

DOI 10.31558/2519-2949.2021.2.17

УДК 304.4:316.7:32

ORCID ID: <https://orcid.org/0000-0002-8827-3569>

Sashchuk H. M., Taras Shevchenko National University of Kyiv

POWER OF INFORMATION AS A FACTOR OF INNOVATION THINKING STYLE

The essence understanding of the power of information as an innovative style of thinking is analyzed. It has been found that the transition from analog to digital means of information transmission in society is undergoing revolutionary changes, in particular in such areas as politics, law, art, etc.

It is noted that the improvement of sensory and transmitter capabilities of electronic devices, electronic digital coding leads to such a kind of information culture as "synthesizing culture", a characteristic feature of which is the emergence of the so-called total effect of "telesynthesis", the properties of which are instant, multisponsor. Synthesis makes it possible to comprehensively perceive all the "colors" of the information message. At the same time, it generates a synthesized person who will be able to perceive at the same time and holistically all sensual interactions: the image, sound, feeling and strength of the object or object about which the information is provided. This leads to the virtualization of reality, which acquires the independent status of being information as an ideal design. This is a "parallel world" of simulated creative imagination.

It is emphasized that such an information culture detects latent threats: information can turn into power, and it can be abused, manipulated by consciousness. The metamorphoses of power that occur in the information society, risks of political decision-making, risks to mental health are analyzed.

It is summarized that the power of information is of extraordinary importance, because over the years of its existence information has become a factor in the evolution of the entire Civilization. It is the basis of an innovative style of thinking. The rich information nature of knowledge gives it a worldview value, causes "huge changes in our vision of the world, in relation to values and power", causes "gigantic shifts" in the understanding of the social basis, the system of public consciousness.

Keywords: *information power, innovative thinking, information society, information culture, cyber culture, virtual reality, communication space, e-democracy.*

Theorists of the information society, in particular Denis Weiss, believe that due to the broad, in fact, limitless, up to the creation of artificial intelligence, the capabilities of the computer, the transition from analog to digital (digital) means of information transmission in society, revolutionary changes occur. In particular, in such areas of culture as art, politics and law. He notes: "The computer gave impetus to very common changes in society and culture, forming a dematerialized era in which the fundamental category becomes no longer matter, but information to be processed," the researcher notes. The emphasis on information, together with the certainty that everything can be rationally analyzed in digit terms, transformed such sciences as genetics (genes are compared with chains of electronic digital information), neurology (the brain is considered as a massive device for processing information encoding digital signals), cognitive scientific realities (branches of artificial intelligence, psychology and philosophy), business and economics.

In "Electronic World," Richard Langham argues that electronic digital coding opens up almost mathematical equivalence in art, and it resembles Plato's great dream of unity of that knowledge. Proponents of digit culture see it as a restored interdisciplinary culture, which brings down voyeurs about all kinds of art and science [1, p. 11].

As the sensory and transmitter capabilities of electronic devices improve, such a kind of information culture as a gray-haired culture arises. The essence of this phenomenon, explains the Belgian philosopher Y. Ehrman, is that new channels, media and the Internet make it possible to acquire such types of information that have a specific telematic nature and are fundamentally different from conventional forms of communication.

A characteristic feature of the seesthesia culture is that it synthesizes various information elements and blocks, resulting in the total effect of tele-synesthesia. "In the future, our consciousness, our body and our feelings will face new experiences, with seesthesia qualities that are instant, primarily multisensory and as a result of new media" [2, p. 130].

Sesthesia, the researcher explains, makes it possible to comprehensively perceive all the "colors" of the information message. By synchronizing images, sound, movements, sense of touch, electronic media are able to mix and float one tool with another, as a result of which colors can be heard, sounds – to see, and words – to feel to the touch.

According to M. Merlo-Ponti, synesthesia gradually supersedes the natural way of perception of the world. In *The Phenomenology of Perception*, he wrote: "Synesthetic perception is a rule, and we do not realize this fact for the only reason that scientific knowledge shifts and moves the epicenter of our experience in this way, that we are accustomed to no longer see or no longer hear, and take gale – no longer feel" [3, p.29]. A new synaesthesia culture, according to the researcher, will form a new type of personality – a gray-haired person who will be able to perceive at the same time and holistically all sensual interactions: the image and sound, sensation and strength of the object or object about which the information is presented.

