ФІЛОСОФІЯ

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PHILOSOPHICAL-ANTHROPOLOGICAL CONCEPTIONS OF INFORMATION CULTURE MAN

The attempt has been made to analyze different philosophical-anthropological conceptions of man which consider to cognate, understand the man's nature, his essence and perspectives of his development in the information society. It is emphasized that the historical human desire to overcome the existential limitations is today designed with real life in the virtual one where the elimination of tranpersonal fears becomes possible.

Keywords: man virtues, cultural environment, information environment, information culture, virtual reality, reality of the virtual.

Formulation of the problem. Studying of social and scientific-technological perspectives of man in the conditions of society information and their conceptual forming in philosophy caused the appearance of different conceptions of man. In order to understand and single out the basic conceptions of man it is necessary to make their typing-classification.

Modern state of information society can't be reduced only to the information role, it is necessary to take into consideration and some other parameters. The synthesis of philosophical anthropology, biology and technical, engineering knowledge gives a much greater picture of the world than only one of the branches of this knowledge. It is necessary to solve current methodological tasks which consider singling out different philosophical conceptions of man in the information society and setting up interconnections between them. In these conceptions of man social and technological problems take the first place.

The leading place in the analysis of man conceptions in the information society belongs to the philosophical-anthropological analysis which means to get to know the human's nature, his essence and perspectives of his development taking into consideration natural-scientific and social knowledge about nature, driving forces, behavior motives and internal structure of man. Here it is very important to pay attention not to epistemological aspects of man's nature conceptions but to philosophical-anthropological ones.

Analysis of the latest researches and publications. The place and role of a man in modern information society is changing very quickly. Foreign and native investigators pay great attention to studying these phenomena of up-to-date civilized development.

Social-humanitarian interpretations of man in the conceptions of information society are researched in the works of such foreign investigators as D. Bell, B. Gaits, P. Draker, Y. Masuda, A. Toffler, F. Webster, and others. The Russian scientists and philosophers such as V. L. Inozemtsev, I. S. Melyuhin, A. I. Rakitov, M. Yu. Tihonov and others have paid great attention to this problem.

The researches having been made by the Ukrainian scientists, who paid attention to the problems of man's being, existence in the conditions of information society demonstrate the constructive approach with regard to West -European conceptions concerning the transformation of cultural environment of information society. The works by G. Averyanova, V. Andruschenko, I. Boichenko, L. Guberskiy, A. Kolodyuk, V. Kremen, B. Novikov, A. Ruchka, T. Yashuk are at the first place.

Many modern Ukrainian philosophers investigate the problem of phenomenon *man virtues* (italics is ours T. L.) of socio-cultural environment in information society. Among them there are such philosophers as: A. Goryachkovskaya (anthropological measurement if virtual reality); N. Zhurba (information culture in media-philosophical environment; the beauty of reality and virtual quasi-beauty); E. Ilyanovich (anthropological crisis in the conditions of modern technological civilization); V. Isaev (virtual reality of civilized man; virtual cultural man's «decreasing, falling»); T. Lugutsenko (virtues man in the environment and in the time of virtual culture.; transformation of man's values as a factor of information civilization formation); V. Semikolenov (the essence of information society, the specifics of information and information technology influence on moral); V. Skalatskiy (philosophical–methodological fundamentals of information society researches); S. Martynyuk (the process of information civilization origin as a new type of interconnection between a man and a society).

However, it is necessary to stress that there are enough theoretical questions which concern the mechanisms involving the personality into social processes, which are not sufficiently analyzed. It includes the researches of man scientific conceptions in information society, the increasing role of new information-communication technologies which change the life and activity of social

subjects.

Analyzing the views on the conceptions of information society man it is necessary to give a detailed definition and to reveal the essence of scientific conceptions which are considered by F. Vlasenko, V. Isaev, V. Skalatskiy, A. Voevodin, N. Zhurba. V. Isaev and others who present in their works the consideration of genesis, essence and practical importance of man's models reflecting various sides of human activity. It is the research of these aspects which is particularly relevant in a modern philosophical Ukrainian thought.

