, taking advantage of the possibility of individual access to information networks.

The cultural situation of postmodernity and the fragmentation of socio-cultural reality are also characterized by tendencies to "blur the lines" between previously opposite entities. For example, not only are the boundaries between classes, races, states, and the virtual and real-world disappearing but attitudes toward gender identity are also changing. For example, the "unisex" style has become a popular style of behavior and self-

expression of a person lately. It may seem that the tendency to "blur the lines" contradicts fragmentation, that these two vectors exclude each other in their multi-directionality and cultural opposition. However, it is not. We are talking only about a different way of organizing reality, excluding many binary oppositions from fact (for example, "truth/false," "thing/sign," "man/woman," "norm/deviation," etc.). The postmodern era, characterized by mosaic, fragmentation, collages, and the presence of many facets and forms, gives rise to similar problems associated with the loss of existence, alienation, and depersonalization of the inner world of a person.

In studying the characteristics of postmodern culture, the problem of the game is of scientific interest. According to modern researchers [6, 10, 13], in postmodern culture, there is a unique attitude to the game, which they interpret as a specific human activity. Thanks to information technologies, the boundaries of the entry of the gaming component into human activity are expanding, and through the freedom of "language games," a postmodern worldview is manifested. Thus, the idea that the "principle of pleasure" should replace the "principle of performance" finds its actual embodiment in postmodern culture. A person must leave the sphere of material production (or alienated labor) and join the world of the game. Labor, turned into a game, into inspiration, can become a means of realizing personal abilities. In "language games," reality is not a system with a clear hierarchy and an imperative center. The game space excludes the presence of privileges concerning any text, and its content is not considered a kind of manifesto claiming to be a universal truth. In postmodern culture, there is an equality of value orientations, monopolizing tendencies, and totalitarianism are not allowed.

Attention to the study of the equivalence of value attitudes leads us to finding spiritual guidelines that would allow a person to live a whole, meaningful life, protecting him from a useless stay in the world of possibilities. A modern person is often compared to a buyer of a giant supermarket, needing clarification on the abundance of goods, needing to remember where the entrance is, and having lost the ability to find the exit.

The postmodern era demonstrates a high level of complexity, above which it is difficult to invent anything. And if so, then we should turn to something established, those simple forms that have been tested by practice and are commensurate with human essence. In this case, we do not insist on discarding everything that demonstrates the complexity and inconsistency of informational modernity and turning our gaze to something archaic. It is impossible to ignore the achievements of modern civilization, which resulted in the emergence of particular cultural patterns, moral stereotypes, aesthetic preferences, communication norms, etc. The task is to establish a straightforward value system in a fragmented game world.

In modern theories devoted to the study of the state of contemporary society and culture, the call to turn to humanistic traditions is increasingly insistent [12]. Considering the place and role of humanism in postmodern culture, scientists associate social development with a change in paradigms, which means changes in the life of society. At the heart of the modernist paradigm is faith in humans and their mind, and the fruit of this paradigm is the industrial revolution. But on the other hand, the postmodernist paradigm demonstrates a skeptical attitude toward humanism.

## 5 Discussion

Publishings pay more attention to the underdevelopment of civil society institutions or their diversification, associated with a pronounced separation of power from citizens, their concerns, and aspirations [8, 11]. Such value judgments, as a rule, exist in a situation where civil society is judged based on specific everyday realities of people's collective and individual life (for example, the availability or inaccessibility of education). The civil society phenomenon is considered in modern socio-humanitarian knowledge. However, we still have to state that the dispute is often around the very definite "civil society" system

and does not go beyond actualizing the essential properties of the phenomenon under study. At the same time, the different existing points of view regarding the specifics of civil society allow us to draw one remarkable conclusion that researchers proceed primarily from the internal systemic properties of civil society itself.

A systematic consideration of the problems of informatization, the development of the information society has significantly influenced the understanding of development principles of the modern world order on the scale of the entire planet and individual states and their associations. However, the information society cannot be considered only from creating and disseminating technologies for collecting, processing, and other actions with information. Technologies radically change the information environment of people's lives, and this raises questions for all forms of human associations about understanding the essence of modern life in terms of publicity, the openness of human activity, and various bodies responsible for establishing the order of behavior and relations of persons (physical, legal), bodies and organizations created at the present stage of historical development. To find answers to these questions, it is necessary to formulate the concepts of information and civil society, to understand their connection with the already existing institutions of the economy, social life, and political and legal systems.

The study of informatization processes and conceptual developments on the issues of the information society, legislation in this area, and the practice of using global information systems (Internet, etc.) allow us to find answers to the questions posed. The information society is a society in which informing functions are implemented – the availability of the necessary information for all users, the storage and dissemination of knowledge, and their use for the progressive development of society. An information society can become such only if it is civil, social, democratic, and legal [7]. As a result, they are strong, with a high degree of self-organization.

