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To the Question of the Categorial Status of Concepts Information, Information and Virtual Reality and Development of Basic Representations Scientific and Philosopfical Knowledge

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In article process of influence of results of knowledge of a phenomenon of a global information-virtual reality on categoriality system of a philosophical science and the answer of philosophy to this influence is exposed to the methodological analysis. Authors bring an attention to the question on possible change categoriality structures of the concept of the basic question of philosophy.

Keywords: the basic question of philosophy, a reality, dialectic realism, the information form of movement of a matter, the information reality, virtual reality, information and virtual reality.

Point of view

Change of values of a modern civilization, reconsideration of a number of concepts demands search of new approaches to modernization of a scientific picture the worlds. Among them the special place is taken by the philosophical analysis of new types of realities and the related problems of controllability civilization development.

The concept "reality" is used today quite often, but is ambiguous. In a broad sense it is treated as all existing reality (Philos. Encyc. Dic. 1989. P.548.) However this reality is non-uniform. All world surrounding the person can be divided on natural and artificial – the world created by the nature in which the processes that haven't yet been mastered by the person, and the world created by the person in which there are the processes organized by it on the basis of knowledge of laws of the nature (Ed. V.P. Kotenko. 1999) predominate.

Philosophers, as though considerably differed from each other their doctrines, agree (certainly, not without reservations) that all real or irreal keeps within a dichotomy subjective and objective. Therefore, basic differentiation subjective and objective (the subject and object), clarification of the relation between them, knowledge of that is actually subjective, and that objectively, and makes the first fundamental (initial) question of all philosophy, and in the most general philosophical sense the concept "reality"

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will mark in knowledge unity of objective and subjective realities.

F. Engels wrote: "The great question of everything, in particular the latest philosophy is a question of the relation of thinking to life". However this question isn't initial: it wasn't put by philosophers of Ancient Greece, China, India. It arose only when there was a concept non-material, spiritual, as something radically excellent from corporal, real. It is possible to assume, perhaps, that the question of the relation of spirit to a matter – the second treatment of the main question of philosophy – arises with civilization development, i.e. public division of labor, contrast between intellectual and physical work, creation of elements of spiritual and material culture.

It is necessary to tell that in philosophical tradition the term "reality" contacts M. Bakhtin, N. Berdyaev, S. L. Frank's philosophical views, etc. Opinions of philosophers have something in common that the reality isn't in itself life independent of us. It contains in itself not only that is given, but also the one to whom it is given, and also the relation to this reality. The reality is available only so far as ourselves are contained in it. In other words, the reality arises not by itself, and as a result of activity of the subject when he thinks, composes, worries, intellectually creates, etc. About reality start speaking when ask a question not so much about that, exists or not a certain world, how many about what features of this world, than it differs from other worlds, with what scientific means it is possible to operate with it? The concept "reality", thus, is as though on border between the sphere of knowledge and other spheres of human activity. From here in modern scientific and philosophical knowledge the category "reality" is used for designation of this or that aspect or a fragment of the universum making subject domain of various sciences: "physical reality", "biological reality", "social

reality", "global and regional reality", "political reality", "ecological reality", "information reality" and many, its many other types. In our case, it, information processes in the nature and information and virtual processes in society (Abramov, Bondarenko, Dushutin. 1998. P.48). We will consider types of realities corresponding to them.

In the seventies last century, in scientific community, there took place discussion about information nature, one of which important results, there was a thought of formation of special science, an informologic (this idea such researchers as V.S. Gott, E.P. Semenyuk, A.D. Ursul, Yu. F. Abramov, V.I. Siforov, A.V. Sokolov, N.M. Churinov and of river protected).

In the logic-theoretical plan concepts of big degree of a community were the basis for arising science: "information" (Gott, Ursul. 1973), "information form of movement of a matter" (Abramov. 1973.), "information reality", etc. As for the concept "information reality" discussed by us, N. M. Churinov defined it as to the dialectician of information entropy and a negentropy which represents unity of the world in the information plan (Churinov. 1995. P.153). This definition as we believe, appeared the most successful in interests of giving to concept of the status of general scientific category, and, certainly, its philosophical definition.

