

REFLECTION OF THE EARTH IN MODERN MEDIA REALITY: PHILOSOPHICAL AND ANTHROPOLOGICAL FOUNDATIONS OF A COMPLICATED SYSTEM

*Svitlana Pylypenko*¹

Abstract. The article is devoted to the problem of reflection the phenomenon of the Earth in the context of media reality. It is shown that the philosophical discourse, based on the media turn, testifies to the formation of a new relationship between the components of the “Earth—man—information technology” system, which leads to significant transformational shifts. This situation gives rise to a media totality, producing a dominance of images that create a new configuration of the social and the natural. Simplification takes place in relation to the environment, due to the blurring of the boundary between the real and the illusory / virtual. It is indicated that these changes require a polyparadigmatic study. The article outlines the specifics of the formation of a new image of the Earth. This situation provokes the elimination of the systemic vision of the Earth and the transformation of the Earth’s space into an electronic, technological, information landscape that corresponds to the network principle of organization. These landscapes have a direct impact on the organization of socio-cultural practices of modern society. This question articulated the problem of media reality as a new mode of being — artificial being.

Keywords: media reality, technologies, space, Earth, media turn, network, complicated system

1 The relevance of the study

Philosophical studies of the XX — first decades of the XXI century testify to the transformation of philosophical knowledge as a response to the changes and demands of our time. This situation is embodied in philosophical turns, for example, ontological (M. Heidegger), linguistic (L. Wittgenstein), communicative (J. Habermas), spatial (A. Lefebvre), technological (K. Schwab). Each of them offers its own planes of the relationship between man and the world, expands the horizons of life realities and demonstrates a new configuration of philosophical knowledge in the plane of modern post-non-classical discourse.

One of the generative themes of philosophical post-classical discourse remains the problem of transformation of natural and social systems in the context of information modernity and the situation of super-mobility of society. “System theory is used as the common language to unify concepts, and emphasis is given to bifurcation, chaos as the basis of behavioral complexity and the

¹ Biotechnological State University, Kharkiv, Ukraine. pilipenko@btsu.edu.ua, <https://orcid.org/0000-0003-3838-7805>

configuration of processes as the basis for structural complexity” [6, p. 3295]. This unity reveals the possibilities of multidimensionality in determining the complexity of the Earth paradox. This multidimensionality of the Earth is determined, firstly, by scientific knowledge: the Earth appears as a cosmic body, as surface / landscape, as nature, as space, as ownership. Secondly, by worldview guidelines: Earth as a space for the deployment of life, as a sacred space, as a spiritual basis for the preservation of life. In this regard, it becomes important to understand the Earth on the basis of transformations associated with the processes of informatization, technologization, globalization, which is accompanied by a change in the ratio of material and ideal values. A media turnaround took place (M. McLuhan). The definition of meaning is increasingly shifting to the media space, interpreted as a new manifestation of being. The visual method of communication becomes the main one. The past, present and future are losing their usual specification.

The industrial revolution like a digital revolution, a technological revolution has a significant impact on the geography of the Earth. This situation actualizes the problem of determining the specifics of constructing the Earth’s space in the plane of media reality, which removes the structuring of complex systems by creating a new configuration, where the main principle of communication is the network. The purpose of the article is to identify the existing contradictions associated with the pressure of media reality, which leads to significant transformations in the understanding of the phenomenon of the Earth and social systems.

2 Problem statement

The post-nonclassical concepts of the twentieth century (holism, synergetics, general systems theory, etc.) testify not only to overcoming the idea of determinism of simple systems, but also to the creation of new methodological optics. In the plane of the new paradigm, the Universe is an open system that self-organizes and is distinguished by a high integrative property and non-additivity. First of all, we are talking about the studies of W. Ashby, S. Kapitsa, S. Kurdyumov, G. Malinovsky, G. Nicholas, I. Prigogine, I. Stengers, G. Haken. The system of the Universe also includes the Earth, the existence of which is determined by internal and external factors. The Earth is not a closed stable system, it is constantly changing, although these changes are quite long-lasting relative to the meaning of human civilization. The specificity of the Earth, according to K. Oliver, is that the Earth as a sphere has a limited surface; secondly, the people of the planet depend on common resources and live on a single surface. At the same time, the researcher emphasizes that it is impossible to separate the surface of the Earth and the Earth itself, where the Earth itself ends and begins [16]. However, the Earth as a system can exist without a person.

