they are endowed with characteristics that unite them with classical religious communication. The communicative relations between religion and its institutions and society are considered in the article in the plane of the phenomenon of dialogism. Originality. Religious subjects become an organic part of the communicative process in the new media. New media are between mass communication and dialogic private communication. Therefore, new media are not just dialogical but mass dialogical. Conclusion. Media mediation disappears in the new media, therefore they are more adequate to a modern substitute for classical religious communication. On the other hand, they pose a danger to religious communication, because they are simulative.

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PHILOSOPHY OF INFORMATION BY LUCIANO FLORIDI – RELEVANCE OF INFORMATION ETHICS AND METHOD OF LEVELS OF ABSTRACTION

Abstract. *Introduction. The article tackles the question of correlation between philosophy and digital ICTs (information and communication technologies), the transformation of human mind and self-perception by virtual reality and principal concepts of philosophy of information by Luciano Floridi which are being represented in his latest publication "The fourth revolution: How the infosphere is reshaping human reality" (2014) which are essential for the consideration in regards to the problematics mentioned above. The purpose of the article is to define the major characteristics of philosophy of information, to analyze the interrelation of Media studies and philosophy, to present a new understanding of philosophical discourse as a way out of the modern crisis of the humanities according to Luciano Floridi's philosophy and to demarcate the ethical aspect of Floridi's philosophizing as a primordial one with handling digital information, identity theft, cyber war, computing devices and developing artificial intelligence. To achieve the aim mentioned above we apply the methods of comparative analysis, methods of the hermeneutic reconstruction and reinterpretation, analytical and synthetic methods. Based on the latest investigations and critical reviews it should be noted that since the postmodern era majority of thinkers were trying to create a new focus for philosophy through the proclamation of the last one as a worthless science that doesn't solve human problems due to the excess of metaphysical and dogmatic theorizing, which cannot produce a new knowledge. Luciano Floridi states that philosophy can be very helpful in Brave New Digital World but it has to change an old-fashioned approach to the most controversial and challenging problems nowadays, other words, it requires a total change in a way we apply our philosophical methods and methodology in developing theories and hypothesis, so contemporary philosophers can really make a progress in contributing valuable ideas to the general scientific picture of the world. It should be pointed out that a reason to combine philosophical research with ICTs turns out to be a fundamental attempt to redefine essence of philosophy in XXI century and give it a new life in the conditions of ongoing crisis. Conclusion. After reviewing the topics mentioned above it is necessary to stress that computer science and its technological applications influenced the world's progress in social communication, media studies, cultural life and sphere of economy, in other words, a contemporary scientific picture of the world was transformed by ICTs. Humans are no longer the only smart agents able to carry out complex tasks according to Luciano Floridi interpretation. The time we are facing is an impulse for an upgrade of lifeless philosophy, it is an opportunity for modern thinkers to get occupied with leading roles in a digital era. Philosophy is capable to widen high-tech horizon and information ethics task is to prevent the major threats of digital exponential development.*

Key words: *Luciano Floridi, philosophy of information, ICTs, method of levels of abstraction, Alan Turing, information ethics.*

Formulation of the problem. Interest in the problem is determined by a necessity of upgrading of philosophy by getting combined with the most advanced ICTs and producing original solutions and answers how to run a technology in the information-oriented world which can oppose an efficient argumentation to the shattering criticism of modern scientists.

Analysis of the recent research and publications. Among the latest publications and investigations devoted to the issues such as the role of philosophy in a digital world and its conceptual approximation to the ICTs should be noted "World without mind: The Existential Threat of Big Tech" by Franklin Foer (2017), "Machine, Platform, Crowd: Harnessing Our Digital Future" by Andrew McAfee (2017), "The Second Machine Age: Work, Progress, and Prosperity in a Time of Brilliant Technologies" by Erik Brynjolfsson (2016), "The Digital Mind: How Science Is Redefining Humanity" by Arlindo Oliveira (2017), "Common Sense, the Turing Test, and the Quest for Real Al" by Hector J. Levesque (2017), "Shaping a Digital World: Faith, Culture and Computer Technology" by Derek C. Schuurman (2013), "Thinking Machines: The Quest for Artificial Intelligence – and Where It's Taking Us Next" by Luke Dormeht (2017), "Deep Thinking: Where Machine Intelligence Ends and Human Creativity Begins" by Garry Kasparov (2017), "The Industries of the Future" by Alec Ross (2017), "Protection of Information and the Right to Privacy – A New Equilibrium?" by Luciano Floridi (2016), "The Ethics of Information" by Luciano Floridi (2011), "The New Digital Age: Transforming Nations, Businesses, and Our Lives" by Eric Schimdt and Jared Cohen (2013) and classic work "Can machines work?" by Alan Turing (1950) and many other.