In the most general view the category "information reality" can be quite interpreted proceeding from that reason that it belongs, first of all, to the gnoseological section of philosophy of information party of reality, as for ontological aspect of the called problem, it is covered by the philosophical category "information form of movement of a matter" and only then when the researcher starts her knowledge, it owing to potential inexhaustibility of the called form of movement, is compelled to operate with the concept "information reality" in general, or

information reality of any look, we will tell reality information and virtual (Abramov, Kuybar. 2008,(1). P.242-250). We are solidary with those authors who refer the category "information reality" to the general philosophical concepts (Kotenko. 2007. P.277).

The argument in favor of such treatment of concept can be reduced to the following: first of all, information reality is a system, process of realization of a certain type of interaction of various components, and interaction in turn, is the fundamental philosophical category reflecting processes of influence of various components of different types of reality at each other, their mutual conditionality, state change, mutually transitions. Today there is many approaching and views of concept and structure of information reality. Systematizing views of researchers on this matter, it is possible to draw some conclusions on this phenomenon, concept and a theoretical concept.

The first consists that problems of the information world, and as a whole information form of movement of a matter, are object of research of various levels and forms of theorist-information knowledge. Second conclusion: its components and elements, properties, communications and the relations, processes act as a subject of information concepts and theories of different sciences. Third conclusion: most often this or that philosophical aspect of research of the called form of movement of a matter call "information reality". Fourth conclusion: now there is a process of formation of system of philosophical knowledge of the information reality, forming area of philosophy which we call "philosophy of information reality". Thus information reality represents the difficult dynamic system including a number of components and elements, each of which, being reflected in system of the principles, laws, categories of concepts and theories, forms philosophy of information reality (Abdeev. 1994.

P.169-170). As initial fundamental components of the doctrine about information reality act in category knowledge: «information», «information processes», «information form of movement of a matter», «regularities of information development», «structure of information exchange» «information picture of the world», and many others.

Active role of information in emergence and development of new forms of movement and information structures, unity of structural and operational information were especially accurately shown in two bifurcations of development of a matter – from a lifeless matter to live and from live to reasonable (to the person), to its social form – to human society (Chernavskii. 2000, Vol.170, (2). P.157-183). Evolution lifeless, then wildlife and formation of the high-organized structure of the person with his qualitatively new level of reflection – consciousness, make uniform evolutionary process at the heart of which knowledge information exchanges, i.e. ideas of information reality, as to dialectics of natural and social entropy and a negentropy (Kuybar, Shkrob. 2001. P.100) lie. The evolutionary unity of the world is defined by genetic interrelation of all forms of movement of a matter, including the information. From here, according to the author, existing distinction of the points of view of researchers on information indicates insufficient internal unity of information science, its divisibility (Melik-Gaykazyan. 1997).

Decision

Now the most developed is information concept as reflected, transmitted variety in any processes and objects (Ursul. 1968. P.217). The general definition of concept treated thus proceeds from idea about intrinsic communication of reflection and a variety. The similar treatment possesses a number of advantages. First, she allows to specify the scientific concept

«information» at all-philosophical level by means of the philosophical categories «reflection», «distinction», «identity», «variety», «development», «self-organization», «order», «quality», «contents», «form», «definiteness», «uncertainty», «reason», «communication», «relation», «single», «special», «general», etc. Secondly, it opens ample opportunities from uniform methodological positions to look at all variety of characteristics of information party of reality, i.e. in a certain aspect to overcome one of considerable difficulties which other concepts of information, for example, information concept as removed uncertainty meet.

Generalizing existing natural-science traditions and the corresponding methodological concepts, is admissible to state in science of two options of definition of concept of information: general scientific and philosophical. In the first option it is offered to understand a distribution order as information in space and in the substance and energy time, being as a variety in reflection. In the second all-philosophical option information can be defined as a variety special in reflection (Abramov. 1988. P.45).

As the general for these definitions idea of information as to such party of reflection which in the most general view can be theoretically isolated by means of the following categorial philosophical structure acts: "identity – distinction – a variety – definiteness – uncertainty – single – special – general" (Abramov. 1988. P. 33).

