Le Dehors and Le Dedans of Liquid Reality: Digital Events

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Abstract: The information society is entering the digital stage of its existence at the present stage. The problem arises of studying the multiple forms of its implementation. In particular, the features of virtualization of fluid reality, which give rise to ontological twins, are of interest. In this article, the authors show that ontological twins are inevitably generated in the context of the assertion of digital phenomena of various kinds. The manifestations of digital twins of various types are studied, the characteristics of the emerging information reality are given, shifts in the worldview, the way of life of people in a new situation are analyzed. The authors come to the conclusion that digital twins are a necessary condition for the functioning of the information society. The factor that has a decisive influence on this is information networks, which have properties for further study.

1 INTRODUCTION

The XXI century has brought a new, unusual, vision of the world. A rational attitude to what is happening, based on the comprehension of events, is replaced by sensory and emotional perception - only you hear enthusiastic exclamations: "Emotions are off the charts!" There is no time for reasoning - not to be choked with emotions, which are immediately superseded by cooler and brighter ones. Classical rationalism in the modern worldview is replaced by psychoemotionalism.

The characteristic feature of our century is the total mobility of what is happening. Solid reality, with its fundamental rooting of man in being, becomes fluid as the information society develops. Z. Bauman speaks of “fluidity” “as the main metaphor for the current stage of the modern era” (Bauman, 2008; Losev, 2013). The meaning of fluidity is that sooner or later the intensity and tempo-rhythms of human activity begin to outstrip its objective embodiment. In the chain "goal - activity - result", the activity set by the goal is aimed at a certain result, expressed in the form of objectivity. The specified chain looks like this: "goal - (activity - result)". In conditions of fluidity, we have something different: “(goal - activity) - result”, where the process of activity shifts towards the goal, turning the desired result into a secondary application due to its ambiguity. The result turns out to be secondary to the activity, because the produced object forms a fragment of the activity process, representing its calmed state, which at the next moment will be replaced by another fragment, so that concentration on something fixed becomes unnecessary.

The above is reminiscent of the ontic triad “Δύναμις → ΄Ενέργεια → ΄Εντελέχεια”, formulated

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by S. S. Horuzhy (Horuzhy, 2010). The goal is comparable to dynamism (possibility, potency), activity - with energy (action, act), the result - with entelechy (reality, fulfillment). The link (goal - activity) means that in the ontic triad, energy approaches potency, which gives grounds to speak of virtual reality. For us, the analysis of such features of fluid reality as mobility, the multiplicity of ways of representation, the rhizomatic nature of the manifestation of events, and also some others is important here.

Virtual reality, according to S. S. Horuzhy, has the property of being undercash, under-kind, something undeveloped. This is also characteristic of a fluid reality, which, due to numerous factors of accidental influence, results in ambiguous unreliable and undefined results. Indistinguishability is becoming the dominant feature of the modern era, it is enough to point out the real and fake news on the Internet.

In the article, along with the concept of liquid modernity (Z. Bauman), the concepts of outside (le dehors) and inside (le dedans) (J.-L. Nancy) are used. Outside means the external manifestation of fluid reality (social phenomena), under the inside - respectively, the deep mechanisms of generation of fluid reality. In this regard, the very fluid reality in the information society is considered as virtual, i.e. under-manifested, under-realized, under-filled reality that cannot be final. In this regard, it makes sense to look for internal causes and factors for the generation of twins and to consider in a metaphysical sense the ratio of genuine and inauthentic being and the formation on this basis of a special symbiosis of a new social digital reality with unusual properties. The framework that ensures the existence of the information society is the information network. The more general concept of a network is extremely difficult to define rigorously. The network has unusual properties, some of which are discussed in this article.

2 MATERIALS AND METHODS

This article uses the method of systems analysis, logical and historical, structural and functional, whole-private relations.

3 RESULTS

The problem of doubles that arise at our celebration of life turns out to be the most noticeable and universally recorded feature of fluid reality. Statistics show that on the Russian market, about 40% of goods are counterfeit, instead of original beer, up to 70% are sold counterfeit, 30% of sold fur coats are not real, every second liter of gasoline is counterfeit. Sawdust and dust in tea bags, counterfeit dairy products, fake medicines, fake cosmetics and shoes with brands of genuine manufacturers, and much more - this is increasingly faced by the average consumer.