Thanks to synesthesia, virtual worlds arise. "Virtual worlds have already arisen in many different areas. Today you can find their applications – stellar images, virtual universities, cinematic animations and simulations, teleconferences, telework, virtual travel, virtual robots, tv procurement, telemedicine, teletuy, etc." [4]. The peculiarity of virtual enterprises, institutions, organizations is that they are not rigidly tied to a certain place, even in relation to a particular state. They are able to flexibly respond flexibly to any consumer requests and market fluctuations due to timely and quickly processed information, "self-reconstruction in accordance with these requests and fluctuations, turning into a self-reflective system" [5, p.34].

Virtual reality, thus, acquires the independent status of being information as an ideal design, "which is not agnoseological image of reality". This is a "parallel world" of simulated creative imagination. Virtual reality makes not only unthinkable quite mild, but also functional [4, p.32].

E-mail, chatrooms, etc. create a virtual electronic space for the development of new forms of communities and ways of communication. We came close to creating a purely cultural structure of social interactions, writes M. Castels. "That is why information has become the main component of our social organization. At the same time, the social structure, which has a network base, is characterized by high dynamics for innovation.

Information microcosm and graphic representation of electronic information in the communication space are now included in the creation of cyberspace and its accompanying cybercultures. One of these innovative cybercultures is the culture of "electronic agora", a new form of political life organization, in particular, the democratic will of citizens. The analogy of voting, expert evaluation, detection of public opinion using methods common on the Internet with the ancient Greek "agora" – a collection of free citizens to solve the actual problems of public life – is quite eloquent. It confirms E. Toffler's view that the future society should return to pre-industrial civilization in the sense that it will become more "transparent", get rid of those "artificial" institutions and procedures that deform and mystify the true desires, interests and needs of people. The influence of the Internet on the political and legal culture of the individual is manifested in the change of modern democracy.

In the information society, anyone has the opportunity to independently build a private organizational and managerial policy, without the need for permission in the status quo.

G. Arendt actively promotes the desire of the individual to get rid of that layering of "social", which pushed back the real political, that is, civil-voluntary, life of a person. It is in this life, autonomous of the officially regulated, that a person is capable of creating a new one. Only autonomous freedom, which destroys the fossilization of any totalitarianism, frees a person from false ideological dogma, acts as a link between privacy (independence) and public life, Arendt believes. Freedom in the field of politics, in her opinion, is the main manifestation of human freedom. It is in it that she is able to demonstrate her "resistance" – in the context of influence, "personal opinion" – in the context of disagreement.

Electronic means provide such anonymous and autonomous freedom, in particular, during political elections. "E-democracy" acts as a form of ensuring transparency and spontaneity in the relations of "citizen-state", "voter-deputy". Some researchers believe that "electronic urban gatherings are a democracy in its best manifestation" (R. Latain).

In the same way as in any other aspect, comprehension of the possibilities and potencies of information culture reveals existing and latent threats, contradictions, shortcomings. "Information can turn into power, and history teaches us that power can be abused" [6, p. 161-162].

The political practice of recent times, including in Ukraine, convincingly proves the media's ability to manipulate the consciousness of individuals, to create such political alternatives, desired political images, which becomes difficult to determine what kind of "power is electoral democracy".

Information as a power forms one of the noticeable problem fields of information society theory. And it is no coincidence that E. Toffler devoted his capital work to the study of those metamorphosis of power that occur in modern society, the dominants of which are knowledge and information.

With the notion that in the civilization of the "Third Wave" there are radical restructurings of all components ("strength, money and reason"), there are qualitative transformations in business, economy, politics and culture in general, Toffler focuses on those factors that provide a new understanding of power. If Francis Bacon has put a sign of equality between knowledge and power, then Toffler considers his task to clarify the "quality" of knowledge that provides modern power. The power of information is of great importance, because over the years of its existence information has become a factor in the evolution of the entire Civilization. Information is the basis of an innovative style of thinking. "Network" has become a universal metaphor of the present: network economy, network logic, network intelligence.