The understanding of information as variety is closely connected with most general ideas of movement as change. Distinction (variety) both in spatial and in the temporary relation becomes result of movement of system. Movement is attribute of a matter therefore it is integral is inherent matters and its such property, as distinction. As the concept of information is treated on the basis of category of distinction, it is possible to claim that information also has attributive character. Communication of concepts of movement and information, in particular, such is that allows to display result of movement by methods of the theory of information. It is of great importance for studying of processes of movement and development, i.e. gives the chance to develop the information criteria, allowing to establish extent of development of this or that system, considering that development of this system is understood as its internal changes, or changes of its internal variety.

Thus it is necessary to remember that progress of system is accompanied not only proliferation of structural information, but also change of its quality. It allows to enter qualitative information criteria (parameters) of development into consideration.

The author believes that such explication of concept of information does him more operational, more effective at its "projection" to separate fragments of information party of reality; it allows in more detail, though not up to the end, to track process of finding by information of property of a philosophical category . It also is traced in touch information with such attribute of a matter as space and time.

It is well known that the essence of space and time is inseparably linked with matter movement. But movement is change, that is distinction. When we speak about various objects and the phenomena, we mean, first of all, spatial distinctions and when we speak about various conditions of one object (process), we mean distinctions temporary. According to the accepted concept any classes of distinctions can form a basis for application of theorist-information methods.

Properties of space and time can be divided into two big groups: metric and topological, both that and others have the information contents. The first express quantitative aspect. In itself space and time (both real physical, and the various abstract

spaces used in many theoretical constructions) possesses the certain metric properties necessary for determination of distance and time intervals (in the generalized sense) between two points of space and the beginning and the end of a certain process.

From the point of view of classical science the general and fundamental properties belong to the topological most. The real physical space at a macro scale possesses such topological properties, as three-dimentionality, a continuity, symmetry, uniformity. Among topological properties of real time we will note one-dimensionality, uniformity, an one-orientation (irreversibility). On the basis of it it is possible to conclude that in itself space and time (the absolute space considered separately from any objects) possesses some information capacity. From the point of view of nonclassical science, in the presence of the gravitating weight there is a topological property of a noneuclidean and in communication by it metric properties of space and time change (information movement of a matter).

We will consider now the information capacity of the objects existing in three-dimensional space.

It is obvious that a certain amount of information (three coordinates and value of time) for an unambiguous task of one point in space and time is necessary. If points two, the configuration is described by six coordinates and a time interval etc. Thus, the more difficult (that is purely quantitative structure) the spatial configuration, the demands bigger amount of information its description.

The separate subject of consideration is made by personal and social space and time which, as we know, aren't so identical to physical space and time. Their special characteristics are connected with features of information processes in individual and public consciousness, that certainly demands post-nonclassical approach.

The person, possessing memory (obviously information ability), can repeatedly endure last events therefore in topology of personal time there are returnable loops. Other ability, forecasting of future events, supplements time topology with advancing loops. It is well known also that a current of personal time unevenly: at culmination points of destiny we feel that time passes with prompt speed, and during the calm and relaxation periods time as if stops. From the point of view of information theory it can be explained with quantitative and qualitative unevenness (nonlinearity), non-equivalence of a stream of information perceived by us, or from the point of view of post-nonclassic inclusions of our consciousness in reality formation.

Unevenness of a course of social time is distinctly shown also. As it is quite possible to consider as a quantitative measure of progress of mankind number of saved-up social information as the science became direct productive force, and information – the major production resource, acceleration of social time is directly connected with the information processes proceeding in society.

In other words space and time and information an essence attributes of a matter, its movement that certainly strengthens the categorial status of information

The concept "information" as the majority of philosophical categories is a development not only knowledge step, but also public practice of people, their relations among themselves and the nature, it meeting all requirements of philosophical category, not only reflects general forms of life, their communication and interconditionality, but as, speaks on behalf as a factor of knowledge of development of the lowest to the highest in the nature, society and thinking. Thus, non-recognition of concept of information by philosophical category can be explained only with a tribute to traditions which

are overcome by today's development of science, interdisciplinary and system approaches to the analysis of information reality. Besides, we believe that the term "information" depending on a problem context in one cases acts as all-philosophical category, in others as social and philosophical category, general scientific concept, concept of private sciences. At last, there is a mass of situations when this term is used as means of ordinary communication, daily language. Certainly, such "richness", demands the system profound philosophical theorist and methodological analysis, volume conceptual and classification work of the researcher.

