Global information society foresight: the eco-philosophical aspect

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Abstract - The article studies the distinctive features of the foresight method as a cognitive tool for the study of the modern information society from the point of view of the eco-philosophical paradigm. The authors note as one of the problems of modern society, the gap between the existing creative abilities of the individual, its needs for self-realization, and the development of society as a set of highly specialized socio-cultural patterns, due to the priority of using the potential of information exclusively in the technological space. The article substantiates the demand for the introduction of eco-philosophical research methodology and methods of foresight design and foresight technologies for the development of the scale of personality corresponding to the scale of the tasks of the information age. Based on the principles of consistency and holism, the article explains the possibility of using research in the field of information ecology and ecology of culture in the framework of foresight projects. The article notes the development in the framework of the foresight environmental imperative and norms, thereby forming eco-information culture, acquiring new values, identity, and landmarks in its development.

Keywords — foresight, Eco-culture, eco-information culture, the scale of the individual, the information society

I. INTRODUCTION

The assessment of any stage of cultural and civilizational development is given on the basis of the scale of personal development that opens up and determines the directions of technological systems use, the horizons for the development of the world and the prospects for self-determination. This scale should correspond to the tasks of the creative subject, which opens up new cultural spaces and their vectors of the future; who forms new horizons of vision of culture, society, itself. From this large-scale-personal reference point, the last decades of the information age reveal a significant “personal deficit” and contradiction. On the one hand, there are the diverse manifestations of personal information and communication redundancy, the courage of projects, originality, ambition, etc. On the other hand, it represents the discrepancy of this activity to the real scale of the innovations required by society and, accordingly, the lack of responsible individuals who focus creative activities on the preservation of peace, the development of the human world and culture.

A mismatch of personal qualities to the requirements of the companies has been already identified from the practical side. In particular, in recent years, during the most popular youth coaches, such as BY - “Business youth”, the idea that the obstacle to the effective development of modern business and innovative business projects is, in their terminology, the scaling of the individual becomes more widespread. 25-30-year-old businesspersons have already felt the boundaries of their common culture as a brake for the development of business success. We would like to stress that there is no lack of information “in General”, but rather a certain amount of information that introduces people into the world of their native culture, into the world of fundamental knowledge, and not only models and simple applied research, for the development of which common sense is enough.

The assessment of another consequence of the information society development can be given on the basis of the analysis of transformations in the scientific and philosophical picture of the world. If the development of communication technologies naturally made the directions determined by structures that are limited by the sender, channels of information, recipient, interpretation of messages in demand, their status in social and humanitarian knowledge seems to be hypertrophied. In a sense, the fashion for communication studies led first to identification of the categories "communication" and "personal connections", and then cultural and anthropological problems began to be interpreted exclusively in the context of communication studies. These new texts and contexts of recent years are hardly adequate to

the prospects of not only increasing the scale of the subject of the information society, its development, but even the preservation of man, his cultural and existential specificity. In other words, the ecological niche occupied by humanity may become empty as a result of not accidental, but quite natural development of the logic of the information society.

Thus, the recent attempts to interpret a person in the context of the ideas of the NBICS revolution, the meaning of which is to transfer life to a non-biological medium, logically leads to the idea that "man" is just a convenient term that we came up to display the world familiar to us". [1. p. 31]. Moreover, the achievement of science - the convergence of nano -, bio-, information -, and cognitive -, social technologies in the logic of this project is not aimed at the development of infinitely rich nature of man and the world, and to adapt to the destruction and anomalies that are actively developing in recent years. [Ibid. p. 499].

That is why, it seems, contrary to the postulated achievements of the information society, one of the key problems of the modern world is the preservation and development of the information potential in the technological sense, in its use for the revival of the problematic status of man and culture – the main carriers of information about man and the world. It is becoming more obvious by the fact that scientist-oriented paradigm is a dead end, because the technocratic logic actually removes the person.

