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Philosophical and methodological landmarks of value and semantic informatization VS the "dictatorship" of digital information in the modern anthropological situation

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ARTICLE INFO	ABSTRACT
  	The article issue is a reflection of the anthropological situation of the world, which is manifested in the problematic nature of a decent human existence and its responsibility for the course of events of both personal lives and communities. The development of modern strategies for the development of humanity today is associated with the informatization, which "has taken" the knowledge society initiative to be the leader of the progress. The systematization of knowledge and conceptualization of the problem highlighted the contradictory information influence on the existential capabilities of the person and explicated risk factors, ideological and methodological orientations of the anthropologization of the informational-existential situation. Axiological, dialogical, phenomenological approaches and world-view interpretation of familiar concepts of "information society", theoretical reconstruction, content analysis and certain cognitive procedures became the basis for defining certain constructs and receptions: the direction of goals, content, organizational and managerial conditions of informatization to the cultural and spiritual growth, where information becomes "the supreme power that mediates all processes – from economy to spirit"; axiologicalization of the convergent space collision of the information, in particular virtual, world and the real one; taking into account the informatization of significant changes in the world outlook of the person, presenting philosophical reflection (post-metaphysical thinking, linguistic turn, refusal to recognize the superiority of theory over practice, concretization of mind); "humanization" of informatization, as a system-creating process of life, through a discursive, dialogical multicultural virtual world, approaching the cultural and educational space.

The modern development of the world society in all spheres of relations between people, communities, regions, states and continents is identified by scientists as an anthropological situation, because many achievements and problems, in particular those that are equal to the magnitude of the threats that to the further impossible existence of humanity, in some way or another, are anthropogenic in their nature. In this sense, it is necessary at all levels of theory and practice to create conditions for the disclosure of the anthropological potential both in terms of increasing human capacity for its implementation, and in the plane of increasing human responsibility for the course of events of their personal life and the world.

It should be noted that along with the great human achievements at the beginning of 21st century (space breakthrough, achievements in the field of social goods, noosphere concept of V. Vernadskyi and others), which enable a high level of intellectual, spiritual and moral people development, there are negative consequences of their current and past actions. It was in the twentieth century when people were threatened by thousands of nuclear warheads, an ecological catastrophe, in the context of the spread of the criminal business, the "devaluation" of value orientations and spiritual norms.

It is also the unquestionable fact that informatization, which in our opinion "recaptured" the initiative to lead the progressive development of the "knowledge society" in all humanitarian and cultural changes, it greatly expands the social space of realization of human possibilities. At the same time, the life demands new philosophical orientations and the ability to solve complex problems, in particular those related to the informatization of education, science and the life of their subjects from Homo sapiens in order not to lose the existing positive influence of information technologies of personality development.

In philosophical studies, certain issues of the informationalism impact on the society have been considered by many scholars from the points of views of different methodological positions (M. Castells, D. Layon, E. Masuda, and others) who have argued that on the basis of the informalism, as a principle, knowledge generation technologies, information processing and the formation of the symbolic world (supplemented by the reality, symbolic communication, etc.) have been developed, and that information becomes the main source and the mechanism of influence on a person in authority, management, education and in the symbolic virtual reality world.

The works of Z. Bauman, M. Castells, A. Toffler and other researchers of post-industrial development deal with the anthropological discourse that considers human development in biological, social and activity or communicative and value and semantic components, in which the informative component has a leading role. They disclose the impact of the "information society" on human exploration of the human potential both in descriptive and normative terms. In addition, naturally linking information with the phenomenon of "knowledge society", scientists argue that without an informative component can not provide human growth from Homo sapiens to "knowledgeable man." This opinion has been confirmed by the essential characteristic given to the "knowledge society" by the Ukrainian philosopher S. Proleev: "... The description of the knowledge society is based on a model consisting of ... the way of mastering and assimilating the person of the past – the cultural memory, ...the ability to master the space of the possible – the person creativity, at the same time, this is also the solution to the question of the horizon of expectations: "what future is possible for a person?" and in the autonomy of the individual as a mode of "existence – in – the world ..." (Proleyev, 2014, p. 7). The realization of all these positions requires interconnected processes of organizational, legal, political, socio-economic, scientific, and technical and production satisfaction of information needs of citizens in their search of the art of living, understanding the past, present and future.

