LOGEION
Filosofia da Informação

PREFACE

> When the un-known no longer reaches men as an object, threatened but solely as availability when, in the field of the non- object, men only reduce themselves to having availability
> - then they have reached the last edge of the cliff, it is there where they take on availability. It is precisely this man that boasts of the landlord figure[1]. Martin Heidegger [our translation]

The IBICT Research Group "Philosophy and Information Policy" was created in 2009 to reinforce studies of Information Philosophy in Information Science and develop an Information Philosophy research agenda, especially practical philosophy issues, such as Ethics and Information Policy. Initially, the Research Group was created and headed, in partnership, by researchers Maria Nélida Gonzalez de Gomez and Clóvis Montenegro de Lima. Today researcher Aldo de Albuquerque Barreto is Maria Nélida's substitute co-leader.

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The IBICT Research Group investigates the social uses of language in the contemporary scenario, especially their mediations by means of information and communication digital technologies. Thus, it critically addresses contemporary demands, such as information theory, information work, ethics in organizations, intellectual property and information and communication policies.

In order to encourage the submission of papers and discussions of the agenda, the Research Group has been holding, since 2010, the Habermas Conference, in partnership with other Research Groups, such as the Ethics and Political Philosophy Center of UFSC and Democracy, State of Law and Citizenship of UFF, and institutions such as the UNIRIO Library Science School and the National Association for Research in Information Science - ANCIB.

Since 2014, the Research Group has been holding the Information Philosophy Conference along with the Habermas Conference. The issues surrounding the information, which is generalized as a central element of scientific and unscientific discourse in the second half of the last century, account for the purpose to hold the Conference. What is the role of the

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[1] HEIDEGGER, Martin. A essência da técnica. In:_____. **Ensaios e conferências**. Petrópolis: Vozes, 2002, p. 29.

concept of information in contemporary society? To what extent is it responsible for transformations that underlie the "social", "cultural", "philosophical", "political" and "educational" as predicates for reflection and actions in contemporary times? Why has information become a significant carrier of so many meanings in such little time?

In 2014, Journal Logeion - Information Philosophy was created as a biannual publication. The publication has had the same Editorial Board since the beginning: André Luiz Martins Lemos, of the Federal University of Bahia; Delamar José Volpato Dutra, of the Federal University of Santa Catarina; Flávio Beno Siebeneichler, of the Federal University of Rio de Janeiro; Harry Kunneman, University of Humanistic Studies in Utrecht; José Augusto Chaves Guimarães, of UNESP; Maria Nélida González de Gomez, of Fluminense Federal University; Marta Macedo Kerr Pinheiro, of the Federal University of Minas Gerais; Ralph Ings Bannell, of the Pontifical Catholic University of Rio de Janeiro; Rudolf Gerard Abel Kaulingfreks of the University of Humanistic Studies in Utrecht; and Valéria Cristina Lopes Wilke, Federal University of the State of Rio de Janeiro.

It shall be noted that a collaborative relationship was created between the Research Group on Philosophy and Information Policy and the Critical Organizations Study Group - KOIS of the University of Humanistic Studies in Utrecht, in the development of their recent activities. The exchange of researchers provided the demarcation of an emerging area of research: Information Humanistic Studies. This subject is included in articles published in our journal, as well as dissertations and theses presented and under development.

We have come to the third year of Logeion journal convinced to be fulfilling the journal's mission in providing good reading. The Information Philosophy proposed by the journal cannot be reduced to Epistemology that operates as the metaphysics of academic production, or that takes refuge in the normative territory of Ethics, which does not engage in practical everyday problems. We wish to broaden and deepen the concept of Information Philosophy and its applications.

The articles in this issue, directly or indirectly, when addressing the information and technologies that accompany it, question human kind. We would say human kind is at risk of

disappearing. This question is part of the journal's purpose, and a common concern, 'care' that is given"[...] in order to bring human kind back to its essence"[2].

Anthony F. Beavers, of the University of Evansville (USA), discusses the genesis of a field within Philosophy, which is the Information Philosophy, **in** based on Luciano Floridi. Beavers maps issues that pervade information as the object of a philosophical approach, and propositions on the informational, which are only apparently philosophical.

