Source: Dialogue and Universalism

Dialogue and Universalism

Location: Poland

Author(s): Mykola Mykolayovych Chursin, Iryna Mykolayivna Siliutina, Olha Olehivna Smolina, Maksym Petrenko

Title: THE ALIENATION PHENOMENON AND THE COMMUNICATIVE MODEL OF THE HUMAN SOCIETY EVOLUTION
THE ALIENATION PHENOMENON AND THE COMMUNICATIVE MODEL OF THE HUMAN SOCIETY EVOLUTION

Issue: 2/2022

Citation style: Mykola Mykolayovych Chursin, Iryna Mykolayivna Siliutina, Olha Olehivna Smolina, Maksym Petrenko. "THE ALIENATION PHENOMENON AND THE COMMUNICATIVE MODEL OF THE HUMAN SOCIETY EVOLUTION". Dialogue and Universalism 2:141-158.
https://www.ceeol.com/search/article-detail?id=1066394

Mykola M. Chursin, Iryna M. Siliutina, Olha O. Smolina,
Maksym O. Petrenko

THE ALIENATION PHENOMENON
AND THE COMMUNICATIVE MODEL OF THE HUMAN
SOCIETY EVOLUTION

ABSTRACT

The aim of this work is to consider individual symptoms and areas of alienation in the history of mankind and in the modern information society, and the disclosure of its logic and patterns. Methodologically, the study is based on the historical, information and cybernetic approaches. The paper points to a positive feedback between the amount of knowledge in alienated form and figures of society, the development of its comprehensive intelligence. New forms of exclusion, which exist in the form of artificial intelligence, robotics, and global computer networks, are analysed. The findings suggest a communicative model of the interaction of mankind with man-made external memory, which describes a non-linear process of communicating to it all human knowledge and intellectual abilities. It is emphasized that the contradiction between man and the material world created by him is the main contradiction of modernity.

 Keywords: alienation, evolution, external memory, alienated knowledge, communicative model.

INTRODUCTION

One of the most capacious, multifaceted, large-scale and at the same time invisible phenomena in human life is alienation. The reason for addressing the phenomenon of alienation is the nature of the sociodynamics of modern society. In the context of its informatization, new and new aspects of alienation are manifesting themselves, and those described long ago are gaining new meaning. The influence of alienation on the general picture of society, and hence the forecasting of its state in the future, is also growing. The significant lack of scientific analysis of the phenomenon of alienation against this background determines

the relevance of this study. Its novelty is the use of an information approach that allows you to more fully reveal the essence and logic of alienation.

The purpose of this work is to consider individual manifestations and directions of alienation in the history of mankind and in the modern information society, and to reveal its logic and patterns. Methodologically, the study is based on both historical and informational and cybernetic approaches. The logic of presenting the material is to reveal the phenomenon of alienation in the historical formation of mankind, its most significant manifestations in the information society, the presentation of the information model of human interaction with alienated knowledge. The multifaceted, complex nature of alienation as an object of scientific research makes it difficult to make any complete analysis of the works devoted to it, so here we will limit ourselves to referring to the relevant article from the *Stanford Encyclopedia of Philosophy* (2018), which reflects the general state of discussion proximity to the leading edge of research and completeness. Thus, the concept of alienation, which came into scientific circulation in the second half of the last millennium, has the following interpretations:

— delegation of authority, objectification of qualities, results of activities and relations that oppose the person who transforms him from subject to object; this objectification includes social institutions: morality, religion, art, customs, habits; Extremely important phenomenon of alienation, understood in this way, is money: "Money is a product of mutually alienated people, alienated from the outside" (Hess, 1845);

— laying the object: the formation of the subject external to him, understanding it as a mind that has become external (Fichte, 1794);

— "materiality," or objectivity (Hegel, 1977), the product of creative activity of the world spirit: the alienation of self, objectification of self, materialization of self with a logical idea. Both nature and human history are the "alienation" (*Entäußerung*) of the spirit. Hegel (1977) identified "alienation" with "materiality," or objectivity, but at the same time sharply separated "alienation," i.e. objectivity in nature, from the history of society. Let us emphasize in this the "bifurcation" of the understanding of alienation: it belongs both to the philosophy aimed at knowing the essence of the world and man in it (the whole world acts as an "alienated spirit") and to history that reflects the subject (production, in terms of political economy) the activities of society and the specifics of human interaction in a changing world;

— transfer of human essence and its qualities to a higher being—God as the essence of religion; alienation of imaginary entities (Feuerbach, 1974);

— a consequence of the social division of labor under capitalism, when the so-called free worker is forced to work with means of production that do not belong to him, which, together with products, oppose him as an alien force independent of him (Marx, 1844);

— the very form that labor has under capitalism, when man depends on the results of previous generations of mankind, which he learns and includes in their activities as a result of objectification;

— a kind of reversal of real relations between human individuals and their own collective forces, collectively developing abilities, ie universal (social) ways of working (Ilyenkov, 1964).

