# DIVERSITY OF INFORMATION REALITY AND HUMAN EXISTENCE IN THE MODERN TECHNOGENIC WORLD

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***Abstract.*** This article discusses that the growth of technological power at the present stage and the strengthening of its negative consequences generates a variety of information reality, and there are also a number of problems associated with the actualization of the problem of human existence. The study shows some distortion of views on new problems and moral values facing humanity. To determine this hypothesis, a number of important arguments are given: uncontrolled technological progress of society has led to the depletion of natural resources, environmental and demographic, existential crises, natural disasters (global climate change, seismic activity, and tectonic dynamics, etc.), global consequences. In addition, it is recognized that the rapid development of information technologies has opened up new opportunities for man and humanity as a whole, the results of the analysis are considered, requiring a philosophical analysis of the problems arising in the digital society, determining the role of this phenomenon in public relations, finding solutions in modern changing conditions in accordance with the demands of today.

***Key words:*** information realities, transformation of culture, existence, technology, crisis, moral values.

## *Introduction*

Modern technical development has reached such a level when a person can fulfill any desire: the number of things that are impossible for a person equipped with technology is decreasing every day. All this further exacerbates the prob-

lem of the consequences of technological development – a long-standing problem of a local nature. And there is important evidence of this: the uncontrolled technological progress of society has led to global consequences, such as the depletion of natural resources, environmental and demographic crises, natural disasters (global climate change, seismic activity and tectonic dynamics, etc.). The expansion of man into the subsoil has caused many environmental problems that threaten man. In addition, this process is irreversible, because "man has long been the guarantor of his man-made actions" and he "... could not develop without man-made development".

### *Methodology*

The following methods are used in the article: the method of historical and philosophical reconstruction, which allows interpreting the text from the perspective of the historical epoch in which it was created, as well as from the perspective of modern realities; the method of modern philosophical hermeneutics based on the phenomenon of understanding and analysis of the hermeneutic circle; the method of philosophical comparative studies.

### *Antagonism of Information Reality and Human Existence in the Modern Man-Made World*

But how did it happen? What are the reasons for such dependence of a person on this man-made environment? Studying the laws of modern technogenic civilization, S. Stepin and I. Tolstoy came to the conclusion that technological humanity is reaping the fruits of "primary imbalance between instrumental (techno-technological) and physical relations to oneself and the world." The construction of man-made civilized life is based on a very instrumental attitude to the world, that is, the transformation of all living things into an instrument of individual life. As a result, a person's dependence does not decrease, but increases; in addition, a person gives up his spiritual qualities for the sake of material acquisitions and interests. As is known, according to J. Habermas, that the dominance of instrumental relations over the world and nature is the main reason for the legitimacy of technical domination in society.

The German philosopher Oswald Spengler looked at this question somewhat differently. In his works The Decline of West [1], as well as Man and Technology [2], the philosopher connected the emergence of machine technology and its progress with the main features of Western civilization. In his opinion, this quality was determined not by the geographical location of civilizations, but most importantly, by their cultural determinants. To prove this, it is enough to look at the history of the emergence and development of technology. Although many inven-

tions were found mainly in the East and the Arab world, they developed rapidly in the West. Describing the features of technology in different cultures, Spengler observes how the ancient genius Aristotle and the Arab thinkers worked, how alchemists were looking for a miraculous tool, a philosopher's stone that allows you to easily extract natural resources, and how the West wants to rule the world at will. That is, only Western civilization was able to create the necessary conditions for the development of technology thanks to the general will for the dominance of the "Faustian spirit." It was this will to dominate that made man a prisoner of his creation: "... the Faustian became slaves of their creation. Their numbers and the essence of the whole way of life are moved to such a distance that it is impossible not to stop for a minute in a car and not go back. The peasant, the craftsman, and even the merchant, were all useless in front of the three subjects that he revived and brought up in the course of his development: the entrepreneur, the engineer, and the factory worker. Out of this small branch of business – from the extractive economy in one culture and not in any other – has grown a strong tree that casts its shadow over everything else: the world of the machine-industry economy. This condition forces both businessmen and factory workers to comply. Both of them are not managers, but slaves of the machine."

