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## The philosophy of the information society and mixed reality on the way to technological singularity

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### Abstract

The article analyzes the ontologies of the digital world, man, and their procedural side. It is shown mixing the design nature of the individual's own ontos with the labor project, which is valuably dominated in socio-adaptive strategies. At the background of the development of the "fourth", the information sector of the economy, a super-industrial civilization analyzes new risks for man. The revolutionary social consequences of wide use of new technologies in the era of post-industrialization with its services economy are discussed. The way is structurally changing culture, constantly forming the mental model of reality and the person himself. Turning to the logic of a network culture of communication with an exponential increase in the possibility of global interaction forms a new "ontological" time-space relationship as a fundamental relation of the material dimensions of human life. The process is investigated in the light of technological singularity, the concept of which is organically woven into the structure of scientific knowledge in modern times. Technological singularity as a holistic phenomenon is understood as the philosophical basis for explaining the interaction of ontologies, phenomena, ways of their

adaptation and all technological changes. Since space is increasingly subordinated to time in a networked society, the space of information flows becomes especially important. Information technology combines through phenomenon of new "mixed reality" appears a mixed reality with the property of extreme openness. "Mixed reality" as an ontological everyday life for a "global person" changes the project of his own ontos, which is mixed with a project of valuably dominant labor. Methodological significance is the moment of secondary social practices of the digital world after spiritual anthropological practices that form the fullness of human nature. An anthropological approach to the development of human resources that meet the requirements of the information society is central to addressing digital inequalities in the humanitarian design paradigm.

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**Keywords**

Man, information society, digital society, technology, mixed reality, values, culture, communications, global economy, ontos.

## Introduction

The problem of studying the ontology of the digital world is a reflection of the historical and cultural demand of society and science. At the present time, the procedural features of the development of such world stream from social reality, determining its way. The quality of the latter predetermines a human project, the nature of which is transformed through anthropological practices and digital tools at the same time. The problem of studying the philosophical basis is relevant on the basis of which it is possible to explain social interactions and adaptation to these conditions.

The modern stage in the development of a globalizing society [Bauman, 2004, 9-10] is called the "information society", with information and communication technologies and they are the key technologies that provide all spheres of life. For the last decades, the number of information flows that qualitatively transformed society has increased sharply. The information era captures the stage of development of a society called an "electronic society", living in the "global information economy". The nature of labor has changed cardinally (automated production and an increase in the share of labor in the information sector have created a "service economy"), a lifestyle and ways of human communication.

Fixed of the terms "technogenic civilization" and "technogenic society" in Russian social and philosophical researches is considered theoretical justification. In the analysis of developments of technogenic society it is necessary to pay attention as to tool, that and on production measurements of technologies [Pelevin, 2018, 101-102].

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### **The main part**

The revolutionary social consequences of the widespread use of new technologies are predicted by the outstanding American scientist N. Wiener. He showed that the integration of information and communication technologies into society will lead to the "second industrial revolution", which affects all types of human activity. The negative impact of information and communication technologies on the values of society: are life and health, knowledge and talent, creativity and happiness, democracy and freedom, peace and security.

The impact of communication technologies on changing people's lifestyles and their value system is represented by the Canadian philosopher M. McLuhan [McLuhan, 2003; McLuhan, 2005]. The conceptual model of the historical dynamics of M. McLuhan's society is built on the provision that the emergence of electricity as a means of instant communication and electronic means of communication (television, radio, cinema, telecommunications) reformatted the world into a monocultural structure. There are no cultural and technological differences between countries are erased, and people follow the same life standards. He calls this state of the world as a process in which physical distance and time do not matter much for communication between interlocutors, space and time are compressed to one point. At the same time, worldviews, values and cultures are converging at a high rate of information exchange. The response to information levels the human idea of distance (space) and time.

According to M. McLuhan, the mass communication media affect the socio-historical process, both the state and development of both man and spiritual culture. In the history of civilization, a modern post-written culture is formed in the present, where alphabetic and electronic images of culture are found through many spatial forms of communication (electronic media). Through the audio-visual perception of the world, this leads to the unity of the entire mankind, since the electronic media "reduce the space, time and one-linearity of relations, returning us to the multiplicity of relations at the same time" [McLuhan, 2003, 114].