In summary, in the concept of alienation more importance is given to its (flight) economic component, at least more accessible to "direct observation." Indeed, the experience of recent decades shows a further increase in specialization, the implementation of an ordinary participant in social production extremely narrow range of actions, specific operations, which are not always visible their final purpose, place in the finished product. The peculiarity of the recent period of history is that if at the beginning of the last century alienation was clearly "seen" in material production and was noticeable not only by scientists (suffice it to mention Chaplin's New Times), but later by Ortega y Gasset (1991) extended to scientific activities, now the same thing is happening in cyberspace, where adequate to our century information products and services are created.

The radicalism of changes in social production, and with it in other spheres of society, is quite actively subjected to scientific reflection. It is enough to mention such authors as Jean Baudrillard (2006), Alvin Toffler (2008), Yuval Noah Harari (2016; 2018), Stephen Hawking (2018), Matt Haig (2018). At the same time, the phenomenological aspect of the evolution of the information society is revealed in the works of modern researchers. In this aspect, modern society provides researchers with enough material due to its unprecedented dynamism: not only changes in production, consumption, social sphere are the objects of analysis, but also the speed of such changes. The phenomenon of alienation has revealed a number of new manifestations and has become relevant in the context of understanding the changes taking place in society. His understanding has become essential in the descriptions of the information society, in social forecasting.

The starting point of the analysis of the phenomenon of alienation is the context of the information society, in which this phenomenon is visible in many manifestations. It is clear that in the information society of particular interest is everything related to the phenomenon of information, because, by definition, the information society—a society where the main object of production and consumption is information. And the scientific analysis of the nature and patterns of development of the information society should be based on the information approach as a scientific method, in this case quite natural. The paradox, however, is that to date there is no single understanding of the phenomenon of information, and therefore the generally accepted platform of the information approach.

The great achievements of information technology and technology convincingly prove the effectiveness of the mathematical basis of classical communication theory, which underlies them. The economy as a sphere of human activity has received in the information society a vast space for development and is busier looking for landmarks in the labyrinths of technological progress than understanding the consequences of its incredible acceleration. In any case, economics—both as a science and as a practice—can be based only on the phenomenology of informatization, without the methodology of the information approach adopted by the scientific community. Sociology is in about the same position. Familiar to her research methods based on the study of trends, trends that allow you to build more or less reliable forecasts, are currently compromised by rapid changes in the studied objects, the mutual influence of many social processes. And here the methodology of construction of the general picture of a society based on information representations is not created yet. In general, science should take into account the presence of many mismatched pictures describing the processes taking place in society, united by the "presence" of the phenomenon of information. In the postmodern era, this is not surprising, but does not contribute to understanding what awaits humanity in the near future.

Meanwhile, in understanding the phenomenon of alienation may be useful methodological developments that have become available recently in connection with the development of information representations, one way or another present in computer science, cybernetics, synergetics. Invaluable experience for the formation of these developments is based on the analysis of a short by historical standards, but dizzying in the pace and results of the history of computer technology and information technology. Concepts such as information, management, feedback, memory, the necessary diversity, and many others that have become commonplace in modern research have not yet revealed their potential in describing the evolution of human society.

STAGES OF EVOLUTION OF ALIENATED KNOWLEDGE IN THE CONTEXT OF HUMAN EVOLUTION

An integrative principle for information representations is the information approach, as flexible and variable in its applications as the concept of information. Within this approach, alienation clearly acquires an informative color.

"In the 1960s, Russian alien physicist astrophysicist Nikolai Kardashev believed that the best measure of progress was information. At first, there was a little more information contained in our genes. After that came things like language, writing, books, and eventually information technology. Today, modern sociologists and anthropologists largely agree that we are moving deeper into post-industrial society, and that change is happening faster than ever" (Haig, 2018).

Thus, the tendency to alienate knowledge is probably as old as humanity it-self. Indeed, if we invent the most general abstraction for the dizzying evolution of mankind, it is the discovery of the possibility of moving information func-tions (memorization, creation, processing of information, its replication and dissemination) into external "backward" matter, and the confident movement that accelerates in this direction" (Chursin et al., 2016; Chursin, 2010).

Until now, however, the model of human evolution has looked different:

"… the separation of man from other biological species has still emphasized the fact of his transition to work. The information approach, in its semantic-informational interpretation, allows us to consider the transformation of the world in the process of work as a way of placing the memory of a biological species in the environment, the formation of a specific 'external memory' of the species. In the manufacture of hand choppers, according to this approach, the main thing was not its convenience in ensuring the survival of individual beings or their groups, and the possibility of more reliable storage of social memory in an artificial external storage, which was more reliable than the memory of its creator. In this case, the use of any man-made object actually means the consumption of knowledge realized in its manufacture, so one of the important findings of the information approach in anthropogenesis is to identify the phenomenon of alienation of knowledge. With him, social experience has acquired the most important quality—cumulative. Man has ceased to depend only on genetic memory and has acquired, in interaction with external man-made memory, the opportunity to begin their individual development from a higher 'level,' i.e. receiving information about the world from the mentioned external source. Mankind has acquired a new form of existence of its thesaurus—in the form of culture, if we understand the latter as a transformed or artificially created external world, which accompanied the life of man-species. Recourse to artificial memory, interaction with it increased the chances of survival of the individual" (Chursin, 2010).