For Spengler, technology was the transmission of man's contagion for power, revealed in the West as a kind of sublimation of his will to dominate. In our opinion, this is one of the most pronounced semantic explanations that can be given physically, without resorting to excessive visual constructions, which took place in the thought of Martin Heidegger. Below, we will try to continue this idea and confirm the validity of his reasoning, and now let's turn to the features of the emergence and development of an industrial society, where technology dominates and has the legitimate status of social progress.

In fact, industrial society was a socio-economic platform for the formation of mass production, the emergence of which is associated with the appearance of the Henry Ford conveyor and refers to the first and second decades of the last century. Ford's approach, despite its revolutionary significance in the production process, was criticized by many at the time. The English writer Aldous Huxley wrote a whole dystopian novel "Brave New World" [3], in which he described with great contempt the society of the future organized on such a conveyor and designed to bring consumption to its apogee. It does not animate people, it is only produced in human factories, and before they were "born" they were divided into five castes with different physical and mental abilities: the importance of belonging to a caste through hypnosis, disrespect for the lower castes and respect for the higher. Art, science, and religion are prohibited – that is, everything that can disrupt a person's technical way of life. Of course, in such a society, manifestations of loneliness and kindness were the gravest sins, and for this, the main characters were deported to the Falkland Islands.

The ideas expressed by the German and American philosopher Herbert Marcuse about the influence of mechanized production and consumer cult on people's lives and behavior are very relevant. According to the philosopher, in a society where such rules prevail, everything is controlled and people themselves are zombified: through hypnosis by the media, false values and needs are imposed on them for the unilateral development and preservation of a unified society, and now they can act voluntarily. Man has become "one-dimensional", and society has become an "uncritical society".

However, despite all these threats and warnings, industrialization would not have developed further if a person did not have the desire to somehow increase his material well-being. And for this, a person is ready to go anywhere, even around the world. However, to achieve this, it was necessary to rebuild the entire socio-economic system and, above all, human existence with the rigid utilitarianism of the production and technological process. Therefore, according to Lewis Mumford, the key words of the ideology of the industrial era were "power, speed, movement, standardization, mass production, quantitative measurement, regulation, accuracy, uniformity, astronomical accuracy, control"[4]. According to Zygmunt Bauman, a distinctive feature of industrial society is "... tiresome and inexorable modernization, a great and all-encompassing desire to "clear the terrain" for new and better ideas, to undermine creativity" [5].

There was nothing wrong with both philosophers: all this laid the foundation for the creation of an industrial society in which all spheres of public life, even the humanities, depended on technological development. In this sense, the doctrine of the desire for independence from nature created in the masses a belief in the power of man and saw its implementation only with the help of technical means. A kind of social ideology has emerged – technical rationality, which has made production control the only possible attitude to the environment.

Having formed in a person all the qualities necessary for a man-made environment, industrial labor, instead of self-expression of the individual, led to its isolation, contrary to the ideal of declared freedom. The question of the separation of such a person from public life became the center of Karl Marx's materialist approach. If we consider the relationship between man and technology from the point of view of industrial relations, then the essence of separation, in his opinion, lies in the hostility of individuals to the products of their labor, and to the entrepreneur - the process and the result of labor. his profession. In this sense, the creator is considered not as a creator, but as a producer of goods, that is, creative work is considered in a limited functional way, turning it into a simple tool for maintaining a technical function. Now the working machines have taken control, the machines indicate the working conditions to the worker.

In addition, the value of a particular product, equated to the monetary equivalent, is a key measure of its value, becoming a product that attracts two

economic entities - the producer and the consumer - primarily to meet the needs of the latter and ignoring the real value of the goods, the product, not the work of a particular employee. And human relations themselves become commodity relations, and here the original human dimension disappears. The worker is now interested in the employer only as a means of production. The problem of modern society is clearly visible in Marxism: the uncontrolled growth of technology as a result of the automation of human labor and, as a result, its impact on all spheres of human life.

In this regard, the Marxist approach describes technology as the separation of human power, its ultimate nature, and the process of this separation is the result of socio-economic relations - commodity-money transactions aimed at satisfying the material needs of society and man. In this case, labor is replaced by the production of goods, from which human relations are subtracted and replaced by a single relationship between the manager and the subordinate, the seller and the buyer.