As one more important party of knowledge of information reality the question of reality virtual acts. The concept "virtual reality" as it is noted in literature (Nosov. 1999,(10)), indicates special type of relationship between diverse objects, having them at different hierarchical levels and defining the specific relations between them: generation and interactivities. It is necessary to tell that virtual objects exist only actually, only "here and now". It is connected with that while in generating reality there are processes of a producing and maintenance of virtual objects, they exist; with the end of generation the corresponding virtual objects disappear. As an independent type of reality it makes sense to speak about virtual reality also because she submits to "laws of the nature", in it the time and the space, irreducible to laws, time and space of generating reality, in other words "the internal nature" virtual reality is autonomous. Thus, it should be noted one moment: in virtuality, the generating reality is called as constant reality as rather virtual reality exists constantly, instead of is actual (Gritsianov, Galkin, Karpenko. 2001. P.171-172).

When studying world around (its hierarchy), within substational approach to the description of realities of different level, it is possible to consider that ontologically there are no restrictions on quantity of levels of hierarchy of realities. Trying to build in the theory this hierarchy, to find the general common ground for different realities, it is possible to assume that the physical (technological) reality is a material generating basis, constant reality for information reality, which in turn, creating negentropical information streams (for example, in consciousness of the person) is constant reality for reality virtual.

The concept of virtual reality of the social option is under construction on the concept of the information society which foundation is laid by ideas D. Bell, E. Toffler, T. Stounyer, M. Castells (Bell. 1973. etc). Modern multimedia and interactive technologies form communication system, system of information transfer in which various realities of the world are completely shipped on virtual environment, in the virtual world in which there are only images. Definition of a phenomenon of virtuality through the concept "image", is made by M. Castells (Castells. 1996-1998), proceeding from it in relation to social objects it is possible to tell about virtualization that this any replacement of reality (or various realities) its simulation (image), the Description of social phenomena by means of the concept "virtuality" arises in that case when the competition of images replaces the competition institutionally certain actions (Ivanov. 2002. P.35). In other words, with emergence on a post-industrial phase of development of a civilization of "information society", the social reality generates reality virtual (becomes constant for it), or to tell information and virtual reality as more and more being condensed flows of information, both in technical systems, and in consciousness of people create more and more simulations and images more precisely,

At the same time, "the information and virtual reality" is the concept designating one of the parties of information reality, it: the

reflected artificial dynamic subjective reality or the reflected subjective world, being result of intellectual activity of the subject (Kuybar. 2005. P.45-59). In the presence of the corresponding adequate mechanisms of information transfer the reflected subjective reality actively interacts with the subjective world of the person, influencing it, creates this reflected virtual reality (Korsunov. 1998). For subjects the information and virtual environment created by the subject, with its own technologies, resources, waste, exchanges, etc. appears natural vital habitat, even more often. Thus there is a combination of concepts of information reality, as variety special in reflection, and virtuality, as model display of the valid reality by means of computer technologies and the hardware and network means, allowing to provide partial or full immersion of the person in this displayed variety and creating illusion of the valid reality.

Thus, the information and virtual reality is a specific cut in knowledge of "mutually built-int" of different types of realities which has both material and ideal aspects. The information and virtual reality exists and as "part" of natural reality and as special modification of technical reality and as the spiritual component, and can include other types of realities (social, ecological and of river) the Information and virtual reality is a difficult system phenomenon, in the removed look is present at it natural, social and human (Sevalnikov. 2004. P.202).

The information and virtual reality as a type of life synthesizes in itself properties of many others. So, for example, the virtual reality possesses a number of properties of objective and ideal life as its actual existence is possible only thanks to computer systems in which laws logicians play a paramount role. At the same time it possesses properties of subjective and ideal life because its parameters can change at will and desire of the subject, without saying that its

updating, i.e. cash existence for this subject, is defined by it. "Without being neither subjective, nor objective on character, the virtual reality settles down as though between both poles, in a zone of mediation, interrelations that in no way doesn't belittle its ontological status, and probably, opposite, extremely raises it as both "substances" ("extended" and "conceiving") finally can be only the functions, derivative those processes of network interaction and communication in which they are initially involved" (Kuznetsov. 2004. P.72).

