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## Концепция философии информации Лучано Флориди

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### Аннотация

В статье рассматривается концепция философии информации, разработанная в 1990-х годах итальянским философом Лучано Флориди. В 2011 его работа «Философия информации» была опубликована издательством Oxford University Press. В данной работе Л. Флориди сформулировал 18 проблем философии информации. Решение этих вопросов особенно важно для развития нового направления науки — философии информации. Согласно Л. Флориди, современное общество характеризуется, с одной стороны, наличием людей, а с другой — искусственными образованиями и вещами или объектами материального мира. Технологизация в развитых обществах затрагивает все больше и больше различных сфер, касающихся человека: сферу коммуникации, производства и потребления товаров, жизни, искусства, здоровья.

**Ключевые слова:** информация, философия информации, эвристика, философские проблемы компьютерной науки, реинтологизация, реинжиниринг.

## Luciano Floridi's Concept of Philosophy of Information

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### Abstract

The article explores the concept of philosophy of information, developed in the 1990s by the Italian philosopher Luciano Floridi. L. Floridi's Philosophy of Information was published by Oxford University Press. In his work, L. Floridi formulated 18 problems of the philosophy of information. The solution of these issues is especially important for the development of a new branch of science called philosophy of information. By L. Floridi, modern society is characterized, on the one hand, by the presence of human beings, and on the other, by any artificial formations and things or objects of this material world. Technologization in developed societies affects more and more different areas that affect the human being: the sphere of communication, production and consumption of goods, life, art, health.

**Key words:** information, philosophy of information, heuristics, philosophical problems of computer science, reontologization, reengineering.

*Introduction.* This article can be preceded by such rhetorical questions: "Is it possible to consider information in philosophy?", "What is information?", "Is information a philosophical category, such as good and evil, essence, existence etc.?"

Luciano Floridi, analyzing the development of philosophical science, comes to the conclusion that many philosophical concepts and theories have already lost their "pristine" relevance and "stagnate" the development of

modern mankind. From his point of view, it is philosophy that can and must constantly be “renewed”, reborn “from the ashes like a phoenix bird,” that is, it constantly corresponds to the spirit of the times [1].

Luciano Floridi draws attention to the work of T. W. Bynum, J. G. Moore, which studies the question of heuristic understanding of philosophical issues, problems, methods, categories in modern society.

It is safe to say that the current “information revolution” is a prerequisite for (cause of) changes in philosophical concepts, theories, or systems.

These changes were predicted by N. Wiener, T. W. Bynum, J. G. Moore, A. Turing, D. Gilbert, who claimed in their works about a new rethinking of philosophy under the influence of information technology.

Luciano Floridi singled out 5 problems in the philosophy of information, without the solution of which, he believes, the further development of humanity and modern society is practically impossible [2].

The main problems of the philosophy of information. Problem one: “What is information?” It is difficult to compare the concept of information, for example, with such an important philosophical concept as being. Philosophers argue how it is even possible to draw any analogies between such a fundamental philosophical concept as being and such a simple, at first glance, concept as information. Information is most often perceived as some kind of “news”, “bulletin”, and it is unlikely that philosophers are trying to reveal some deep meaning of this concept.

Problem two: “What is the dynamics of information?” How information changes over time, what happens to a person with his awareness of being, if a certain amount of information helps or hinders him. Recently, even such a question has arisen: “Does a modern person need such a flow of information, sometimes completely heterogeneous and meaningless?” [2]

Problem three: “Is a large unified theory of information possible?” Is there really a transition in the category of opportunity to the category of information, or, what is quite real in modern post-industrial society, information gives an opportunity for the implementation of reality. Reality is

no longer perceived only in a certain biological plane (body), but in a virtual plane (artificial intelligence, mind).

Problem four: “How can data make sense?” It is a particularly important question and a problem concerning philosophical problems proving that not all information “is meaningless.” A person should be able to choose information, “screen out” the unnecessary and choose only the right specifically for him. But information in the modern world is a necessary part of it, without which the further development of mankind is practically impossible [3].

Problem five: “How can meaningful data gain true meaning?” Questions of the meaning of life, of truth have long worried and continue to disturb the souls of philosophers. Meaning is the most important, innermost, something without which the life of an individual concrete person is impossible. Many people ask themselves the question: “What is the meaning of my life?” Sometimes quite trivially and simply: “Why do I need this meaning?” A person is often inclined to believe that he spends too much of his precious time (unforgivably long time) to understand a certain “meaning”, and, as many say, “just live”, do what you love, pursue a career, make money etc. Behind these seemingly simple human aspirations lies more, we can say, deeper meaning of human actions. Even by making money, acquiring material resources or objects of the surrounding world, a person involuntarily comprehends his activity, otherwise, “for what”, “for whom”, “why” he makes this money.

Problem six: “Can information explain the truth?” Philosophers believe that information does not always have true meaning, therefore it is necessary to perceive any information that a person receives in the world around him. Therefore, in what way, information can explain the truth when information is completely heterogeneous and sometimes meaningless. But L. Floridi claims that even in the countless stream of modern information, a person can find an explanation for true things. From the point of view of the fundamental category of being, no matter what information comes to a modern man about being, the truth of this fundamental concept will always remain unshakable.