However, the anthropological potential of an individual in raising the life quality index under such circumstances manifests in a very controversial manner, and the conceptualization of the information influence, in particular, the impact of digital information on the existential human capabilities is almost not on the periphery

of the scientific research, therefore, the theory and practice are not able to isolate influences which contribute to the preservation and development of their potential and those that pose a threat to human life and are risk factors from all possible impacts on people. Therefore, the methodological analysis role, as knowledge of the constructive position regarding the acquisition of new knowledge and new ways of information activities of a person, cannot be overestimated. Ultimately, such an analysis should become the basis of the humanitarian expertise of the multifaceted process of human life informatization, especially for people who devote most of their activity to learning (Homo educandus) and are related to mass informatization.

The analysis of scientific works certifies the presence of certain achievements in the informative accompaniment of the anthropological growth, in particular Homo educandus, and the significant problems with their solution based on understanding not only and not so much the conditions for the creation of strategies, technologies, programs and information tools, but questions of the anthropological reflection of biological, social and activity (interaction, communication), cultural (value-information, ideological-semantic preconditions) self-movement of people. Therefore, without deepening into the question of solving instrumental problems, improving the technologies of increasing the impact of information on a person, we note that the main scientific tasks for us are the conceptual and contextual dimensions of strengthening the conditions for the preservation, development and realization of the potential of an individual and his responsibility for all natural and social processes. .

Since the main subject of philosophy, as the theoretical form of the worldview, is the value and semantic attitude of people to nature, society, themselves and, in particular, the axiological attitude to the use of information in the people acme-development, we have chosen the ideological and methodological guidelines of the anthropologization of the modern informative and existential situation and actualization of the value-semantic support of

the informatization process as the object of the article.

RESEARCH METHODS

The philosophical and methodological basis of the work comprises anthropological, axiological, dialogical, phenomenological approaches and a world outlook interpretation of the known concepts of "information society", "knowledge society", and informative and existential interaction of culture subjects. At the level of general scientific and specific scientific methodology methods of structural and functional analysis, theoretical reconstruction, content analysis and certain cognitive procedures (explication, reflection, etc.) are used.

THE RESULTS OF DISCUSSION

According to the results of the research it is necessary to begin with the scientific breakthrough methodology, from which, today depends, firstly, the direction of the goals, content and organizational and managerial conditions of informatization to meet human needs in the information and cultural and spiritual growth. At the same time, in most studies of information problems, the main aspect and concept of comprehension are purely organizational and technical bases for creating certain conditions for the use of modern computing and (sometimes) communication techniques. Such an understanding is fully consistent with the definition of information provided by Wikipedia: "Informatization is a set of interrelated organizational, legal, political, socio-economic, scientific and technical, production processes, aimed at creating conditions for meeting the information needs of citizens and society on the basis of creation, development and use of information systems, networks, resources and information technologies, which are based on the use of modern computing and communication technology" (Informatization, n/d).

Such an epistemological characteristic does not induce the value and semantic conceptualization of the problem of all professionals, in particular those who do not possess the research tools of interdisciplinary synthesis, as well as it becomes unclear to the

representatives of the humanities of knowledge, since it does not foresee the leading role of man in the "perfection of Homo sapiens". In addition, this conceptualization is difficult to implement in real life practices, and popular interpretation of trends and content changes greatly reduces the possibility of using and implementation of progressive and effective results. In addition, certain ideas, strategies, models and mechanisms are scattered by various sources of theory and practice, and most importantly, different models, technologies, and techniques are based on different philosophical and methodological approaches, principles that lack both human aspirations and their responsibility.