Thus, alienation as a phenomenon in the history of mankind actually marked its appearance, appeared together with man. It had to do with the transfer of human knowledge to the external, man-made world. The first tools used by mankind contained, firstly, the knowledge of people necessary for their crea-tion, and, secondly, embodied the knowledge of human relationships with the world around them, the habitat mediated by these tools. Thus, the first tools embodied the alienated knowledge of people. History has confirmed the effec-tiveness of this form of knowledge storage: external storage has been more reli-able and durable than the biological body. Characteristics of reliability and du-rability of external memory have determined its cumulative, ie the ability to accumulate. Its volume began to increase at an increasing rate due to the posi-tive feedback between this volume and human performance (reliability of sur-

vival, food security and others), as well as between external memory and the total intelligence of mankind.

> "The man-made world that grew required man to be able to perceive it not only in all its complexity, but also in all its fullness and integrity. This ability, on the other hand, was the basis for the emergence of new results of intelligence—both mental and material. Changes in artificial external memory essentially played the same role as biological mutations, but due to its cumulativeness significantly accelerated the process of evolution (trial, error, selection and consolidation of changes). In fact, humanity began to develop as a symbiosis of biological and 'inanimate' (in the words of Vernadsky) matter, that is, a holistic dynamic object has become a society understood in this way" (Chursin, 2017).

Perhaps the most adequate history of society is the history of the relationship of mankind with alienated knowledge. Of interest here are the evolution of forms of alienated knowledge, and the logic of alienation, and the content of intraspecific relations in the biological form of "humanity" under the influence of this logic, and, finally, the prospects for the alienation of knowledge. In the early stages of human history, alienated knowledge existed only in materialized form, in the form of tools and its products. But thanks to the ability to abstract, mankind has mastered symbolic activity, and with it the text. The appearance of the text, like the image, meant the alienation of knowledge from the subject. Knowledge has acquired an independent form of existence from the object that embodies it. This gave rise to a new form of communication—diachronic. That is, a person could obtain vital information for him, turning not only to the knowledge of contemporaries, but also to the knowledge accumulated by prede-cessors—alienated. As you know, in a broad sense, a document is any material medium with information written on it. And then the hand chopper can also be attributed to documents containing "related information," knowledge, not only for modern historians and archaeologists, but also for ancient relatives of the chopper manufacturers. The latter "read" the information contained in the ruble, its direct application. In a sense, the alienation of knowledge has always been their documentation.

This alienated knowledge, we recall, chronologically took the form of a manufactured thing (or "natural," but "corrected" by man), then the image and the text—two forms of alienation of knowledge, now from things. Then the replication of written knowledge—manuscripts—became an evolutionarily sig-nificant form. The role of the book in the evolution of mankind is difficult to overestimate, and it is quite fully described. However, it should be emphasized that the book was prepared by humanity to realize a new characteristic of al-ienation—the liberation of knowledge from the carrier. In addition, it is the rewriting of books that may have paved the way for the formation of intersub-

jective knowledge that does not depend on the individual or anything else. Such knowledge, of course, was first associated with God, and then—with science. And the book faithfully served as both a religious and—later—a scientific idea.

The alienation of knowledge, paradoxically, could be intuitively perceived as an argument for its truth. Therefore, Victor Rabinovych says (1989) that:

"… medieval culture—the culture of the text. Immersion in the darkness of the text is an immersion only to the middle, because further immersion is the way to its surface. The essence of the matter revolves around the essence of the word, the word itself—the first and last instance of medieval culture. Culture text. Scholarship of the text. Commentary culture—commentary scholarship. Book culture is book scholarship [...] A scholarly commentator utters a word about a word addressed to a word. And the world, according to this word, although it has figures in the scientific word. Should. But will he be able to? …"

Rabinovich (1989) here not only emphasizes the importance of the text in the Middle Ages, but also indicates in the last question, probably, the fundamental problem of alienation.

It is important that alienated knowledge has always served as a bridge between human existence and the real material world. This circumstance—Rabinovych emphasizes in the description of the sign—is also another important form of alienation:

"The sign-likeness is multifunctional, multi-valued. It is an allegory, a metaphor, and a heuristic tool. After all, the invention of a sign-likeness is always a concealment (disclosure) of a secret. The practice of assimilation—and the elevation of the earthly object, and the disclosure of its mystery, revealed in the sign-likeness. Reconstruction of a pair—*a sign-likeness* and something that is likened—reproduces two meaningful plans of the text: earthly and sublime, as if duplicating at the celestial level a number of earthly objects. This symbol-like series is no less—more likely! more true in the minds of medieval man than a number of earthly" (Rabynovych, 1989).

The theological-textual nature of cognitive activity "was so self-sufficient and firmly rooted in culture that even in Galileo's time it was a powerful ideological factor that hindered the progress of research science." To be convinced of the seriousness and effectiveness of this circumstance, it is enough to recall the statement of a peripatetic, who responded to the invitation to look into the Galileo telescope and see for himself the presence of sunspots: "In vain, my son. I read Aristotle twice and found nothing in him about sunspots. There are no stains. They come either from the imperfection of your glasses or from the lack of your eyes"(Ilyin et al., 1985). It was an episode of the loss of

experienced knowledge to the book, alienated. It was a loss of intersubjective scientific knowledge to religion. But the situation changed rapidly in favor of science. And if previously alienated knowledge was directed to God and returned to people, regulating their relations, then gradually alienated knowledge became more and more "related to nature and things created by people. And more and more embodied in the newly created things, technology."