Representatives of irrationalism also criticized uncontrolled technical development, which is presented as a means of increasing and decreasing human will and as a means of dividing personality as a result of an antagonistic conflict of interests and goals in a technologically developed society. The French philosopher Henri Bergson, on the one hand, considered the autonomous spiritual world of man, including creative and spiritual potential, and on the other - the utilitarian, mechanized technical world. This duality caused contradictions. Bergson considered the moral maturity of a person, and his self-expression in art, profession, and other creative arts as a way out of this situation.

Describing the negative impact of the development of technology on a person and his behavior in society, Karl Jaspers characterized his "meaningless life, idleness as part of a mechanism, loss of automatism, loss of meaning in the pursuit of distraction, the growth of unconsciousness and the only way is to excite the nervous system." In this case, he sees the "satanic" meaning of the technique that affects all human life and hides behind it and crushes it.

Little has changed since then: only modern society has become more technologically dependent, and technology has become uncontrollable, spontaneous, uncontrollable at any time: "Technology has lost its dependence on anyone, it has conquered everything. It affected him so much that he didn't even know when and how it happened".

However, since then, a very important socio-economic event has taken place in society: the industrial form of production has been replaced by a more advanced and powerful new way of production (we are still approaching it, but haven't arrived yet) - post-industrial. or, as many say, information. Its distinctive feature is that instead of mechanized labor, education, professionalism, and qualifications have become a key element of the level of development of the

productive forces of society. This is the era of the introduction of automated, mechatronic, and robotic systems based on the application of the results of scientific and technical achievements of microelectronics and nanotechnology, industrial and design activities.

At the same time, the introduction of advanced information and telecommunication technologies, as well as the globalization of the world economy, lead to the formation of a new type of society – information society. Here, information technologies not only play a primary role in the technological process but also have a comprehensive impact on the socio-political life of people, changing priorities, traditional norms, and rules of social development. As V. Platonova said: "In developed countries, there is a socially-oriented economy. And it does not depend on political and social doctrines – it is a reflection of the inherent needs of the developing information society" [6, pp.102-142].

The main characteristic of the information society is the concept of "information", which, along with other factors of production (labor, land, capital, and entrepreneurial abilities) becomes a necessary condition for the normal functioning of the economy. However, the information itself is not a guarantee of success in doing business. The ability to use the information to achieve desired results or make the best decision in a given situation characterizes such an important resource as knowledge.

American economist Peter Drucker has developed a whole concept called the "knowledge society", the main idea of which is that in the modern economy, traditional factors of production are in the first and even second place. Of course, knowledge itself is not intangible and independent means of production, but it can contribute to the development of firms that are able to effectively mobilize specialized knowledge (taking into account the specifics of any firm) to solve common problems in their production process. A clear example of this is the creation of innovative products that are the result of the introduction of new knowledge into production and have a high economic effect both for the innovator and for society as a whole.

However, to present new technical and scientific ideas and launch innovative products based on their application on the market, highly qualified personnel are needed: not only scientists, engineers, programmers, and creators of these unique technologies and information tools, but also knowledgeable management personnel (innovation managers), promoters of these new products (marketers) and their sales to the end-user, as well as disciplined and technically competent staff, able to operate and maintain constantly changing production machines with a high-quality output of these products. In this regard, Drucker introduced a new term - "information worker", which includes all these categories of workers, he is a knowledge worker, and his activity is related to the receipt and processing of new information. These include managers, highly

qualified specialists, and people with higher technical education, including programmers and software users. All these people should be able to effectively enter the production chain in order to achieve the maximum economic effect and achieve the goals of the organization through rational management and organization of the workflow.

The consequence of all these factors was the integration of new knowledge into the manufacturing sector, as well as the service sector, and the mobilization of the working class in the process of continuing education. Of course, in this case, the countries that invest heavily in science and education will receive the greatest economic return and competitive production. The best examples are the countries of the Pacific region - Japan, South Korea, and Taiwan - although they are not very rich in natural resources and spend a lot of money on acquiring, developing, and, above all, improving the quality of human potential, they have achieved great success in technical fields and are now at the forefront of industrial development worldwide.

