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FROM INFORMATION TO CONSCIOUSNESS: THE HISTORY OF MEDIA, HUMANITY'S SELF-UNDERSTANDING IN THE INTERPRETATION OF JOHN NERON, AND THE PHILOSOPHICAL PANORAMA OF TODAY'S MEDIA WORLD

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Abstract. This article examines journalism in both historical and theoretical dimensions through the lens of contemporary philosophy. It discusses the development of Western and US press, its historical stages, and the philosophical as well as social foundations of the concept of "norm." The study also explores the rise of the internet and social networks, the impact of artificial intelligence on the information space, ethical and normative challenges, and the role of journalism in today's media environment. The analysis is situated at the intersection of journalism theory, philosophy of communication, and information technology.

The findings suggest that the concepts of media space and information are deeply intertwined with human cognition and technological progress, which necessitates continuous philosophical reflection. Media space is interpreted as a dynamic and multi-layered phenomenon, evolving simultaneously in philosophical and technological dimensions. From a phenomenological and synergetic perspective, it mirrors the interactions between society and technology, offering insights not only into information and communication technologies but also into broader social and cultural processes.

The article also draws upon the ideas of John Nerone, whose research on the history of American journalism highlights its role in shaping democratic institutions, thereby enriching the philosophical and historical analysis of media as a phenomenon.

Keywords: media space, information flow, history of journalism, mass communication, internet, social networks, artificial intelligence, philosophy, norm.

Introduction. We live in an era of information overload. Our minds naturally absorb information of all sizes, in different forms and formats, and in radically different ways, every day in our daily lives. First, it doesn't hurt to learn a little about information.

Information Latin from the language translation when done (*information)* aware to do, to explain, to state to say, meanings means. The word "information" has many meanings, depending on its use. In the narrow sense of the word , it is data, messages, evidence, regardless of the form of presentation. Another definition of the word "information" is as follows: a set of data recorded on a material carrier and distributed in time and space . However, it would not be correct to call works of art information . The understanding of the term information from the point of view of aesthetics and cultural studies and the understanding of information in cybernetics, physics, biology, etc. are fundamentally different.

Information is characterized by ideality and substantial non-independence, infinity, consistency, selection, and truth. It has its own characteristics such as variability and universality, as well as qualities such as relevance, reliability, completeness, comprehensiveness, popularity, and value.

The process from information to human consciousness, the impact of information on human
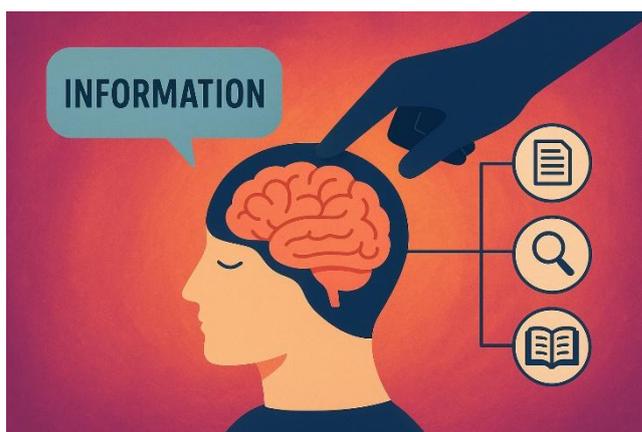
consciousness and thinking, is creating significant problems for science in today's era of maximum globalization. We can see that the information content, which found its interpretation in the works and views of the famous American scientist John Nero, is reflected in the media landscape in today's world.

John Nerone, professor emeritus at the Institute for Communication Studies at the University of Illinois at Urbana-Champaign, USA, writes about the history of media and journalism, and among his books, Violence Against the Press (Oxford, 1994) [1]is one of the most notable works of prose.

J. Nero is the author or co-author of four books and numerous articles, including "Violence Against the Press, The Last Rights: Reconsidering Four Theories of the Press" (University of Illinois, News5 Press, 19, Barwin, 19:19). History (Guilford Press, 2001), which won the Media Ecology Association's Suzanne Langer Award and the International Communication Association's Book of the Year Award. He also edited (with Robert W. McChesney) the History of Communication series, and his service as a faculty member has included several terms on the Faculty Senate, membership on the General Education Council, a full complement of committees in the College of Media, and serving as the ICR's Program Evaluation Committee Chair and Placement Specialist. His interests include unconventional topics such as the history of communication, historical research methods, and American culture.

