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Personal Safety in Information Societies

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Abstract--- *The problem of information security in the modern information society is transformed into the problem of personal safety. The article deals with the problem of preserving the personality turned out to be multi-layered and polyphonic, and the conditions that block the process of formation and transmission to future generations of the system of spiritual and cultural values that are basic for personality formation turned out to be too significant. The authors analyze the main channels operating in the information society, according to which an active destructive effect on the personality is possible. It is concluded that in the information space a truly effective system of preserving a person requires the formation of a new type of worldview, not destroying neither the spiritual nor the bodily foundations of personality. In parallel with the education system needs to form new channels of education and translation of spiritual and cultural values that meet the needs of post-industrial society.*

Keywords--- *Education, Information Culture, Information Society, Personality, Problem of Preservation of Personality, Mass Culture.*

I. INTRODUCTION

Modern researchers note that over the past decade, the conditions for growing up children have changed. Modern schoolchildren and students, as well as the teaching staff, belonging to different subcultures, accumulate various cultural traditions. And the main problem is how to organize the translation of cultural and spiritual values in the conditions of the bipolar social and cultural stratification of the educational institution (Safiullin, 2019).

The hallmark of the modern era - the era of transition to a post-industrial society - is the information revolution, the fifth after the appearance of speech, the invention of writing, printing, radio and television. This revolution founded a new type of culture - information culture and a fundamentally new type of social organization - the information society.

The information society is one of the theoretical models used to describe a qualitatively new stage in social development (Ibatova et al., 2018). Since the late 1990s the concept of the information society began to be actively applied in social practice and projects aimed at the introduction of information technologies in various spheres of public life. In Soviet and Russian literature, the “information society" is considered either as the most important feature, or as a certain stage, the historical phase of the already approaching post-industrial world (Artashkina, 2013).

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II. METHODOLOGY

The scientific literature pays considerable attention to the study of the characteristic features of a person in a post-industrial society. Some authors consider Homo faber to be a modern type of personality (Pyzh e al, 2003). For example, S. Sharapov notes that in a post-industrial society a type of worker is formed, independent in its decisions, mobile and adaptable to a changing environment, but humanized, with mechanical thinking and behavior (Mullakhmetov et al., 2018,Polyakova et al., 2019). The author reveals the contradictory nature of the informational impact on a person, notes the productive role of information technology, but emphasizes the danger of rationalizing a person's relationship with the world, turning a person into an imitative technique only and concludes that Homo faber is completely dominant in the modern world (Sharapov, 2013).

The analysis of the Homo faber human model was given serious attention by many prominent thinkers. A. Bergson, for example, argued that scientific and technological progress and intelligence contribute to the growth of the "human body", lead it to uniformity, create artificial needs, but "in this exorbitantly enlarged body the soul remained the same as it was, already too small, to fill it, too weak to control "(Bergson & Hoffman, 2011). Max Scheler called this type of man an animal endowed with technical intelligence, well adapted to atypical situations, but not capable of creative take-off. For Scheler, Homo faber is a monster that devastates the world (Scheler, 1994).

E. Junger as early as 1932 noted the offensive of a person creating a new world, transforming all spheres of activity and the system of relations, changing the "language of work", which becomes only a function and ceases to be individual. Such a person began to form on the battlefields, but in civilian life his face is still as if covered with a galvanic film, he remained a technical person and for him the mask is significant in any work and in any sphere of individual life (Sidorina, 2015).

It seems that the modern era is the time of human transformation, the transformation of the classical Homo faber into Homo informaticus. In our opinion, S. Smirnov is right in that the previous design ideas of a person have been exhausted, fundamentally new phenomena should be comprehended and a "form of a possible person" should be found. In the modern world, the author notes, "we have the ultimate cultural forms of space. On the one hand, it is a fundamentally open and endless world network, which can become a web, a place of death, and production for self-healing. On the other hand, this is an atomic person who can become a terrorist and a usurper of power, but also show the feat of asceticism. " The researcher believes that society is in a cultural pause when a person as a subject of aspirations and desires has already died, i.e. There is already "after", but "the beginning has not yet arrived" (Smirnov, 2006).