"Knowledge" in the form of the phenomenon of consciousness and practice becomes a password of the modern era, acquires a universal philosophical status. This term "will cover or relate to certain categories of information, data, insights and images, as well as the approaches, values and other symbolic products of society, regardless of whether 'true' or 'false' [8, p. 41]. The rich information nature of knowledge gives it a worldview value, causes "huge changes in our vision of the world, in relation to values and power", causes "giant shifts" in the understanding of the social basis, the system of public consciousness. It is this circumstance that makes you resort to reservations about the omnipresence and charity of the information authorities.

However, as in any area of human life, one should not resort to exaggerating the role and significance of information. Back in the late 70's of the XX century. E. Fromm warned about the possibility of "information imperialism." Unlimited information and computerization transforms human nature, distorts it, changes human consciousness, deprives the individual of the emotional world.

The works of leading Western theorists – E. Toffler, D. Neisbit, E. Smith – indicate existing and latent threats typical of the information society. Among them – the danger of "information syndrome", the emergence of a new kind of oligarchy and monopoly – cognitivecracy, infocracy, new types of manipulation of mass consciousness and behavior, media and capabilities, the difficulty of adapting the average citizen to the growing streams of information with the existing contradiction of its content.

A serious threat is unwanted interference of the state in the privacy of a citizen, organized on the basis of information technology, "hacking", illegal penetration of strategic or social data into banks.

The British philosopher S. Lesh in the book "Criticism of Information", comprehends the threatening prospects of hypertrophic power of information and warns that the information society is characterized by a rapid increase in uncertainty, and the theory of the information society gradually turns into "the theory of unpredictable consequences". One of these is the information culture, "which, due to the denial of complexity, thanks to the classified simplicity of the information society, grows widely and becomes uncontrollably complacent" [9, p. 27].

Unlike supporters of postmodern approval of "deconcentration of systemicity", destruction of complexity, S. Lesh believes that thanks to such dynamics society becomes unprecedentedly mobile, devoid of stable relations and strong foundations. As a result, relations (and not production) that have only present, situational, fleeting significance become dominant in the structure of social relations. Turns their lives into a game that gains all the signs of reality. In this reality, the logic of consequences, not goals, loses the importance of long-term priorities.

The problem of "information society and culture", according to V. Pazenok, is "one of the novelties of socio-humanitarian thought in general. It forms one of the meaningful axes of the formation of society of the XXI century, the century of sciences of the information revolution" [10, p. 42].

Characteristic features of the cultural dimension of the information society are anthropization, humanization and ethylation of all components of human existence. And although these trends have not yet realized themselves far, are constantly hampered by the resistance of pragmatic, market-based factors, feel the powerful influence of consumer stereotypes and hedonistic sentiments, their presence is increasingly expressive, and their number of supporters is constantly growing.

According to world practice, the intensification of information processes, the deeper processing of information and the expansion of its range increases the stability of the social system, its flexibility and mobility, strengthens adaptation to rapidly changing external conditions, ensures the survivability and well-being of society, individual individuals. The current stage of development of Ukrainian society requires timely comprehension of the issue of the essence, nature and dynamics of movement to information societies in the entire range of its components, first of all, in cultures and [11, p. 121].

Social change should be considered systematically, and we can point to the main ones: with the changing social structure of society, or, more precisely, along with the existing ones, a new form of its differentiation appears that determines the range of social requirements, services, workplaces. Technologists, creators of technologies or personal options for use, the emergence of new areas of activity, such as show business or e-commerce: The type of culture changes – from text to screen, or the ability to work with information devices becomes the basis of such an idea.

The forms of political decision-making are changing – and this is not only e-government, but also the possibility of, say, direct participation in the voting, which in a completely different way formulates the question of the content and forms of democracy [12, p.45].

The content and forms of education are changing (distance education is a change not only in the form, but also of the content itself: work not only with knowledge, but also with information, not only lessons, but also work with simulators, not only in childhood, but throughout life, etc.). Education changes its context. Thus, for the last centuries, the main context of education was science and the task of its development, now technological innovations are increasingly becoming such a context;

The jobs market is changing (partial employment, several jobs at the same time, short-term contracts) and its structure (there is a need for new skills).