In this case, the focus is on the relationship between information processes and the development of civil society. Civil society is proposed to be defined as a state of society capable of reasonably organizing its life. Based on the assimilation of knowledge and experience, there are as few conflicts and contradictions as possible and as many ways as possible to ensure the welfare, justice, and dignity of everyone. The main thing is the emphasis on its semantic purpose both as a scientific category and as practically significant through the term "state," reflecting the degree of self-organization of society as the totality of all its subjects. Following the above conceptual formula for the information society, it must be emphasized that modern civil society cannot be informational, social, democratic, or legal.

Thus, modern society represented by the state, taking into account the abovementioned approach, should be understood as a real-life civil society at the present stage of its development, amenable to analysis and evaluation. In this case, we emphasize that this most complex intersectoral research scientific problem affects only one aspect – the interaction of informatization of society and its progress towards a genuinely civil state.

It is necessary to present its structural and functional system to explain the complexity of solving information problems in modern civil society. At the same time, for legal influence on its development, one should also consider the legal status of actors – subjects, institutions of civil society, forms of their participation in solving the affairs of the community, the state, and their own – the institutions of civil society. Each group of civil society institutions, each existing group of subjects (institutions) of civil society, finds its place in the processes of informatization of the state and uses the Internet to discuss and implement their problems [25]. There are two billion users of the World Wide Web in the world. Information resources and information technologies are increasingly focused on solving the problems of society as a whole and the issues of transferring the activities of the apparatus of public authorities to new technologies.

A particular group of problems relates to information security, the fight against cybercrime. It is necessary to decide how to use the benefits of the Internet for the economy and society, protect against crime [32] and prevent the threat of cybersecurity without stifling future innovation processes. Without denying the importance of transforming the sphere of communication of all structures of society in the conditions of informatization, experts also focus on the fact that not only ordinary criminals use the Internet to commit crimes against the person but against normal relationships between business structures and interaction between states.

The structure of the information environment of each subject includes, in one ratio or another, information about a person, physical or legal, state and municipal body, or any other form of organization that:

- Is created by the subject itself;
- Is acquired (received) by him legally from other subjects with whom he (the issue) enters into certain relations;
- Is perceived by him from official sources of information, the media, the resources of global information systems, and the entire surrounding information sphere;
- Subject to the established rules, it is transferred to other entities or distributed to an indefinite circle of consumers.

These categories of the information environment of the subject are regulated to varying degrees by law, customs, and ethical rules and implement the target settings of the issue in the areas of his activity.

It should be noted that there are also such sources of information that are not structured but are directly accessible and affect the subject's behavior, ideology, and consciousness [9]. They form a person's self-esteem, opinion, perception of the state of the economy, democracy, social environment, justice, culture, friendly, partnership, and family relations that are not documented and do not exist in the form of official or otherwise organized information. This sensory and virtual part of the information environment primarily forms the personality and influences the individual's behavior, interests, mental state, and health. This is precisely that part of the information environment that can be called "no comment" but coming not from the screen but from the general socio-political, economic, and cultural atmosphere. It remains closed to others until a particular time and is in a virtual state. Still, under certain circumstances, it is expressed in the actions of the subject of positive or negative meaning and significance for himself and the structures of civil society [13]. This side of the information environment of the individual, and other issues of society, is still being studied in sociology and psychology but needs to be taken into account in assessing the state of the civil information society.

In postmodern times, marked by the travesty of the very ideas of sociality and statehood, it was not always possible to come to a consensus on the essence and purpose of civil society institutions. Thoughts about them were inextricably linked with the ideology of social justice with ideas about preserving private property and almost always with the possibility of finding mutual understanding with the authorities. In postmodern conditions, civil society is going through hard times.

The concept of postmodernism captures the state of society when it, actually human society, disappears. Time does not stop, people as such do not disappear, but culture disappears [26]. Postmodernism crushes a person's traditional foundations and values as such, by nature, natural and inalienable from the standpoint of law. But, of course, the inertia of postmodernism continues to neutralize the possibility of "fixing" civil society in Russian reality, not in its favor. A vanished community is not only a symbolic complex; it is a society in transition, on the verge of a choice, making a fateful decision for itself. Obviously, in such a social world, the foundations of citizenship and the priorities of civil society also "subside," pervert into open political demagoguery or struggle, replacing the highest value of a

person and the obligations of the state to recognize, preserve and develop this value.

The issue of postmodernity is essential primarily for the historical understanding of the development of various legal institutions, elucidating the consequences of the impact of postmodern concepts on a wide range of elements of the legal system. As you know, the study of postmodernity and its possible manifestations is relevant to many scientific disciplines, namely philosophy, political science, anthropology, and others. Meanwhile, scrupulous attention on the part of researchers of these scientific fields to postmodernity allows us to conclude that the legal sphere has remained within the multifaceted influence of postmodernity. Despite the well-known conservatism that determines the nature of the life of the state and power systems, the legal sphere, being a part of social life, cannot and could not remain outside the postmodern space. And in this sense, the problem of the impact of postmodernity on the law on civil society has long ago overcome the boundaries of only historical reflection and, most likely, needs to be understood precisely in a legal or socio-judicial way. The postmodern is becoming an era that must demonstrate the coincidence or, on the contrary, the discrepancy between the aspirations of society and the civil claims of a person to the highest value in the state.