Purpose. The main purpose of our research is to analyze the fundamentals of philosophy of information, to distinguish the specific features of ICTs and ethics of information and to present arguments of its correlation, to outline the perspective and relevance of research on philosophy of information, based on the above-mentioned publication.

Presenting the main material. To begin with it necessary to stress that ICTs became not just the inseparable part of our daily lives but changed the humanity in one critical momentum which made international community ICTs-dependent in one click. One of the most crucial things that matter nowadays is information and how we handle it. Certainly, we must admit that technologies have simplified daily routine and improved the quality of life, besides that it made a significant difference in a way how people identify themselves. To answer why big data has such a vital importance for us, we can provide a little scheme. "The life cycle of information typically includes the following phases: occurrence (discovering, designing, authoring, etc.), recording, transmission (networking, distributing, accessing, retrieving, etc.), processing (collecting, validating, merging, modifying, organizing, indexing, classifying, filtering, updating, sorting, storing, etc.), and usage (monitoring, modeling, analyzing, explaining, planning, forecasting, decision-making, instructing, educating, learning, playing, etc.) [1, p. 5-6]. According to Luciano Floridi, ICTs are the major forces which reontologize reality and information-based assets are becoming integral conditions "for the maintenance and any further development of societal welfare, personal well-being, and overall flourishing" [1, p. 4]. ICTs started evolving exponentially and humanity had entered into a stage of hyperhistory. A term hyperhistory can be applied to those types of informational societies and environments which are requiring ICTs for productive functioning as a system (for instance, G7). The impact of ICTs worldwide is more profound than we can possibly imagine, that's why it is so important to adjust philosophy to our time in order to managing and creating new ideas and theories which we can implement by operating with digital information.

It is believed that philosophy is still overcoming a methodological crisis, in addition, philosophers had been criticized for working on issues which seem to be irrelevant for the rest of people who are not philosophically involved. Luciano Floridi affirms that we need to make an upgrade of philosophy referring to its connection to our digital time, otherwise "philosophy talking about itself to itself in its own jargon" [2, p. 8]. While the conceptual gap between classic philosophy and digital technologies deepens, the ultimate purpose of philosophy must be reconsidered, furthermore, its role of the "consciousness of the nation" should be brought back where it always belonged. Philosopher emphasizes that one of the major risks that jeopardize

philosophy is not just its own theoretical limitations or absence of ground-breaking works which are disputing the most critical problems, but that "philosophy begins to care less about philosophical questions than about philosopher's questions, which then consume increasing amounts of intellectual attention" [2, p. 7]. Does it follow from the foregoing that we should suddenly stop and start staring at the world around, asking Kant's questions or so, completely erasing or reducting from our memory all possible remarks and citations from the past as Thomas Nagel noticed? Besides, it is true that enormous references make a discourse lost in metaphysical speculations and the initial question turns out to be forgotten without proper analytics. "The world may be undergoing a revolution, Rome may be burning, but the philosophical discourse remains detached, meaningless, and utterly oblivious" [2, p. 8]. What author suggests is to make the concept of information a basis for the prime metatheoretical position of a philosophical study. To extend author's vision in regards to the restoration of philosophy, we can add that the question of relevance can be addressed differently. For instance, among the colossal problems that affect people's lives, we must mention an inaccessibility of quality education in a lot of countries. It should be outlined that the international rate of illiteracy is still extremely high, moreover even with technologies becoming more advanced than ever, there are gigantic amounts of people who educated themselves but still have mythological views about life. Obviously, technology doesn't give a human a sense of living and it cannot stop humanity from spreading ignorance. Under these circumstances philosophy can be quite helpful, the problems mentioned above appear to be deeply existential and it will never disappear. The issues which lead to the identity require new critique and approach even if we talk about digital identity where ethics of information is going to be extremely relevant. In conclusion, philosophy should modify itself for prosperity by operating with information for generating its sense, instead of everlasting (bored) digesting of the same conceptions.