II. Materials and methods (Model)

In the context of underestimating the comprehensive personal development and reducing the culture of the information society to limited, narrowly specialized patterns, the task of updating the models of specialized humanitarian education and upbringing for the formation of the scale of personality corresponding to the tasks of the information age is actualized. Simplified interpretations of categories of communication, including such important as mutual understanding, lead either to the statement of the obvious: the communicative world is based on the fact that messages are sent, perceived and understood, or, assessing the communicative and ethical dimension of discursive ethics, connects mutual understanding with the responsibility of communicative freedom, innate to man.

The key task is to restore the "being" of communications themselves – to substantiate their rootedness in the real world, and not only in its information model. In addition, here a new space in which such a transition should be understood and developed is the ecophilosophical worldview, the relevance of which is already quite clearly found in science and philosophy, in modern society. [2].

The purpose of this article is to analyze the foresight of the information society as a methodology that makes an important contribution to the transformation of information, which becomes a resource for growth and development of the individual, as well as creates prerequisites for the formation of unity and interaction of environmental, cultural, social and economic activities. In carrying out this analysis, the authors proceed from a philosophical approach. According to this approach, the interaction of ecosystems in their harmonious accordance and organic unity sets a new type of human relationship to reality as integrity. Based on the principles of holism and consistency, the authors consider the system "biosphere – man – culture - society - economy - natural resources" as a single and internally interrelated, defining the human person as an integral element of this system and thus taking the factors of its development as an object of foresight.

III. Results and discussion

In the structure of modern scientific knowledge the tendencies of "ecologization" become the defining integrating tendencies. This paradigm is based on modern research, which includes the traditions of science in the second half of XX century, first of all, the ideas of N. N. Moiseev, who is the author of the formulation of the ecological imperative and the interdisciplinary concept of development [3]. Also, there should be mentioned the works of I. K. Liseev [4], who insist ecological aspect as inseparable from any sphere of reality, human and natural. The growing interest in eco-information and eco-educational resources is indirectly evidenced by the large number of conferences, Round tables, newsletters such as "Be good", and the exchange of information and research on art therapy, fairy-tale therapy, excursions, "green" lessons in schools.

Information ecology plays an important role in the information society. T. Davenport [5] considers the concept of "information ecology" in order to define the approach to information management in the workforce. He believes that, on the one hand, the technology already deployed within the organization, as well as the technologies available in the external market of technologies, can successfully contribute to the planning and gradual improvement of the efficiency of the information space. Technology provides access to information, and this access is not only sufficient, but also necessary. On the other hand, the technological model is based on highly qualified human resources, which are the basis of society and need to be treated with care.

R. Malhotra [6] considers the concept of "information ecology" as one of the main components of the popular concept of modern organizational management – knowledge management and even concretizes it as "ecology of knowledge". According to the author, the traditional view of knowledge management primarily focuses on General information lying on the surface, while the ecology of knowledge interprets existing knowledge using meta-information, logical connections and relationships that can be useful for business in terms of adapting to changing financial and economic indicators. Currently, an approach is being developed within the framework of information ecology, which represents the information space as an ecosystem of a special kind [7]. In the article "Towards an Information Ecology" R. Capurro [8] concludes that the problems of "information ecology" arise in societies saturated with information, as well as in interaction with societies, low-saturated information. The author emphasizes that the measure of ecological quality of information can be its social character, linguistic (criticality, implied volume, partiality) and historical aspects. The scientist notes that these aspects can contribute to the understanding of the concept of "information pollution". The growing differences between information-rich and information-poor countries are pointed out.

The condition for the revival of the subject centering of the space-time continuum of the information society is the reflection and solution of the problem of information ecology

[9]. To revive the concentration of culture of the information society on the subject, it is necessary to regulate today's natural information flows, their value-cultural rethinking and "cleaning" of information debris in accordance with the need of society for self-identification and preservation of high values, ideals as the basis for the development of self-consciousness of the individual. This should take into account the fact that information ecology has a definite place in the ecosystem of interpersonal relationships [10].

Moreover, it becomes clear that the position shown earlier by V. P. Kaznacheev that without the priority of the human measure in man, his very activity becomes a factor leading to further unbalancing of the parameters of changes in the biosphere and noosphere, and, consequently, the space of the Universe as an integrity. [11, 27-28].

