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**SPIRITUAL SECURITY OF SOCIETY:  
INFORMATION CULTURE OF THE INDIVIDUAL AND CULTURAL UNIVERSALS**

*Modern trends in the development of the information society, associated with the large-scale spread of the Internet, television and communication technologies, information violence, cyberspace, inevitably format social reality, changing the existential characteristics of modern man. The information model, paradoxically, generates a dangerous model of personal behavior, as knowledge becomes less accessible to a person, but the amount of information that is focused on pragmatism, individualism, fierce competition and hedonism increases very quickly. Following the intensive development of the competitive environment, as well as in connection with the increasing information eclecticism, destructive trends are beginning to gain strength, which are especially clearly manifested in alternative cyberspace, transforming public relations. Inter-regional confrontation and systemic crises destroy the national economies of various States and, in such a difficult situation, an important factor for society is the information culture of the individual, which determines the spiritual and motivational activity of a person. Dehumanization is the result of the dominance of the material (material) world and destructive communication that negatively affects a person's worldview. Spiritual security includes the universals of culture, revealing the object-subject principle of interaction between man and society, which actualizes the Sigma of security, since in the information society there are issues related to information violence and the devaluation of traditional values. And it is obvious that the priority for a universal-minded person is the ability to choose and use information effectively, since public interests in the sphere of spiritual security must be harmoniously combined with the interests of the modern individual. Otherwise, there are dangers, threats that generate dehumanization of society, which actualizes the spiritual security of society, the information culture of the individual and cultural universals.*

**Keywords:** *spiritual security, security Sigma, information violence, dehumanization of society, informatization, cultural universals, culture of the person, intercultural communication.*

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## **ДУХОВНАЯ БЕЗОПАСНОСТЬ ОБЩЕСТВА: ИНФОРМАЦИОННАЯ КУЛЬТУРА ЛИЧНОСТИ И КУЛЬТУРНЫЕ УНИВЕРСАЛИИ**

*Современные тенденции развития информационного общества, связанные с масштабным распространением интернета, телевизионно-коммуникационными технологиями, информационным насилием, киберпространством, неизбежно изменяют социальную реальность и экзистенциальные характеристики современного человека. Информационная модель, как это ни парадоксально, порождает опасные стереотипы поведения современной личности, так как знания становятся менее доступными для человека и очень быстро возрастает количество информации, которая ориентирована на прагматизм, индивидуализм, жесткую конкуренцию, гедонизм. Вслед за интенсивным развитием конкурентной среды, а также в связи с возрастающей информационной эклектикой, в обществе начинают набирать силу деструктивные тенденции, которые особенно четко проявляются в альтернативном киберпространстве, трансформирующим общественные отношения. Межрегиональная конфронтация, системные кризисы разрушают национальные экономики различных государств, и в такой сложной ситуации важным фактором развития является информационная культура личности, детерминирующая духовно-мотивационную деятельность человека. Дегуманизация представляет собой результат доминирования материального (вещественного) мира и деструктивной коммуникации, негативно влияющей на мировоззрение личности. Духовная безопасность включает в себя универсалии культуры, раскрывая объектно-субъектный принцип взаимодействия человека и социума, что актуализирует сигму безопасности, так как в информационном обществе возникают вопросы, связанные с информационным насилием, девальвацией традиционных ценностей. И совершенно очевидно, что приоритетом для универсально-мыслящего человека становится способность выбирать и эффективно использовать информацию, так как общественные интересы в сфере духовной безопасности обязательно должны гармонично сочетаться с интересами современной личности, так как, в другом случае, возникают опасности, угрозы, особенно актуализирующие духовную безопасность общества, информационную культуру личности и культурные универсалии.*

**Ключевые слова:** *духовная безопасность, сигма безопасности, информационное насилие, дегуманизация общества, информатизация, культурные универсалии, культура личности, межкультурная коммуникация.*

**Introduction.** Modern problems of man-made civilization, as well as the exacerbation of interregional confrontation, the use of "black" information and political technologies, ergonomic ambition of the destructive elite, most often, create systemic crises in the information society, destroying the national economies of various States.

And it is difficult to disagree with the fact that national security begins with economics and politics, but for the society the determining factor in ensuring spiritual security is the

information culture of the individual, traditional values that determine moral and ethical existence and spiritual and motivational activity of modern man [1].

In modern society, following the intensive development of a competitive environment, as well as in connection with the increasing information eclectic, destructive trends are beginning to gain strength, which are particularly clear in alternative cyberspace, transforming social relations and «the bipolar picture of the Cold War gives way to a much

more complex relationship in a multipolar, polycivilizing world» [2, p. 393].