In the 1980s "microelectronic revolution" leads to an increase in the power of human intelligence. The social structure and civilizational structure of society are changing, in which the spheres of labor, management, leisure are becoming fundamentally different. The information revolution entails a change in lifestyle, predicted by A. Toffler [Toffler, 2004]. In his concept, this is the third wave of technological innovations leading to the creation of a super-industrial civilization. Toffler considered that it would create new risks, social conflicts, global problems in the new millennium, but after that it would be economically very profitable. The information society dominates by the "fourth", the information sector of the economy, agriculture, industry and the service economy.

With a change in the nature of work, a worker can perform many functions remotely. There is no need to concentrate and simultaneously attend all employees in a given enterprise at a given time in a given place. There is a demassification in the media, an increase in interactive means of communication, the formation of a highly specific audience (by age, religious, gender, hobbies, etc.). This structurally changes culture, constantly forming a mental model of reality. The demassification of society and the growth of information, according to Toffler, significantly affect corporations for which information becomes key for production, which affects the physical and social society, among other things. Corporations are becoming economic and information producers at the same time. Information produced by corporations becomes a liquid commodity. Corporations are dependent on politics, just as every corporate decision becomes a producer of political effects.

In addition to the term "information society", the definition of "post-industrial society" is used. The term was introduced by the greatest theorist D. Bell at the end of the 1950s [Bell, 2004]. He replaced

it with the term "information" in the 1980s, when computer and telecommunications technologies began to change the economy. The main indicators of the post-industrial or information society are the release of workers from agriculture and industry. Labor productivity is rapidly increasing, a service economy arises. Information is the subject of work. The most of the employed work is in the information sector. Information becomes a basic resource for human interaction. Working with information requires some skill and professionalism, and therefore the role of knowledge and education increases. Since services become the main activity, the interaction of people and the quality of this interaction in all areas of society becomes paramount.

A new, networked society is emerging through the deployment of networks and the intensification of information flows. M. Castells in 1992 uses the term "informational capitalism". Informationalism, according to Castells, means "the impact of knowledge on knowledge as the main source of productivity" [Castells, 2000, 17], which ensures a transition to a "new economy", as well as a "new society". A characteristic feature of "information capitalism" is the combination of flexibility with a global presence thanks to network connections. In cyberspace, network participants can easily and freely exchange information, have good contacts among themselves, and can drastically influence people and events around the world through decisions made on the network.

So, there is a new type of a person who is able to make decisions for the sake of the location of the network partner and not be responsible to his employers. The reason for this is also changes in the mode of work and employment models ("freelance", "remote work", "flexible schedule"). The attitude to work changes towards greater satisfaction, the amount of information work increases. It is more individualized, and a person needs to develop greater flexibility and mobility for the "systemic mobility" of the social way. Special importance is given to the cultural consequences of technological change. They relate to access to the network, because only this allows communications and interactive communication of "everyone with everyone" at any time. You can fully participate in the life of a network society if you are on the network. It follows that access to the Internet gives the right to citizenship in the information society. Castells highlights the risks of manipulating communication and the behavior of people by third-party forces, because "the price for inclusion in the system will be the requirement to adapt to its logic, language, encoding and decoding" [Ibidem, 374]. And the only *reality* that becomes available to people is virtual reality, media reality. Transnational digital communication networks (TDCNs) provide an *exponential* increase in the global interaction of millions of users at any given time. Thus, an alternative system of transnational communication has emerged from special digital networks, as individuals and various social groups interested in each other.

In network society, the understanding of the "*ontological*" *relation of "time-space" as a fundamental material dimension of human life* is transformed. M. Castells argues that in a networked society, space subordinates time to itself, and the space of flows acquires special importance. "The space of flows is the material organization of social practices in divided time, working through flows" [Ibidem, 394]. Information flows are beginning to play a major role in the organization of public life. They pass through megacities, acting as "engines of development", and globally connect them. There is a "new industrial space" with the technological and organizational ability to separate the production process into enterprises located in various places.

