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## **HUMAN AXIOLOGICAL SPACE IN THE INFORMATION SOCIETY**

*Стаття присвячена філософському аналізу ціннісних орієнтирів людини в умовах інформаційного суспільства, автор досліджує проблему зміни ціннісних пріоритетів, модифікації «старих» цінностей та наповнення їх новими смислами.*

**Ключові слова:** *людина, аксіологічний простір, інформаційне суспільство, ціннісні орієнтири, цінності.*

*Статья посвящена философскому анализу ценностных ориентиров человека в условиях информационного общества, автор исследует проблему изменения ценностных приоритетов, модификации «старых» ценностей и наполнения их новыми значениями.*

**Ключевые слова:** *человек, аксиологическое пространство, информационное общество, ценностные ориентации, ценности.*

*The article is devoted to the philosophical analysis of human value orientations in the conditions of the information society, the author investigates the problem of changing value priorities, modifying the «old» values and filling them with new meanings.*

**Key words:** *human, axiological space, information society, value orientations, value.*

**Problem setting.** The human himself at all times was interested in the human himself, his value orientations, which always make up the

contentfulness and orientation of man as a person, determine its relation to the world, to others, to themselves, motivate vital activity, to appear as the leading regulators of human behavior in all spheres of activity. New civilizational realities demonstrate the lack of unity in understanding the system of social values, the inconsistency of value orientations of personality and society: on the one hand, a person must exist in accordance with the new requirements of time, on the other – in accordance with the eternal, traditional, unformalized the higher and moral values.

The urgency of the problem determined by the author is conditioned by the ambiguity of the scientific viewpoint regarding the specificity of the value preferences of the human of the information society.

**Recent research and publications analysis.** The theoretical basis of the article is the works of F. Webster, D. Bell, M. Poyor, S. Sybel, M. Castells, M. Poster, J.-P. Lyotar, J. Wattimo and others, which outline the main features of the concept «information society». Also, the author actively addresses the research of such scholars as F. Fukuyama, J. Bodriyar, C. Hales, J. Huxley, R. Etinger, N. Bostrom, E. Toffler, Y. Masudi, in which scientists determine the peculiarities of the value foundations of the information society , as well as the definition of specific features of a person of the modern era. Some domestic scientists: O. Danilian, V. Petrushenko, V. Petrushev, O. Prudnikova, S. Kutsepal, V. Lukianets, N. Lubenets, N. Khamitova, V. Tabachkovsky

and others, contributed to the comprehension of this problem. Based on these works, it can be concluded that the problem of determining the specifics of the axiological space of a person in the information society is under development, characterized only by the designation of the multiplicity of complex issues. Modern science does not give an unambiguous answer to the question: the information society rejects traditional, accustomed values, or simply adapts, that is, creates their new meanings?

**Paper objective.** The purpose of the paper is to attempt to comprehend axiological space the human in the information society.

**Paper main body.** People's lives depend on a relatively small set of well-established, and possibly – universal values, which they recognize and affirm in their activities. The valuable orientations of people determine the answers to the key questions of being: the attitude to nature, to itself, as well as – what is the essence of human. The philosophers of the twentieth century emphasized the changes in the value bases of human: – H. Ortega-I-Gasset spoke about the domination of a «mass man» in society; – R. Guardini emphasized the emergence of a human who creates a «uncultured culture»; – N. Berdyaev noted the tragic feature of the present in the superiority of civilization over culture and the loss of the meaning of human existence; – E. Fromm wrote about the loss of human freedom and the transformation of it into a small screw of a colossal organizational machine [2, p. 61]. The human of information society acts not as an active and independent creator of

culture, but as a consumer ready-made samples of culture. Its excessive conformism causes inability or unwillingness to produce an individual life position, own views, assessments, and value orientations. The man readily borrows values, needs, tastes. Pragmatic interest, calculation, profit motivate his actions, direct the activity. The information society is changing the axiological foundations of life, turning it into its opposite – negative. Those values, which yesterday were generally accepted and not questioned, today are considered obsolete, rejected as «unnecessary». The instability of value imperatives led to alienation and self-alienation of human in the process of global informatization.

The process of formation of the values of the information society on the one hand – demonstrates pluralism in value orientations, which is sometimes brought to value anarchy [2, p. 65]; on the other hand, there is a substantial revision of the existing system of values in general and, at the same time, the filling of the accustomed values with new meanings, as a result of which the confrontation between traditional and innovative values increases [1, p. 17]. The newly created society practically reforms the axiological priorities: – individualism is spreading as a counterweight to collectivism, its growth leads to the loneliness of man and is expressed in the individuality of consumption, as well as the individuality of the way of life [2, p. 65]; – the spiritual is inferior to the material; – cosmopolitanism is complemented by local patriotism; – civil patriotism is replaced by a national one; – creativity replaces traditional diligence should be exercised; – freedom as an

autonomy of the individual becomes the freedom to choose the moral norms and values themselves; – tolerance is proclaimed as a unifying factor of being, but, because of the «blur» understanding of this concept, it becomes tolerance of everything, even to the negative, terrible phenomena of life; – an autonomous person with persistent moral convictions is replaced by a person with a flexible moral; – flexible identity dominates, man loses himself [3, p.128]; – postutilitarianism is spreading, a person lives in the present and does not see the prospects of being; – not recognized the need for harmonious development of a person, causing its one-sidedness and disharmony. Among the innovations there are those that can be defined as antivalues, but they qualitatively change people.: – anti-intellectualism in any form; – multiculturalism as the basis of a flexible cultural, national identity; – over-emotional perception of reality; – disbelief in the power of reason; – disappointment in their own power; – refusal to further improve the world; – simplistic thinking, perception of the world, description of the world. All this together forms a situation of valuable prostration, value-orientation confusion of the person, causing passivity of life position, apathy and social frustration [2].

**Conclusions.** Transformations in society have changed the values of life, created a new culture in which information technologies are decisive. Postmodernity gave birth to a powerless and lonely person who has stereotyped consciousness, behavior, needs, a limited cultural level, tends to empirical, atheoretical knowledge.

The author believes that there is no cardinal breakdown of the value system in the information society, but a kind of «shift» is taking place – that is, traditional, universal values are being rethought and filled with new content and meaning. However, this situation leads to the bifurcation of value orientations of a particular person (at the level of consciousness and behavior): the inner world of man is guided by the same values, and the real functioning in society – based on others. Thus, bifurcation is an important characteristic of the human axiological space in the information society, which causes confusion, instability, social conflicts.

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