Moral security, as a scientific definition, fully panoramic initiates cultural interaction and universal of culture, revealing the object-subject principle of interaction between man and society in order to protect information and cultural needs, interests, values, which accumulates both positive and negative natural activity of the individual. That is why it is especially relevant to become today the ability of a person to think creatively, to assess the results of his activities, guided not only by his own selfish interests, but also by social needs, due to the desire for security.

The culture of personality, as a special spiritual integrity and sigma of security, accumulates the axiological aspect of social reality, being the meaning element of culturogenesis and communication. Intercultural communication (language, speech, writing, electronic communication) or cultural interaction is communication (contact) between different cultures (dialogue of cultures). And it is obvious that the priority for effective intercultural communication is an active person who is creative in the information society and able to choose, effectively use information, as public interests in the field of information security must be harmoniously combined with the interests of the modern person, which is today relevant for several reasons.

First, the spiritual security of society is related to the diffusion of values, to the axiomatics of empirical activity and the preservation of human life, which is correlated with value priorities, moral and ethical guidelines, as modern personality is deterministic of society in the context of different-sector broadcasting and multi-dimensional articulation of inocultural values.

Second, the existential constants of being a modern personality are the fundamental gnoseological categories that accumulate the traits of the modern model of cognition, which changes and knowledge actively moves into an updated form, which implies qualitative transformation of the postmodern model of information through devaluation of values (diffusion of values, inocultural values) and transformation of them into competences, i.e. unified information.

Thirdly, in the process of evolution, which is characterized by socio-economic, military-political, cultural-historical dynamics of the development of man-made civilization, the

universals of culture, which are ontologically directed universal representations of human cultural activities (dialogue communication, television and communication technologies, computerization, Internet, cyberspace), become of particular importance.

The modern information model, paradoxically, becomes dangerous over time, as knowledge becomes less accessible to man, as very quickly there is an increase in the amount of information that is oriented towards pragmatism, individualism, competition and aggression (economy, production, social relations), focusing the attention of the individual on extreme individualism, benefit, calculation, benefit, hedonism. And such original economiccentrism, according to the author of the article, reduces the sense of responsibility of the individual not only for the results of his activities, but also for the destructive eclectic of social relations, as the absolute value, in such a case, is economic and economic life, rather than modern man and his value orientations, or cultural and moral preferences, social stereotypes. Although, in this context, one cannot but recall that the moral development of the individual is linked to the needs of scientific and technological progress, and society must initiate the humane nature of man, defining the prospects of personal self-improvement, adequate social reality and the appropriate stage of the development of a polycivilizing world. But, as a result of destructive propaganda of inocultural values, there are dangers and threats that generate dehumanization of society, which actualizes the spiritual security of society, the information culture of the individual and cultural universal, as in the situation. «The instability of information violence turns out to be an inevitable accompaniment of social existence» [3, p. 67].

**Main part.** Focusing on the social and cultural context of issues related to spiritual security, it is important to clarify the peculiarities of the information environment infrastructure, which is the main option for the life of the information society, which correlates social relations. Consequently, the social stereotypes of modern personality change, and information pressing inevitably provokes the aggressive reflection of modern man and traditional values lose their importance, as social being «Complicated by the vector of aggression and violence» [4, p. 67].

The current trends and prospects of the information society are related to the large-scale spread of the Internet, television and communication technologies, information violence, which inevitably formats social reality, as well as changing the existential characteristics of modern man.

The development of modern computer-network programs, more than ever before, actualizes social recapitulation, which brings to the fore axiological stereotypes of personality and society, objecting to the intentionality that characterizes the relationship « With institutional transformation, integration and formation of a new society of social system» [5, p. 37]. Man, as a biosocial being and subject of spiritual security, often is in a situation of value deprivation and in the process of his life makes free choice, reaching a state of protection from existing dangers, adjusting his value projection. A natural question arises, related to the devaluation of traditional values, as well as to the transformation of axiological stereotypes, and therefore to the spiritual security of a free person, because it is freedom «a fundamental feature of human existence» [6, p. 58].