It is postmodernity that emphasizes the refraction of acute contradictions in a person's life and society, which the law "grabs" and captures in numerous norms and institutions. And if, in other times, "before postmodernity," law primarily solved the problems of preserving and increasing wealth and property, then in the conditions of postmodern influence, it cannot ignore cultural-centric problems related to morality, religiosity, mentality, patriotism, and others. And they seem to be much more severe and large-scale in a person's life, affecting his involvement in social life. These conceptual circumstances are most accurately characterized by a different system of categories called postmodernism. According to some researchers, modern civilization cannot answer such fundamental questions: who is a person, how should he live, and how to release and fruitfully use the creative potential contained in him? Law and its norms provide answers to these and other equally topical questions.

Recognition for a person of the highest value in society and the state was not always unambiguous. As is known, in a situation of ideological determinism of law, such norms acquire a cosmological meaning rather than a legal, legal one. In the postmodern era, there has been a significant transformation of the relationship between man, society, the state, and consequently, man, society, and law.

In the postmodern era, many theoretical constructions predetermined the attitude to the world, man, and culture. Such philosophical, political, and conceptual-legal generalizations became possible, which, under the conditions of a totalitarian ideology, could not arise on their own or were doomed to failure and could not correctly influence the relationship between a person and the state. According to the power of the brightest representative of the postmodern Foucault, people control the world with the help of knowledge, information, and intellectual activity [14]. Describing the "microphysics of power," the thinker identifies three practical power tools. The first is hierarchical surveillance, or the ability of officials to observe everything they control with a single gaze. The second tool is the ability to pass normalizing judgments and punish those who violate the norms. Thus, a person can be negatively assessed and penalized in the categories of time (for being late), activities (for inattention), and behavior (for impoliteness). The third tool uses research to observe people and normalize their judgments. Under the conditions of postmodernism, such concepts become meta-narratives, indicators of the education and organization of civil society, designed to resist the arbitrariness of power, intellectually and organizationally significantly inferior to the will, organization, and intellectual development of actions to glorify and debunk legal decisions. The foundation of any civil society is the opposition to power, not the rejection of law,

morality, morality, philosophy, and politics. The system of law, which survived the times of totalitarianism, and formalization, in the postmodern era, got the opportunity to eliminate those numerous legal norms and institutions that it continued to update and reproduce by inertia.

Meanwhile, exploring the structure of the system of law, the fundamental (basic) law accumulates precisely the principles, i.e., fundamental, meaningful ideological rules [15]. In particular, it combines the principles of justice, legality, humanism, and formal legal equality of participants in legal communication. Indeed, the system of law, still focusing on socially significant principles that are traditional for any society of the post-industrial era, is forced to increasingly differentiated approach to various kinds of ideological rules, making the necessary exceptions to them or recognizing their status quo. It is noteworthy that in the postmodern era, any ideological rules are relatively easily replaced by other rules, which gradually acquire the meanings and meanings of sociocultural codes, metanarratives, and symbols of the time. Postmodernism quickly and tangibly developed unique concepts of signs, allowing for their rebirth, destruction, and aberration [27]. Thus, postmodernism has set as its most important task the collapse of authorities and compensation for the systems of communication and communications that are missing in society. Civil society should be the brightest of these systems, which has overcome inert ideological rules or ideologemes.

## 6 Conclusion

Postmodernism cannot ignore such general humanistic values as freedom, the right to a peaceful life, and the latitude to express one's thoughts and feelings. These are the specific values of each person, outside of which the meaning of his life is lost. They are universal only because they are woven into the life of all people, regardless of belonging to different cultures and ethnic groups.

The issue of humanistic values is closely intertwined with reflections on new ways of establishing mutual understanding at all levels of the socio-cultural space. The formation of the information society brings new forms of dialogue based on pluralism, decentration, multidimensionality, significance, and instability. The transition of modern civil society and culture to the information level of development has brought new concepts and signs of culture based on sign-communicative rationality, such as copy, simulacrum, "trace," communication, and energy. The socio-cultural realities of the information society, among which there is an expansion of the influence of the media on all spheres of human life, encourage researchers to rethink the phenomenon of "dialogue" from the perspective of postmodern concepts. The main form of interaction in modern conditions can be considered a polylogue as a unique communicative process in which many equal subjects participate. Suppose the dialogue provides for the existence of a common theme as a single sense-forming direction. In that case, the polylogue is considered an essential prerequisite for the discussion and is a transformation. In postmodern theories, polylogue is considered a way to establish communicative connections in the conditions of network communication, the birth of a new poly-communicative type of being of a person, constant renewal and change of various structures of sociality with their multi-vector nature, diversity, and uncertainty. Therefore, the polylogue model as a new type of dialogue is the most popular form of communication since it reflects the transition from traditional to modern communicative interaction and involves the participation of many subjects.

Thus, although modern info-communication technologies and postmodern culture form a new image of reality, the problem of preserving general humanistic values has not lost its relevance; it only acquires a new meaning.

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**Primary Paper Section: A**

**Secondary Paper Section: AA, AN, AO, BD**