However, a generalizing analysis of this vector of development of the information society has not yet been done. In this aspect, significant opportunities open up through the development and development of foresight technologies, which concretize the eco-information picture of the world.

American researcher Ben Martin has formulated the classic definition of foresight as a systematic attempt to look into the long-term future of science, technology, economy and society in order to anticipate the strategic areas of research and the emergence of basic technologies, the use of which can bring very significant economic and social benefits. [12].

The wide and rapid spread of foresight methodology can be explained by the emergence of new problems and challenges in the modern world, as well as the increasing complexity and increasing role of scientific and technological competence. The need to respond to these challenges leads to the use of foresight as an effective tool.

This innovative tool confirms the correctness of V. I. Vernadsky idea, who wrote: "Humanity, taken as a whole, is becoming a powerful geological force. And ... there is the question of restructuring the biosphere in the interests of a free-thinking humanity as a whole... Before it opens more and more creative opportunities." [13, P. 309].

One of the important conditions for the preparation of foresight projects is a survey of experts. In the case of the formation of a new eco-information culture, it makes possible to use the information resources of the Internet to obtain a sufficiently adequate and rapid response to questions about the risks and promising ways of information society development. It helps to understand the media and the environment of information impacts, the vision of representatives of different age and socio-cultural groups of ways to solve the problems of the information society. In addition, foresight projects are an important source of social and humanitarian science. Here, in accordance with the norms of ecoculture, the basis of the partnership "ecological culture-ecology" can develop, revealing the relationship of relevant subjects, their interests. However, at the same time there is another side of the dependence of subjects - human interests, preferences, views, technologies and culture – on the laws and requirements of nature, environmental culture. In this way, through foresight tools, culture is able not only to master the breadth of eco-information opportunities and closely related environmental constraints, but also to be included in the preservation of the integrity of eco-biological systems to ensure the prospects and mechanisms of its sustainability.

Foresight focuses on the discovery and evaluation of promising options for the future, and the basis for the evaluation of future options are expert assessments. Therefore, an important vector of development of this methodology aims at purposeful use of the knowledge of experts involved in the projects.

To increase the scale of the personality, the humanization of the information environment there is a task of using the technology and the foresight ability to reveal the potential of culture as a framework and a dominant development in the global world. At the same time, the future should be understood in the perspective of human and cultural development, and not through the simple improvement of technologies.

Today, we already observe some prerequisites to solve such problems. Thus, it is revealed that the indicator of the real implementation of the planetary level of humanity integration is a change in the environmental consciousness of the information society. Today, such integration is taking place, it is included in the process of globalization, but it is not yet based on the values and potential of the ecology of nature, man and culture. It is supported systemically and technologically, by means of technology, the Internet, and the international division of labor. Planetary environmental consciousness is not yet available, although several decades is widely discussed the ways and directions of solution of global problems of modernity.

Foresight projects, as a rule, are aimed both at obtaining new knowledge in the form of reports, a set of scenarios, recommendations, and at developing informal relationships between their participants, creating a common understanding of the situation [14]. In a number of projects, the formation of horizontal networks, platforms in which scientists and businesspersons, university professors and officials, specialists in related fields can systematically discuss common problems, is considered as one of the main effects.

As noted above, foresight focuses not only on the identification of possible alternatives, but also on the selection of the most preferred ones. In the selection process, different criteria are applied to determine the most preferred options. For example, the selection of critical technologies can use the criterion of achieving maximum economic growth, and the construction of a technology roadmap for the industry — the identification of potential market niches and the choice of technologies to develop competitive products for emerging markets. The choice of development strategy is made on the basis of a sequence of broad expert consultations, which allows to foresee the most unexpected ways of events and possible "pitfalls".

An important point characteristic of foresight technologies is the fact that they proceed from the fact that the onset of the demanded future depends largely on the actions taken today, and therefore the choice of options is accompanied by the development of measures to ensure the optimal trajectory of innovative development.