The aim of the research. To give the philosophical-anthropological definition that mutually-adds the basic philosophical conceptions of man in information society. The realization of this aim caused the formulation and solution of the particular task: to give the definition of man's conception and to define the type- classification of basic man's models in the conditions of information society.

The main part. To make a type-classification of man's conceptions to our mind it is necessary to consider the researches of those philosophers who express their thoughts about information society. The accepted method of such type-classification looks like that one which is called the method of «type construction» (V. Zvirevich), where the type is a certain object defined by a number of criteria among a great majority and considered as a representative of this great number of objects.

The peculiar feature of the type-classification is that similar lines, characteristic features and logical movement are considered in this classification. These or those doctrines, theories of the historical process are created depending on the interpretation of a man. Russian religious philosopher I. Ilyin proposed the grounds of private property coming from spiritual understanding of man. Z. Freud explained the nature of man, developed his own conception of culture. N. Berdyaev's religious perception of man is resumed in an appropriate ideal and in the sense of history. There are several stages of technical conceptions in the development of history. The first stage is the epoch of Enlightenment when philosophical fundamentals of technical understanding were presented.

The forerunners of modern engineering, technical things are considered to be F. Bakon, R. Dekart, D. Lokk, and K. Gelvetskiy. We think that the main problem of technical-engineering is the division of people into two categories which has been developed in their works. One of the categories by its nature must be higher than another one, must handle the lower one on the basis of having the access to scientific knowledge, education, high professional qualification. Thus, the conceptions of the epoch of Enlightenment made the human intellect the guarantee of the progress and created the philosophical preconditions for the main technical engineering ideas.

The next stage is the XIX century when the idea of industrial philosophy based on positivism was formed. Technological conceptions began to develop quickly in the XX century and began to take the leading place in the orientation of social consciousness in the industrially-developed countries. Paradigm of industrialism achieved its apogee, high point in the 50-60s of the XX century.

The final stage of technological conceptions is connected with information conceptions, «… when the ideas aimed at a man were included into the stable, firm ideas about the technological development of a society, and particularly technical ideals were moved by synergism ideas, globalization, and self-relevance of a personality» [13, p. 8]. The conceptions of information society were based on the introduction of complex automation and computerization, on the creation of information networks, international data bases.

Due to the researches in the sphere of information technologies the «technological» aspect appears in the conceptions of man reflecting modern ideas about the man's dependence on information technologies. According to V. Adrov's words «…entry of human society into the information epoch makes us look at old problems and widely-known phenomena from the positions of theoretical-information approach. Making the analysis of information processes occurring in a society, and trying to create the cybernetic modeling of the man and his communities of course, we didn't set up the aim to give a full idea about Homo sapiens, but all our attempts greatly, sufficiently enriched (and enrich) these ideas» [2, p. 121].

In our opinion, it is necessary to single out the conceptions of information society in the technological conceptions of man which were the origin of « a new stage in the development of man when we are speaking not only about his material and scientific-technological power, but the most important thing is to speak about his thinking and psychology, valuable orientations and human aspirations» [15, p. 230]. However, V. Adrov is sure that it is information that makes man a man, because «… the consumption, processing and the production of information are the way of the man's existence itself, reflecting something, referring to its essence. Today we know three realities of the world in which we live – substance, energy and information. Practically, consumption and processing of the first two notions don't single out a man from animal world,

and only information peculiarities of human being make him a man» [2, p. 122]. Understanding the existence of given, spoken point of view we consider it can't be absolute.

In socio- humanitarian type-classification of man conceptions the subject of the analysis is the man as a result of social interactions between people, and also spiritual man's world in the integrity and in the development. The works of K. Marx, Z. Freud, and K. G. Yung can be included into this type of classification. Such researchers as G. Olport, A. Maslow, and G. Piazhe gave new conceptions of man in which the accent had been made at the self-development of human being. These conceptions were based on the ideas about the man as an active system developing from his inner side. The main thesis in Marxist man's conception is: «The essence of man is not abstract belonging to a single person. In reality it is the sum of all public relations» [9, p. 2]. This definition is considered as to set up social man's essence. Marxist conception of man, to our mind, is not comprehensive and absolute.