On TV there are programs "One to One", "Just the same", the participants of which dress up as famous performers: the steeper the similarity, the more chances of winning. And no one is confused by the cashing and legitimization of imitation, forgery. The performers are twins, and the program itself, no matter how exciting and cool (!) many of them, except for "Cool!" and "I'm in shock!" There is an industry of counterfeiting, elevated to the rank of dignity and genuine representation. Profanity is elevated to the rank of virtue, and in the entertainment sphere, according to J. Agamben, the language begins to “work in vain”, freeing itself “from its communicative goals” (Agamben, 2014).

An era of total falsifications, doubles, simulations and imitations is coming, where the boundaries between the genuine and the inauthentic are erased. The total trade of impressions is developing, the mass production of emotions and impressions not with the help of alcohol and drugs, but through the legal virtualization of perceptions, moving into virtual space - for this it is enough to put on the appropriate glasses. A spliced (mixed) reality appears, which people begin to perceive as a norm.

All this is well known, discussed in the media, on TV. This forms outward (le dehors – J.-L. Nancy), the external, manifested by the fluid reality, and, therefore, purely secondary. A falsification, a double, a simulacrum has already arisen, has been registered in reality, legalized, claimed its right to exist and pushed the original as its ancestral source to the background. The purpose of the article is to understand how and why this became possible and turned into reality. If this is an accident, can we block it by getting rid of the twins? If this is a necessity, how to change the strategy of life in such a world?

Let us remember Hegel: everything that is real is rational, everything that is rational is real. If the outward flow of reality is valid, it is reasonable, it has a foundation, its existence is justified. Then, where, at what level of being, why was a mechanism generated that generates both its other (within existential relations) (le dedans – J.-L. Nancy) and at the same time as its own (immanently inherent) simulacrum,

which is so aggressively established in reality, becoming reasonable?

Since the doubles are generated totally, the inauthentic being is formed along with the authentic being. Perhaps this is the same process. Genuine being and inauthentic being are oppositional and condition each other. The counterparts claim legitimacy, and the true events may have a moment of falsity. All this is hidden behind the veil of virtual being as under-kind, under-manifestation, under-cashing. Perhaps one day they will become unbearable for each other, a struggle will begin for dominance in their independence. If the simulators prevail, the kingdom of inauthentic existence will come. If they merge into a whole, the kingdom of genuinely inauthentic existence will come. And this is no longer behind a mirror, not an invented world, but a completely real, legitimate, equal-right existence of dual phenomena.

These features are due to the formation of the information society, which forms a new type of sociality. In an industrial society, a thing (individual - thing - individual) turned out to be an intermediary in relations between people, in an information society relations of information dependence are formed (individual - information - individual).

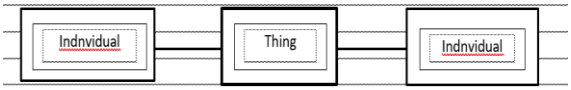

Fig. 1. Substance dependence: a thing is a material carrier

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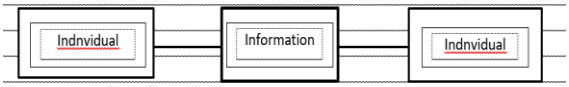

Fig. 2. Information dependence: information is a symbolic medium

Figure 2: Information dependence: information is a symbolic medium.

The production of information is the production of symbols (signs), and the number becomes the form of representation of signs. Substantial-objective reality of previous societies is replaced by informational reality. And although people have always produced information, the coming information era differs from previous eras in that, firstly, the volume of information produced here sharply increases, and secondly, there is a qualitative and quantitative leap in the development of information technology, which contributes to the ever-increasing production of information, the process of generating information is growing la-wine. This information is increasingly used in the management of the state, all spheres of society.

As a result, the way of life of people, way of life, methods of communication, education, culture, health care, the military sphere, power relations, etc. are radically changing. And although the information society has not yet returned in all its glory, it is already clear that the technologies that it uses turn out to be a double-edged sword: in addition to positive effects, they entail serious negative consequences, the depth and size of which it is still difficult to even estimate.