The idea of time, its meaning, in which it sets the rhythm of the activity of human consciousness, in our opinion, can be considered as a systemic factor [Pesotskaya, Zor'kina, Belova, 2017, 97].

To understand time, Castells introduces the category of "virtual time", which differs in concurrency and timelessness. Concurrency is demonstrated by the instant global dissemination of information, the dissemination of information takes place in the form of direct reporting from the scene and the

possibility of direct observation of these events [Castells, 2000, 363]. The essence of timelessness of observation is the violation of the chronology of perception of the history of human culture. The information paradigm and network society give rise to "timeless time caused by systematic perturbation in the order of phenomena" [Ibidem, 431]. Similar processes occur in real life. "The space of flows dissolves time, disordering the sequence of events and making them simultaneous, placing society in eternal ephemerality" [Ibidem, 433]. Processes affecting changes in the value-sense structure, consciousness of modern man as fundamental in the further evolution of Homo sapiens determined by the unity of communicative, technological and social factors [Pesotskaya, Zor'kina, Belova, 2017, 102].

A distinctive feature of *digital society* [Webster, 2004] is global digital acceleration, changes in all areas of life, translated into digital format. This is due to the information explosion – a steady increase in the volume of information. According to IDC and Seagate Technology, the total data volume in the digital universe is 33 zettabytes, and by 2025 it is projected to increase to 175 zettabytes. Big data will become even bigger [Krivoshapko, www].

Klaus Schwab's conception describes the change of technological foundations based on industrial revolutions: The first is associated with the invention of a water engine. The second with the creation of mass production using electricity. The third revolution is expressed in the automation of production using electronics and information technologies. The fourth, digital revolution is due to the merging of technologies and erasing the faces between physical, digital and biological spheres. The stages have common defining features – accelerating the rate of production efficiency, labor productivity and GDP growth [Ryabichenko, 2017]. The fourth industrial revolution, is based on the merger of technologies, it allowed the UN to declare "a desire and determination to build a people-centred, inclusive and development-oriented information society for... ensuring harmonious, equality of rights just and equitable development for all".

Many governments have adopted economic development strategies based on combining information and production processes to solve social and economic problems. For example, High-Tech Strategy 2025 in Germany, Industrial Internet in the USA, "Strategy for the development of the information society in the Russian Federation for 2017-2030" in Russia, etc. In 2015, Japan adopted the strategy (Society 5.0, or Super Smart Society), a socio-economic and cultural strategy for the development of society based on the use of digital technologies in all spheres of life [Obshchestvo 5.0, www]. According to the strategy, key modern technologies – the Internet of Things (IoT), robotics, artificial intelligence and big data – are united to implement changes in all areas of society in order to solve social problems. Emphasis is placed on the merger of cyberspace with physical space to ensure sustainable economic growth.

The following concepts are used to describe the characteristics of a digital society: "*digital economy*", "*digital sovereignty*", "*digital platform*", "*digital transformation*", "*digital space*", "*digital traces*", "*digital portrait*", "*digital generation*". These concepts are mainly used to describe modern economic processes aimed at creating high-tech infrastructure in all areas of society. The following distinctive features of digital society are distinguished: the rapid growth of information, the Internet of things, a digital portrait (a set of digital traces of an individual), a real Internet (digital devices that record a person's state of health). A digital society by the nature of a "service society" is client-centric or subject-centric, that is, the subject, individual, is in focus.

The emergence of information space is inextricably linked to the new technological space, which has become an integral part of the lives of modern people. There is a transformation of human identity due to the increased role of the information space, partially replacing intergenerational connections, the expansion of space, including interpersonal contacts, the multiplicity of contexts and their variability.

Social uncertainty, accompanying by transformations of values and norms increases.

To refer to a modern person living in a space saturated with digital flows, the terms *Homo digitalis*, as well as *Homo globalis* – "global person", *Homo consúmens* – "consuming person", *Homo mobilis* – "*mobile person*" were used. They reflect the current state of man and the prospect of creating a new theoretical human model of the post-classical period [Pesotskaya, Zor'kina, Belova, 102].