Therefore, it is no coincidence that we characterize informatization as a system-creating process of information (more precisely, informational) society, at a certain level, that is, in different spheres of human life in this society, such researchers as W. Windelband ([Windelband, 1994](#)), D. Lyon ([Lyon, 1996](#)), Y. Masuda ([Masuda, 1983](#)), in the axiological tradition, information was viewed not only as a commodity that is produced, distributed and became a service, but also as "the supreme force that mediates all processes – from economics to spirit" ([Bulatov, 2009](#)).

For this reason, at the level of philosophical methodology, consideration of problems of informatization and the informational society in the context of value and semantic provision of human needs and interests in continuous communication should be regarded as the exclusively constructive proposition. This means that all subjects and institutions of the informatization process should direct their own activities to "humanize" the technical and social world. First of all, it is just about information innovations that have to be commensurate with humanity, and the person who uses them, in their turn, measures ways compatible with the values and meanings of the society (humanity).

Secondly, one cannot help but notice that the formation of the personality of a modern person, their attitudes, motives, values, and behavioural skills occurs mainly in the convergent space of collision of the information, in particular, the virtual world and the real one. That is why significant changes in the ideological orientations

of the person, which today are largely related to the "postmodern" culture are to be taken into account by both scientists and practitioners. This culture is characterized by an exaggeration of the novelty of human life, too "critical" attitude to the experience of previous generations, the inadequate level of awareness, their will, and so on. Under such conditions, the methodology of building personal trajectories of adaptation and transformation by the personality of their own life and information space should be understood in the plane of not only organizational and technical activities, but also philosophical and methodological and value and semantic ones.

In this sense, in spite of the difference between natural aspirations of the person caused by various reasons of social and psychological nature (cognitive, communicative and intimate and personal problems of human life, etc.), as well as psychological peculiarities of the person, their emotional and motivational factors, it is necessary to conceptualize and contextually crystallize necessary changes in the public consciousness and outlook. These changes in philosophical reflection are presented by four methodological movements of culture and postmodern philosophy: post-physical philosophical thinking, linguistic turn, refusal to recognize the superiority of theory over practice, specification of reason ([Habermas, 1988](#)).

These particular philosophical and worldview turns are a major problem in the contemporary research of the role of digital information and in the practice of harmonizing the anthropological situation. First of all, it concerns the process of creating new knowledge, which, in our opinion, does not correspond to the scientific breakthrough methodology and, as a result, the generation of new ideological landmarks, in particular, cognitive and communicative and value and semantic strategies for raising the cultural level of man decreases. Thus, postmetaphysical philosophical thinking, reflecting the paradigm orientation to refuse the presumption of the possibility of building a single conceptual model of the world, or of one or another process or event, should give the way to informational discursive variants of problem solving, or consideration of the question in a dialogical way. This way of acquiring new knowledge enables the complex nature of

research and radically changes the system of socio-cultural coexistence through the formation of communication and information networks with the free access to information and intercultural exchange of experience.

Actually, the analysis of informative and communicative interaction in the process of learning as an integrated process, made from the point of view of scientific, educational, religious, philosophical reflection, shows the significant impact of digital information on the way of learning and human life. It disseminates communication capabilities of the person, promotes the growth of global information systems, provides computerization of human life processes, creates personal communication systems and global business management systems, production processes and home affairs, etc. The person has wide possibilities of building their own motion trajectories in the information space.

At the same time, it is impossible to avoid those contradictions in philosophical, historiosophical, moral-ethical, religious, political, and political dimensions that cover the ignorance of value and semantic landmarks of human life, which relate to the fundamentally important issues of this life: "… The digital revolution combines multiple technologies that are leading to unprecedented paradigm shifts in the economy, business, society, and individually. It is not only changing the "what" and the "how" of doing things but also "who" we are. (Schwab, 2016).