Socio-humanitarian type of man's conceptions at a modern stage received its development first of all within the frameworks of post-modernism. Here, according to P. Gurevich's view, the anthropological accent is done on the loosing the identity and appearing the effect of man's de-anthropology. He writes «the effect of man's de-anthropology has appeared. We continue speaking about a man but we don't perceive him as a certain familiar humanitarian essence. The man has lost not only identity: he dies as anthropological one. Everything, what the philosophers had been writing about over the centuries, they wanted to understand a man: man's nature, his integrity, self-identity, history – all these things are gradually loosing the essence» [5, p. 216].

According to S. Smirnov's opinion within the framework of such a change «…it is the time to speak about « post-humanitarian personalization» as all humanitarian, anthropological has disappeared, stopped being the essence of man» [12, p. 92].

Further the author mentions that «since previous projects of man are over, a new cycle begins and this transaction period can be characterized as a zero situation. A new idea of man's development is needed» [12, p. 93]. It is necessary to recognize that post-modernization doesn't solve this problem. In post-modern philosophy the man for the first time in history is loosing his body as a basis of humanitarian identity.

While transiting to the information character of social development the research of technological conceptions of man is of the greatest interest. On the one hand, the perspectives of human activity possibilities which cause the development of a society are actualized, and besides the influence of new technological innovations on a man is reflected.

On the other hand, the development of views on a man is traced. That's why, as B. Grigoryan states the philosophical-anthropological approach of the researches of man's conceptions can be come down to «…the attempt to determine two bases and spheres «own humanitarian being», humanitarian individual, subjective-creative possibilities, to make him «the measure of all things», and from him, by him to explain both his own nature, the sense and the meaning of the surrounding world» [4, p. 7].

However, «information society» can't be reduced only to the main role of information and information technologies. As for us, it is also necessary to pay attention in philosophical critics to information society from the point of a new paradigm, – the paradigm where spirituality and idea are the axis conceptions. Information approach to the analysis of social processes although it claims to be universal ignores socio-cultural problems and spiritual perspectives of civilization. It is necessary to stress that information society itself is multi-sided, hasn't possessed the thematic completeness and generally accepted determination, that's why a great number of different approaches can be added to its definition.

Today as well as at the fist stage of its genesis the information society is the subject of discussions in different conceptions. To reveal the specifics of man's conceptions it is necessary «…to analyze modern conceptions of information society taking into account the international experience in this field and also to reveal the regularity of becoming and determining the main predicted features of future information civilization» [1, p. 2].

New state of social development has been characterized as «post-industrial» (D. Bell), of «the third wave» (E. Toffler), «a network society» (M. Kastels), «consumed capitalism» (G. Shiller), «the society of organizing, watching and controlling»(E. Giddens), «the society of consuming» (Zh. Bodriar), «an individualizing society» (Z. Bauman).

Such classification has been done by an English researcher F. Webster. He noticed that «…many «practitioners» inspired by information technological revolution decided that they could realize social and economic consequences which would inevitably come judging by everything» [14, 9]. Meanwhile, all these interpretations can't be alternative; they reveal many different features of a new type society, help to give integral evaluation to scientific and technological innovations. They must be singled out because «…such aspects can be compared with the projections of a certain environmental object to separate planes when integral idea about it is formed as a result of these

projections» [3, p. 7].

The approach to understand a new type of a society at first had received the name post-industrialized and then it was called information society in different countries at the end of the XX and at the beginning of the XXI centuries and laid the foundation to the technological criteria. The definition of information society having received the development and distribution of information and telecommunicating technologies reflects the modification of productive and communicative activity of a man. Y. Martin writes that «…the key to the development of «information society» is to what extent the technologies become an inevitable part of people's every day life» [16, p. 7].

That's why the main accent of his work is the technological criterion. However, it is not enough to single out technology as a fundamental cause of man's transformation, first of all due to the tough division of all spheres in society life – social, economic, political and cultural when the role of technique and technology is prioritized. That's why although the technological criteria possesses visual evidence in theory it is the weakest one because there is quiet unclear question why technical equipment and supplying of a society can be considered as a criterion of social, cultural and political transformation of a man.