Civilizations represent social systems that are potentially unstable (N. Luhman, M. Kagan). This is due to the fact that the social system is integrated into the system of the highest rank and in the process of interaction with it undergoes significant transformations. In this regard, one should recall the concept of Gaia developed by J. Lovelock [10], where the researcher emphasizes that,

unlike the Earth as a complex system, which is capable of self-organization and recovery, the question of the existence of mankind remains open. This concept gained significant resonance in the middle of the twentieth century, however, at the beginning of the XXI century, they not only did not abandon it, on the contrary, the image of the Earth as a living organism reveals new modes of both natural and philosophical research [22]. P. Russell also proposes his theory of the Earth as a living organism, however, unlike J. Lovelock, he notes the phenomenon of “planetary Mind” [18], which has the potential for the biological species like human. According to Russell, the “awakening” of the Earth is the creation of new opportunities for man, which he associates precisely with the information revolution and the Internet, which acts as an alternative dimension of the noosphere.

The use of the synergetic paradigm for the analysis of complex systems in the plane of both physical and chemical being, and within the biological, social and technical requires taking into account the existing bifurcation points, which determine the further deployment of the system. We are talking about a rapid increase in the mobility of the system, the destruction of its previous state and its self-organization at a new level. In the conditions of information modernity, media are becoming an independent and ontological condition for human existence, that is, media reality represents all spheres of social life. However, media reality does not stop at changing the configuration of social systems, everything is filled with signs that are broadcast by the symbolic world/media.

3 Methodology

The specificity and nature of the problem, which has an interdisciplinary nature, determined the relevance of using a comprehensive research methodology, which made it possible to combine concrete-practical and abstract-theoretical problems. We used both general scientific methods (analogy, modeling, abstraction, concretization, theoretical reconstruction, etc.) and specific methods of philosophical knowledge (social philosophy, media philosophy, philosophy of technology, praxeology as a component of philosophy, etc.). Based on the system analysis, it was concluded that the existing transformational processes of our time are observed both at the social and natural levels. Philosophical and cultural analysis was carried out using phenomenological, hermeneutic and comparative methods. The use of cultural-philosophical reflection made it possible to connect such planes as the Earth, media and technologies. The discursive conditionality of human influence on these dominants emphasizes the importance of the philosophical-anthropological dimension. The methodology used demonstrates the importance of the polyparadigm approach for solving the assigned tasks.

4 Results of the study

General scientific theory of systems is directly related to information theory, the principles of which are indicated in the research of N. Wiener. According to this, firstly, the modern world is multidimensional, secondly, informa-

tion and forms of communication become dominant. Technological projects for the formation of an information civilization are associated with the works of A. Turing, R. Carnap, K. Shannon and others, where the problem of new information integrity was articulated. Information theories have a significant influence in structuralism and semiotics (R. Barthes, J. Derrida, W. Eco, J. Lacan, C. Levi-Strauss, J. Lotman, etc.). The problems of socio-philosophical analysis and anthropological measurement of these processes are articulated (D. Bell, W. Dysard, J. Martin, E. Masouda, T. Stounier, A. Tofler, A. Touraine and others). Information becomes absolute, freely overcomes national and cultural boundaries, eliminates the existing social structure and gives rise to new configurations of society.

In the modern information society, the media are becoming a significant factor, which determines the “Medial turn”. This is emphasized by J. Baudrillard, M. Castells, D. Rushkoff, E. Tofler and others. Thus, M. McLuhan defines media as a factor that has a universal innovative influence on the historical process, as a result of which the transformation of the social system occurs. In other words, the media perform the function of an attractor, due to which self-development and self-organization of the social system occurs [12, p. 33].

The history of mankind represents the history of the media system revolution. M. McLuhan sees in media reality that marker that forces us to change the vector of philosophical comprehension, what is said in his study “At the moment of Sputnik, the planet became a global theater, in which there are no spectators, but only actors” [13].