Foresight technologies become some internal norm of existence of information society, connecting its subjects, technological and cultural means, humanistic and other values

in the conscious design of the future. This design is expressed not simply in any new purposes, but in essential connection of globalization and ecological and social integrity which has to be mastered through development of ecological culture, development and development of the principles of sustainable development, etc. In these realities, the social and creative role of the individual, its historical and cultural scale, naturally increases.

Another significant point is that foresight technologies are organized as a whole, as a-systematic process that must be carefully planned, organized and implemented. As a rule, foresight projects are carried out quite regularly, sometimes in a repetitive pattern.

Today, significant prospects development in the framework of the foresight environmental imperatives and norms, thereby are forming eco-culture, acquiring new values, new identity, and new landmarks in its development. Today the state of the environment is regulated on the basis of environmental activities, which form legal, technological norms that prevent pollution of nature (i.e. keeping the focus on its resource status and the role of the environment in the preservation of human health) and in some places introducing "green technologies". Nevertheless, the active inclusion of ecology changes social and cultural policy. The focus is not so much on the growth of consumption, but on the identification of all parties and factors that maintain the sustainability of the information and cultural process through its determination of the integrity of the socio-ecological, cultural and economic system. A system of foresight technologies can ensure the sustainability and growth of the impact of this system.

This direction is closely related to the formation of ecological consciousness, which acts as a special direction of socialization of people and groups, communities – socialization on the basis of the development of essential properties and standards of ecology. The formation of modern ecological consciousness includes the following areas: scientific (theoretical understanding of the natural environment and human interaction with it), economic - awareness of the importance of environmental standards and requirements in the field of production; cultural desire to preserve nature as part of the cultural environment, as well as value-ethical, political, etc. The most important manifestation of ecological consciousness is the ecological worldview, the principles of which are expressed in eco-philosophy, social ecology.

The formation of ecological consciousness is an important condition for the involvement of our contemporaries in the emerging ecological paradigm – the consideration of reality not from the standpoint of human-centrism and from the standpoint of the integrity of the system "nature-society-culture-economy". In this context awareness of the value of life and the danger of its degradation, the need to preserve it, as well as awareness of the limited resources of nature, an integral part of which is man, becomes the center of ecological consciousness. The need to renounce the dominance of man over nature and to establish a dynamic balance between natural systems and the human system also is very important. On this basis, the environmental crisis itself can now be perceived not as a lack of environmental activities of society, which can be resolved on the basis of expanded funding, but as a fundamental violation of the deep and objective norms of interaction between man, culture, society and nature. The main "objects" that act as objects of understanding of environmental consciousness are the environmental situation, social and environmental relations, social and environmental activities.

These "objects" can and should become the directions of foresight application: each of them provides a strategic direction of the future in the context of a new environmental paradigm. Thus, while designing social and environmental activities, foresight reveals its significant links with the economic and social spheres, highlighting here new guidelines and personal participation, building new requirements for the communication process - its focus and goals.

In this design, a significant role belongs to the environmental culture, which expresses the ability of people to use their environmental knowledge and skills in practice, i.e. to implement environmental activities, the requirements of environmental ethics, humanism in relation to the natural environment, etc. In the Moscow international Declaration on environmental culture (Moscow. On May 7, 1998) the following principle was formulated: "Ecological culture assumes such way of life support at which society by system of spiritual values, ethical principles, economic mechanisms, legal norms and social institutes forms needs and ways of their realization which do not create threat of life on the Earth".

The theme of ecological culture in its different interpretations is the subject of active and growing in the number of studies. Therefore, S. N. Glazachev and A.V. Gagarin consider the acmeological content of the concept of "ecological culture". They note that currently, there are many options for determining the essence of ecological culture, reflecting the following key positions: the measure and method of realization of the essential forces of man, ecological consciousness and thinking; the norm and ideal, which puts the appropriate restrictions of egoism. In the list also there are the form of human relations with the environment, coevolution of man, society and the biosphere; stage of development of culture in the importance of environmental problems. Also there are such important factors, as an integral part of ethics and morality in the relations of society and the environment; culture of systemic organization of reality on the way of forming a worldview, knowledge, skills and abilities of eco-like behavior, which is made eco-centric worldview, consciousness thinking, ideas of value, ideals, beliefs, principles, etc.

