

Philosophy of sociocultural meanings in the information system yesterday and today

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The relationship of a young person with education and with himself determines the communicative meaning that is addressed in the culture of not only reason, but also the depths of the soul, in order to control the potential of the awareness of the meaning of being. The attitude of a person to the world is determined by symbols and meanings, in order to communicate communicatively in the world and in itself its own purpose.

Values determine motivation, in particular, when it comes to corporate solidarity, when you want to do what you have to and should do only what you want. The conflict can be solved in a timely manner when public opinion goes to the quick realization of which – in particular the development of a new humanistic interpretation of the meaning of professional purpose, to which an individual is tied or touches the cadets' respect for new forms of learning as a specific value.

In education, there are several initial (basic) types of value relation of a young person to the world, because he can act as a «future» professional as a «stranger». Culture is the universal way in which a person makes the world his own, transforming it into a «House of Human (meaning) existence». Valuable professionalization, even the whole world, turns communicative ideas into the world of ideals of cultural development of being.

The value of the aspect of the professional side of being always manifests the civilization level of information development of humanistic human levers, and far from always they can be expressed rationally: most axiological senses reveal the essence of conscious and unconscious depths of the human soul. But these and other aspects of professionalism can become universal, combining the sole purpose of many carriers of national cultural meanings, and, acting as the basis of their thoughts and feelings. It is such a value that forms the information field of culture in general, influencing the status of national values. Key words: Philosophy, sociocultural space, information society, system of education and upbringing.

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Філософія соціокультурних значень в інформаційній системі вчора та сьогодні

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Відносини молодшої людини з освітою і з самим собою визначає комунікативне значення, яке розглядається в культурі не тільки розуму, а й глибини душі, для того щоб контролювати потенціал усвідомлення сенсу буття. Ставлення людини до світу визначається символами та смислами для комунікативного обміну і як самоціль.

Цінності визначають мотивацію, зокрема, коли справа доходить до корпоративної солідарності, коли ви хочете робити те, що маєте і маєте робити тільки те, що ви хочете. Конфлікт може бути вирішено вчасно, коли громадська думка йде до його швидкої реалізації – зокрема розробка нової гуманістичної інтерпретації сенсу професійної мети, з якою особа пов'язана або торкається уваги курсантів щодо нових форм навчання як особливої цінності.

В освіті існує кілька початкових (основних) видів ціннісного відношення молодшої людини до світу, тому що він може виступати у якості «майбутнього» професіонала як «чужинець». Культура – універсальний спосіб, за допомогою якого людина перетворює світ у «свій», перетворюючи його в «Будинок людського (сенс) існування». Цінна професіоналізація, навіть весь світ, перетворює комунікативні ідеї у світ ідеалів культурного розвитку буття

Значення аспекту професійної сторони буття завжди виявляє цивілізаційний рівень інформаційного розвитку гуманістичних важелів людини, і далеко не завжди вони можуть бути виражені раціонально: більшість аксіологічних почуттів розкривають сутність свідомої та несвідомої глибини людської душі. Але ці та інші аспекти професіоналізму можуть стати універсальними, поєднуючи єдину мету багатьох носіїв національних культурних смислів і виступаючи в якості основи їх думок і почуттів. Це така цінність, яка формує інформаційне поле культури взагалі, що впливає на статус національних цінностей.

Ключові слова: філософія; соціокультурний простір; інформаційне суспільство; система виховання та освіти

Философия социокультурных значений в информационной системе вчера и сегодня

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Отношения молодого человека с образованием и с самим собой определяют коммуникативный смысл, который рассматривается в культуре не только разума, но и глубин души, чтобы контролировать потенциал осознания смысла бытия. Отношение человека к миру определяется символами и смыслами, чтобы общаться коммуникативно в мире и само по себе своей собственной целью.

Ценности определяют мотивацию, в частности, когда дело доходит до корпоративной солидарности, когда вы хотите делать то, что должны, и должны делать только то, что хотите. Конфликт может быть решен своевременно, когда общественное мнение направляется на его быструю реализацию – в частности на развитие новой гуманистической интерпретации значения профессиональной цели, к которой человек привязан или затрагивает уважение кадетов к новым формам обучения как особой ценности.