John Nerone is the only prominent scholar in the field of media and communication to hold the title of Professor Emeritus at the University of Illinois at Urbana–Champaign. His research focuses on and is interesting in the areas of mass media, journalism history, and media forms.

American thinking can be observed by reading the works of J. Nerone about the place and role of the mass media in society. From the author's point of view, democratic stereotypes are noticeable in each of his works. The book examines violence against journalists in the United States in a historical context

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[1] https://www.ojp.gov/ncjrs/virtual-library/abstracts/violence-against-press-policing-public-sphere-us-history?utm_source=chatgpt.com

from the time of the American Revolution to the modern era. Nerone divides violence against the press into four main types: interpersonal violence, violence against ideas, violence against groups, and violence against institutions. He also analyzes five models in the history of the press: "rational liberty", "partisanship", "commercialism", "industry", and "institution". Throughout the work, he shows that violence against the press is not a random, but a systematic and recurring phenomenon. In the article "Violence against Journalists," Nerone analyzed violence as a means of always making sense and sometimes as a political strategy—for example, in times of war, partisan press, or centralized state control, these behaviors take on a specific appearance in his aforementioned work.

In another article, Nerone notes that attacks on the press have actually been going on since the early 1700s. For example, during the American Revolution, Patriots used serious threats and violence against publishers who expressed the views of loyalist groups. While he is not always popular about modern attacks on the press, Nerone does draw scholarly attention to the emergence of new forms of violence, such as online violence and gender-based violence, even after writing this book.

This work not only teaches media theory, but also encourages a thoughtful and persuasive look at the media world. In this work, the author places media theory at the intersection of the history of journalism and the history of the public sphere. Although Nerone describes his work as "partially" belonging to many directions, in fact he focuses on one central issue - the place of the mass information system in state governance, and in particular in a democratic political system. The main focus of the book is the historical path, starting from the experience of short-lived newspapers produced by printers in 17th-century Europe, through the formation of editorial traditions in Europe and North America in the 18th-19th centuries, and the emergence of large media empires in the 20th-21st centuries.

Nerone tries very carefully, even modestly, to limit the scope of his conclusions, but this caution is unnecessary: the entire world of science has recognized that the work has in fact perfectly demonstrated the goals it set.

This book is a significant contribution to the fields of media, history and public life (especially politics), and can serve as a software for scholars conducting scientific research as a historian studying the socio-political history of the 19th century. Because, J, Nerone spends much of his time in the archives of small newspapers of the 17th and 18th centuries, creating a typology and a line of development. This line is not strictly chronological, since ideas are spread differently in time and space. But it strengthens the main foundation of the work and invites the reader to a journey through the evolution of the media in a gradual, fluid and coherent way.

Nerone's insights help readers gain a deeper understanding of the turning points in Western history. Changes in political thought, socio-political revolutions, professionalization, and globalization are all inextricably linked to the development of the media industry and the media world, as well as their role in public life. Nerone presents these connections not only with historical evidence, but also with powerful analytical arguments that capture their essence.

He is also notable for his ability to situate his work at a precise intersection—the nexus of media, history, and social life. In his book, John Nerone presents the history of the media not simply as "the stages of development of the press," but as **the history of humanity's self-understanding** .

From the printing presses of the 17th century to the global media empires of the 21st century, the process is, in his interpretation, essentially a journey of humanity "to shape existence through words."

The media are not simply messengers. They are a mirror between the authorities and the people, through which people not only learn about the world, but also see themselves. Therefore, the question that Nerone raises: "Does the media inform people or represent them to the authorities?" — in fact, expresses the dialectic between man and society. This dialectic is new or radically changing in every era, because the distance between the authorities and the people is never absolute, it is always a factor that encourages reflection and is always open to negotiation.

The main strength of the book is that it shows the history of media along with political and philosophical turns: it is analyzed in broad terms such as revolutions, the struggle for freedom, stratification, globalization. In fact, the media is not only a flow of information, but also a field of ideas that determine the fate of humanity.