4 DISCUSSION

Usually, all these features are associated with the intensively ongoing process of digitalization. The term "digitalization" is not only widely used in scientific research and practical life, but also becomes the most important indicator of the involvement of a particular researcher in the discussion of the problems of the cutting edge of science. But what is digitalization? Attempts to answer this question in the simplest form immediately turn into a tautology: digitalization is a transition from an analog form of information transmission to a digital one. A more detailed and specialized attempt at definition allows us to speak of digitalization as a digital transmission of data encoded into discrete signal pulses. If we digress from the technical flavor of these definitions, behind which there is an indication of the technical means of coding, then we note that digitalization is just a change in the form of information transfer. But despite this, it turns out that digitalization itself has many faces. It affects communication, the economy, education, the entertainment sector, carries with it various threats, risks, challenges to humanity. This circumstance leads to the need to distinguish between different meanings of digitalization, in particular to talk about its technical and sociological discourses. Digitalization in the technical aspect is precisely the transition from analogue means of information transmission to digital ones. It is here that the moment of tautology is revealed, which immediately requires an explanation of what, in the end, is a digital form of expression of information. It is in this sense that digitalization expands the technical and biosocial capabilities of a person. The social aspect of digitalization, or social digitalization, “concerns social relations arising from the emergence of digital

forms and technologies in everyday life" (Karpova, Proskurina, 2020). It is with the social aspect of digitalization that the emergence in the information society of a new type of sociality is associated - the relationship of information dependence, a feature of which is personification, i.e. focus on the subject of information relations, taking into account his individual requests and needs.

Developing the information paradigm of socio-economic development and information analysis methodology, S. A. Dyatlov emphasizes that the substance of various processes in society is information, which he characterizes as a universal general scientific category. Highlighting seven evolutionary and informational stages of the development of human civilization, he writes that at the sixth and seventh stages, the universal "universal way of transforming the phenomena of the real world and programming the system parameters of their future development" is "information technology of digitization, that is, the representation of the most diverse objects and phenomena of the surrounding world in the form of a certain way encoded information presented in digital form, which is most convenient for computer processing, programming and transmission via network channels back to an object with new specified properties "(Dyatlov, 2000). And further states: "Digitization is the universal most adequate informational form of presentation of the informational content of all the most diverse physical, natural, biological, socio-economic phenomena and objects". Let us remember this: digitalization (digitization) is a universal form of representation (expression) of the information content of the processes taking place in the world.

But what is information? In search of an answer to this question, thousands of pages have been written in world literature. S. A. Dyatlov defines information as an attribute of consciousness: "information is an attributive characteristic of the consciousness that is realized, actualized through systemic interactions and relations, inherent in the free creative personality of a person (active managing subject)" (Dyatlov, 2000). But if we remember that the most common understanding of information boils down to the fact that it is a measure of orderliness, then the question immediately arises: what does the consciousness of a person have to do with it? If information is an attribute of consciousness, then this immediately makes it dependent on human consciousness and it turns out that there is no information in the objective world! It is inherent exclusively in humans, and this is a typically subjective approach. In addition, in the philosophical and scientific literature there are disputes about what consciousness is, how to understand it. Either it is inherent exclusively to a person (individual), or there is some universalistic phenomenon in the Universe, and then again a huge spectrum of interpretations of information will arise. Consciousness can be understood as a property of a person as a generic being, then it will be a kind of conciliar-generalized consciousness, or exclusively as the consciousness of an individual - in this case, it appears as a singularly separate phenomenon. And how, in this case, to consider the information? Finally, if information is an attribute of consciousness, then, firstly, how many attributes does consciousness contain, secondly, what place does information occupy in the hierarchy of attributes, and thirdly, how does it correlate with these attributes? The questions that arise here cast doubt on the legitimacy of understanding information as an attribute of consciousness.

We believe that it was necessary for S. A. Dyatlov to refer information to the attributes of consciousness in order to say that information is immaterial. The fact is that consciousness is ideal by its nature, therefore, it would be necessary to declare that information is also ideal. But insubstantiality and ideality are not at all the same thing. Social relations, for example, are immaterial, there is not a grain of substance in them, but as Marx and Engels showed, from this they do not cease to be primary, material, objective, defining the face of society.