В образовании существует несколько первоначальных (базовых) типов отношения молодого человека к миру, потому что он может выступать в качестве «будущего» профессионала как «незнакомец». «Культура – это универсальный способ, посредством которого человек делает мир «своим», превращая его в «Дом человеческого (смыслового) существования». Ценная профессионализация, даже весь мир, превращает коммуникативные идеи в мир идеалов культурного развития бытия.

Ценность аспекта профессиональной стороны бытия всегда проявляет цивилизационный уровень развития информации гуманистических человеческих рычагов, и далеко не всегда они могут быть выражены рационально: большинство аксиологических чувств раскрывает сущность сознательных и бессознательных глубин человеческой души. Но эти и другие аспекты профессионализма могут стать универсальными, объединяя единственную цель многих носителей национальных культурных смыслов и выступая в качестве основы их мыслей и чувств. Это такая ценность, которая формирует информационное поле культуры в целом, влияя на статус национальных ценностей.

Ключевые слова: философия; социокультурное пространство; информационное общество; система воспитания и образования

The purpose of the article is to find out value should be a professional phenomenon. Any subject of educational activity then has a human dimension, if something is related to meaning, it ceases to exist for the world as nothing. Value in the communicative context reveals the content of information (including internal being), since the future specialist as a subject of learning is taken in the special role of the student.

Values determine motivation, in particular, when it comes to corporate solidarity, when you want to do what you have to and should do only what you want. The conflict can be solved in a timely manner when public opinion goes to the quick realization of which – in particular the development of a new humanistic interpretation of the meaning of professional purpose, to which an individual is tied or touches the cadets' respect for new forms of learning as a specific value. The school of Professor Y. Borinstein proves that «every student must feel his own perspective, understand and realize his «I» – individual and collective. The National Pedagogical University named after K. Ushinsky, the city of Odessa). Modern students are excellent, talented and spiritually rich students. Most of them deliberately chose the profession of a teacher. We are obliged to strengthen this choice through the proper organization of the educational process. The main thing is to get involved with the student in an active dialogue, establish partnerships. And for this we must create a humanitarian infrastructure that would shape and reproduce the humanitarian aura of Ukrainian national culture and statehood» [2, 20-26].

In education, there are several initial (basic) types of value relation of a young person to the world, because he can act as a «future» professional as a

«stranger». «Culture is the universal way in which a person makes the world» his own, «transforming it into a» House of Human (meaning) existence». Valuable professionalization, even the whole world, turns communicative ideas into the world of ideals of cultural development of being [5, 12-15].

The value of the aspect of the professional side of being always manifests the civilization level of information development of humanistic human levers, and far from always they can be expressed rationally: most axiological senses reveal the essence of conscious and unconscious depths of the human soul. But these and other aspects of professionalism can become universal, combining the sole purpose of many carriers of national cultural meanings, and, acting as the basis of their thoughts and feelings. It is such a value that forms the information field of culture in general, influencing the status of national values [9, 14-18]. In the history of mankind, there were many great wise men who encumbered the search for the meaning of being in the synthesis of the value test of professional dignity, along with the actions leading to the search for the highest truth: because «search» was considered the root cause of reproduction of the truth of being, etc. This type of prominent thinkers includes Plato, Aristotle, Descartes, Spinoza, Kant, Hegel, and many of great Ukrainians (Prince Yaroslav the Wise, Metropolitan Hilarion of Kiev and Petro Mohyla, G. Skovoroda and P. Yurkevich in particular), historians, writers and philosophers.

In the information society, communicative actions affecting the basis of life have become widespread, for the international aviation community has, for example, its own experience in ensuring the safety of flights (accident-free landing of planes of all classes, etc.).

In the socio-professional group, which is associated with the corporatization of the actions of material production entities, the essence of technology has its value definition, because it is a question of the new technological conditions of its exploitation (cadets of senior courses of National Aviation University) for the most part pointed out that the further advances the informatization of society, so more needs metaphysical and value-anthropological levers of understanding of social and cultural problems. Cadets who have definite life and professional experience, as regards cadets of full-time education, rightly sees one of the main dangers of the information stage of development in the fact that it impedes the course of civilization embodiment of the best ideals and values in the mind of a young man.