These ideas are continued in the research of D. Rashkoff, which emphasizes that the media influence the formation of “human or even world spirit” [19, p. 27] and put pressure on evolution. Electronic media in modern realities are becoming a natural environment, they need the same rights as nature. The right to assert chaos as normal, the right to behave like the ocean, coral reef, weather, that is, to behave as if they are living beings. Accordingly, the media form a new living space that resonates with the natural environment. This new space contains streams of information, arrays of images and ideas. He emphasizes that the value of data exceeds the value of physical space, thus designing a new space — a media space inextricably linked to the technosphere.

The media space acts as a single space to which a person lays significant efforts to expand his power (provided that we ignore the desire to go beyond the Earth, which is what the space colonization projects are aimed at). The media order acts as a world order, that is, a new manifestation of being. Rushkoff notes that the media space has acted as an alternative to the lack of free territories, providing new opportunities for human existence. The desire to conquer and colonize lands, according to the researcher, has completely shifted to the media space / information sphere, creating the illusion of the Earth’s openness. In his opinion, the Earth in the plane of the media space acts as an “electronic conference hall” [19, p. 6].

Media reality, media space, media world arise. This allows us to talk about a new media diktat such as the “Visual Capitalist” platform, where visual content has been created, the task of which is to highlight innovative trends using visual methods (diagrams, infographics, etc.). Media reality acquires totality, repetition, universality. It eliminates the clear dichotomy “subject — object”,

“real — imaginary”, “ideal — material”. A new configuration of interaction is formed, which is determined by communicative and technological characteristics. This situation entails the problem of the formation of new communicative bonds of social communities.

This situation entails the problem of the formation of new communicative bonds of social communities. Identity is not only losing its significance, it is on the verge of various configurations proposed and reinforced by new mediums, among which the Internet space is gaining exceptional importance, where new cultural paradigms and value systems, new anthropological images are created. The ontology of the Digital appears, where the main figure is *homo digitalis*, which meets the requirements of the information society. “The emergence of *homo digitalis*,” notes Kultaeva, “is a kind of challenge addressed to modern philosophical anthropology, since the preliminary conceptualizations and images she created of a person who overcompensated for his inadequacy, but, despite all transformational efforts, acquired the status of a permanently displaced person, whose fate is programmed and determined by the touch of the user’s finger on the monitor” [9, p. 13]. *Homo digitalis* is a person keen on the Internet-snares, an emigrant person for whom his own physical nature is of secondary importance. This person resonates with the virtual person (*homo virtualis*), the image person (*homo videns*) and the technological person (*homo technicus*). This situation is also directly related to the virtualization of civilization, which generates new images of reality, which provoke doubts about the expediency of the physical reality existence, because these images are more fascinating and desirable. Digital images of the Earth provoke a change in human attitude towards it. However, it should be said that the “social” is increasingly dissociating itself from the objective, including from nature. “The public field as the designated network of interaction, value, means, norms, etc., has become divorced from the reality of the “environment” (that is, from the physical space, its system, objects, houses and people, events accumulated in them)” [4, p. 90].

The Earth as a system receives an additional component — the media space, among the components a special place is occupied by the game with the images of the environment. By combining the images, noting the constructive capabilities of the system, a person was able to simulate any systems while maintaining or denying the principle of human dimension. So, unlike D. Rushkoff, who understood media as a new form of life, Sarah Kember and Joanna Zilinskaya note that life can be understood in the context of the implementation of media [8].

So, G.J. Somers proposes a classification of nature that covers the following stages of human-Earth interaction: wild nature; transformed nature; nature created as a result of human creative and scientific activity, artificial nature, the main difference of which from the previous one is the presence of a virtual / media component [21, p. 190–191]. Modern society is in a situation where the digitized reality in a certain way calms the reality. New digitized landscapes are emerging that are vibrant and engaging, leaving the real problems of the Earth system aside, which indicates the strengthening of the “gaze of the astronaut”. The person is fascinated by the spectacularity of the shows, which are shown to us by inventive “salesmen of voyeurism”. Modern media

and technologies open up new opportunities for “deepening” into the natural world without nature itself. It’s about a new level of manipulation with the Earth, about the creation of new simulacra, which is accompanied by awareness of this and increase in the feeling of disappointment.