It should also be noted that information technologies make it possible to optimally distribute the consumption of material resources. Today, thanks to the Internet, many resource-intensive goods are produced only by orders of special customers anywhere in the world. The advent of electronic media and e-books has helped preserve many forests used for the production of paper newspapers and books.

American psychologist Daniel Bell was the first to describe in detail the emergence and development of the information society. In his book "The Coming of Post-industrial Society: A Venture of Social Forecasting" (1973) [7], he identified three stages of social development: agrarian, industrial and post-industrial societies, which differed from each other by the type of production that prevailed in this society, the level of its technological development. A distinctive feature of post-industrial society (hereafter he used the term "information society"), he considered the innovative nature of production, as well as the increasing role of education and training as an important economic resource. Information itself begins to influence the nature of industrial, political, and social relations, that is, the political importance of people with the necessary information increases. Bell used the term "meritocracy" (lat. — the rule of the deserving) to describe such a ruling "technocratic elite", which, in his opinion, should become the main transformative force in society. He's writing: "The emergence of elites hostile in qualifications and skills is explained by the fact that in modern society, education and planning — military, economic, social, being the main prerequisites for all organizational activities (the use of budget programming), have begun to play a key role in the formation and analysis of opinions based on political preferences".

At the same time, the reorientation of production and the economy to a new information direction will lead to a restructuring of the social structures, and

a change in people's lifestyles. Currently, there is a massive transition of the population from employment in the field of logistics, advertising, and services. According to Bell, the level of development of specific services in the information society is controlled by other types of economic activity. This means that people no longer have to go to work every day, unlike technicians who have to be near a production machine or test equipment to ensure the continuity of the technological cycle. Thanks to the Internet and mobile communication, most of the work can be done at home. Many startups now register their firms in their homes and apartments in order to save on rent and provide small-scale production, maintenance, and consulting services.

The Spanish-Catalan sociologist Manuel Castells holds the same opinion that in modern times information is a powerful factor uniting production and social relations. However, the latter has reached the point that it is determined by technological means, and not by spiritual, value relations between people. According to the scientist, the new social division in post-industrial society will lead to "an increase in social inequality and polarization, in particular, to the simultaneous growth of the top and bottom of the social exchange rate." People who are not able to constantly improve their qualifications and, accordingly, the logic of the system (mostly low-skilled workers) come out of this system. Castells called this process a "social exclusion" in which the value of these people as workers is "depleted and their importance as people is ignored" [8, pp. 348-359].

### *Transformation of Culture in the Conditions of Technogenic Domination*

In the previous section, we identified the driving forces of the connection between technical reality and human existence, and on the basis of the existential category, we identified technology as an active means of understanding a person in the natural world, where self-identification takes place. Continuing the thought in the same epistemological current, we can try to determine the relationship between the technical dimensions of society and the cultural base. But is it possible to find common ground with which they "exchange information"? And can technology really adapt and influence the culture of society to the conditions of its functioning? If the first question requires additional philosophical discussion, then the second question in the modern philosophical paradigm is given a clear and satisfactory answer (or it can be called a presumption): almost all of the above philosophers condemned technology with all possible sins, including the moral backwardness of society associated with the crisis of our culture and civilization.

Mumford saw the root cause of the crisis in the exaggeration of the role of the "mega machine" — an instrument of a new social organization, in fact, a

totalitarian form of government, where technology is both a necessary tool in any sphere of human activity and the end result. Heidegger believed that under the influence of technology, modern man has become one of its functional elements. In the same vein, Jaspers argued that human processing has become one of the most efficient types of raw materials and can no longer avoid technical dependence. As a result of such a disproportionate ratio, degradation and destruction of nature and man occur, their transformation into functional elements and organic materials for supply production.