They distinguish in the environmental culture such features as

- interaction (man-society, man-nature, man-man, man-knowledge, etc.), the internal determinant (activity, behavior, attitude to yourself, to the outside);
- Lack of egocentrism (external accounting, external acceptance, equality in relations, exchange, etc.);
- Responsibility for their own and other included interaction;
- System self-organization in achieving the goals, assuming the subordination of the whole (chelo0 century in interaction, interaction in the encompassing

sector of the world, the sector of the world in the integrity of the world);

- Harmonization in relations (parts in systems that allow harmonization);
- Reliance on the principle of reproduction of life on Earth and its inclusion in the worldview and attitude and subordination to them;
- Adequate to this principle of self-organization of the individual (consciousness, self-consciousness, self-determination, self-correction);
- self-realization of the "essential forces" of man within the framework of subordination to the concretized principle and content of the worldview" [15].

IV. Conclusion

For the formation of ideas expressing the position of responsibility of people for the preservation of the viability of the biosphere, the necessary level of culture, politics, and research of new conceptual foundations of philosophical and cultural science is required. It has already been determined that the basis for the functioning of information designed to meet the needs of people should not be a modern policy that sees the achievement of these goals through the exhaustion of human resources and nature [16]. A holistic system of "man-culture-nature-biosphere of the Earth", in which human activity, implementing the concept of sustainable development, should include unity, interaction of environmental, cultural, social and economic activities, taking into account the fact that the whole system of "biosphere – man – culture - society - economy - natural resources" acts as a single and internally interconnected. Only in this context and taking into account this integrity information becomes a resource for the growth of the scale of the individual, restores the creative role of the individual in modern society.

Currently, we are witnessing an increasing role of the "anthropo-ecological vector" as an activation of the human dimension of the space of culture and science. This dimension becomes a problem in the modern information society, in which, together with the growth of its technogenic characteristics and technologization, there is a "washing out" of human parameters from different sectors of the social system [17].

Traditionally, anthropo-ecological factor is considered in human ecology as the ratio of "organism-environment". Anthropo-ecological systems are considered as communities of people who are in dynamic relationship with the environment and use these relationships to meet their needs. Anthropo-ecological systems differ depending on the number and nature of the organization of human populations.

A person can exist in the space of culture and science and engage in relevant activities only if there are adequate conditions for this. Therefore, the concept of "anthropo-ecological vector" means a human reaction to the deterioration of these conditions in these spaces - their overcoming on the basis of purposeful and conscious, conceptually justified impact.

Foresight in recent decades has been developed as a method, design technology, the purpose of which is to look into the distant future of man and society on the basis of a large-scale survey of experts. This solves the problem of determining the problem fields and areas of strategic research that can bring maximum benefits. Foresight, therefore, turns out to be a technological and ideological development of the most promising strategies for the development of society, determining its future.

In this regard, the main reasons for the use and introduction of eco-oriented foresight to project information culture are:

- The need for a more accurate prediction of the prospects for the development of culture in interaction with the interests of the participants in the process, therefore, improving the decision-making process;
- The need to create a network of actors active in the development of the future development of the socio-cultural system and are potential participants;
- The need to create alternative directions for future development;
- The need to activate the existing reserves of the subject of information culture, the motivation of its changes.

Foresight technologies connect the presented concept of ecological culture, and its model with the development of ecological consciousness of the information society, worldview, and environmental responsibility, environmentally oriented economy, thereby building a sustainable system of social and natural relations. These relations, by their norms and properties, predetermine the direction of the future, which should correspond to the new level of the mankind integration, carried out on the basis of the globalization process.

Thus, the global foresight has reasons to become one of the innovative systems of basic technologies necessary for the development of modern eco-information paradigm and the development of a new eco – oriented culture on its ideological basis of a new type of worldview.

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