Information technology is changing the ways and forms of human being. We can talk about the formation of a new subject of activity and communication. But it is difficult to agree with K. Kolin, who believes that "the totality of the humanitarian processes that take place in modern society should be qualified as a new humanitarian revolution" (Colin, 2010). Deficit of personality spirituality is one of the fundamental problems of our time. V. Noskov and N. Zaitseva analyze the role of the information society in reducing personal potential. There is a lot of information "in general", but few experts, a person is focused on potential knowledge, memorization, he is satisfied with the state of awareness, and not deep knowledge.

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The information society also acts as a provocateur of the so-called opportunistic worldview, determined by the interests of everyday life and current life situations, but not oriented towards higher values and ideals. Therefore, the authors note that human behavior is permeated with the spirit of adaptation (Noskov, VA, &Zaitseva, NV (2013), which, in essence, denies creativity as a personal creative potential, as the ability to make extraordinary decisions, the ability to take risks and self-confidence.

In the modern information society and its culture, transformations are taking place that contribute to a change in the content of the integrity of the individual. On the one hand, information technologies develop the creative principles of the personality, serve as a means of increasing intellectual potential, and allow you to design a virtual space and virtual images. On the other hand, they lead to technocratic thinking, to alienation from society, break the bonds between generations, nature, thereby impoverishing the content of the integrity of the individual. These factors lead to a crisis of identity and the formation of a new super-identity, forcing the individual to develop a new strategy for behavior. The object of research is a holistic personality in the information society. The subject of the study: the specifics of the process of influence of the information society on the integrity of the individual (Vasilev, 2014).

III. RESULTS

Man has always existed in the surrounding information space. Information culture in the broad sense played a large role in the development of human civilization, since its active nature contributed to the transforming activities of man. The most meeting the needs of today is an approach in which information culture is recognized as one of the facets of universal culture or the information component of human culture as a whole. With such an interpretation, the information component “permeates” the whole body of culture, as if belonging to those “supporting structures” that ensure the logical integrity of the culture. At the same time, this is an activity aimed at optimizing all types of information communication, creating the most favorable conditions so that the values of culture are mastered by a person and organically enter his lifestyle. Thus, information culture is a specific tool in the hands of man. And this tool under the new conditions proved to be able to carry both creative and destructive forces.

The development of new information technologies, the growth of the "density" of interpersonal and intergroup communications create the possibility of changing the directions of their flow, contribute to a real transformation of the social structure of society, and therefore determine the pragmatic nature of communications. The management of the masses cannot be carried out without improvements in economic, political and social technology. Currently, new types of increasingly sophisticated and effective information impacts are being invented, which immediately find application. V. I. Samokhvalova emphasizes that “it seems that modern culture has less and worse genetic material for creativity than previous eras. The means of destruction in such a war are entirely products of the development of culture, mainly of the 20th century, and consciousness becomes the main battlefield. <...> Modern information weapons are operating systems of ideas about the world, about man, about the nature of civilization and the ways of its development, about the most system-forming and humanly significant values ”(Samokhvalova, 2002).

Currently, socio-humanitarian knowledge is dominated by the so-called dynamic understanding of culture as a way of life and a system of behavior, norms, values of any social group.

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In the framework of this approach, it is recognized that a truly epochal, world-historical change associated with the transition from traditional society to anthropogenic civilization consists in the emergence of a new system of values. The basis of this system is autonomy of the individual, innovation, transforming human activities. However, complicating his world, a person more and more often brings to life such forces that are no longer controlled by them and become alien to human nature. The basic values of anthropogenic civilization “personal autonomy”, “innovation”, “transforming human activity” are rapidly moving to their limits, brought to an antinomic state, and in some cases to an absurdity. Freedom of action and the right of autonomy for one person can lead to a violation of freedom and the same right for another, which in modern conditions is observed more and more often.

The conditions in which modern man and all of humanity are developing are fundamentally different from those that were in the past. Therefore, prohibitive measures of a moral or religious nature in modern conditions are no longer valid. However, the introduction of exclusively legal rules governing human activities in the global information space, and their use of this space will not allow to provide the required level of information security. There is a great temptation to violate all and all norms of behavior in such a space, since the violator most often remains not only unpunished, but even not revealed. Without the development and observance of an appropriate set of norms of behavior in the information space, these requirements can hardly be fulfilled. In addition, the introduction of legal norms encounters quite strong resistance from certain public circles (Artashkina, 2013).