Socio-economic criterion characterizes the society from the viewpoint of changing the activity sphere, replacing simple and mechanical labor by information technologies. Y. Martin considers information society as a single integrity, including economic and social problems connected with a man. He says that a man lives in such society, «…in which the life quality as well as the perspectives of social changes and economic development more and more depend on information and its usage…. taking into account the growing amount of information – full products and services transmitting by means of a great number of ways and many of which are electronic ones» [16, p. 3]. However, to solve this problem there are not enough theoretical mechanisms of the given criterion to correlate intellectual labor with information.

Environmental criterion characterizes how to use new forms for the organization of production activity – network structures. A. Norman's words can be a vivid reflection of a given criterion paying attention to the development of computer network and efficient interconnection between people:«…The achievements in computerization and in the means of communication create nervous system of a society which provides unified basis for storage and interaction of all types of information objects» [17, p. 120]. To our mind, it allows to confirm that the distribution of information technologies led to the appearance of a new phenomenon – global information network which gives quite new possibilities for communications.

New network structures appear, changes in the man's activity organization occur according to the network principle, and it makes the network a very important link element. Environmental criterion deals with the conception of reflexive modernization which belongs to E. Giddens. Given man's conception says about the growing role to organize man's life which now is much better organized than it has been organized before. A man has more possibilities for choice in a society but it demands more reflexivity at each level of the society organization.

French philosopher G. Debor offered a communicative conception which he called the conception of «the society of a performance». And today the mentioned conception is timely when peculiarities of socio-cultural environment of information society are considered. The society of a performance, in essence, is the continuance of classical theory of K. Marx to some extent [9]. Here the same proletariat's notions are absolutely used (it is necessary to have an instrument to eliminate the proletariat). And this instrument is becoming some kind of «public direction» to create a performance in a society which is full of life falsifications and illusions.

Thus, the main role in this falsification first of all is given to communication. While interpersonal communication is retreating and mass communication is appearing with the help of mass media. V. Isaev notes that the interest to mass media is arising from the type of culture. If earlier culture and art were culture and art for themselves now culture and art are completely aimed at consumption, at mass consumption:«…in all their forms, in the form of information and propaganda, advertisement or direct consumption of entertainments; the performance is a modern model dominating in social life. This performance is becoming a regular confirmation of choice which has already occurred in the production and its direct consumption» [7, p. 286].

Thus, some kind of habit to information consumption widened by mass media is formed as well as the habit to the consumption of any other product. At that according to Isaev's conception these images simultaneously are both the aim of communication and its methodological function. In his researches N. Zhurba stresses that due to mass media globalization, computer networks, the access to «information entertainments» a new fashion is appearing to music, clothes style, behavior and so on especially among young people [6, p. 95].

We can speak about intensive formulation of behavior models and norms at higher level. Competition on the markets serving mass information consumption is becoming global. The development of television systems, information agencies cause the result that both the news and

new things of the film market practically are bought by a great number of people and that's why they seriously influence the consciousness formation.

V. Skalatskiy showed in his researches that in the last quarter of the XX century classical theories and conceptions of some philosophers of post-modernization were undergone by deep critical re-thinking of their methodological fundamentals. «Traditional theories and concepts of post-industrialized society were based on linear evolutional methods and were limited in general by technological and communicative paradigms to research the reality, but modern researches aimed at new approaches to understand modern social transformations on the basis of social paradigm» [11, p. 13].

For example, F. Vlasenko states in the analyses of general tendencies of information society development that information in modern cultural environment is exuded as «…relatively independent spiritually-material value which determines social development in the direction to construct new cultural environment and causes the necessity to develop such qualities as: spirituality, the skill of creative construction, and the realization of personal life project on the basis of generally cultural norms and standards» [8, p. 33].

Thus, in the conditions of transformation of cultural environment in information society each of which dialectically interconnected with man's requirements namely, physical, psychological, and social ones demands special record because only in this case new possibilities of information society can be completely, fully used for many-sided man's development. To our mind, the discussed variety of approaches is not interchangeable and in all conceptions the definite ideas take the first place which can help to see peculiarities and details but not the whole picture. As a result, due to mutual influence of technological and socio-humanitarian scientific thought the contradiction is overcome and the integrity and unity of viewpoints to man is required. However, the conceptions of man's potential are far from their conceptual completeness and they are supposed to be developing in future.