Media act as new intermediaries [8] producing new algorithms for interaction in the study of complex systems, one of which is the Earth. In other words, the problem of the formation of the system “man — world — technology” is articulated, where the last component not only dominates the existing interactions, but also gradually “displaces” the world, replacing the natural with the artificial. Therefore, life itself must be viewed from the point of view of information analysis. According to M. Beilin, technologies are a factor in the existence of the world, that is, the evolution of all living things along a non-technical path is not possible. This is due to the fact that technology is a way to achieve a goal, and life is a goal / a way to achieve it, so the question arises about the primary essence of this goal. The researcher emphasizes that the recognition of this goal as a consequence of the formation of the space-time continuum allows us to define life as “a self-organizing evolutionary process, and in this sense, life is technology. So, the triad “world — life — technology” has closed” [23, p. 129].

Media reality, which appears as information flows, is superimposed on the space of the Earth. The Earth takes on a virtual image, demonstrated by computer simulation games like “Rant Simulator”, “Farming Simulator”, “Farm Manager”, “Minecraft”, “Cell to Singularity — Evolution Never Ends”, “Evolution: The Game of Intelligent Life”, and etc. The space of the Earth is compressed to the map shown by the monitor. The linear unfolding of time “past — present — future”, which at one time displaced the cyclical model of time, also loses its legitimacy. Media reality destroys familiar algorithms such as cultural, technological, social, etc.

In pursuit of the ideal image, the problem of “eliminating” the real world arises [17, p. 566]. The media space appears as one more kind of being. The Earth becomes replicated, and the Earth’s space becomes a screen. The earth ceases to be just a natural phenomenon.

New systems are emerging — media landscapes that use new resources and establish new systemic connections, both internal and external. These systems redefine existing boundaries, thereby projecting the Earth’s space. The media reality tries to diminish the alienation of man, but the gap between man and the Earth is only deepening, since the media Earth and the real Earth take on different meanings. Images resulting from technological activity are increasingly appear as simulacres of the Earth’s images. Therefore, these images are ideal, all-embracing, understandable and have all the capabilities to displace reality into nothingness. A renewed nature is being created, but the latter more and more resembles a bubble (in the sense of P. Sloterdijk’s reflections) [20], which stretches and leads to system dysfunction. Moreover, the media is gradually replacing the objective / real.

This situation can be described as dramatization, aimed at eliminating negative consequences at the reflective level of information perception [21]. This is evidenced by the fact that global brands and not only, by advertising products, are trying to distract the consumer, demonstrating the tranquility

of nature and its harmony, thereby mitigating the problems of environmental risks and disasters. However, this is just one more simulacrum, eliminating the need for direct perception of nature. “The Disneyland” metaphor is firmly entrenched in modern discourse and denotes the simplification of the nature of the world into an entertainment venue.

Thus, Robin Kelsey, referring to photographs of the Earth, notes that the latter were supposed to demonstrate the formation of ecological thinking and the establishment of a single community, thereby increasing the awareness of systemity and interdependence [7, p. 12]. At the same time, the formation of a belief in the formation of a new technological era, accompanied by a reduction in the recognition of the Earth as a system of the highest level, took place. The photographs “Blue Marble” and “Sunrise”, emphasizes Frédéric Neyrat, testify to the power of humanity. The researcher uses the metaphor “apply a lasso with a camera” [15, p. 46]. Man wants power over the Earth, which is seen in the aspirations of geoengineering and terraforming. M. Heidegger also warned about the formation of technological relations with the Earth as a system [24, p. 56].

Modern technologies create the illusion of life by offering “feigned nearness”. There is an extrapolation of the visual image to the Earth system, which causes paradoxes and contradictions. Now man perceives the Earth with the help of technical devices, and technologies represent maps of human activity, thereby changing the Earth’s landscape and creating significant problems. It is about transforming the space of both man and nature. Conversely, the surface of the Earth corresponds to the visual image created by technological devices. The project of “a new Earth” is arising. According to Pat Brereton, this will increase environmental awareness [2]. We are talking about the emergence of “utopian melancholy” by nature, associated with the rupture of the technological and natural being of man. In other words, the problem of the coexistence of natural and artificial being is articulated. This helps to realize that man is a part of the history of the Earth, on the one hand, on the other hand, it makes it possible to understand the connection between man and the Earth at the system level. Through this model, D. Martin-Jones emphasizes, it is possible to overcome both anthropocentrism and extreme manifestations of ecocentrism [14]. It is about complicating reality / simplifying the reality of systems. Available computer technologies affect the complexity of systems; new relationships are created between spaces, which entails significant transformations. The network principle also applies to the Earth.