Ideas about national and personal security, human rights (total control and total terrorism are potentially possible). The idea of strategic resources is changing (not only energy, but also information, free time); forms of transnational relations and development criteria. That is, the entry into international networks is a condition and indicator of development in terms of globalization processes.

There are new forms of risks to mental health and ecology. "Information garbage" is a new and not yet very understandable problem. It is possible to further determine no less significant changes in other aspects of public life or international relations, but it is important to note that informatization changes all important features of society. These changes bring both good and destruction to the usual forms of life, work, safety, etc., and these changes need to be regulated in such a way as to achieve the necessary results, having suffered as little social and cultural losses as possible.

Information, more than ever, has become an instrument of power. When the susceptibility of the human psyche to persuasion was discovered, information in the form of propaganda and campaigning became the main lever of people's management. It gradually replaced brute force, violence, which for a long time was considered the only and indispensable tool of management. High-intensity technologies allow you to make changes in the mind in a short period of time. Low-intensity technologies are designed for a longer period.

As a result, their actions create favorable context for possible future actions. Invisible manipulation of public consciousness changed the world and affected almost every inhabitant of the planet. Manipulation is primarily part of the technology of power, which replaced in the information age such types of power as violence and compulsion. Informational violence can be direct and indirect, can be the cause, condition, purpose, pretext. In its ontological status, information does not differ from space, time, energy, mass and other categories.

The greatest threat is distorted information: the issuance of a single for the general, phenomenon for the essence, reason for the reason, possible for real, accidental necessary. It is becoming increasingly relevant not to protect information, but to protect against information.

References:

1. Lanham R. Clicking in: hot Links to a Digital Culture. Seattle, 1993. 230 p.
2. Heyrman H. Art and Computers: An Exploratory Investigation on the Digital Transformation of Art. Santa Cms de Tenerife, 1995. 235 p.
3. Merleau-Ponti M. Phenomenology of Reception. London, 1989. 224 p.
4. Heyrman H. Art and Computers: An Exploratory Investigation on the Digital Transformation of Art. Santa Cms de Tenerife, 1995. 235 p.
5. Bekhman H. Kontseptsyy ynfformatsyonnoho obshchestva y sotsyalnye funktsyy ynfformatsyy. Ynternet – kultura – etyka. Moskva-Dubno, 2006. 331 p.
6. Devys R. Set polytyky: vlyaniye Ynterneta na amerykanskuuyu polytycheskuuyu systemu. *Pravo y ynfmatyzatsiya obshchestva*. Moskvia, 2002. S. 158-164.
7. Toffler Э. Метаморфозы власти. Знание, богатство и сила на пороге XXI века; пер. с англ. В. В. Белокосков и др. / науч. ред., авт. предисл. П. С. Хуревич. Москва : ООО «AST», 2004. 669 с.
8. Pruzhynyn B. Y. Новые информационные технологии и судьбы рациональности в современной культуре: материалы «круглого стола» / B. Y. Pruzhynyn. *Voprosy fylosofyy*. 2003. № 12. S. 3-8.
9. Lash S. Critique of Information. London: Sage Publications Ltd., 2002. 234 p.

10. Pazenok V.S. Informatsiine suspilstvo i kultura. Informatsiine suspilstvo u sotsialno-filosofskii retrospektyvi ta perspektyvi / V. V. Liakh, V. S. Pazenok, Ya. V. Liubyvyi [ta in.]. Kyiv: TOV «XXI stolittia: dialoh kultur», 2009. 404 s.
11. Onishchenko A.V. Osoblyvosti lehitymatsii vlady v dobu postmodernizmu. *Politologichnyi visnyk*. 2020. Vyp. 84. S. 119-127.
12. Karpchuk N.P. Stratehichna komunikatsiia YeS yak zasib borotby z dezinformatsiieiu. *Politychne zhyttia*. 2019. № 1. S.52-58.