In the early stages of human development, personal knowledge was alienated in man-made objects. The development of technology testified to a new stage of alienation—the embodiment in the technique of alienated intersubjective knowledge, which no longer reflected divine, but natural science knowledge. It is difficult to call it collective, although its recognition and acceptance by society was of great importance in its establishment. Surprisingly, the verification procedure no longer depended on either God or man. And the very knowledge and the process of its verification found themselves in a kind of "space of alienation." With the appearance of the first scientific journals in Western Europe— *Journal des savants* (1665), France; *Philosophical Transactions of the Royal Society* (1665), England—the scale of this space began to rapidly grow. There was an industrial revolution in England, and then alienated knowledge in a direct form (its varieties became more and more: scientific books, magazines, drawings) and materialized (embodied) in technology, began to support each other. The whole history of mankind was accompanied (was conditioned!). By a positive feedback between the external material world, which embodied, stored and accumulated knowledge, ie materialized external memory, and the "biological intelligence" of people.

The alienation of knowledge from material objects, the emergence of textual and printed textual form of their storage included another positive feedback: between the material embodiment of knowledge–technology, and alienated knowledge circulating in society in symbolic form (texts, drawings, etc.). The scale of the spread of alienated knowledge in society has increased dramatically, expanding the possibilities of both diachronic and synchronous communication. Around the middle of the last millennium, the printed text, rather than the material object—the product of labor—has become the main means of transmitting information and knowledge in society (Chursin, 2017). And together they formed the trunk of the tree of alienation, from which later branched off numerous branches. Since the 19th century a photograph directed the fine arts into the space of new forms and meanings, then a phonograph, film, tape recorder, etc. But, in parallel a family of machines, electricity, locomotive—a huge number of forms of tangible, "objectified" knowledge. It should be noted that a significant part of them is not to alienate, but cancel the physical efforts of people: the energy of man-species has increased hundreds of times since the middle of the 19th century. This is one positive feedback, i.e. between the material embodiment of knowledge–technology, and alienated knowledge circulating in society in symbolic form (texts, drawings, etc.).

"For a long time, the external memory of mankind has grown extensively, due to the growing number and variety of storage facilities. However, in the twentieth century with the invention of the computer previously previously passive external memory became active, able to perform operations with information without the direct participation of man. The peculiarity of this, now active, external storage, is that it accumulates, accumulates operations with information, as well as passive, for example, 'paper,' the memory previously accumulated its own information. In other words, alienation has spread to intelligence, giving rise to the phenomenon of artificial, machine intelligence, which in many cases is difficult to distinguish from natural" (Chursin, 2017).

The presence of effective external memory has changed the social role of man (from the carrier of knowledge, "living memory" to the researcher with the function of supplementing this common external memory). As a result, the individual now knows only a small (and decreasing) share of what humanity knows. This phenomenon could be called the alienation of human knowledge from the knowledge of the individual, but it is in the shadow of even more dramatic alienation: the vast majority of universal knowledge, the total thesaurus of all people on the planet are now outside the "biological body" of mankind.

"Messages to the external environment not only of memory but also of intellect complete the 'great transition:' the transformation of the 'silicon brother' into the head of the family, the leading element of this super-complex system, is still called humanity. And, as a result, people are significantly displaced not only from production, but even from education and medicine, where much of the operation is based on the capabilities of information technology. And now people no longer enrich their own intellect, understanding their tasks in an artificial world, but the world itself seems to be self-sufficient in its further development, only occasionally receiving from people 'intellectual injections' " (Chursin, 2017).

"Technology is not just advancing—its progress is accelerating. Progress breeds progress. Computers are now helping to create new computers with declining human participation" (Haig, 2018). And people seem to be happy to give up mental operations, and are ready to transfer to computers important decisions in various spheres of life. The sign of the feedback between human intelligence and the volume of external information storage, apparently, has changed to the opposite (Chursin, 2017).

MANIFESTATIONS OF ALIENATION IN THE CONDITIONS OF MODERN INFORMATION AND COMMUNICATION TECHNOLOGIES

By the middle of the 20th century, a new meaning of the total process of alienation appeared: if earlier in general it caused greater reliability of human survival and growth of its welfare (we will not discuss its distribution here), then with the invention of the atomic bomb humanity received a means of destruction, the first such achievement. There are other signs of a change in the feedback sign between the reliability of human-species survival and its external memory (in all its forms) (Zhutikov, 2001; Antonenko et al., 2019). Thus, the scientific and technological revolution, which dates back to the second half of the last century, was accompanied by an information explosion and information crisis. And by that time society had managed to get acquainted with the production and economic crisis of the 30's. In the further process of alienation, we are already witnessing the separation of the sign from the signified (the normal effect of a continuous process of abstraction!), the transition to a "supersymbolic" (Toffler, 2008) economy. With numerous revolutionary consequences for the life of society (Chursin, 2017).