At this point, one can draw a deeper conclusion: the media world is the most powerful attribute shaping the collective consciousness of modern man. Through it, we understand the world, interpret it, and situate ourselves in it. It is no exaggeration to say that every change in the media world is a change in how we see ourselves.

Nerone treads carefully in his research, but from a philosophical perspective, this work shows that a free society does not necessarily create a free media, but only a free media can make a society free.

Let's imagine that in the media world, immersed in the flow of information and living with virtual thinking, every piece of information we receive and process in our minds leaves its mark on our consciousness and thinking. Sometimes, such an increase in information creates serious problems with memory and mental disorders in humans. For example, today, while the official blocks that are officially operating today transmit thousands of pieces of information in a chain of fake, that is, not false, information, we see some shortcomings in the thinking of society, manifested in the form of coherent thinking, backwardness in thought, and low-level attitude. This may be an excess of the norm in information consumption. At this point, the question arises, how can we establish a system for the human mind to accept information according to its size, is this logically correct? What is the norm in this process?

In philosophy, the concept of "norm" also exists and is considered one of the most important categories, mainly used in assessing human activity, morality, social relations and processes in nature. Norm (Latin *norm - based on the rule) is* a set of accepted rules, measures, rules for a particular activity or phenomenon . It serves to determine criteria such as "right - wrong, good - bad, reasonable - inappropriate" in society and in philosophical thinking . For example , in ontological terms, the norm represents the balance in processes in nature. (For example, a violation of the ecological balance is a deviation from the "norm".) In epistemological terms , a person determines the norm himself, relying on certain criteria and rules in order to determine the truth in the process of acquiring knowledge. In axiological (value) terms , the norm is based on moral, legal, religious or aesthetic values and ensures order in society.

The influence of information flow in the media world and the lack of standards in information consumption in the media world regarding the use of databases create a need for emergence in the thinking of society, that is, the unexpected appearance of a new quality, a new idea or solution. "Emergence" in thinking is the birth of a new, previously non-existent idea from the

knowledge and experience available in the human mind. For example, after thinking about a problem for a long time, an "insight" is suddenly born. In philosophy, this phenomenon is associated with a qualitative change, that is, the emergence of a new quality after quantitative accumulation.

Violation of the norm in information consumption leads to a rejection in thinking, that is, (denial). In the process of thinking, it is sometimes necessary to abandon old views, erroneous ideas, and errors. In philosophy, this is understood as a stage of denial or dialectical development. "Rejection" is the opening of the way to something new, the rejection of an idea that existed before, but no longer corresponds to the times or reality. For example, in the transition from ancient worldviews to a scientific worldview, many old views were abandoned. Today, the yellow press has given way to social networks, while artificial intelligence is supplanting social networks and other categories of media in consumption.

Recently, the number of people who refuse to read the news as a result of its distribution has increased at a record high. Many people around the world are deliberately refusing to read the news. Today, the number of those who do this has reached a record high among respondents - 40 percent. In 2017, this figure did not exceed 29 percent. This was reported by the Reuters Institute for the Study of Journalism at the University of Oxford.[2]

Most of the respondents explained their reasons for abandoning the news by the negative impact on their mood, fatigue from the constant flow of news, excessive attention to wars and disasters, and a feeling of powerlessness caused by the inability to influence events. One of the study participants, Mardette Burr, said that she stopped reading the news 8 years ago, and since then her constant feeling of anxiety has disappeared and her sleep has improved. British Julian Barrett deliberately left the news field during the pandemic. She deleted all media apps and even opened a group on Reddit to discuss the pros and cons of abandoning the news.

"However, not all users are ready for such a drastic step. Some are limited to reading only the headlines, while others subscribe to carefully selected media and read general information once a week," the report says. According to the co-authors of the study and the authors of the book "Escape from the News," news avoidance is usually more common among young people, women and those from lower socio-economic backgrounds. In addition, this indicator also depends on the country. For example, in the UK, 46 percent of citizens avoid the news, and in the US, 42 percent.

"We live in a world where you can read the news 24/7 and be immersed in the information flow at any time. But that doesn't mean you have to do it," says Benjamin Toff, director of the Journalism Center at the University of Minnesota.

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