Along with properties of ideal life in virtual reality properties of material life are reproduced also: impact of virtual life on sense organs of the person almost completely identically to influence of real material objects. Researchers of information reality and virtual reality are still far from any final conclusions, but one can be told with confidence that the information and virtual reality has no the own essence which is even at least rather independent of other forms of life. Its existence is result of interaction and complementarity of material and ideal forms of life.

Conclusion

We claim that the information and virtual reality – an essence the party of reality information, and created only efforts of the person, i.e. virtuality in the objective world in pure form is absent therefore we offer the following definition of information and virtual reality: *this variety special in the reflection, generating on the basis of specialized technologies imitating and model images of possible states and events of the valid world by their illusory substitution, by means of transfer of a variety to touch system of the person.*

Told above, allows to conclude: the modern science faced need of judgment of processes of formation of historically new type of

reality, and, certainly, need of audit of the cash methodological potential suitable for studying of a new gnoseological phenomenon. Especially it concerns the phenomenon of global virtualization. In this regard there is a question: the knowledge of the mentioned phenomena and the phenomena has to be based on what conceptual basis? We believe that for the solution of this task, it is necessary to be guided by the philosophical and methodological concept of the dialectic realism which has received justification in a number of works of Siberian scientists (Mantatova. 2002). The called concept this such outlook which combines freedom of human creativity with space order of life, and a nature substationality with recognition of spiritual essence of the Universe (we will remember the Anthropic principle) (Balashov. 1988,(7). P. 117-127). It is such system of concepts which reflects reality in terms dialecticians Uniform and believes prospects of a global civilization (Mantatov, Mantatova. 2003. P.1111-1112). In this concept the concept "reality" reveals as unity of the material and inner (ideal) world, the independent (objective) and dependent (subjective) world, i.e. in the form of an integrated product of objective and subjective reality.

We will note further that emergence in science of a new subject of knowledge – a phenomenon of global virtualization, with need demands from philosophy of methodological development of the declared concept of dialectic realism which, in our opinion, is the party of scientific philosophy and in which representations about material and ideal on the knowledge base about the information and virtual base as a basic factor of knowledge of a modern civilization in unusual way intertwine. Most likely, the called circumstance will demand some revision of traditional views of "design" of the main question of philosophy taking into account new forms of dialectics "material – ideal". In the long term,

apparently, this revision will pour out in the act of methodological integration of philosophy of dialectic materialism with philosophy of dialectic realism.

It is obvious that new model of philosophical knowledge facing need of comprehension of new types of reality, leaving dialectics as a basis, more and more addresses to ideas of dialectic realism. In other words for the description of processes of global virtualization, for example, a ratio *"the material – ideal"* is necessary to develop in a design: *"material reality – information and virtual reality – ideal reality"*. In this regard it is necessary to try to answer one question: what need for such offers?

The matter is that now along with models of globalization of social development in science there are also models of other type – model of information virtualization of society, and it is possible to define the term "*global virtualization" as the general scientific concept designating process of formation of global virtual reality which, (process), arises and develops on the basis of historically new information technologies.* Information technologies covering the globe with new products: virtual goods, the relations and institutes, "are guilty" that at the beginning of the XXI century it is necessary to speak about influence of information and virtual reality, (if to agree with thought of the philosophical status of this category) on philosophical, first of all, dialectics-materialistic picture of the world to fix gnoseology-methodological requirement of reconsideration in a number of the informative cases, traditional "design" of the main question of philosophy.

Basic feature of scientific and philosophical methodology – research of the phenomena through a prism of the main question of philosophy, i.e. from the point of view of the principles of interrelation "primacy – secondariness" material and ideal, lives and consciousnesses, a matter and

spirit. The materialism and idealism – two main directions, initially developed in philosophies, its two main traditions, they and influence today the philosophical analysis of information approach and philosophical research of information and virtual realities.

F. Engels, as we know, claimed that the materialism proceeds from primacy of life and secondariness of thinking while the idealism considers primary thinking, and secondary life. This formulation, at least, is inexact as all founders of metaphysical systems (and they in the majority) claimed that life initially and, of course, spiritually.

Along with philosophical realism of gnoseological type there is also a *realism metaphysics*. It is possible to carry M. Heidegger's metaphysics, and metaphysics of N. Gartman (Gornstein. 1969; Malinkin. 1995. P. 648-653) less known at us to it.