Бібліографічний список:

1. Lanham R. Clicking in: hot Links to a Digital Culture. Seattle, 1993. 230 p.
2. Heyrman H. Art and Computers: An Exploratory Inverstigation on the Digi-tal Transformation of Art. Santa Cms de Tenerife, 1995. 235 p.
3. Merleau-Ponti M. Phenomenology of Reception. London, 1989. 224 p.
4. Heyrman H. Art and Computers: An Exploratory Inverstigation on the Digi-tal Transformation of Art. Santa Cms de Tenerife, 1995. 235 p.
5. Бехман Г. Концепции информационного общества и социальные функции информации. Интернет – культура – этика. Москва-Дубно, 2006. 331 с.
6. Девис Р. Сеть политики: влияние Интернета на американскую политическую систему. *Право и информатизация общества*. Москва, 2002. С. 158-164.
7. Тоффлер Э. Метаморфозы власти. Знание, богатство и сила на пороге XXI века; пер. с англ. В. В. Белокосков и др. / науч. ред., авт. предисл. П. С. Гуревич. Москва : ООО «АСТ», 2004. 669 с.
8. Пружинин Б. И. Новые информационные технологии и судьбы рациональности в современной культуре: материалы «круглого стола» / Б. И. Пружинин. *Вопросы философии*. 2003. № 12. С. 3-8.
9. Lash S. Critique of Information. London: Sage Publications Ltd., 2002. 234 p.
10. Пазенок В.С. Інформаційне суспільство і культура. Інформаційне суспільство у соціально-філософській ретроспективі та перспективі / В. В. Лях, В. С. Пазенок, Я. В. Любимий [та ін.]. Київ: TOB «XXI століття: діалог культур», 2009. 404 с.
11. Оніщенко А.В. Особливості легітимації влади в добу постмодернізму. *Політологічний вісник*. 2020. Вип. 84. С. 119-127.
12. Карпчук Н.П. Стратегічна комунікація ЄС як засіб боротьби з дезінформацією. *Політичне життя*. 2019. № 1. С.52-58.

Сацук Г. М. Влада інформації як фактор інноваційного стилю мислення

Проаналізовано сутнісне розуміння влади інформації як інноваційного стилю мислення. З'ясовано, що з переходом від аналогових до цифрових засобів передачі інформації в суспільстві відбуваються революційні зміни, зокрема в таких галузях як політика, право, мистецтво тощо.

Зазначається, що вдосконалення сенсорно-передавальних можливостей електронних приладів, електронно-цифрове кодування призводить до такого різновиду інформаційної культури як «синтезійна культура», характерною ознакою якої є виникнення так званого сумарного ефекту «телесинтезії», властивостями якої є моментальними, мультиспонсорними. Синтезія дає можливість комплексно сприймати всі «кольори» інформаційного повідомлення. Водночас вона породжує синтезійну людину, яка буде здатна сприймати водночас і цілісно всі чуттєві взаємодії: образ, звук, відчуття й силу предмета чи об'єкта, про який подається інформація. Це веде до віртуалізації реальності, яка набуває самостійного статусу буття інформації як ідеальної конструкції. Це «паралельний світ» змодельованої творчої фантазії.

Акцентовується увага, що така інформаційна культура виявляє латентні загрози: інформація здатна перетворюватися на владу, а нею можна зловживати, маніпулювати свідомістю. Проаналізовані метаморфози влади, які відбуваються в інформаційному суспільстві, ризики прийняття політичних рішень, ризики для психічного здоров'я.

Підсумовується, що влада інформації набуває надзвичайного значення, адже за роки свого існування інформація перетворилася на фактор еволюції всієї людської цивілізації. Вона – основа інноваційного стилю мислення. Багата інформаційна природа знання надає йому світоглядного значення, викликає «величезні зміни в нашому баченні світу, у ставленні до цінностей і влади», зумовлює «гігантські зсуви» в розумінні суспільного базису, системи суспільної свідомості. Саме ця обставина змушує вдатися до застережень щодо всемогутності та благодійності інформаційної влади.

Ключові слова: влада інформації, інноваційне мислення, інформаційне суспільство, інформаційна культура, кіберкультура, віртуальна реальність, комунікаційний простір, електронна демократія.