In this sense, on the one hand, informatization appears as a catalyst for integration processes, and, on the other, an increase in inequality, loss of choice freedom and identity. This means that in each of the interaction areas of a subject with digital information, there is an object-subject contradiction. This contradiction first of all testifies to the fact that the external anthropological (extravert) influence begins to have the dominant power, and internal (introvert) is considerably made impossible, in our opinion, with a certain limited access of a part of people to information system means and an insufficient level of awareness and culture, in general.

The expansion of informatization, mainly in the technological manner, which was mentioned above, also led to certain changes in the use of managerial influence, including the latent influence of manipulative nature and psychological pressure. Our principal position in this regard is to assert that the information community must balance the subject and institution efforts regarding the organizational and technical information provision, in particular its digital component, with the system of human attitudes to information (individual, conscious, selective attitude), and actualize and activate the value and motivation component of the information activity of all its subjects (Osadchyi, 2004; Troitskaya, & Troitskaya, 2014).

Thirdly, great possibilities for "humanizing" informatization have discursive practices as "meetings" of subjects with digital information, in the course of which various linguistic constructs, narratives, dialogical interpretations are worked out. In this way, new knowledge is born that is enriched with multicultural values and meanings, a path to common values and meanings is made possible, certain rules and norms of cohabitation are elaborated practically. Nor should we ignore the fact of the anthropological recognition of the natural human desire to perfection, which they find in the symbolic reality with the help of information. Languages, myths, arts, and religion form a symbolic network in which digital information has recently been a prominent place and plays a huge role in shaping and reproducing the picture of the world and in cooperation with other people.

Fourthly, our search for value and semantic landmarks out of the collisions of information and existential interaction, in addition to reminding Plato that everyone is solely responsible for the wisdom of their life, must rely on methodological approaches of well-known information researchers that as J. Habermas proposed "situating reason" (M. Knight, M. Naimark, K. Schwab, and others), warning of the possible dehumanized influence on the person of digital information, suggested:

– to increase the level of management and awareness of current challenges on the basis of a single conceptualization, a unified system of values;

– under the conditions of increasing fragmentation, isolation and uniqueness of

human life, as a result of the digital information influence, mental work is required to find meanings in various contexts, which are lost in the process of narrow specialization;

– understanding the complex tasks associated with digital information innovations requires the mobilization of the collective wisdom of our mind, heart and soul, which will enable the restraint of disruptive forces through intelligence. However, intellect is understood by scientists as a high-value semantic reflection and informative and existential strategy of axiological support to prevent manipulative effects of digital information and its "dictatorship".

CONCLUSIONS AND PERSPECTIVES FOR FURTHER STUDIES

The research of the problem and its formulation in this perspective have confirmed the relevance of the philosophical comprehension of the axiological aspects of modern information and, in particular, the role of digital information. It has been proved that the anthropological situation, centred around human search for the meaning of life, the ways of realizing the human Self and solving the problems of the present, is to some extent complicated (sometimes it is not entirely obvious) by a full-scale process of informatization.

The conceptualization of the aims, content and organizational and managerial conditions of informatization to meet human needs in the information and cultural growth and justify the need for an axiological approach to the organizational and technical conditions for the creation and application of modern computing and communication technology should be considered the main research results. The explication of informatization, as a system-creating process of citizens' and society's life, discovers its essence as a force that mediates all processes - from economics to spirituality. In this context, the consideration of informatization problems should be based on the value and sense provision of the needs, interests and responsibilities of the person in continuous communication.

The prevention of the digital information "dictatorship", its hidden influence on human consciousness and manipulative communication actions is solved through methodological receptions, namely: assertion of post-physical philosophical thinking in the human consciousness, philosophical and linguistic comprehension of the reality, situating reason, practice-oriented training and education, creation of the discursive (symbolic) multicultural virtual world, which is approaching to the cultural and educational space.

Prospects for further research may be related to the study of approaches, principles, methods, techniques and means of strengthening the symbolic cultural potential of digital information that fills the modern information space of Homo sapiens, that has to find the information and communication ways of human measurement in this space.

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