Now in fact there is the formation of a new human type. Instead of a rational person of an industrial society, as some researchers point out, a rational person, who is under the influence of the stereotypes of information society and «mass art».

All the great commutativity of human life forces axiologization (the value basis of being) of educational policy, if in the field of definition of its conceptual questions of the theory and practice of human definition of being fall in, because it affects the levels of socialization of the individual: the arguments are quenched in the process of forming the beliefs, views, orientations of a particular social educational community. The social guidelines of people struggling for high ideals also are the result in the belief in the charisma of political leaders, «passive consumers of values mechanically perceive the interdisciplinary field of knowledge (which emerged at the junction of psychology and political science - political psychology).

Values determine the psychological aspects of the communicative nature of professional relationships and activities, individual and collective subjects, as often components of educational life allow manipulation of public power in the young state.

Psychological reflections of the reality of the cadet flying institution are fixed in the form of value reflections, experiences and special skills. It can be judged on the spiritual state of life, the attitude of the subject to political and technological standards. To this end, increasingly precise and complex flight control algorithms are developed - a kind of fan of opportunities for mastering complex skills and abilities of joint activity - communication and reveals the attitudes of people to each other, and at the same time, the collective organization of training, life, free forms of cadets life, – raises

the need for communication with contributing to the value formation of a fairly strong professional cohesion.

The cadets' staff is regulated by the charter, orders, instructions, oath, subordination, that is, understanding the need for a system of domination and submission to orders, which is an inclusion in relations with a high degree of normativity. Collectivism is carried out in two types of social relations: the «vertical» - subordinate relationships and relations between commanders, chiefs and subordinates and - «horizontally» - subordinate relations between young people with the same status, but differently understand their own appointment.

Cadets have friendly relations, sympathies and antipathies, because they have value-social properties. Some of these relationships are lively, changing, and some quite stable and durable. To characterize, for example, the collective-value side of the cadet life, use the notion of «responsibility» as an internal, prevailing factor that determines the relatively stable positive mood of the members of the air corporation. The spiritual state of the collective has an integrative prevailing in it peace, aimed at the integrity of the common thought, ethical and professional principles, established in the individual rules and principles of behavior. This mood is formed in the process of learning a common cause and is generally determined by the principle of collectivism. The value of a company's culture depends on the system of its connections, actions, interactions and relations carried out within the framework of concrete activity on servicing passengers, customers, and other people like that. To this approach, the definition of collectivism is a push to an organizational system that affects the solidarity of carriers of professional culture. Proceeding from foreign and domestic experience, organizational values with their set of technologies and rules that have justified themselves in the past, and have now confirmed their relevance, etc., influencing the free choice of forms of consciousness and ideological principles of aviation specialist. In this sense, the only philosophy of education determines public assistance in the realization of universal values is simply an ideal representation of beauty, and above the universal priorities of a man and society. In this world, the depths of meaning are manifested, which requires the concentration of all public means; so that the young aviator, accumulating the values of being, became the bearer of the deeply experienced historical experience of mankind, because his professional potential has an ethno-social and sectoral orientation. The modern life is not only highlighted the role of universal

values in the development of aviation education (and showed its contradictions and dynamics) - and in different interrelated hierarchical interrelations. This is a philosophical understanding of the contradiction between purpose and means inherent in the very nature of the realization of universal and professional values, since there is a need for interaction between them, which causes the unification between specific historical phenomena, and raising the level of adequate awareness, using the spiritual understanding of the role of their community, own penetration into the meaning of being.

That is why the main task of the cadet as a member of the airline corporation is not merely to accumulate new information (although this task is not removed), but to master any professional level of logical and methodological culture and the desire to improve it throughout the further information activities. Another aspect of the logic-speaking aspect of self-development is the overcoming of painful signs, since spiritual stability, interpersonal relationships and a professional group are formed.