But information, to be more rigorous, is neither material nor ideal. Information is carried not only by material-material, physical, biological, etc. objects, but also by ideal, say, categories of ethics, mathematical objects, which would not be the case if information were "located" exclusively in the sphere of the ideal. Let us recall once again the widespread concept of information as a measure of order. It would seem clear and distinct. But this also requires clarification. Measure presupposes the existence of that which is ordered. And it is the information that is ordered. So, it takes place to the extent that it is primary in relation to it. But what does she represent in this case?

It is not possible here to discuss in detail the advantages and disadvantages of different approaches to its definition. Let's pay attention to the following. A F. Losev, discussing the question of the essence of number, shows that it (number) is neither objective at all, is not something subjective, it belongs to a purely semantic sphere, which is neither objective nor subjective - it belongs to the sphere of subject-object indifference. And he notes: "In philosophy, a sphere has been formulated many times, which is neither an

object nor a subject" (Losev, 2013). This sphere is the sphere of meaning. The main quality of the semantic sphere "is the quality of significance. The meaning is not, but it means. " (Brooke, 2016). The meaning is nowhere to be found, it exists only as the significance of a thing that is immediately everywhere and nowhere. In our opinion, the sphere of information residence is precisely the sphere of meaning. At the same time, meaning is inextricably linked with being as with its carrier. The expressiveness of the meaning in relation to its carrier reveals it - the carrier - significance in the structure of being, which is called information.

Thus, information has a semantic nature and it is revealed in the relationship between chaos and order (structure). Haos and order are the primary characteristics of existential relations, conditioned by the interaction between being and non-being. But in what proportion in being are affirmed the relations of chaos and order, it receives a quantitative expression, which can be called a measure of orderliness. But this measure is not directly information, at best it represents a manifestation of significance, i.e. form of manifestation (presentation) of information. And since we are talking about society, so far we can assume that the synthesis of information and the form of its representation gives us the reality of the information society, its one or another appearance.

The analog form of information representation presupposes the presence of a similarity (similarity) between an object and its image, indicates the degree of isomorphism, therefore, it still does not break away in its existence from its basis - information, although it allows fixing new aspects and aspects of development society. But the digital form of the representation of information the information itself (located in the sphere of semantic circulation, therefore sensually intangible) actually squeezes into the channel of the same sensually intangible procedurality, thereby infinitely expanding the degrees of freedom of representation itself. In other words, information in digital form can be presented in any way, without the slightest hint of analogy, similarity. Therefore, the synthesis of information and its digital representation turns into the generation of a completely unusual, previously unseen reality, which itself also begins to lose its sensory-tangible basis. It is possible that digitalization (digitization) is the most suitable form of presenting the information content of processes at the moment, but it is hardly advisable to call it universal after S. A. Dyatlov - it is possible that over time, fundamentally different ways of expressing information will appear. The fact is that these two forms of information presentation are based on different epistemic paradigms.

In short, the analog form is built on the presence of an image that is similar to the prototype, similar to it, similar, differing in proportions. And in the scheme of relations between the object and its image, not a single link falls out. True, the adequacy of the image and the object becomes more complex, spreading out into many images, in the end, if we take into account the subject's activity in fixing and producing images.

The digital form does not imply any similarities at all, no images that would have a similarity with the object, because the carrier of the image of the object can be of any nature, and information about the object is encoded in the form of combinations of symbols. Therefore, the scheme of the relationship between the object and its image either disintegrates completely, if we adhere to the concept of knowledge as a reflection, or it may not exist at all, if we proceed from the concepts of intuitionism, constructivism, or some other concept of cognition. And then the question of the object remains on its own, the question of the subject is reduced to a system of symbolic operations (the use of ga-jets), the question of the image is replaced by the question of the available medium on which the combination of symbols is stored. The question of the carrier becomes a question of the nature of the technical device, the image as such is deprived of meaning. The main question remains about the reproducibility of the combination of symbols. The question of the object disappears, and behind it, reality itself disappears in its real existence. More precisely, its cash is no longer relevant. The accents focus entirely on what is being reproduced in the medium. And this is also not a question of the image, instead of it some kind of virtual is formed. This, if you like, is a kind of pseudo-image, a simulacrum, a secondary formation that suddenly becomes extremely significant. In other words, a kind of pseudo-basis is being created in the form of virtual reality, for the existence of which the corresponding digital technologies are needed.