It should be noted that in the early stages of the evolution of the society of the sign it happened to break away from the denotation, for example, in the case of the formation of the concept of number. The sign, alienated from the denotation, embodied a certain concept. For a long time, the number remained "fixed" on a certain fragment of reality, until it became quite formal, still "rising," albeit detaching itself from any specific interpretation. Abstraction allowed to reach a new level of knowledge of both the world and man. At present, the alienation of the sign is at a new stage: it sometimes returns to denotation, but increasingly loses its conceptual support, ceases to be a carrier of meaning in relation to the denotation, like a tag in the wardrobe. As Baudrillard (2006) notes,

"now all signs are exchanged for each other, but they are no longer exchanged for anything real (and they exchange so well for each other just as perfectly, because they no longer exchange for anything real). Emancipation of the sign: having lost the 'archaic' obligation to denote something, it is finally released for structural, ie combinatorial play by the rule of complete invisibility and indeterminacy, which replaces the former rule of deterministic equivalence. In technology or economics one should not look for the secrets of the code—on the contrary, the very possibility of industrial production should be sought in the genesis of the code and simulacra. Each new order of simulacra is subordinate to the previous one. Just as counterfeiting has been put into series production (and art has completely turned into 'automatism'), so the whole order of production now revolves around operational simulation."

However, in the field of production the main trend is robotics, which is not concerned about the alienation of signs. Intelligence, combined with modern technology, creates robotics, a new level of alienation, now both energy and intellectual potential of man. Moreover, we can talk, perhaps, about the order of alienation, when the work acquires the ability of "deep" learning. As a result, "robots and computers take away people's work. Employers select people's days off. Employment becomes a dehumanizing process, as if people exist to serve work, not work to serve people" (Haig, 2018). Another threat posed by alienation. Labor is no longer alienated from man, but what was previously the result of labor displaces man himself from labor.

An absolutely radical form of alienation is the phenomenon of artificial intelligence. It includes all possible areas of knowledge improvement that can be algorithmized (remember that the algorithm, in turn, also acts as an alienated, formal, process model). When artificial intelligence (AI), Hawking writes (2018), "gets better than humans in developing AI, so that it can recursively improve itself without human help, we may face an intellectual explosion that eventually leads to machines whose intelligence exceeds ours more than our snails. When that happens, we need to make sure that computers have goals that fit ours." It already points to the possibility of alienating the goals of humanity. Of course, such a prospect does not add optimism in predicting the future.

Hawking says (2018) that:

"Success in the creation of AI will be the greatest event in human history. Unfortunately, it can also be the last if we do not learn to avoid risks. Although the primitive forms of artificial intelligence that have been developed so far have proved very useful, I fear the consequences of creating something that may suit or surpass humans. The concern is that AI itself distorts and changes the design itself at an ever-increasing rate. People who are limited by slow biological evolution cannot compete and will be displaced. And in the future, AI may develop its own will, which contradicts ours."

Here, as we see, we are talking about the possible alienation of the will, which is usually a condition of goal-setting. Others, Hawking (2018) continues,

"… believe that people can control technology for a long time and that the potential of AI to solve many of the world's problems will be realized. Although I am well known as an optimist about the human race, I am not sure. For example, in the near future, the world's military is considering launching an arms race in autonomous weapons systems that can choose and destroy their own targets."

The war of alienation?

Extremely significant manifestations of alienation in such a comprehensive attribute of humanity as communication. The appearance of any technical device—a mediator between two communicating persons—immediately "cuts"

the interlocutor, allowing to deal with only one of its aspects. The telephone transmits only the voice, and now communication channels are becoming more and more popular, leaving only text recordings of their messages and the names of those who speak from the "communicators," and names are often replaced by pseudonyms. Contrary to the tenets of phenomenological sociology, man is increasingly communicating with people not face-to-face, but increasingly communicating with "non-humans" and pseudo-humans" (Frumkin, 2011). As a result, we live in a world in which, according to American sociologist Sherry Turk, "we expect from technology and less from each other." Many millions of people now have more conversations in text messages than in person. This is an unprecedented shift that has taken place in one generation. It's not bad in itself, but it certainly exists" (Haig, 2018).

Displacing people from communication means, to some extent, their alienation from each other. The latter now looks like a powerful direction in the evolution of society, which includes a number of independent branches. One of them is the alienation of feelings. Thus,

> "[r]efusal of live communication may mean unwillingness to emotionally engage with a possible interlocutor, and perhaps even unwillingness to delve into his arguments in detail. Phenomenology argues that the co-presence of two people who communicate in the same time and space generates 'empathy,' i.e. compassion—bureaucrats, deprived of live communication with petitioners, guarantee themselves against the emergence of empathy. What was originally a consequence of the limited capabilities of technology, has now become a means of providing a kind of psychological comfort, which arises due to the fact that the interlocutors get rid of emotional stress and the responsibility of live communication" (Frumkin, 2011).

Similar manifestations of alienation result in some integrative design: Thus, Frumkin summarizes (2011),

> "the absence of human likeness in communication will gradually reflect the poor state of communication technology itself and not even reflect the psychological needs of interlocutors trying to 'hide' for technical devices, deanthropomorphization and dehumanization of communication will eventually be a reflection of the process of leaving the human likeness of life. For the epoch of gradual farewell of a person with his own face, the 'inhumanity' and 'impersonality' of the subject of communication will be natural and natural."