For such a person, a mixed offline and online reality becomes everyday. In the first decades of the spread of the Internet, it was characteristic to compare the features of processes in online and offline reality. The behavior of people, the tools of communication, the value attitude to different environments varied significantly. Now, information technologies are so tightly included in the organization of labor and other areas of human life that the border between online and offline becomes increasingly conditional. The concept of mixed reality appears – *a mixed reality*. "Anonymity, extreme openness, compensatory, recreational, the possibility of implementing alternative identities, so attractive to the first users of social networks, are replaced by responsible author's content. Here the desire to designate and observe the boundaries of their privacy and other inhabitants of the Network, the implementation of ethical standards and rules of environmentally friendly interaction" [Moroz, www].

The vast majority of the population in the terminology of M. Castells are information workers who are able to analyze, determine strategies, communicate effectively, and find new opportunities. Their key quality is the ability to learn and retrain in accordance with the globally proclaimed "lifelong learning" strategy. It ensures their survival in a constantly volatile world – a world of uncertainty. In progress, a project approach to their work employment – people conclude contracts for the duration of a project. The guarantee of the next employment will be a "portfolio" with a list of achievements and projects and network contacts. So corporate values lose weight, the importance of belonging to a certain company, a professional dynasty. The design of one's own ontos for an individual is mixed with a labor project that valuably dominates.

In the analysis of the digital divide, we note that the information society is information flows that fill the space of interaction of people in all spheres of life. This is a way of life defined by information technologies and interaction with them. However, there are two serious circumstances: the first is that for citizens of many countries the ability to access information and communication technologies is a big problem. It is commonly referred to as "digital inequality". The second circumstance concerns the replacement of human labor functions with artificial intelligence.

"Digital inequality" and "digital divide" are concepts that denote social and legal problems that arose as a result of the spread of information and communication technologies and their global impact on society. Restrictions on access to the Internet and digital technologies, whether resource or intellectual, as well as lack of interest in access, are seen as a violation of justice and an obstacle. It is improving the well-being of the population in terms of access to services, for example, from public services – health care, education, leisure, participation in society, as well as communication and search for any type of information. Social equity in access to the Internet and digital technologies is determined by the existence of an even distribution of benefits between people of different social status and wealth, and between different states. The release of labor is due to the fact that many professional functions in various fields, management is successfully performed by artificial intelligence. The process is accompanied by the emergence of new highly qualified professions related to information technology, which can only be mastered with access to the Internet and appropriate education.

The global economy and information (networking) society do not include all the economic processes, territories and people on the planet, although they affect all humanity. "Despite the planetary effect of the global economy, its existence and form affect only certain segments and economic

structures, countries and regions in proportion to the specific situation of a country or region in the international division of labor" [Castells, 2000, 88]. Since one of the key characteristics of the information society is uncertainty, this applies to countries and regions, they are also in constant motion, so the situation will change over time. "The new global economy is highly dynamic, exclusive and at the same time highly unstable in terms of its own borders. While the main segments of the economies of all countries are connected in a global network, parts of the countries, regions, economic sectors and local communities are disconnected from the processes of accumulation and consumption of the information/global economy" [Ibidem, 89].

Since the information economy permeates the world, and in this sense can be considered global, nevertheless, most people on the planet do not work for it and do not purchase its products. Nevertheless, all economic and social processes are associated with the dominant structural logic of this economy. Overcoming the digital divide on a global scale is important not only in terms of social justice, but also in terms of world policy. It threatens to exacerbate existing socio-economic inequalities between countries and social groups, which can result in unpredictable events on a local and global scale. To solve the problem, it is proposed to make major investments in people and, through education, to develop human resources that meet the requirements of the information society.

The theory of "Three Levels of the Digital Divide" appears in the late 1990s and the early 2000s as a concept that records uneven access to the Internet and digital technologies (P. Attevell, E. Hargittay, P. Norris, M. Ragnedda, etc.). It is assumed that there is a difference in the professional and personal plan that users can get with the competent and full use of ICT. Users turned off from the global information space because they lack Internet and ICT access or the necessary digital skills are expected to find themselves in a less privileged position in society than those with digital skills. It understands broadly (fewer opportunities for self-realization and self-development, increasing its status in the modern information society, etc.), and in a more practical sense (fewer opportunities for optimizing personal and professional life through digital technologies, saving time, etc. and in a more practical sense (fewer opportunities for optimizing personal and professional life through digital technologies, saving time and labor).