Beavers highlights the ethics of information as an important branch of such Philosophy, reflecting on Floridi's understanding of reality as an informational eco-environment consisting of people and objects structured by information. Then macro-ethics arises, including objects and focusing on an analysis of the effects of informational actions. The author, in his dialogue with Floridi, suggests that the inclusion of the object, not as availability for use, but how something can be depleted or destroyed by informational actions, also opens a path that can send us back to our humanity.

Professor of Graduate Studies in Education, at UNESA, **Jorge Atílio Silva Iulianelli,** studied Habermas in search for paths toward intercultural distributive justice. Habermas relies on a deliberative democracy among different peers, which requires the acknowledgment that everyone has a learning capacity in communicative social interactions.

Iulianelli directs to Information Science the purpose of reflecting upon the current technological communication and information networks toward such deliberative democracy, not so much for the disseminated access and affordability, but its potential for communicative freedom and facilitation of learning, whose effectiveness demands us to further recognize human capacity for democratic learning.

In this sense, Iulianelli see Habermas's conception of ethical behavior as that which seeks to prevent or reduce suffering. We ask: Can distributive justice "between humans," in the informational-technological space, be extended to justice for all (including non - humans)? Would discussing the ethical issue of informational objects (thing and information on such thing) not open a path into learning in which strategic action would be seen as the use of men, as availability?

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[2] HEIDEGGER, Martin. Sobre o 'humanismo'. In: CIVITA, Victor (Ed.). **Conferências e escritos filosóficos**. São Paulo: Abril Cultural, 1973, p. 345-373. (Os Pensadores, XLV)

Based on suffering and exclusion or, in Floridi's terms, originated entropic actions of info-documental constructions, authors Azy Sanches Neto and Márcia Heloása Tavares de Lima examined medical records of 1953 in a psychiatric institution in Niterói, and Fábio Assis Pinho and Francisco Arraes Nascimento analyzed stereotypes of homosexualism in Brazilian film production. The informational review of documents in these two research works is not an information representation process as a copy of the documents, but as production of meaning in intersubjectivity that, at the same time, deprives humans of their humanity.

Azy Sanches Neto and **Márcia Heloísa Tavares de Lima,** of the Graduate Program in Information Science at the Fluminense Federal University, were not able to find, in the medical records of 1953, informative aspects of disease and treatment of those hospitalized in a psychiatric hospital in Niteroi, so they went on to analyze such records as materiality portions of events on a medical-scientific truth basis. The reading and documentary review identified three descriptive aspects of the context of documentary production: authorship of writings in regard to those hospitalized (including the prominent role of the police in hospitalization decisions); the object of such writings (characterized by: hindrance, dark, dangerous, exotic conduct), the institutional aspect (its validation role on the procedures of excluding the 'insane'). They also indicate the broader aspect of the required bureaucratic document regime in crystallizing power.

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The journey causes one to reflect on proposed concepts and theory of the document (its genesis and genealogy), pointing to the need for opening the range of analysis aspects of the documental object. The article makes us think that a concept and general theory of the document does not replace documentary analysis, but must point out aspects for analysis, whose effectiveness is only achieved when examining their contextual specificities of production.

Fábio Assis Pinho and **Francisco Arraes Nascimento,** of the Graduate Program in Information Science of the Federal University of Pernambuco, examine the Brazilian film discourse that proposes homosexuality models (mechanisms). The analysis of this social construct, within the scope of Information Organization identifies, in these Brazilian film documents produced between 1920 and 2014, a rapid growth of films with homosexual characters, from the mid-1960's on, and a rapid decline, from the mid-1980's on.

It is interesting to note that such peak coincides with the military dictatorship in Brazil. The analysis for the Organization of Information in these documents shows a stereotype: politically alienated, poor, aggressive, underemployed characters with exaggerated gestures, strong sex appeal and no real affection. Models of deviations of standards, heterosexuality, produced and made available, in order to operationalize standards of social practices. A memory colonization process where more than "imitating life", these documentary productions are instrumental to build expectations, images and dehumanizing social relations of homosexuals. The authors propose paths for documentary analysis in the field of Information Science, refusing neutrality in view of a commitment to the truth.