But, further, getting rid of the direct presence of a person in communication is only a special case of getting rid of the direct presence of things in perception—but for obvious reasons this "special case" seems especially important, because communication with people clearly has a value priority over perception "another type" (Frumkin, 2011).

Thus, both people and things, i.e. objects that have a material nature, are subject to alienation in communication. But the same applies to the information and spiritual sphere. "Telecommunications eliminate the human body as a mandatory and privileged accessory of the communication situation, and together with them they eliminate the most important source of Faith in Another Consciousness." What is the general result of "communication alienation?" (Frumkin, 2011). "In today's world, a person will think of the remote periphery of society not as a set of people, but as a set of communication and power nodes, similar to virtual characters and physical devices, which he deals with along with living people—and sometimes more often than with living people" (Frumkin, 2011). However, the alienation of objects of "information-communication" nature from material ones is by no means a discovery of the present:), "A person, realizing that in law, politics, etc. he leads an alienated life, leads in this alienated life as such his real human life. Thus, true knowledge and true life are self-reliance, self-affirmation in contradiction with oneself, in contradiction." (Marx, 1844).

Another aspect of the phenomenon of alienation lies in the question of the relationship between documented and undocumented knowledge circulating in society. That is, in addition to the process of alienation of knowledge from the biological body of mankind (as well as from the individual), we can observe the process of "liberation" of knowledge from their physical carriers, physical form of existence, documents. It is worth mentioning that one of the fundamental properties of information is its independence from the physical medium. In modern conditions this property becomes previously unattainable obvious—in the "set of communication and power nodes" (Chursin et al., 2016).

Recent developments in the promotion of AI include a call by the European Parliament to develop a set of rules governing the creation of robots and AI. Somewhat surprisingly, this includes a form of e-personality to provide the rights and responsibilities of the most capable and advanced AI. A report to parliament says the world is on the brink of a new industrial robot revolution. It considers whether it will be permissible to grant legal rights to works as electronic persons along with the legal definition of corporate identity. But, it is emphasized, researchers and designers must always ensure that the entire design of the robot includes a switch (Hawking, 2018).

HOW CAN WE DESCRIBE THE CHANGES
THAT OCCUR WITH MAN?

"First of all, there is one common feature in all these phenomena. If not all of them are directly crisis and catastrophic, then of course they all have a borderline nature: they are all such phenomena and practices in which man goes to the limit, to the limit of their capabilities, the very horizon of its

existence: to the area of anthropological manifestations, in which the fundamental predicates of the way of human existence begin to change and which is naturally called the anthropological boundary. Next, we must pay attention to the unprecedented number and diversity, the maximum breadth of the range of extreme phenomena that occur. This indicates that the 'limit'—immersion in borderline practices and strategies, actions, forms of behavior—becomes for Man self-worth, self-goal. Man seeks to actualize and experience all and any in principle possible extreme manifestations, seeks to activate, actualize their entire existing circle, repertoire. This feature can be considered a common defining feature of the anthropological dynamics, which is manifested in the whole complex of new characteristic phenomena of the anthropological situation of today" (Muza, 2018).

In our opinion, the above can be rightly attributed to various manifestations of alienation. And then alienation seems to be a factor that destabilizes society rather than contributes to its sustainable development. Will the desire for an "anthropological frontier" in the context of alienation not be a challenge to stability, will it not become fatal for humanity?

At one time, the Club of Rome formulated a paradigm for reaching the limits of growth. Not without its influence, the well-known concept of sustainable development appeared—as a kind of reasonable strategy for the survival of mankind in the face of the impressive dynamics of development. Victor Danilov-Danilyan (2004) points to the relevance of another paradigm: reaching the limits of destruction:

"During its existence, man has managed to find many mechanisms of social stabilization (from rituals of rain spells to antitrust law). Now many of them, in principle, remain effective, openly destroyed without any replacement of others. Of course, they are partly improved and strengthened, it is possible that new stabilization mechanisms can be found, but at the same time traditional mechanisms (in particular, law, morality) are becoming less and less workable for the growing share of the human population."

"What are the limits of destruction in this socio-humanitarian aspect? This question, in any case, in such a setting, science has not yet studied. It is difficult to name at least those parameters (even if not quantitative, but verbal) that should be the object of analysis" (Danilov-Danilyan, 2004).

At least one of these possible boundaries has already been marked. The real potential of the technologies of the future, according to Harari (2016), is the ability to change Nomo sapiens itself, including its emotions and desires, and not just weapons and means of transportation. The space superboat is a trifle compared to the eternally young cyborg, which does not reproduce and does not

have sex, but is able to directly exchange ideas with other creatures. A cyborg, whose ability to remember and concentrate is many times greater than ours, who is not angry or sad, but has other emotions and desires that we can not even imagine.

Physicists call the state of the universe at the beginning of the Big Bang a "singularity:" this is the point at which there were no known laws of nature. There was no time, so to talk about what was before the Big Bang is pointless. Perhaps we are approaching a new singularity, when everything that is meaningful in our world—me, you, man, woman, love, hate—will lose its meaning. On the other side of the singularity, nothing will make sense to us (Harari, 2016). The singularity can be considered the limit of "destructive creation," which eventually becomes the limit of destruction or reaching the limits of alienation. It seems that we are already feeling the breath of this very singularity—in the unthinkable integration of both these and other manifestations.