According to D. Ioseliani, the technosphere not only destroys the natural environment but also enslaves a person through an industrial metamash, which "seeks to involve a person and turn him into a functional element." The philosopher himself said that the technosphere "is not only the result of the processing of the natural environment but also of the larger world" [9, pp. 62-64]. It permeates the social organism, and man, in turn, is understood as its organic part. Ioseliani defines the technosphere as a synthesis of natural and artificial, created by mankind to meet its needs, and interprets it as having ontological ambiguity, which can be both objective and subjective. The artificial environment created by mankind in the realization of its goals, ideas, and theories is an inorganic mechanical system that includes scientific concepts that seek to transform the modern world. The formation of this environment is accompanied by the accumulation of humanitarian verified, detached approaches, the logic of their development is subordinated to physical, not objective reasons. Its function is to reproduce the organic into the inorganic, in other words, technology directs one force of nature to another.

It is clear that every "doctor" has his own prescription for this disease. Heidegger found a way out in the discovery of the essence of technology, where it is necessary to understand the true nature of technology and its dependence on "speed" in the hope that one day it will help humanity find a way out of the tunnel of dark life. Mumford never tired looking for alternative methods of treatment, he just wanted to eliminate this inanimate "megamachine". Both philosophers were skeptical about the possibility of dealing with society with the help of a more complex or humane technique. Skolimovsky formulated the following on this occasion: "Technology has become a physical and mental support for us on a large scale, and in general, even if we understand how it impoverishes our internal environment, the natural and human environment, then our first reaction can fix all this, there will be an idea of another technique".

Friedrich Jünger dreamed of a perfect future of technological progress but also offered to discard all doubts about the incompatibility of culture and technology: fantasy worlds. The idea that peace, prosperity, and happiness await us in the future is utopia, as are the empty beliefs that technological progress gives us entertainment, freedom, and wealth. So, take the case, that is, measure the

immeasurable. A car is not a benevolent force that brings happiness to people, and not all receptions end in an ideal and peaceful idyll. The power given to us by technology is always compensated by the high cost of human blood and skin, which are sacrificed to the hexane of human life, somehow falling on the rotating wheels and screws of a working machine. Its compensation was the conditions that close the work activity (in this sense, they have now reached the limit), mechanical work for wages, automation of the workflow, and the employee's dependence on this automation. Mass spiritual deprivation permeating mechanics was also compensated. We need to imagine dreams of a peaceful and happy life, which are associated with the benefits of technology and, above all, with its development [10].

Other philosophers are more tolerant of the situation in society and say that technological development cannot be stopped in many ways, but that it depends on us "to choose and develop technologies compatible with nature, not to pollute it and not to destroy it."

As can be seen, opinions were divided: while some philosophers believe that technology can be given certain human qualities and humanized, or at least made harmless to man and nature, others, such as Skolimovsky and Jünger, were convinced that any attempt to humanize modern technology would fail. In this regard, both directions have their own sharp arguments. Therefore, in order to consciously understand this dilemma and reach its essence, it is necessary to consider how culture and human life have changed over the past decade when people began to embark on the path of scientific and technological progress. The influence of technogenic factors on the transformation of morality is especially evident in the growth of consumer sentiment.

For example, if we look at people's lives three hundred years ago, then such moral principles as asceticism, and material, and spiritual self-control were considered mandatory attributes of any value system striving for civilization. A striking example of such traditional asceticism is the Kyiv-Pechersk Lavra. The caves of this Lavra, near and far, are inhabited by the spirit of pious Sufis who stay in these caves alone for several years (and some even decades) to eat only water and bread to get rid of worldly desire, keeping people in this world and "approaching God", "purifying" their souls by prayer. Of course, not everyone was allowed there: the pious first had to go through a difficult ascetic path, and only then were allowed to Sufism. However, we are not talking about these heroes, but about the spiritual world, where an entire generation is limited to going to church once a year or fasting, which is especially common among girls. It is impossible to meet a young man who at least once thought about his moral (or, as the clergy says, sinful) nature and consciously sought to follow religious commandments unless some Orthodox dreamer who saw the film "The Passion of the Lord".

Modern culture is not characterized by the principles of self-restraint or denial of natural desires and needs, their value is reduced to about zero. It somehow restricts people, takes into account all moral norms, and seems too strict, suppressing pleasant natural passions. But if you do not demand great moral heroism from a person (which is almost impossible now), it turns out that there is no respect for such important human qualities as economy and simplicity in the consumer society. Instead, it is better to replace a car, a cell phone if it has gone out of fashion, throw away clothes or buy a new TV if, as many say, the battery in the old set-top box remains. And if you are a conservative consumer, then, simply put, you are a loser.