The contours of the new reality have not yet fully emerged, although we can already say that it manifests itself primarily in the form of doubles in almost all spheres of society. We are no longer confused by the words "simulacrum", "imitation", "profanation", "fake ficat". The reasons for their appearance are still insufficiently pondered, although all this is a direct consequence of the formation of an information society, generating a new type of social reality, a new world of being, in which a person is forced to master and live.

One of the features of the digitalization process is the inevitability and necessity of the appearance of digital twins. The concept of digital twins (Digital Twin) in the early 2000s was proposed by professor at the University of Michigan M. Greaves. A digital twin is a digital copy of a physical object or process. Digital twins are widely and actively used in various industries, making it possible to work out scenarios of the future. Work is underway to create a digital copy of a person. “The global market for digital twins demonstrated 40% growth in 2018 and is expected to reach USD 15 billion by 2023” (Kokorev, Yurin, 2019). There is a classification of digital twins (prototype - instance - aggregator), different types of digital twins (product twin, process twin, system twin) (Smaznevich, 2016). In addition to the digital twin, the concept of digital shadow is used in information technologies (Petrov, 2018), imitation is studied as the basis of digital twin technology (Barlow, 2017).

In this regard, a completely legitimate question arises: is it really so bad to live not only among counterfeits, doubles and simulacra, and with their help? If the image as such loses its meaning, if a simulacrum (double) is put forward in its place, then it is he who becomes in the new reality a full-fledged and full-fledged participant in relations developing in reality, in the reproduced reality and in the mixing of realities. so that they are indistinguishable. The readiness and ability of the simulacrum to replace the prototype with the rights of an almost fully-valuable participant (actor) means that the simulacrum obeys all relations of the new reality, bearing on itself the features and virtual reality, so that the criteria of truth are transferred to it. As a result, it becomes impossible to separate the genuine from the inauthentic, the real from the virtual. And the need for this disappears over time. Direct relationships are intertwined with inverse ones; as a result, shuttle relationships are formed - from one reality to another - in the case of their distance, identical in the case of their convergence, the same (one) - in the case of complete replacement of the genuine by the inauthentic. And no one will notice this sub-exchange. Everything will happen in the same way, although in fact, humanity runs the risk of following Alice into the wonderland. In fact, the principle of relativity of social reality is formed here, when there is a need to find methods for transforming one social reality (real) into another (virtual) and vice versa. In these conditions, the interface of events and processes will come out on top.

This circumstance smoothes out the primary horror from the fixed features of the advancing information society. If on the surface - outside - on a mass scale those phenomena are discovered from which you do not yet know where to go, how to overcome them, then in the depths (inside) of the emerging information society something is generated without which the society itself cannot exist, which ensures its viability. A contradiction arises between the outside and the inside: the phenomenon of society and the essence of its internal processes diverge, like in the sea of a ship.

Under-manifestation, under-cashing in the depths of virtual processes comes to the surface not just in the form of transformed forms, which took place in classical societies, but takes on such scales to which our consciousness has not yet adapted, the mind has not developed adequate means for understanding them. The rampant of this discrepancy in all beauty is the 2019 coronavirus pandemic, which is now spreading around the world, with strict regulation of human behavior in various spheres and situations.

The existence of an information society is deployed in a different system of coordinates in comparison with previous societies. To three spatial coordinates and one temporal one is added the fourth coordinate - information. The person plunges into the space-time-informational continuum, the entrance to which is provided by a personal computer.

The information space is a space without borders, in it the differences between the national and cultural characteristics of states and social communities are erased, racial, gender-age, ethnic differences are losing their meaning. The Internet eliminates the temporal sequence of historical events, their chronology, erases the cause-and-effect relationships between them, the role of social memory in it is weakening. The Declaration of Independence of Cyberspace, addressed to the Governments of the Industrial World, states: “We must declare the freedom of our virtual selves from your dominion, even if we agree that you continue to dominate our bodies. We will spread our “I” throughout the planet so that no one can arrest our thoughts ”(Dyatlov, 2000).

