



THE IMPACT OF THE DIGITAL REVOLUTION ON THE FORMATION OF A GLOBAL SOCIETY IN THE 21ST CENTURY

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ABSTRACT

This article will consider from a socio-philosophical point of view how the digital revolution affects the formation of global society in the 21st century. References are made to the opinions of philosophers and thinkers who have lived in different eras that are directly or indirectly related to this topic. The changes of the phenomenon of the digital revolution on the social, economic, political and spiritual and educational fronts, the polemic aspects that arise in this regard, are analyzed.

KEYWORDS: Digital revolution, global society, digital technology, artificial intelligence, digital economy, Social Transformation, Digital Culture, global security, digital media, global integration, technological development.

INTRODUCTION

The first roots of the concept of the digital revolution were formed in the second half of the 20th century, in connection with the development of computational techniques (computers). But this process was not limited to "technical discoveries". By the end of the 20th century, the introduction of the global internet, the development of microcircuits and semiconductor technologies began to complexly change the life of not only industry, but also Society. Therefore, the ideas put forward by Emmanuel Kant about the "dependence of the human mind on space and time" have now begun to be expressed in digital space [1]. In Kant's eyes, human experience is always limited to priority forms. The question arises whether the digital revolution will not bring a new "priority": that is, is the internet the "space" of a new time?

On the other hand, Plato, an authoritative representative of Greek philosophy, in his work "the Republic", put forward the existence of a world of "shadows" in addition to real existence, as images of the structure of the human mind [2]. In the context of the digital revolution, virtual reality, social networks, information technologies seem to expand the same "shadow world" even further, bringing excellent innovations to the human thinking process.

Thus, the concept of the digital revolution marked a new stage in human realization of being, in social interaction and cultural principles. Globalism emerging in the 21st century is characterized not only by the borderlessness of the world economic or political market, but also by the infinity of information flows, globalization of virtual space, the widespread use of digital methods in public management.

Among the philosophical approaches to modern technology, a special place is occupied by Martin Haydegger's thoughts on the essence of technology. Haydegger defines technology as the "opening" process that arises between man and being [3]. In his eyes, technique is not just a set of tools, but an important factor that denotes some kind of "form" of human existence.

Haydegger shows the manifestation of the technique as a "Gestell" (a concept denoting modern technique): that is, the technique turns Nature, Society, human actions into a "ready resource" so that everything is seen as a "usable item".

Today, the digital revolution can also be interpreted as opposed to a new vision of the same "Gestell". The Internet, digital technologies, artificial intelligence – all this prepares the being for the process of digital "processing", while in humans everything can be seen as information, a digital resource. The fact that slogans such as "information is a new view of oil" spread as a result of the digital revolution shows the economic and spiritual scale of this process.

When we talk about Global society, the changes in the formation of political and economic systems are noteworthy. In the 20th century, economic liberalism, socialism, conflicts between nation-states played an important role, while in the 21st century, under the influence of the digital economy, cryptocurrencies, e-commerce, transnational companies, online platforms, states are forced to rethink their economic policy. While George Orwell's novel "Nineteen Eighty-Four" describes the dominant control "technologies in society, now digital technologies are not only in control, but also in deep-root scrolls as a means of" organizational cooperation", "adaptation of consumption", and "social communication" [4]. Although Orwell's work is artistic, when the mechanisms of control in it are in harmony with today's "Big Data" methods, criteria are formed that should not be undermined in matters of Social Policy and democratic processes.

Every year, the digital economy manages to occupy a significant percentage of global GDP. Digital services, software, online commerce, social networking platforms have taken global community integration to a new level. While Manuel Castels proposes a network society model in his work "the Rise of the Network Society", he argues that "information economics" is faster than encyclopedic knowledge, with time-keeping information exchange, innovative thought, digital skills begin to prevail [5]. This process also changes the political institutions of society. Practices such as online petitions, e-government, remote voting have become popular in many developed and developing countries. As a result, traditional political methods are also undergoing transformation, and relations between the elite and the masses are changing.

The digital revolution is also notable for its communicative aspect. Marshall McLuen had advanced the popular principle of "the medium is the message" while studying the impact of the media on society [6]. In his opinion, technical means of communication reconstruct the thinking of society, the mechanism of social relations. In this sense, with the spread of the internet and digital communication, not only "new content" does not appear, but the form of the entire communication network also changes. Many modern studies confirm this thesis: social networks take "mass culture" to a new level, accelerate the birth of such problems as infotainment, cybersecurity, internet manipulation.

Today in the world there are cases of organizing political demonstrations through social networks, motivating economic events, conducting information attacks or spreading false news – all this shows how powerful the potential of the "tool" in McLuen's theory is. Since network structures are based on globality, speed, interactivity, spreading information can make sharp turns in social relationships. For this reason, the digital revolution generates controversy not only on economic, political, but also on moral, cultural issues.

The digital revolution also strongly influenced the spiritual and educational fronts in the formation of a global society. Thanks to distance education, online libraries, virtual science

platforms, young people living in different parts of the world have been able to gain knowledge that was previously unimaginable. This, on the one hand, enhanced universality, while on the other hand, the haste inherent in “popular culture” also enhanced the characteristics of being confined to excess of superficial information. The French postmodernist Jean Baudriard talks about how in modern society the concepts of “truth” and “virtuality” become entangled and undergo a process of “simulacration” [7]. During the digital revolution, it can be seen that this process has accelerated separately. Virtual space, social networks, online games, augmented reality (AR) and virtual reality (VR) can blur the mutual limit of real and fantasy in the human mind and condemn an individual to the reality of “simulation”. As a result, it is a saying that, although the issues of real communication, social solidarity in the community do not lose their meaning, in some cases they are faced with certain complexities.

Along with its positivity, the impact of the digital revolution on the formation of a global society also poses a number of challenges. Issues such as the protection of personal data, the danger of a “digital dictatorship”, the legal status of citizens in a digital society have become the subject of discussion. Jürgen Habermas, advancing the theory of the movement of dialogue in society, envisages the principles of dialogue between the state and citizens, openness in political processes, elimination of objections through discourse [8]. But the technological possibilities reinforced through the digital revolution also brought issues such as control, manipulation, cybercrime, cyberterrorism to the middle stage.

In the 21st century, the impact of the digital revolution on the formation of a global society is, first of all, dramatically changing human dialogue, economics, politics and cultural values. For the first time in history, organizational and technical capabilities expanded to such an extent that they penetrated almost all aspects of human life. This process can be recognized as an “innovative leap”, since society is on the verge of creating a “new reality”. But in such a situation, many questions of classical and modern philosophy retain their relevance:

- What is the attitude of the digital revolution to social justice, equality, human value?
- In what direction does the spiritual development of a person develop in a global society formed through the digital revolution?
- Does technological progress become a never-ending “race for progress”, leaving spiritual and moral values aside?

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