In the same way he inquires about threatened humans in the current informational dimension, Ronald Day, Marcelo Araújo and Cleyton Leandro Galvão focus on the human relationships with information and communication technologies.

Ronald Day, a professor at Indiana University-Bloomington (USA), considers the Latourian notion of the political discourse as a circular statement (chorus), naive, which is resumed up to a point it tends to a unification leading to concrete political actions. He analyzes the discursive performance of Donald Trump conveyed by the logic of traditional media and social networks. While "old" news media is based on actions (productions) that are chosen and framed, presented as evidence (documented), "new" social media is seen as plural and open to reasoning: what happens when old media is incorporated into the technological sphere of social media? When journalism joined the Internet, it turned into 24-hour, immediate and fragmented *(posts) journalism,* where research could only decline, while it retains its concept of reporting evidence.

Trump uses social media and "old" journalism techniques in his political discourse, always resuming the same subject in fragments *(posts)*, which in Day's opinion, is a "bad" version of the chorus of the political discourse Latour refers to. His punctual and fragmented rhetoric is difficult for a shortsighted, non-investigative journalism to fight against. Social media has a fixation on the soon forgotten immediate; it allows the use of information mapping techniques, pointing to a documentary sense. However, it has potential for more plural political formations and can exert influence on changing institutions.

What we see is the use of the so-called social media by the old media and politics, by means of using documentary techniques in view of social control, of aesthetic devices and of

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belief and strength policies to better serve them. Interestingly, Day sees social networks as promising and risky. That is, the toughening or weakening of human kind as interaction through language able to create and build a world in common.

Marcelo Araújo, professor at the State University of Rio de Janeiro, discusses the use of news report writing programs and the possibility of being extended to any textual production, giving rise to authorship issues (rights and responsibilities) and originality. Algorithms based on established textual forms and the ability to use structured data to compose text, cause these new writers to bring potential changes and challenges into academic production.

Araújo shows that what is unacceptable today may turn out to be of common use. This question arises when Philip Parker wishes to create a program to produce a doctoral thesis. Programs based on statistical models of discourse analysis have been applied to various uses and the development of a *data-mining* program and algorithms capable of performing a wide "reading" of literature and of suggesting promising hypotheses is a path that will change what is understood as scientific production. But who is the author of the thesis? Which assessment criteria will apply to its originality and the competence of the doctoral student signing it? Now, the philosopher makes us wonder whether we are dispensable in what many consider a human characteristic: thinking. Are we at risk, in an informational and technological world, of being dispensable?

Cleyton Leandro Galvão, professor at the Federal Institute of Education, Science and Technology of Paraíba, conducts analysis and criticism of Pierre Lévy's sense of the term virtual, which, in "What is virtual", sets the virtual in opposition to its current sense and as it is sensed by the *trivium,* in separating elements that can be combined (grammar), substitution and reference held by the dialectic and rhetoric that, by the end, dissociates the entity of these orders and references: deterritorializes them, makes them autonomous. Thus, rhetoric would be essential to withdraw the entity from its current reference and order, placing it into virtuality, with questions and tensions that are resolved in new updates.

Galvão notes that in cyberspace, the virtual disengages time and space entities, providing opportunities for their updating. Lévy advances on the concept of information as virtual and how sometimes power and sometimes information vary in the understanding of virtual. Galvão believes that Lévy makes the concept of virtual quite broad, lacking

explanatory power in the analysis of new technological forms. When Lévy sets *trivium,* instead of digital as a demiurge of virtual, he fails to note, in Galvão's opinion, that without digital, virtual is only information on a holder, losing those characteristics he sought to explain.

We end the presentation of this academic journal's issue by speaking of the world of life we are living in. Philosophy is there to make life better. Life is threatened in many different ways, everywhere. Human dignity is obscured as a fundamental value of societies, on behalf of the regulations of power and money. This is not abstract, and takes monstrous and concrete forms.

Not only is mediation by law threatened, but we also have the non-recognition of others, intolerance and hatred as a way of absolute denial of otherness and difference. Not to mention all the restrictions and distortions towards communication, the expression of views and reasoning processes. Those who work with information cannot be silent before this threatening scenario to human kind and the constitution of the social fabric.

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