As Muse (2018) points out, the usual (psychophysiological) ontology of man has now been "removed"—an ontology of posthumans in which new corporeality and hyperintelligence have been found, as well as previously unseen functionalities and other types of communication within markedly transformed dime try; the constituted optimal type of reality is virtual reality, which is ontologically independent of the objective world and its modes and in general acts as a semantic extract of posthuman existence. An almost exhaustive picture of both the process and the essence of alienation as a mega-trend of modernity. But it also receives a logical continuation: "Soon we will face an influx of extremely useful devices, devices and structures that will not leave room for the free will of the individual. Will democracy, the free market and human rights survive in these conditions?"(Harari, 2018).

Note that the right itself is a known alienation. In contrast to morality, it exists in the form of a set of individual initiatives, assessments, patterns of behavior, the right is alienated from man in the sense that it is an external regulator. But here we are talking about the alienation of law in its traditional sense due to the regulatory influence of a set of devices, the algorithms of which become decisive in human behavior. And the very concept of law now looks like something that hangs between people, computers, virtual objects and all sorts of combinations, such as cyborgs. In addition, as Harari (2016) writes,

"Imagine another possibility: you copy your brain to a disk and install this disk in a computer. Can a computer think and feel like a human being? If so, who will this person be—you or someone else? And what if programmers create a new digital mind from computer algorithms and endow it with consciousness, memory, self-awareness? If you install this program on your computer, will it be a person? If you delete the program, will it be murder? Won't you sue if you forget to clean and defragment your disk regularly? "

Trying to answer these range of questions, Hawking continues (2018): "but if we could be in two places at once? We are used to automatic voices in telephone systems and public announcements. Now inventor Daniel Kraft is exploring how we can reproduce ourselves visually. The question is, how convincing can an avatar be?" These questions look like they can reproduce, like modern computer viruses. From them really blows a singularity. Probably because of the avalanches of alienation that have accompanied humanity since it remembers itself.

Of course, the singularity is not at all what corresponds to the concept of sustainable development, perhaps the only one that opposes the models of society that begin with the prefix "post-." Their generalization fits into the uncomfortable definition of "posthuman." Indeed,

"having learned so many wonderful things, we have not understood our goals, and we are still not satisfied. We built canoes, then galleons, then steamers, and now spaceships—but where do we go? We have gained unprecedented power, but we have no idea how to dispose of it. Worse, people are becoming less and less responsible. Impersonal gods, we pay attention only to the laws of physics and are not responsible to anyone for their actions. We have turned the lives of other animals into a nightmare, we are destroying the planet's ecosystem, thinking only of our comfort and pleasure—and we do not find happiness in anything. What could be more dangerous than frustrated, irresponsible gods who never realized what they wanted?" (Harari, 2016).

Fragmentary sketches of the picture, some aspects of alienation, presented in this work only slightly affect the problem of alienation—a process without an adequate description of which the evolution of mankind in its communication, information and other aspects can not be sufficiently convincing.

CONCLUSIONS

The observed manifestations of the phenomenon of alienation, as well as some statements of causation, which it is inscribed in human history, have not raised the question of general logic, a holistic model of society in which alienation would find a natural interpretation. The above gives reason to believe that the relationship of people with the man-made world created by them—the world of technology, information technology, artificial intelligence and robots correspond to the communicative model. It describes the informational interaction of man with his own creation, the artificial world, as a mega-message, in the process of which man gradually transmits to this world his knowledge and intellect. At the same time, technical devices, carriers of high information technologies,

are increasingly penetrating the biological body of man, taking on "purely human" functions and significantly modifying the relationship of people with the outside world. At the same time, the "Internet of Things" is growing rapidly with fantastic forecasts for the future. The share of "human communications" in their total mass will obviously only decrease in the future. Mankind is indeed approaching a "posthuman" state. Manifestations of the phenomenon of alienation, touched upon in this paper, generally illustrate the communicative model of the evolution of human society.

In the context of the mentioned model, is humanity able to preserve itself at all? Cybernetics, in many respects now more effective than philosophy, refuses to answer the last question in the affirmative. All the feedback that is now operating in society is in favor of the apocalypse. Informatics, based on the communicative model, also predicts the self-elimination of humanity in favor of silicon's "younger brother," which has become so effective. Our future is a race between the growing power of our technology and the wisdom with which we use it. Let us make sure that wisdom wins. The clash of "natural" and "artificial," the struggle of "culture" and "technology" were transformed into a struggle of man with his other. The contradiction between man and the artificial world created by him is the main contradiction of modernity. This contradiction, after all, is the driving force of the evolution of society, a factor in its recent transformation.

REFERENCES

Antonenko, T., M. Chursin. 2019. "On the Eve of the Future: the Values Sign Change." *Philosophy and Cosmology,* 23, 80–89; https://doi.org/10.29202/phil-cosm/23/7

Baudrillard, J. 2006. *Symbolic Exchange and Death.* Moscow: Dobrosvet, KDU.

Chursin, N. 2010. *Notion of Thesaurus in the Information Picture of the World.* Luhansk: Noulidzh, 306 pp.