Luciano Floridi postulates that philosophy of information is the key to the rehabilitation of contemporary philosophical discourse which will use philosophy in solving paramount importance social issues, and hence the question of its necessity will be eliminated. "PI (philosophy of information) is defined as the philosophical field concerned with the critical investigation of the conceptual nature and basic principles of information, including its dynamics, utilization, and sciences, and the elaboration and application of information-theoretic and computational methodologies to philosophical problems" [3, p. 137]. As philosopher explicates, PI is based on following concepts: 1) a metasemanticisation of narratives which can be interpreted as an interaction of the Self and a reality which generate and reveals the its meaning by symbols and language involved in a process of semanticisation; 2) a de-limitation of culture is interpreted as a process of externalization and interchanging of the conceptual narratives created by the Self; 3) a de-physicalisation of nature which means that the most Human, All Too Human (according to F. Nietzsche) or the most valuable feelings and experiences we cherish can be interpreted within the virtual frame, hence a human being becomes a socially identifiable Self (ID) who has a gender, a job, a credit card, driver's license and so on; 4) a hypostatization (embodiment) of the conceptual environment designed and inhabited by the mind. Arguing that scholastic philosophy is not longer the right method of theorizing, Floridi outlines that "philosophy is not a conceptual aspirin, a super-science, or the manicure of language but the art of identifying conceptual problems and designing, proposing, and evaluating explanatory models. It is also a dynamic space, for when its cultural environment changes, philosophy follows suit and evolves" [3, p. 134]. Namely, an information as a polysemantic concept is determined by cultural transformations and semanticisation of being, and a philosopher mentions that PI attempts to reorder the philosophical scenario by "enclosing new areas of philosophical inquiry – which have been struggling to be recognized and have not yet found room in the traditional philosophical syllabus" [3, p. 140].

Another concept that should be considered in more detail is the method of levels of abstraction. It basically means that "failing to specify a level at which we ask a given philosophical question can be the reason for deep confusions and useless answers" [2, p. 10]. Floridi emphasizes the fact that epistemological levelism should be a principal method of conceptual analysis because it provides a more specific way of questioning in a scientific research. How to ask a right question is a

matter of an intention of our philosophizing. It has been a classic philosophical problem which made a philosophy a specific art of questioning when it just appeared. Paraphrasing the foregoing, the complexity and profoundness of questioning indicate the horizon and its diversity of attributive answers. "A level of abstraction (LoA) is a finite but non-empty set of observables. No order is assigned to the observables, which are expected to be the building blocks in a theory characterized by their very definition. A LoA is called discrete (respectively analogue) if and only if all its observables are discrete (respectively analogue); otherwise it is called hybrid" [4, p. 312]. One of the best examples to illustrate this principle is a Turing groundbreaking imitation game. As known Alan Turing developed a test of machine's capability to demonstrate intelligent behavior equivalent to the human. Instead of speculating if machines can think, Turing focused on the potential of mechanical computation because such a question could not be answered for inability to define what thinking is, especially in regards to the machine. "So Turing suggested replacing the question with the imitation, which fixes certain variables in a rules-based scenario that is easily implementable and controllable" [2, p. 11]. The value of the experiment is the specification of level of the abstraction which became a breakthrough in developing an artificial intelligence.