A person, plunging into information hyperspace, ceases to be in a certain place, to belong to a certain state, nation and culture. The erasure of cultural, political, national and other differences leads to the loss of the identity of each ethnos, nation, people, which threatens to turn into a collapse not only of individual states, but also of the world system of states. All these points are spelled out within society. And what is its outward? The existence of the information society is ensured by its network organization. “The organizational and technological

basis of the information society is global information networks.

Information networks are global computer (Internet), space and telecommunication channels of communication, exchange, production and dissemination of information based on advanced electronic technologies, organized in a system-network manner between countries (governments), regions, between large international corporations, medium and small enterprises, households, between individual subscribers (people)" (Arshinov, Budanov, 2017).

That there is a network, everyone can intuitively visualize. The prototype of the net is an openwork structure reminiscent of a fishing net, minimally consisting of a cell and its bordering nodes. The network is an endless reproduction of the elements of openwork construction. But there is no clear definition of the network. It is believed that "the concepts of a network and a system are different," however, "the question of their relevance, contextuality, practical applicability seems to be fundamentally important" (Rybakov, 2012).

In a network structure, asynchronous activity of its components is possible, which makes the behavior of the network unpredictable. The network is an open structure, entry, as well as exit, into it is possible at any point in space and time. The network, further, is an interactive structure, and each of its elements can take advantage of the potential of other links. Network structures are self-similar. There is no division into external and internal states, there is no clear distinction between external and internal parameters of its existence. The environment in which the network exists is not only external, but also its internal environment. The concepts of internal and external do not apply to the network. That is why in a digital society there is a fusion of the inside and outside, therefore the reality of a digital society is always under-manifested and at any moment threatens to turn into any other state, which can again quickly be replaced by another.

The network has the property of self-similarity, and this is a sign of its fractality, fractional dimension, due to which the network is able to reproduce any configuration. In general, the elements of the network, which are the links of this network, are subject to the network itself as such. And even if plurality and de-hierarchization are brought to the fore, it immediately turns out that "this plurality exists only in the network. The net is the whole that keeps the parts scattering away". As a result, a new community is emerging, but not national, not cultural, not state or religious, but the Internet itself. Here the dialectic of the part and the whole is revealed. If in antiquity, in the Middle Ages, the dominance of the whole took place (the ancient Greeks saw the world as a whole), then through the Renaissance by the New Time, a reversal of the attitude takes place and the part is already in the first place, and the whole is relegated to secondary roles. Postmodernism really wanted to destroy it, but, alas, it turned out to be beyond its power, which is why there was talk about the end of postmodernity, about the onset of the post-postmodern era. The whole makes itself felt by the fact that even if plurality, plurality, decentration, de-hierarchization are put in the foreground, it turns out that this plurality exists only in the network. The net is the whole that holds the scattering parts.

An uncontrollable stream of changes, which has no structure, is completely uncontrollable, very dark in its endlessness, is denoted in philosophy by the category of becoming. In the postmodern era, new categories entered the language of scientific and philosophical understanding of reality, with the help of which the description of what a person deals with began: chaos, virtuality, risk, heterogeneity, uncertainty, multiplicity, nonlinearity, catastrophic, leap, switching, etc. Dialectics of becoming is such that at every moment it passes into its other. Becoming becomes become. And since becoming is a total process that lies at the origins of the absolute variability of the world, in so far as balancing it that has become, it turns out to be just as total unchanging, forming the basis for the absolute stay of the world in the same state. Only its network organization can be a fixable substrate for the total absolute tranquility of the world. In other words, becoming and the network are two sides of opposition, between which the drama of existence unfolds. The catastrophic moment of the world's existence is associated with its unrestrained formation, while the network structure is designed to balance this moment, restrain and calm it down.

This feature of becoming (as it has become) lies at the origins of ideas about a universal, total network structure, universal peace that underlies all transformations in the world. The network is a becoming, taken not in a time scan - here becoming to anyone and will never give up its ability to be the basis of time, therefore, unrestrained dynamism and total fluidity - but in a spatial one. Becoming has, as it were, two parameters, thanks to which two ways of its being embodied are realized. The first is time, which expresses the side of continuous change, fluidity. The second is a space that expresses the state of tranquility that has become, which for its implementation requires a topos, a spatial structure.