But the information itself can fully explain the truth, but, as L. Floridi writes, not all information is able to explain the truth of being.

Problem seven: “Can information explicate meaning?” The question is quite important and timely: is it possible for information to explain any things, objects, or information is only a “summary of events”? [2]

Problem eight: “Can cognition (or its forms) be fully or satisfactorily analyzed in terms (forms) of information processing at a certain level of abstraction?” L. Floridi connects this problem with the emergence of so-called reasonable information. He is trying to show that sooner or later information begins to acquire a cognitive (cognitive) character.

Problem nine: “Can the natural mind (its forms) be fully and satisfactorily analyzed in terms of information processing (its forms) at a certain level of abstraction?” This problem is often called the problem of reengineering, i. e. the modification of all living things and the recreation of living things.

Problem ten: “Can the natural mind be embodied not biologically?” This problem was first expressed by Turing in his writings, pointing out that not only the human, animal mind, i. e. the mind created by nature, is characterized by rationality. The question is also quite serious, in which philosophers reflect on the new “artificial intelligence” and its capabilities for the future of all mankind.

Problem eleven: “Can the information approach solve the problem of the relationship of mind and bodies, spiritual and material?” The problem of the interaction of spirit and matter is the most famous problem and the eternal question of many philosophers. People either choose material values or fight for spiritual blessings, but each of us always has a certain choice between “good” or “evil”, between “love” or “hate”, between “cruelty” and “mercy” etc. Will the information be able to answer the eternal questions of the universe, answer the eternal questions of “good” and “evil” etc.?

Problem twelve: “How can I verify the information?” An unusual question of L. Floridi explaining the essence of information with various descriptors. Indeed, is it possible in the modern world, in such a rapidly

changing variety of events of our being, to understand the essence of the “informative” discourse and to understand correctly in accordance with the culture, history, mentality, traditions of a particular nation?

Problem thirteen: “Should epistemology be based on information theory?” The question is quite appropriate and correct, showing how the two scientific branches, epistemology and information theory, relate. Epistemology is a theory of knowledge that studies the essential issues of cognition of the world, man, society [3].

Problem fourteen: “Is it possible to reduce science to information modelling?” Science, as we are always asserted, must have accuracy, clarity, structurality, but whatever principles, methods or techniques determine the essence of the scientific worldview, science is practically impossible without an anthropological factor, i. e. without the person himself. Namely, a person (a scientist, a researcher, an inquisitive) makes some scientific discoveries, creates new scientific theories. Therefore, L. Floridi is convinced that it is most likely impossible to imagine the development of science simply as a kind of “information modelling”.

Problem fifteen: “What is the ontological status of information?” Does information have the fundamental characteristics of beingness?

Problem sixteen: “How can information be naturalized?” A very important question, is it possible to consider information as the reality of our surrounding being? Maybe information is only a part of virtual being?

Problem seventeen: “Can nature be informatized?” How do we understand the surrounding nature, how that which is constantly evolving, moving, overcoming certain contradictions, or is the nature surrounding us an object of “informatization”? [1]

Problem eighteen: “Does computer ethics have a philosophical foundation?” The problems of ethical consequences in human life are especially important and relevant topics of scientific discussions today.

An “information man” is even more likely than before to be subject to zombies, programming, flashmob coding, and he believes that he acts and lives solely in his interests [4].

The modern man seeks to control reality, to be a consumer of the maximum of benefits, to independently build his life, to be independent up to having a complete autonomy from society. Modern researchers, e .g. E. Goffman, believe that this is facilitated by both the factor in the development of a consumer society and the development of the media.

The most important trend of modern culture is its fusion with information technology, the transition of many forms of real activity into virtual, leading to significant changes for society and man.

Digital analogues of cultural objects (museums, books, games) have already become familiar, as well as electronic services, shopping, and media.

A person lives and acts in two worlds: real and virtual, but the latter comes more and more actively and inevitably.

Virtualization of such spheres of human life, as communication and information search, virtualized the sphere of education, services, leisure, creativity, art.

The microcosm of the “information man” is not only his thoughts, feelings, experiences, but also his manifestation in the information space, where the modern person finds himself on the global scale of Internet communication [5].

Interactivity, which is one of the attributes of electronic culture, makes it possible for a person to participate in creating his own information universe, his own virtual world (a personal site, a profile), as well as make his own adjustments to a single global information environment.

**Conclusion.** We have listed and tried to characterize the 18 problems that L. Floridi identifies, analyzing modern society as a kind of “reontologized event formation”, which is characterized, on the one hand, by the presence of human beings, and on the other, by any artificial formations and things or objects of this material world.

Indeed, there is a completely unusual idea of human beings as “information entities” that interact with other “information entities” or “information entities” through information and communication technologies. There are projects of smart homes and the so-called smart items that are

able to take into account the preferences of their owners (people) and put these preferences into practice [3].

Entry into the information age has led to a qualitatively new environment in which the modern process of anthropogenesis, the formation and development of man, his physicality, consciousness, life world, relations with society and the Other Person takes place.

This is a matter of concern to experts in the field of anthropology, as well as a wide range of representatives of innovative science, designed to transform the human world with the help of information, bio-, nano-, and other high technologies [5].

Technologization in developed societies affects more and more different areas that affect the human being: the sphere of communication, production and consumption of goods, life, art, health.

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