In post-industrial times, in the metaproject of man, a philosophical heritage becomes self-valuable, through which the possibilities of human existence in modern technoculture are revealed and explored. In particular, this is the legacy of the Russian philosopher M.M. Bakhtin [Bakhtin, 1979; Bakhtin, 1986]. The sphere of human subjectivity in its concept is defined as the field of simultaneous manifestation of meanings, values and articulation of objective in the process of their variability.

## Conclusion

Modern design philosophy explores the ontological foundations of human integrity. As visible the imprint of *technocultural* influence on its features contributes to the isolation in the human project of *value-sense formations* and the *spectrum of possibilities* for its self-change through communication. At the same time, the methodological toolkit contains universal characteristics of the analysis of human philosophical systems in modern conditions along with a change in the media range of modern times. The anthropological view of the problem of the cultural existence of the person is instrumental for onto-design as a whole. It is the development of the idea of the social entrenchment of subjectivity.

The humanitarian approach to the design of *the mixed reality*, the axis of which remains the subject, forms the image of a person "capable of obtaining new knowledge and "deciphering the cultural codes of the texts of everyday activity. Its entire socio-cultural context". Technologically, such onto-design

stems from the postulate about the fullness of the "understanding person" as a subject of design. He is a co-author of the text of the draft. In conditions of accelerated life change. In philosophical ontology, being *mixed reality* refers to a new, mixed form of being that combines being social reality and being virtual reality. Genesis mixed reality is a round of current exponential social development, preceding the technological singularity of social matter.

The humanitarian paradigm of designing the existence of a person in his comprehensive study preserves our ideas about the image of a person understanding, the image of the world and the symbolic content of the project activity itself, when the social practices of the digital world are secondary after spiritual anthropological practices. Thus, *technological singularity* as a *holistic phenomenon* is understood by the authors as a *conceptual philosophical basis* for explaining the interaction of ontologies, phenomena, the ways of their adaptation and all technological changes.

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### **Аннотация**

В статье анализируются онтологии цифрового мира, человека и их процессуальная сторона. Показано смешивание проектности собственного онтоса у личности с проектом труда, ценностно доминирующим в социально-адаптивных стратегиях. На фоне развития «четвертого», информационного сектора экономики сверхиндустриальной цивилизации анализируются новые риски для человека. Рассмотрены революционные социальные последствия широкого применения новых технологий в эпоху постиндустриализации с ее экономикой услуг. Уклад структурно меняет культуру, постоянно формируя ментальную модель реальности и самого человека. Поворот к логике сетевой культуры коммуникации с экспоненциальным увеличением возможности глобального взаимодействия образует новое «онтологическое» отношение «время – пространство» как фундаментальное отношение материальных измерений человеческой жизни. Процесс исследуется в свете технологической сингулярности, понятие которой органично вплетается в структуру научного познания в

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Новейшее время. Технологическая сингулярность как целостный феномен обозначена как философская основа объяснения взаимодействия онтологий, феноменов, способов их адаптаций в свете всех технико-технологических изменений. Поскольку в сетевом обществе пространство все более подчиняет себе время, особое значение приобретает пространство информационных потоков. Информационные технологии объединяются феноменом «mixed reality» – новой смешанной реальности со свойством предельной открытости. «Mixed reality» как онтологическая повседневность для «человека глобального» меняет проект его собственного онтоса, который смешивается с проектом ценностно доминирующего труда. Методологическое значение носит момент вторичности социальных практик цифрового мира после духовных антропологических практик, формирующих полноценность человеческой природы. В решении проблемы цифрового неравенства в гуманитарной парадигме проектирования ключевая роль отводится антропологическому подходу к развитию людских ресурсов, отвечающих требованиям информационного общества.

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#### Ключевые слова

Человек, информационное общество, цифровое общество, технологии, смешанная реальность, ценности, культура, коммуникации, глобальная экономика, онтос.

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