In modern conditions, communication through information technology is becoming ambivalent: being unidirectional and asymmetric, such communication, however, has a polyphonic character. At present, the levels of the problem have already been clearly defined: individual, social (societal) and state. Its social, ethical, legal, psychological, pedagogical and philosophical aspects are actively studied. This means that the problem of information security cannot be solved by any simplified and fragmented means. The objective grounds for this problem are determined by the trends in the development of the information society, the level of development of information technologies. Subjective grounds are determined by human activities for the collection, storage, processing, translation and use of information.

In addition, in the information society, the problem of the information security of a person takes on a whole new dimension and is transformed into the problem of preserving a person. There are four situations.

In the first case, anthropogenic civilization establishes a special type of culture, which is called the "mass culture of Western origin." In this context, mass culture is explicated by two concepts: "mass" - quantitative - a lot; "Mass" - without features, impersonal, uniform.

Modern mass culture knows no traditions, has no nationality, its tastes and ideals are changing with breakneck speed in accordance with the needs of fashion. Mass art is frankly intended for mass sales. Here the main weapon is a myth. “Modern reality makes it possible to observe how mythologization becomes a characteristic feature of the consciousness of a modern mass person, how all his thinking becomes thoroughly saturated and structured with the help of a certain number of initial mythologies. But unlike natural myths that arose earlier in culture at a certain stage of its existence for explaining and “linking” reality together, the facts and phenomena of which could not yet be mastered and described rationally and required some imaginary constructions to attract this, modern social myths

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const are artificially and completely consciously ruled: their goal is to recreate the image of reality in the direction necessary for the "designers" of the myth" (Samokhvalova, 2002).

In the second case, the elite consciousness, owning such a powerful weapon in the modern world as information technology and mass communication media, has a significant impact on the mass (everyday) consciousness. Here we are faced with one of the most striking phenomena illustrating the interweaving of technological, cultural and ideological innovations that are so characteristic of the last decades of the 20th century. Many information channels invade the field of not only popular public knowledge, but also special ones related to professional ones. The main response mechanism of such channels as information technology, cinematic art, modern television, operates according to the formula: "symptom -> information."

In the third case, there is a great danger that modern information technologies are inevitably accompanied by the alienation of consciousness. The emergence of virtual reality and its impact on human consciousness is a factor that contributes to the development of information technology and is both positive and negative. First of all, we are talking about the so-called cyberpunks - people for whom the meaning of life has become immersion in the worlds of computer simulations and "vagrancy" on the Internet. A person who finds himself in social reality takes it seriously as a natural givenness in which he has to live. A person immersed in virtual reality enthusiastically "lives" in it, aware of its conventionality, controllability of its parameters and the possibility of getting out of it. Of particular concern here is the prospect that relationships between people will take the form of relationships between images. This problem was even called the "prospect of the demoralization of society" (Ivanov, 1999).

Avoiding the traditions of realism in contemporary art is becoming another means of forming a specific virtual reality that generates the effect of presence in the real world. Quite often, a picture created by various manipulations using special software is shown on television screens. What is important here is that the way the message is transmitted determines not only the perception of this message, but also leaves an imprint on the attitude of the individual who is constantly dealing with such an organized information field.

In the fourth case, it is understood that at present the speed of development of information technology and technology is far ahead of human capabilities. For the first time in the history of mankind, there is a real danger of the destruction of that biogenetic basis, which is a prerequisite for the individual being of man and the formation of him as a person; the basis with which in the process of socialization various programs of social behavior and value orientations are stored and developed in culture. There is a real threat to the existence of human physicality, which was the result of millions of years of bio evolution and which is beginning to actively deform the modern technogenic world.

The strongest intellectual factor influencing and affecting human evolution is innovation activity. The intellectual impact on the evolution of mankind (mainly through innovation) brought mankind close to a new stage in its evolution. And many already do not exclude that technological progress will one day make reality the implantation of computers in the human body. Proponents of the concept of evolutionary transhumanism argue that this will enable the blind to begin to see and the deaf to hear. However, their opponents at the same time add: "to see better than a person, to see differently, to hear what people don't hear."

