

modern postindustrial society connected, on the one hand, with the cognitive demands of the informational society and the axiological demands of the consumer society, on the other hand. The increasing creation role in the different social spheres and information and communication technologies' development can be viewed as a guarantee of the stability of the parascience in the close future. At the same time, the problematics of the parascience demarcation is still a subject of the open discussion that does not yet have a final solution.

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INDUSTRIAL CIVILIZATION: PREDICTIONS AND DEVELOPMENT

The problem of future is one of the main problems of the present time. Nowadays no one can accurately say what will happen with our world through 20-50 years and what will occur with humanity. Only futurology can answer on such questions. Futurology is a science of prediction of future with a help of extrapolation of technological, social and economic tendencies or attempts to foresee the development of these tendencies.

All futurology can be divided into two groups: convergent and industrial. Supporters of the theory of convergence are trying to forecast ways of social development by means of two opposite conceptions: conception of Futurology and conception of Marxism-Leninism.

One of the biggest "futurological booms" happened in 70-s. Sociologists, economists and especially philosophers were actively trying to predict the future. A lot of organizations such as "Resources for a future", "Committee of next 30 years", "Daedalus" and lots of European and American universities also took part in that.

Among futurological organizations is notable the so-called, "Club of Rome" – an international non-governmental organization established in April 1968 at a meeting of thirty Western scientists, businessmen and public figures in the Italian capital, who gathered to informally discuss prospects of mankind development. Today, 47 countries have their representatives in the "Club of Rome". The Club members have different philosophical concepts, but they share the concern for the future of humanity and their interest in solving global problems through cooperation of all countries.

The brightest futurology representative of all times is an American sociologist A. Toffler. He states the existence of crisis phenomena in the industrial system.

These phenomena are connected with the fact that the industrial world enters a new stage of historical development, a stage of technological civilization that is no longer the subject to the rules of industrialism. This transition will be a period of an upheaval, which will be accompanied by falls, economic disasters, military conflicts. It is no coincidence that Toffler calls his work “The Future Shock”.

New scientific centers of globalization, that emerged in the US and Europe, constantly remind the world about the need to curtail economic growth and industrialization. Scientists of Hudson University (USA) in a number of publications have proved the impossibility of saving the current pace of economic development in the future. However, there are conflicting views. Quite famous and influential Organization for Economic Cooperation denies the alleged need to slow down economic growth. This half-century will be a transitional period during which radical changes take place in the production technology, energy and agriculture, and thus many global challenges will be resolved.

Concerning the environmental future society, Toffler stands for social pessimism. In his book "The Third Wave" he describes catastrophic state of the planet. Toffler wrote about the pollution of land and oceans, the destruction of many species of animals and plants, the predatory use of natural resources.

Out of the situation that emerged, Toffler sees again in the development of technology. These categories are defining it in the design scheme of human development. However, "industrial axis" is only a general guideline for social progress. He emphasizes a need to take into account “revaluation of values”, changing notions of moral values. In Toffler changes that occur in people's mind, certain contradictions which accompanied them – is a progressive phenomenon. The challenge is only in the fact that to “adapt” behavior to the new socioeconomic and cultural realities. It is from this perspective Toffler comes, developing schemes of social development work in “The Third Wave. From industrial society to a more humane civilization”.

The problem of the future – is complex and multifaceted. In theory, arising under the so-called orthodox areas alternative ideas of social development appeared. Their focus is increasingly shifted from the relationship between people and wealth in human relations in the broadest sense. These are concepts of “quality of life”, “the ethics of development”, “Eco-development”, “social development”. They include not only economic but also social, political, psychological and other aspects.

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