Conclusions. Thus, the conceptions in which the perspectives of man are determined taking unto account the modern historical context, namely information society, can be grouped into one single block of conceptions where not only technological peculiarities of man's life activity are predominated but by the influence of transformation processes in cultural environment on the man's consciousness.

Technological and socio-humanitarian typical peculiarities of man's conceptions can be singled out on the basis of philosophical-anthropological researches. Nowadays all information environment of a society is greatly and radically changing, and new information technologies penetrate practically into all spheres of socio-cultural practice and scientific activity becoming an inevitable part of new, information culture of a man. In these conditions it is very important to make anthropological measurement of a technological process, to overcome technological approach to man's realization.

To our mind, the objective factor to formulate the conceptual models of a man is given by modern historical context the essence of which as it has been mentioned before is to pass from industrial to post-industrial society namely, to information one.

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Лугуценко Т. В. Філософсько-антропологічні концепції людини інформаційної культури

Розглядаються: різні аспекти становлення сучасного концепту віртуальної реальності, проблема антропологічного буття віртуальної реальності; феномен віртуальної реальності і його сутнісних особливостей, а також типологій віртуальних реальностней. Підкреслено, що історичне прагнення людини до подолання свого екзистенційного обмеження у наш час проектується з реального буття на віртуальне.

Ключові слова: людина virtues, культурний простір, інформаційний простір, інформаційна культура, віртуальна реальність, віртуальний простір, віртуалізація.

Лугуценко Т. В. Философско-антропологические концепции человека информационной культуры

Сделана попытка анализа различных философско-антропологических концепций человека, которые предполагают познание природы человека, его сущности и перспектив развития в информационном обществе. Подчеркнуто, что историческое стремление человека к преодолению своего экзистенциального ограничения в современном мире проецируется из реального бытия в виртуальное.

Ключевые слова: человек virtues, культурное пространство, информационное пространство, информационная культура, виртуальная реальность, выртуальное пространство, виртуализация.

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ПРОБЛЕМА ОСТАТОЧНЫХ ЗНАНИЙ С ТОЧКИ ЗРЕНИЯ ФИЛОСОФИИ ОБРАЗОВАНИЯ

В статье рассматриваются основные проблемы выявления и определения содержания остаточных знаний, характеристики их качества и основы формирования с точки зрения философии образования. Предлагаются некоторые подходы по систематизации факторов формирования компетенций у специалистов, в частности, отдельные методики исследования качества и эффективности обучения, а также факторов внешней среды, влияющей на это качество.

Ключевые слова: остаточные знания, система образования, межпредметные связи, внешняя среда, качество обучения, методы исследования.

Введение. Общественное устройство предполагает такую системную организацию, где всегда важен контроль и планирование (прогнозирование) социального развития. Наиболее ответственным участком здесь является институт образования, поскольку с ним взаимосвязана каждая сфера жизнедеятельности, каждый индивид: через различные формы функционирования этого института закладывается основа знаний, навыков и умений, необходимых для деятельности человека в каждой из указанных сфер. Вопросы контроля в образовании, как и в других социально-организованных сферах жизнедеятельности, многочисленны, однако проблема эффективности здесь далека до своего решения.

Известно, что идут активные поиски новых возможностей совершенствования подготовки специалистов всех профилей, самоподготовки и переподготовки на всех уровнях; в улучшении данной работы, прежде всего, заинтересованы государственные органы, а также соответствующие организации (с целью повышения качества выпускаемой продукции, выполнения высококачественных услуг и проч.). Рассмотрим вначале концептуальные основы проверки качества знаний в системе образования.

В истории и философии образования имеется немало ярких имен, связанных с вопросами организации качественного учебного процесса; имеется также немало разработок по организации контроля над деятельностью педагогического коллектива и всей учебной организации в целом. Среди них следует отметить И. Г. Песталоцци, Дж. Локка, Ж. Ж. Руссо, Я. А. Коменского, Дж. Дьюи, К. Д. Ушинского, И. Ф. Гербарта, Ф. А. Дистервега, и др. [1]. Закономерно развитие педагогики до сегодняшней педагогики сотрудничества. Образование требует постоянного совершенствования, поэтому с каждым