It seems necessary to state that, in addition to the illness of the body, there are also illnesses of the spirit. According to Doctor of Philosophy V. Shevchenko «...the problem of self-development is replaced by the question of availability or absence», freedom of «choice» of information ... Taking into account the paradoxes of the information paradigm, it is important to put the standards and technologies of learning and the Ukrainian philosophy at the forefront «. National humanistic traditions mark the need for a «philosophical reflection of a professional business» - too specific and extremely difficult in communicative consequences. The so-called «superfluous people», as a social corrosive phenomenon of information civilization, reflect and we have the problem of the alienation of the individual. At the end of the XX - the beginning of the XXI century, all these negative symptoms are the result of a critical reflection on the meaning of the educational system, its specificity in patriotic and humanistic learning.

As for the patriotic understanding of the mutual influence of joint efforts against the crisis of spiritual illness during the development of the philosophy of education, it is a timely detection of the signs of contradictory and unmutated knowledge of the profession and the ability to safely overcome them (bearing in mind the statements of the Spanish philosopher J. Ortega - y - Gasset about the fact that «in twenty years of feeling the throne, thirty talent, and only in forty - mind»). We are aware of the topic of modernizing humanitarian education

today as a major concern of the society associated with some devaluation of the values of Ukrainian education. Our research shows that the values of a particular professional group (patriotism, solidarity, free-thinking) must constantly interact both at the level of the individual and at the level of society; their relevance is announced in the situation of an individual or corporate-group crisis (disintegration of states, environmental disasters), when local disasters are complemented by the burden of non-professional conflicts (family, military-political, economic, social).

The experience of the realization of the spiritual values of professionalism is proclaimed by a huge number of people, including supporters of humanitarian education, because they obey the existing cultural atmosphere, although it is often created very slowly, because the implementation of philosophical disciplines has prompted the reformatting of higher technical education. Previously, for example, discussions about the philosophy of nature helped to identify individual charismatic individuals, satisfying the social need for the protection of secular forms, then through the pluralism of social cognition the question arose about the ways of rational modernization of the useful development of a reasonable attitude to mastering a profession. Philosophical humanization of professional culture is the essence of the communicative preparation of a separate aviation specialist, a manifestation of his own attitude to certain worldview patterns (has several versions, which we will talk about).

Now due to humanization, a limited number of people are carriers, as a rule, of universal values, which is also a consequence of historical necessity; they have a lethargic sense of understanding of spiritual values, which determines the true association of future mentors, which ensures the stability of society. However, the meaning of the term «universal human values» has a wider worldview and civil character - are considered in inductive metaphysics as a means of achieving the transcendental dimension of human existence, going beyond the earth's level of understanding. Transcendental values are understood as universal constructs that historically and ethno-socially localize the professional purpose; they are in one way or another characteristic of all modifications of professional culture, although not all future specialists are expressed in the same way. The transcendental values of the aviation profession are due to the complications of consumption and reproduction of youth types of culture, the search for finding decent means for using the

possibilities of communicative - internal dialogue, the development of the typology of professional culture, etc. (theoretical, pragmatic, religious, patriotic types).

The analysis of the typological and professional values of the aviation specialist, in the context of the development of information technology, shows that among the cadets of the departments of flight operation and air traffic control are different types of dependence on the communicative and external interpretation of authoritative thought:

- Cadets of a purely «theoretical type» - those who ignore the «leisure aesthetics» often fall into apathy and depression;

- Representatives of the «pragmatic» type, in the context of the crisis, are increasingly asked about the meaning of the meaning of life;

- Defenders of the «religious» type are testing «imitation of choice» despite the acute disappointment of the «bohemian style of life»;

- Only «patriotic» type can successfully resist nihilistic sentiment, because their thoughts are filled with faith in the «happy future» of their own people. Why is the professionalization of education in the form of humanistic values confronted with separate barriers, the deep opposition between different types of value-based education, which somehow lead to its crisis? Describing the value nature of the controversy of the purpose and means of its professional achievement, the German philosopher E. Husserl noted: the difference - between the phases of leisure, flourishing and decay, which requires a total (intersubjective) value development of the meaning of being. Only then, the discussion of the basis of professional activity becomes the design of ways to build a person's civic spirit, revealing the patriotic meaning of qualitative personality participation in reforming education.