The development of science and technology, which has led to an exponential increase in material goods, has made forced consumption a daily phenomenon for millions of people. In addition, we are convinced that commodity fetishism has not yet had such a clear authority as it does today. These are mobile phones, computers, Internet technologies, cars, and many other technical devices that have long ceased to be a means of meeting needs. Now they are the objective needs of this growing and rapidly changing world. The entire commodity-money system has created a cult of consumption, where a person is greeted by clothes and escorted by a gadget in his hand. In order to purchase a new product, people are ready to stand in queues on the streets in front of store counters day and night in order to become the first "happy" owner of this new (in fact, slightly improved) product. And this is not surprising, because technology has become an indicator of social status. If a person buys a new phone or owns an expensive car, the social status of the owner will increase relative to those who use old equipment.

Consumer hedonism also affects the socio-spiritual qualities of a person, where he can no longer independently abandon his instinctive passions. In this case, there is no need to talk about any spiritual self-improvement, and to achieve it you need to have your own discipline, which, in turn, is impossible without giving up this instinct of passions or pleasures. Even the simple vital properties of marginal consumption, which was considered one of the "bourgeois amnesties" in the industrial era, cannot be allowed by the modern economic system, because the development of a market economy requires a steady turnover of commodity-money relations, i.e. continuous production and consumption of goods.

However, this was the case in the past, but these relationships took different forms. With the development of technology, the volume of production capacity has increased significantly and a large number of goods and services that should be in demand by buyers have entered the market. Therefore, in order for technical growth to continue, i.e. for the production cycle to repeat, it is necessary to increase consumption. This, according to Jünger, reflects the destructive

power of technology, the main attribute of which is the constant growth of predators, and the conquest of new territories and social spheres, based on the strict rationality of the technological apparatus: What is now called production actually means consumption. It would be impossible to create large technical apparatus, the product of this human mind if technical thinking were included in the economic scheme and the destructive energy of technological progress was stopped. The more resources it takes for its destructive actions, the faster it destroys them from the face of the earth, the faster the pace of technological progress."

In addition, the social responsibility of an engineer or engineering community to society presupposes the safe use of technology, and the ability to prevent or minimize the negative consequences of its use. The concept of social responsibility implies expertise and research aimed at solving social problems. The professional responsibility of an engineer is a responsibility to society for the quality of services provided, and conscientious performance of their professional role. An engineer should listen not only to the opinion of tech scientists, but also to the voice of his own conscience and public opinion, especially if his work affects the lifestyle and human health, and so on. No economic, technical, or government recommendations can compensate for the social, moral, and environmental damage caused by the implementation of certain projects. Their open discussion, explanation of their advantages and disadvantages, objective verification of a wide range of publications, social analysis, and presentation of alternative projects become the most important attributes of modern life.

If the engineer and designer do not take into account the requirements of applying specific environmental and clear technical requirements and requirements for safe, silent, environmentally friendly use of engineering equipment, then equipment serving people can become an enemy to man. The peculiarity of modern events is that the issue of social responsibility and ethics on the subject of maintenance of society and the individual comes to the fore. According to A. Hanning, "there is no specific equipment that would have a neutral value, as well as the ability and reliability to technically work only inside" [11, p. 412].

At the same time, the subject of technical activity is associated with a type of work that affects the entire society on a global scale. Accordingly, the responsibility of this entity is a collective responsibility, on the one hand, working in the interests of individual groups, and corporations, where internal corporate responsibility is relevant. On the other hand, this entity takes into account the interests of society, which is entrusted with global responsibility for the results of its activities. In the face of a real ecological catastrophe, it is necessary to reconsider the concepts of scientific, technical, and socio-ecological progress.

## *Conclusion*

The future of modern civilization is full of problems, but it has already become clear that technical activity cannot develop in the context of technocratic instructions. Technical realism is activated by all new processes caused by the change in the relationship "man-technology", as well as the technical space itself, including engineering. The emergence of a discussion about responsibility in the philosophy of technology is evidence of the crisis that has come, in which the people of our century have become rulers. Humanity has achieved the desired "freedom without values" with the help of technology, but it loses its permanent image of itself and gradually becomes a "device", a production material and a functional element.