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The transhumanist public discusses not only the question of connecting the brain to a computer, but even the transfer of personality to a computer medium. According to some forecasts, by 2020 a computer will appear that is equal in power to our brain. By 2030, the union of the brain and computer will become possible. By about 2035–2040, a full load of human consciousness into a computer can be realized (Pride, 2005).

To denote the process of an individual's involvement in the values of culture and society, two terms are currently widely used in literature: "inculturation" and "socialization". There are different definitions of these terms. However, two main approaches can be distinguished, within the framework of which the type of relationship between these concepts is investigated. In the first case, "inculturation" and "socialization" are one and the same process in which the individual masters the traditional ways of thinking and actions that are characteristic of the culture to which he belongs. In the second case, inculturation and socialization are interconnected, but still different processes. But be that as it may, by socialization, as a rule, we mean a process whose essence is the assimilation by a human individual of a certain system of knowledge, norms and values that enable him to function as a full member of society (Artashkina, 2013).

As you know, the main means of personality socialization is culture, which includes the knowledge, values, norms and patterns accumulated by mankind that represent the spiritual world of individuals, social groups, communities and the whole society. However, it was the culture of the information society that proved to be capable of carrying a powerful destructive potential.

In socio-humanitarian knowledge, the problem of personality formation is known, which is one of the most complex, since the concept of "personality" is a category. The discussions that periodically arise on this issue once again confirm what has been said. And the very concept of personality not only reflects its categorical affiliation, but is also debatable, since it is still not clear whether the inclusion of negative personality parameters in its explication is possible.

For example, A.G. Asmolov notes that attempts to collect a person's personality from fragments of its manifestations or to construct a general personality theory from the sum of particular theories are not new (Asmolov, 2010). In turn, V.K. Kantor believes that the personality is not set naturally, it is developed in the historical movement of human civilization. "The process of personality formation is inherently revolutionary and painful, and therefore difficult and unacceptable for the mass of the population who continues to live in an impersonal world" (Cantor, 1998). In this regard, V.V. Kossov notes that the moral of society has a strong influence on the formation of personality attitudes. From here he makes a fundamental conclusion about the existence of two sharply different types of attitudes: egocentrism, which recognizes the personality as the center of the system and assumes the "rotation" of all the others around it; and individualism, which denies the existence of a center and presupposes the maintenance of an equilibrium system due to the ordered action of individuals (Kossov, 2000).

In modern discussions on the problem of personality, the anthropological principle finds wide application, which is inextricably linked with the change of ideal, which arises in the bowels of culture and is formalized in ethical and philosophical-anthropological systems. The ethical ideal is formed by a certain culture and concentrates in itself its idea of the most essential value bases of being and the ways of their embodiment.

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Thus, the problem of personality formation serves as a kind of “program” that allows society to move on to its new state.

So, A. V. Nalivaiko believes that, as a result of a certain attitude to the surrounding reality and the influence of educators, a person develops rating systems, value orientations that determine the orientation and social significance of behavior. The acquired values turn into beliefs and become regulators of the general line of behavior (Nalivaiko, 2012).

The above means that a truly effective system of preserving a person in the information space requires not only a system of taboos, but also the formation of a new type of worldview that does not destroy either the spiritual or bodily foundations of the person. Not only information technology should meet the needs of a person, but a person should "rise" to the level of development of modern technology. At the same time, we have to admit that in the current conditions, the education system is not able to fully form and broadcast to future generations a system of spiritual and cultural values.

IV. CONCLUSIONS

Thus, the problem of preserving personality is not just complex, but multi-layered and polyphonic. Moreover, in the current conditions, the conditions that have blocked the process of formation and transmission to future generations of a system of spiritual and cultural values that are basic for the formation of personality have turned out to be too significant. In other words, in modern conditions there is simply no effective and efficient system of personal protection.

One way or another, but in the modern world, the historically formed functions of education are rapidly changing. This means that in parallel with the educational system in society, it is necessary to build new channels of education and translation of spiritual and cultural values, as well as the formation of a new type of worldview that meets the needs of post-industrial society.

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