Second, social freedom is a fundamental component of human perceptions of security, but, among other values, the desire of the individual for comfort and material wealth is also central. That is why the information society places special emphasis on the material factor, which is as objective as possible, and modern man is aimed not so much at spiritual and intellectual self-improvement, spiritual self-development, but at consumption of goods, which is connected with innovations in robotics, expansion of the range of products produced, reorientation of markets, development of new types of production, nanoindustry. It is no secret that the devaluation of traditional values in society changes the axiological constant and systemic communication transforms the social structure of society. The dominance of the material (real) world and the contamination of semantic processes as a result of modern processes of communication, destructive influence the thinking of man, which has a direct relation to spiritual security, which... «... traditionally means not only and not so much the inviolability of the structures of society as some (always relative) degree of its protection from various forms of violence» [4, p. 37]. Informational violence weakens social control, losing the emotional-sense unity of subjective and objective reality, which creates a conflict of

interpretations, complicating the moral and moral choice of modern personality. The purposeful diversification of social existence thus affects the public consciousness by formatting a person's thinking and actualizing as much as possible the sigma of security, which is an integral part of spiritual security.

Sigma security is a tolerant person with a high level of legal awareness, i.e. a patriot citizen with modern knowledge, as focused as possible on humanism and creation. The prevalence in social reality of the media and digital environment («digital person», «digital generation», «digital Aboriginal»), as well as the scale of attempts to constantly format public consciousness, can gradually lead to a total change in the value guidelines of modern personality. And in this regard, there is a rather ambiguous situation, which is characterized, on the one hand, by dominance in the information society of consumer psychology, emergence of «digital danger», robotics and redistribution of intellectual-cognitive functions between man and machine (intelligent robotics complex).

On the other hand, sigma security becomes in demand, as questions arise in society related to information violence, devaluation of traditional values, deforming the axiological matrix of the individual [7].

In the polycivilizational world, traditional values give way to artificial stereotypes, as conversion occurs and anti-values arise, which does not contribute to sustainable development, stability in the information society, as well as fruitful cooperation, diplomatic settlement of international issues, which is directly related to spiritual security [9], which is a semantic and communication constant that determines social relations [9].

And, apparently, today, numerous statements by political leaders about joint actions in solving international conflicts, as a result, do not produce a positive result, i.e., peaceful settlement, constructive dialogue and peace. It is in such circumstances, when the role and importance of the State in the fight against international terrorism and corruption, cybercrime and drug trafficking are increasing, that sigma security is being updated, as the actions of the elite, paradoxically, are now oriented towards double moral standards (pseudo-moral diplomacy). That is why, as the author of the article believes, it is necessary to focus attention on spiritual security, as spirituality is exactly the one «Qualitative reality, measured by deep experiences

(conscience, intuition, self-consciousness) is a meaning-forming factor of interaction between the individual and society» [10, p. 23].

As a result, the idea of the safe existence of modern man, society and the state is considered in the scientific literature from the point of view of social interactions, sociocultural relations and political institutions, which is reflected in the Concept of Information Security of the Republic of Belarus.

**Conclusion.** Thus, interest in issues that are related to spiritual security in the information society, as well as to the information culture of the individual, cultural universals are not at all accidental. Today in the Internet society, the media are aggressive-violent and destructive, which contributes to the reenactment of social reality and, ultimately, to the change of verbal-logical potential, thinking of the modern personality. As a result, the resulting axiological vacuum is not automatically filled and traditional values are replaced by inocultural patterns, anti-values, which is related to the processes of dehumanization of the information society and spiritual security [11].

Summarizing, I will specify that, it is important to avoid the sharp social changes connected with cardinal transformation of public consciousness, gradual disappearance of the humanistic principles, traditional values (meaning of life, advantage, freedom of the person) which are substituted for interests, artificial (foreign culture) stereotypes of behavior and the culture of the personality which is formed in the course of training of education accumulates in itself the socio-political competences necessary of polycultural society.

The changes in the typology of the modern media, which is due, first, to the changes in the social structure of society and, secondly, to the technological revolution of the media system, and to the reintroduction of social reality and the process of informing the public, are taking place as a result of the different changes in the media. And in such an ambiguous situation, it is necessary to update the sigma of security, paying special attention to the existential characteristics and moral imperative of modern personality.

As a result, in the process of articulating and replicating traditional values, it is possible to initiate more active broadcasting (training, education) of moral and ethical norms in order to consolidate axiologically justified stereotypes of personal behavior, which should be carried out taking into account the introduction of

innovations in the modern communication architecture. And today, in the information society there is a desire for hedonism, individualism, wide-format rationalism, which is usually connected with information violence, which smoothly moves into the «revival complex», which characterizes various reactions of multidimensional human existence. In addition, it is always important to remember that today it is the sigma of security that becomes the basic element that can resist the processes of dehumanization of society, which is directly related to the information culture of the individual and cultural universals.

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