If we use the principle of structural isomorphism — the structural similarity of all levels of organization or, in a slightly different interpretation — the principle of fractality — the structural identity of elements of different scales, this allows us to say that transformations are manifested at all levels of being. Based on this, we can conclude that these transformation processes are observed both at the social and natural levels.

The network principle is actively used to explain modern social processes. B. Latour in work eliminates the dominance of the concept of “social” [11, p. 4], whose tradition is associated with the names of E. Durkheim, M. Weber. Being is no longer a social reality, but a media one. We are talking about networks that intersect and “cover” social reality, a kind of space / landscape hyper-

text is formed. In this context, one should turn to the sociological views of Pierre Bourdieu, who focuses on the construction of social space, where one of the constitutive concepts is the notion “habitus” as a place of intersection of many networks [3, p. 75]. At the same time, the interpretation of social reality through the concept of “network” allows you to take into account the flexibility of interactions in the modern world.

We emphasize that the network principle is a factor determining the pattern of social space, where the leading place is occupied by the construct “non-human”, in this connection, anthropogenic and physical processes have become a single complex, which determines the existence of a single system of the Earth. In other words, the Earth appears as a single platform, a single domain (Earth: as a system, as a platform, as a network) [5, p. 163]. A new map appears in the context of “centauristics”, where the combination of the real with the technological placement takes place, where each component creates its own “projections” of objective reality, “competing” in simplifying this reality: a virtual world appears with a virtual Earth, cities, towns, natural environment, etc., created by a Google search engine, which is accompanied by the replacement of order by spectacle.

5 Conclusions

Media reality requires the addition of a media ontology as an alternative to the natural science optics of a systemic analysis of the Earth, where the ontology is aimed at covering reality in the sense of simulacra: the system exists, but it is difficult to implement, because media reality is changeable, flickers, depends both on the performer of creating media samples and on the customer. Photo and video materials that capture certain aspects and most often correspond to a subjective thesaurus become a support for memory. Geographic maps, whose task was to visualize the places of the Earth, in the conditions of media reality appear as the meaning of the Earth.

Virtualization of the Earth removes a person from the realities of the present. The images of the modern Earth testify to the changes that have occurred as a result of the formation of the information society, systemic changes, where the main principle is the presence of information flows, thereby articulating the problem of transformation of systems, primarily social. The changes are systemic. Places created by media links appear, which are fixed at the level of objectivity. This situation is accompanied by the displacement of established socio-cultural practices, forms of communication and representation of the world. New signs, symbols are created that project new meanings and determine the coordinates of complex systems. Not only a new social reality appears, the functioning of which is not defined, a new reality of the Earth appears.

References

- [1] Barker T. 2012. *Time and the Digital: Connecting Technology, Aesthetics, and a Process Philosophy of Time*. Hanover, N. H.: Dartmouth College Press.