Therefore, the properties of the network must be explained through becoming. The network structure is nothing more than a stopped (substantiated) becoming. And the properties of such a structure are very unusual. The network is a departure from a catastrophe into a tranquil existence. The network is not only the wrong side of becoming, but also its absolute manifestation, that absolute base where everything is already realized, and therefore there is no and cannot be any change, no kata stanzas. And the sheer fluidity of becoming is fixed only against the background of an absolutely immobile network structure as having become. Statically, the structure of becoming, and with it the world, is networked.

The network vision of the world, which is now being discussed quite a lot in relation to the information society, is an inevitable product that balances the totality of its chaotic state. Chaos and Net are two boots that are a pair. These are two categories that should be classified as paired, just as is the case with the categories of cause and effect, essence and phenomenon, etc. But still, it will not be a big stretch if we say that the network is the deep basis of all becoming, that is, there is an asymmetry between the network and chaos.

The network expresses the structural nature of becoming, taken in the aspect of its other-being realization, while chaos (and synergetics, focusing on self-organization) is an internal moment of becoming, leading to the implementation of certain structures, more precisely, toposes. In this case, chaos expresses the initial phase of the dynamism of the formation itself, the network structure is the basis and condition of chaos, which never goes beyond its limits. Therefore, the network and chaos still lie in different planes and the transition from one to another is mediated by many intermediate instances. The network structure provides the ability to connect everything with everything, while chaos is one of the factors, and perhaps the mechanisms of this connection.

The network structure and chaos configure the whole and the features of its explication, therefore, they are responsible for a certain worldview and worldview in modern conditions with all the ensuing consequences. But these consequences are still subject to disclosure and further comprehension. Such is the coming information age, bringing new problems and concerns to the human race.

The network as a whole affects its elements, which is sometimes called the Holosom (Call) of the network. In this regard, they talk about the coherence of the states of the network and the manifestations of its activity at different points in space and time. It is not excluded that these features of the network are responsible for the emergence of the so-called fake ontology. True, now humanity is still more concerned with the struggle with the manifestations of the so-called fake news, fake information, which is quite difficult to distinguish from genuine, authentic information. But where the boundaries lie between them and whether there are reliable signs of distinguishing one from the other - all this lies much deeper, in the generation of a fake ontology, a fake being. But after it, a fake fact is born as a representative, or rather, a translator of inauthentic "genuine" being into human consciousness.

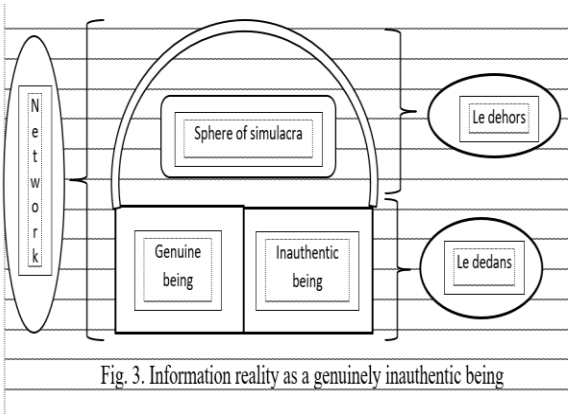

Figure 3: Information reality as a genuinely inauthentic being.

The network limits the freedom of a person: there is a so-called network lack of freedom, which re-commutes the psyche and mass consciousness of people, therefore, their behavior, actions, which is still subject to careful study. Some researchers compare the influence of the network with the action of psychedelics that change the human mind. In the conditions of network lack of freedom, the activity of various public organizations, for example, trade unions, non-profit associations, church parishes, is being transformed.

5 CONCLUSION

Spirituality is being replaced by digital technologies, the immersion of a person in mixed reality dulls his sense of responsibility for his actions.

There are shifts in the worldview, expressed in an unprincipled combination of mutually exclusive features (eclecticism), relativism, de-centralization and de-hierarchization, the differences between superficial and deep processes are erased.

There is no need to look for the causes of events, which leads to the loss of the culture of human understanding of the world. Before a person, the problem of his authenticity is aggravated: who is he and what is he? What is his self?

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