The matter is characterized by Gartman as that sphere of life in which uncertainty, a nondifferentiality is inherent. It quite reminds an Aristotelean shapeless first-matter. Nevertheless Gartman claims that spiritual life doesn't possess self-sufficiency, independence of the material. "The fundamental law of all spiritual life consists that it can't exist as freely soaring, and meets only based upon other basis of life. So, the personal spirit of the individual is based upon spiritual life, and it in turn – upon corporal and organic life; the last is based on inorganic, physical life".

Recognition that thinking – brain function, doesn't contradict idealism which, apparently on the example of Hegel, interprets thinking the same as initial superhuman elements of life, substance subject. However, Gartman's given position also can't be considered as recognition of correctness of materialism. Spiritual, according to its doctrine, though "is based" on material, but doesn't arise from it. All spheres of life, however, interact with each other, but any of them doesn't generate another. From these positions Gartman criticizes idealism which as he writes, the subject real considers, and object – its representation. Rejecting this view, Gartman doesn't recognize also an opposite view according to which the object is primary, and subject – something derivative. He distinguishes concepts of object and life. The object is that is present at life, but not as object, and as something that is allocated, isolated by the learning subject and by that becomes a knowledge subject. Therefore the subject and object are in correlation: there is no learning subject without object, but there is no object (knowledge) also without subject.

The central question of doctrines of the majority of representatives of philosophical realism is the question of a source of our perceptions and concepts, about peculiar features of process of knowledge, about not dependent on the subject of knowledge of subject reality. for information and virtual reality This question isn't in our case of constant reality in connection with a question that initially – a matter or consciousness, at least because philosophers realists consider it long ago solved and by that put it outside brackets.

In Gartman's *realistic metaphysics,* it is necessary to allocate her fundamental idea – heterogeneity of spheres of life: "... in the real world geterogenno there are things, living beings, consciousness, spiritual which interact, are exposed to mutual influence, define each other and part also fight among themselves. It would be impossible if they existed at different times and in different reality" (pure dialectics).

It is necessary to include only in this chain between "consciousness" and "spiritual" at "virtual" and we will receive Gartman's dialectic realism.

Finally, it would be possible to connect basic existence of information and virtual processes in

the World with existence either ideal, or material that returns the researcher to starting point of the philosophical analysis – a fundamental dichotomy of the World – its division on material and ideal as limit structure of the basic basis, but the most productive as it is represented, the two-component model of a universe (material and ideal), and mentioned by us earlier expanded, arising on the basis of dialectic realism, a three-component design of interacting, mutually constant, complementary realities can serve not: "material reality – information and virtual reality – ideal reality".

It means that in philosophy, as well as in any other, rather extensive area of theoretical research, there are many questions (more true, problems) which can change structure the basic basis of scientific and philosophical knowledge and quantity of these problems which can and have to be called as the main, fundamental, don't decrease in philosophy development, and, on the contrary, increase thanks to what the philosophy finds quite similar to the bases to sciences the status. And the latest philosophical doctrines which have acted on a historical scene in the second half of the last century, impressively say that in philosophy *new main questions* arise and according to it philosophical language significantly changes, i.e. arise not only new concepts, but also terms which in the past were absent in a philosophical lexicon and were absolutely deprived of any philosophical sense. Therefore, the philosophy develops, enriched with new problems to which key significance is, as a rule, attached.

From here, generalizing told, it is possible to conclude that the philosophy of information reality substantially promotes formation and development of the concept of dialectic realism which, in turn, as we believe, is most suitable for solution of problems of the modern philosophical informative sphere. From here, *the dialectic realism, is the gnoseological doctrine created by scientific philosophy as the instrument of rational comprehension of all without an exception of types of reality regardless of what of world essence (material or ideal) is elected in the form of a knowledge subject.*

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К вопросу о категориальном статусе понятий «информация», «информационно-виртуальная реальность» и развитии базовых представлений научно-философского знания

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В статье подвергается методологическому анализу процесс воздействия результатов познания феномена глобальной информационно-виртуальной реальности на категориальный строй философской науки и ответ философии на это воздействие. Автор ставит вопрос о возможном изменении категориальной структуры концепции основного вопроса философии.

Ключевые слова: основной вопрос философии, реальность, диалектический реализм, информационная форма движения материи, информационная реальность, виртуальная реальность, информационно-виртуальная реальность.