- [2] Brereton P. 2005. Hollywood Utopia. Ecology in Contemporary American Cinema. Bristol: Intellect Books.
- [3] Burd'e P. 2007. Social'noe prostranstvo i simvolicheskaja vlast'. Sociologija social'nogo prostranstva. Moskva, Sankt Peterburg: ALETEJJa. [Social space and symbolic power. Sociology of social space]. [in Russian].
- [4] Voyakovs'ky'j D. 2012. Mental'ni kordony' v Yevropi bez kordoniv. Ky'yiv: Nika-Centr. [Mental boundaries in Europe without boundaries]. [in Ukrainian].
- [5] Gilbert A. J. 2006. Coevolution in Complex Networks: an analysis of socio-natural interactions for wetlands management: PhDdiss. Amsterdam: PrintPartners Ipskamp B V.
- [6] Elnashaiea Said S.E.H., Graceb John R. 2007. Complexity, bifurcation and chaos in natural and man-made lumped and distributed systems. *Chemical Engineering Science*, 62(13), 3295–3325.
- [7] Kelsey R. 2011. Reverse Shot: Earthrise and Blue Marble New Geographies. Iss.4: Scales of Earth. Ed. El Hadi Jazairy. Harvard University Press.
- [8] Kember S., Zylinska J. 212. Life after New Media: Mediation as a Vital Process. Cambridge, Massachusetts: The MIT Press.
- [9] Kultayeva M. 2020. Homo digitalis, dy'gital'na kul'tura i dy'gital'na osvita: filosofs'ko- antropolichni i filosofs'ko-osvitni rozvidky'. *Filosofiya osvity*, 1(26): 8-36. [Homo digitalis, digital culture and digital education: philosophical-anthropological and philosophical-educational studies]. [in Ukrainian].
- [10] Lovelock J. 2006. The revenge of Gaia: why the earth is fighting back — and how we can still save humanity. Santa Barbara: Allen Lane.
- [11] Latour B. 2005. Reassembling the social: An introduction to actor-network-theory. Oxford: Oxford University Press.
- [12] Makljujen M. 2004. Galaktika Gutenberga: Sotvorenje cheloveka pechatnoj kul'tury. Kyiv: Nika-centr. [Gutenberg's Galaxy: The Creation of Man of Print Culture]. [in Russian].
- [13] McLuhan M. 1974. At the Moment of Sputnik the Planet Became a Global Theater in Which There are No Spectators but Only Actors. *Journal of Communication*, vol. 24, iss. 1: 48–58.
- [14] Martin-Jones D. 2018. Cinema Against Doublethink: Ethical Encounters with the Lost Pasts of World History. New York: Routledge.
- [15] Neyrat F. 2016. Planetary Antigones: The Environmental Situation and the Wandering Condition. *Qui Parle: Critical Humanities and Social Sciences*, vol. 25, no. 1–2: 35–64.
- [16] Oliver K. 2014. The Excesses of Earth in Kant's Philosophy of Property. *The Comparatist*, vol. 38: 23–40.
- [17] Østergaard E. 2017. Earth at Rest: Aesthetic Experience and Students' Grounding in Science Education. *Science and Education*, vol. 26, iss. 5: 557–582.
- [18] Rassel P. 2011. Planetarnyj mozg: Zemlja probuzhdaetsja. Moskva: Postum. [Planetary Brain: Earth Awakens]. [in Russian].
- [19] Rashkoff D. 2003. Media Virus! Kak pop-kul'tura tajno vozdejstvuet na vashe soznanie. Moskva: Ul'tra-kul'tura. [Media Virus! How pop culture secretly affects your mind]. [in Russian].

- [20] Sloterdijk P. 2005. *Im Weltinnenraum des Kapitals. Für eine philosophische Theorie der Globalisierung*. Frankfurt am Main: Suhrkamp.
- [21] Somers G. J. 2011 *Performing Gaia: Towards a Deep Ecocritical Poetics and Politics of Performance*. PhD diss. https://pure.port.ac.uk/ws/portalfiles/portal/6061557/Gareth_Somers_PhD_2_.pdf (Accessed 15 May 2021).
- [22] *The Thousand Names of Gaia: From the Anthropocene to the Age of the Earth*. 2014. September 15–19, Rio de Janeiro: conf.; english version. https://www.researchgate.net/publication/268982536_Alter_geoengineering_The_Thousand_Names_of_Gaia_Conference_English_version. (Accessed 28 June 2021).
- [23] *Transgumanitarnist‘ yak chy‘nny‘k rozvy‘tku suchasnoyi nauky‘ i osvity‘: metodologichny‘j seminar*. 2011. *Filosofiya osvity*, no. 1–2: 97–141. [Transhumanity as a factor in the development of modern science and education: methodological seminar]. [in Ukrainian].
- [24] Heidegger M. 1981. “Only A God Can Save Us”: The Spiegel Interview (1966). *The Man and the Thinker*. Ed. T. Sheehan. Chicago: 45–67.