In the experience of reforming vocational training, it is very problematic to embody cultural values. For example, there are two theories. One of them unites supporters of the relativistic direction, which often deny the possibility of an objective analysis of the value structures of different layers of societies, considering the value of the meaning of being - the reflection of their relatively small influence, as spiritual means. The other - the opposite, looks like anti-relativistic positivism, arguing about the possibilities of value definitions from the point of view of objectivizing the influence of the carriers of the professional consciousness of the individual.

E. Durkheim, like other prominent scholars (R. Perry, P. Sorokin, K. Lewis, T. Parsons) in the

West, tried through the notion of «anomie» (a set of negativism that predetermine crisis phenomena), - to methodologically substantiate the commitment of society to the principle of relativism, causing the development of the future post-classical direction, which created arguments of those who denied the dogmatism of classical analysis professional structures of different layers of society. He considers the values of being as a relative spiritual means. Analysis of the ratio of purpose and means can not be without understanding the integrity of humanistic values, as they are an element of systematic reform of the cultural-historical and social context, forming the core of professional culture [6]. The professional activity of a specialist uses a system of values that determines the formation of a value relation to the own (microsocial) environment. This content is valid for a long time, it has been tested by time, but for each airline it exists as a rational and professional reality. Thus, the culture of even a young member of a collective expresses a certain professional integrity, an understanding of the goals and ways of the enterprise. Collectivism is formed where there is a clear system of notions of symbols, values and patterns of behavior, so that it is enshrined in all its norms. The value of collectivism means that on the airline, each member of a professional society is bound by general views on the purpose of the corporation, why each cadet begins to acquaint with the component of spiritual values in advance.

Indeed, all the phenomena of communicative culture created by people, all aviation technology and mechanisms, computers and air traffic control panels, require the inclusion of civilized development, that is, to find its integral and valuable purpose. It is the philosophers of education that must serve as the foundation of culture, the main system element that manifests the connection of norms and standards regulating the behavior of each individual in the profession, and the need to master the virtues that strengthen the spirit of solidarity of the corporation. Otherwise, the professional action of aviation specialists may be chaotic; about such a corporation, of course, say that it can not be seriously relied on either the leadership, the sponsors or the passengers.

The preservation of communicative values reveals the spirit of individual value self-expression, professionalism as it would appeal to future aviators who should be not only representatives of a separate community (nation, state, party, class), but also its dangerous profession, and representatives of its technical elite. Due to the value-based approach, the spirit and criteria are formed to adequately

comprehend all the influences of humanitarian training, which reproduce the profound meaning of professional activity, even during the delay in the reproduction of culturological abilities; Comparison of the activities of aviation professionals and the level of their philosophical culture allows the future specialist to correctly perceive the humanitarian levers of aviation training. Educational communicativeness deepens the traditional content of this discipline and complements it by its own Ukrainian problem. The subject of analysis is during the lectures and practical classes the relations of man and society in the context of human relations and the universe, man and nature; personality and collective, man and air corporation make it possible to outline the information and value side of the problem by overcoming the one-sidedness of the «rider and horse», because the modern, social and spiritual status of the young man depends on it.

Humanization has become more and more conscious ingnoseological, logical and methodological understanding of being, a system of cultural values, which complements theoretically related methods of evaluation and selection of facts with the axiology of humanization: it includes studying, developing everything that is needed for philosophical reflections - important for communicators of education, which is

expressed in such an under-investigated phenomenon as the influence of technical means on the growth of the interest of cadets to the identification of elements of the noospheric-planetary rotor in modern life of Ukraine is a signal to be constantly involved in meaningful thinking in a particular paradigm of the philosophy of aviation education.

Values in different countries of Europe are not always embodied in parallel, because they simultaneously show their importance in the postindustrial era, because even in educational systems based on the spirit there were different launch options. Therefore, the results are close, although they often do not coincide, but there are always problems associated with the use of philosophical approaches or the interpretation of concepts of humanitarian-state and ohlocratic concepts, when possible types of correlation between them are revealed in terms of Harmony, Compromise and Conflict. The attitudes of learning are harmonious when the concept of «value» invariably merges with experience, reason and feelings. In social philosophy, the ideal result is that it constantly transforms ideal aspirations into cultural values. During training this happens because of a person's ability to master the metaphysical meaning symbolizing the meaning of being.

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