_____ . 2017. "Information and Knowledge in the Evolution of Humanity (on the Basics of Social Informatics)." In: *Science of the XXI Century: The Consolidation of Science in Conditions of the Systemic Social-Cultural Transformations.* Kharkiv: Miskdruk.

Chursin, N., I. Siliutina, I. 2016. Alienation Phenomenon and Specialists' Training in the Area of Document Management and Information activities." In: *Informational Education and Professional-Communication Technologies of the XXI Century: Materials of the IX International Scientific-Practical Conference.* Odesa, September 2016. Odesa: FOP Gharazha.

Danilov-Danilyan, V. 2004. "Stable Development—the problem of the Survival. In: *Nauka. Obshhestvo. Chelovek.* Moscow: Nauka.

Feuerbach, L. A. 1974. *History of Philosophy.* Moscow: Mysl, 544 pp.

Fichte, J.G. 1794. *Foundation of the Entire Doctrine of Scientific Knowledge*; https://cpb-us-w2.wpmucdn.com/voices.uchicago.edu/dist/f/106/files/2012/05/Fichte-The-Science-of-Knowledge-sec-1-3.pdf

Frumkin, K. 2011. "The Loss of a Human Face, or Why Alfred Schütz Became Obsolete." *Neva, 8*; https://magazines.gorky.media/neva/2011/8/utrata-chelovecheskogo-oblika-ili-pochemu-ustarel-alfred-shyutcz.html

Haig, M. 2018. *Notes on a Nervous Planet.* Edinburgh: Canongate Books.

Harari, Y. N. 2016. *Sapiens. A Brief History of Humankind.* Moscow: Sindbad Publishers.

—— . 2018. *Homo Deus. A Brief History of Tomorrow*. Moscow: Sindbad Publishers.
Hawking, S. 2018. *Brief Answers to the Big Questions*. London: John Murray Publishers Ltd.
Hegel, G. W. F. 1977. *Phenomenology of Spirit*. Oxford: Oxford University Press.
Hess, M. 1845. *On the Essence of Money*; https://www.marxists.org/archive/hess/1845/essence-money.htm
Ilyenkov, E.V. 1964. *The Question of the Thinking and Being Identity in Pre-Marx Philosophy*; http://caute.ru/ilyenkov/texts/idemb.html
Ilyin, V., A. Kalinkin. 1985. *Nature of Science. A Gnoseological Analysis*. Moscow: Vysshaya Shkola.
Journal des Savants. 1665; https://gallica.bnf.fr/ark:/12148/bpt6k56523g
Leopold, D. 2018. "Alienation." In: *Stanford Encyclopedia of Philosophy*. Zalta E. (Ed.); https://plato.stanford.edu/entries/alienation/
Marx, K. 1844. *Economic and Philosophic Manuscripts of 1844*; https://www.marxists.org/ archive/marx/works/1844/manuscripts/preface.htm
Muza, D. 2018. "Postanthropological Vector of the Global Development: On the Logics of Non-linear Procedure. *Age of Globalization,* 1; http://www.intelros.ru/readroom/vek-globalizacii/v1-2018/35686-postantropologicheskiy-vektor-globalnogo-razvitiya-k-logike-nelineynoy-processualnosti.html
Ortega y Gasset, J. 1991. *What Is Philosophy?* https://gtmarket.ru/library/basis/5600/5610
Philosophical Transactions of the Royal Society. 1665; https://royalsocietypublishing.org/loi/rstl/group/c1600.d1660.y1665
Rabynovych, V. 1989. *Confession of a Bookworm Who Teached a Letter, but Strengthened the Spirit*. Moskva: Kniga.
Toffler A., H. Toffler. 2008. *Revolutionary Wealth. How It Will Be Created and How It Will Change Our Lives*. Moscow: ACT Moskva.
Zhutikov, M. A. 2001. "Technological Civilization. The Change of a Sign." *Moscow*, 7, 148–162.

ABOUT THE AUTHORS —

Mykola M. Chursin — Full Doctor of Pedagogical Sciences, Associate Professor, Department of Information Activity and Media Communications, Odessa Polytechnic State University, 65044, 1 Shevchenka Ave., Odesa, Ukraine; https://orcid.org/0000-0003-3801-163X.
Email: chursin@sci-univ.com

Iryna M. Siliutina — PhD in Education, Associate Professor, Department of Philosophy, Cultural Studies and Information Activity, Volodymyr Dahl East Ukrainian National University, 93406, 59-a Tsentralnyi Ave., Severodonetsk, Ukraine.
Email: ira128@ukr.net

Olha O. Smolina — Full Doctor of Cultural Studies, Associate Professor, Department of Philosophy, Cultural Studies and Information Activity, Volodymyr Dahl East Ukrainian National University, 93406, 59-a Tsentralnyi Ave., Severodonetsk, Ukraine.
Email: laprimavera555@gmail.com

Maksym O. Petrenko — PhD, Department of Philosophy, Cultural Studies and Information Activity, Volodymyr Dahl East Ukrainian National University, 93406, 59-a Tsentralnyi Ave., Severodonetsk, Ukraine.
Email: petrenko@snu.edu.ua