The issue of professional responsibility on the subject of technical activity is considered in the context of professional ethics. Also, in engineering ethics, responsibility is analyzed in relation to the professional activity of an engineer.

Initially, the engineer was responsible only to the employer as a service subject. The expansion of the area of responsibility is associated with large-scale adverse consequences of maintenance.

Countless codes of ethics designed to regulate and analyze the ethical component of technical activities are often associated with material, legislative, and status considerations, which reduces their effectiveness.

It is inefficient to require an engineer to focus only on the common good and awareness of his professional decisions when performing his duties. The size of the engineer's responsibility follows from the perception of role responsibility. The professional responsibility of an engineer consists in the amount of work performed and responsibility to the association for the conscientious performance of their professional duties.

The social responsibility of an engineer to society or the engineering community develops in the field of "equipment evaluation", based on the idea of safe use of equipment and prevention or reduction of possible negative consequences of its use. Social responsibility is aimed at solving the problems facing society and involves expertise and research.

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**Бекенова Ж.Н., Амиркулова Ж.А., Пэетер Мююрсепп**

**Ақпараттық шындықтың әрқилылығы және заманауи техногенді әлемдегі адам экзистенциясы**

*Аңдатпа.* Бұл мақалада заманауи кезеңдегі технологиялық күштің өсуі мен оның жағымсыз салдарларының артуы ақпараттық шындық әрқилығын тудырады, сонымен қатар адам экзистенциясы мәселесінің өзектене түсуіне байланысты бірқатар мәселелер бар екендігі талқыланады. Зерттеу аясында адамзат алдындағы жаңа мәселелер мен адамгершілік құндылықтар жайлы көзқарастардың біршама бұрмаланғанын көрсетіледі. Осы гипотезаны айқындау үшін бірқатар маңызды дәлелдер келтіріледі: қоғамның бақылаусыз техникалық прогресі табиғи ресурстардың сарқылуына, экологиялық және демографиялық, экзистенциялық дағдарыстарға, табиғат апаттарына (климаттың жаһандық өзгеруі, сейсмикалық белсенділік және тектоникалық динамика және т.б.) жаһандық сипаттағы салдарларға алып келді. Сонымен қатар, ақпараттық-технологияның қарқынды дамуы адам және жалпы адамзат үшін жаңа мүмкіндіктерді ашқаны мойындалады, цифрлық қоғамдағы туындаған мәселелерді философиялық тұрғыдан талдауға, қоғамдық қатынастағы бұл құбылыстың рөлін айқындауға, қазіргі өзгермелі жағдайдағы бүгінгі күннің сұраныстарына сай шешімін табуды қажет ететін талдау нәтижелер қарастырылады.

*Түйін сөздер:* ақпараттық шындық, мәдениеттің түрленуі, экзистенциализм, технология, дағдарыс, рухани құндылықтар

**Бекенова Ж.Н., Амиркулова Ж.А., Пэетер Мююрсепп**

**Разнообразие информационной реальности и экзистенции человека в современном техногенном мире**

*Аннотация.* В данной статье обсуждается, что рост технологической мощи на современном этапе и усиление ее негативных последствий порождает многообразие информационной реальности, а также существует ряд проблем, связанных с актуализацией проблемы экзистенции человека. В рамках исследования показано некоторое искажение взглядов на новые проблемы и нравственные ценности перед человечеством. Для определения этой гипотезы приводится ряд важных аргументов: неконтролируемый технический прогресс общества привел к истощению природных ресурсов, экологическим и демографическим, экзистенциальным кризисам, стихийным бедствиям (глобальное изменение климата, сейсмическая активность и тектоническая динамика и др.), последствиям глобального характера. Кроме того, признается, что стремительное развитие информационных-технологий открыло новые возможности для человека и человечества в целом, рассматриваются результаты, требующие философского анализа проблем, возникающих в цифровом обществе, определения роли этого феномена в общественных отношениях, поиска решения в современных меняющихся условиях в соответствии с запросами сегодняшнего дня.

*Ключевые слова:* информационные реалии, трансформация культуры, экзистенция, технология, кризис, моральные ценности.