The relevance of ethics was questioned through the period of its methodological crisis despite the fact that this discipline is the most practical towards daily human life. The information ethics is defined as a branch of ethics which focuses on the interconnection between the creation, organization, dissemination, and use of information, and the ethical standards and moral codes regulating human conduct in society. To understand how ethics will be a significant philosophical value in a digital era, we must always remember how vulnerable people become because of the easy accessibility of information. Hence the fundamental concerns of information ethics are issues of informational privacy, information distribution and its processing, digital rights of ownership and copyright, cyber security, censorship issues and anonymity, identity theft, responsibility between the providers and consumers in regards to informational content, etc. These issues relate to the international public and individual safety on daily basis, that's why this field of ethical research must be one of our primary concerns. It is important to note that we need to make artificial agents involved in a big data processing legally and morally responsible as well. "The consequence is that not only does the person not feel responsible for her actions (no one has ever been charged with murder for having killed some monsters in a video game), but she may be perfectly willing to accept the universal maxim, and to extend the rules of the game to all agents" [5, p. 39]. Philosopher outlines that Kantian antinomies of pure reason may be simplified or find its realization in the ethics of future. A complication appears when we talk about non-anthropocentric ethics because Kantian deontological imperatives include only anthropocentric contexts. In conclusion, it should be stressed that the infosphere is steadily dissolving the barrier between reality and virtual space, and one day it will be unrecognizable.

Conclusion. Summing up, it should be outlined that informational world started playing a leading role in people's lives and became a new way of constructing reality. Without ICTs average person cannot a foreseeable future and our self-identification is completely dependent on digital technologies. To define the historical time and situation we live in, Luciano Floridi uses the terms hyperhistory and 4th revolution. The 4th revolution can be named a digital or computational one and its recognition leads to the father of computer science Alan Turing and his intellectual legacy. As Floridi states Turing was that figure who changed our philosophical anthropology just as much as Copernicus, Darwin or Freud. Philosophy of information is characterized as a philosophical field which defines information as a conceptual center of any scientific research. Ethics of information is interpreted as a philosophical discipline which practically deals with the most provocative issues nowadays such as identity theft, fake news phenomenon, hacking, cyber attacks, privacy of personal information, copyright and intellectual property protection and other. In addition, we must acknowledge a total change of people's relation to each other, self-perception and identification of themselves as informational organisms or 'inforgs' and a long-lasting domination of infosphere over other realities we are still able to distinguish.

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ФІЛОСОФІЯ ІНФОРМАЦІЇ ЛУЧАНО ФЛОРІДІ – РЕЛЕВАНТНІСТЬ ІНФОРМАЦІЙНОЇ ЕТИКИ ТА МЕТОД РІВНІВ АБСТРАГУВАННЯ

Статтю присвячено розгляду провідних концепцій філософії інформації Лучано Флоріді та експлікації релевантності етики інформації у нову цифрову епоху. Проаналізовано та розглянуто смислогенеративний характер методу рівнів абстрагування у контексті творчості Алана Тьюрінга та створеної ним гри в імітацію, що докорінним чином змінила уявлення людства про штучний інтелект та його потенційні загрози. Закцентовано увагу на співвідношенні філософії та ІКТ (інформаційно-комунікаційні технології), їх роль у процесі самоідентифікації людини та парадигмальній зміні наукової картини світу. Визначено примордіальні завдання етики інформації та окреслено їх значення у подоланні як методологічної кризи етичної рефлексії, так і стагнації філософського дискурсу.

Ключові слова: Лучано Флоріді, філософія інформації, ІКТ, метод рівнів абстрагування, Алан Тьюрінг, інформаційна етика.

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СИМВОЛ ЯК КАТЕГОРІЯ КУЛЬТУРИ ТА ЙОГО ФУНКЦІОНАЛЬНЕ НАВАНТАЖЕННЯ КРІЗЬ ПРИЗМУ ФІЛОСОФСЬКИХ ВЧЕНЬ

Стаття представляє собою аналіз комплексу антропологічних ідей дослідників різних напрямків і шкіл щодо розуміння символу. Звернута увага на роль символу в сучасному світі міжкультурних комунікацій. Звідси зростає потреба в теоретико-методологічному осмисленні символу як ключового феномену культури, осягненні місця і ролі символів в міжкультурній комунікації, вивченні символів різних народів. Показано, що символ є категорією культури та несе відповідне функціональне навантаження.