

AXIOLOGICAL CRITERIA OF THE INFORMATION SOCIETY AS A METHODOLOGICAL BASIS FOR INFORMATION SECURITY

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ABSTRACT

This article provides a broad philosophical analysis of the axiological criteria put forward in ensuring the information security of society, showing their place and role in social activity. At the same time, the systematic interrelation of axiological criteria is scientifically analyzed. Also, the methodology for ensuring security in the information society is considered socio-philosophically, and their content is highlighted.

Keywords: Information security, virtualization of the economy, the value of information, intellectual capital, the value of knowledge, the principle of freedom of creative value, the separation of elite and mass, informatization, information society, agrarian society, industrial, information parameters, information technology, global.

INTRODUCTION

In ensuring the information security of society, the main value criteria of the information society, such as the virtualization of the economy, the value of information, intellectual capital, the value of knowledge, the value of creativity, the principle of freedom, the separation of the elite and the masses from each other, the informatization trap, are considered as a methodological basis.

METHODS

The systematic-structural approach based on objectivity, universality, concreteness, logical, and historical dialectical principles was used in the research. This makes it possible to see the concepts of manipulation and information as a whole system of human society.

RESULTS AND DISCUSSION

The information society refers to a post-industrial society that "dialectically denies" the industrial stage of social development. The information society does not replace the industrial, agrarian society, it only introduces a new aspect of existence into social life, in particular, the technological application of information. As a result, the intensive development of the information sector of the economy after the agrarian sector, industry and the service economy is triggered. A significant part of the labor force moves to the service sector, machines begin to carry out the completed production process according to given programs, as a result of which the interaction of people with each other increases compared to machines, the exclusion of people from the field of machine production is noticeable.

Pointing to the growth of employment in the service sector, theorists of the information society draw attention to the fact that the intensive implementation of these processes is not in the areas of providing software services (housing, transport or trade), but in areas where people as people are involved, in which the production and consumption of services are inextricably

linked. Since the information society is a high level of industrial civilization, it is probably appropriate to define this society using the term "post". The information society replaces industrial society, just as the agrarian society replaced the industrial society, but it does not mean the cessation of the production of material wealth, the replacement of the values of technogenic civilization.

Information parameters coexist with previous social forms, complement them, deepen the systematization and complexity of society. But we should especially emphasize the change in the role of the main elements of production and the priorities of development. If the main structural elements of the industrial economy are goods, labor productivity and solvency, then the main elements of the information economy are represented by signs, images and information. In the conditions of the information society, goods are first of all promoted as signs, and the value of goods is determined by advertising information. Advertising creates the image of goods. It is these images (not real goods) that circulate in the information market. The virtualization of the economy comes into play. The image of a thing begins to take precedence over the thing itself in advertising. Therefore, the price of a good is determined not by its real value, but by the advertising image of the price. Branded products are sold at prices several times more expensive than unbranded, but of similar quality. Products of certain firms, as a rule, depend on the origin of the goods advertised.

The virtualization of the economy also includes money. Money is now not a material form of goods, but a "right to borrow." If money is a "right to borrow," then a person does not need to show metal, paper or plastic, but must show that he has the ability to pay. The modern credit system makes the origin of demand important, a good origin is guaranteed by the achieved image of "having the right to borrow." In the information society, solvency is seen as a function of knowing an individual password (not by owning a physical money sign). Money is now considered as a "stimulator" of the economy, which begins to lose its objectivity and reality.

According to A. Rakitov, the information economy is clearly visible in the change in the functions of money. The emergence of plastic money and the implementation of banking transactions using computers and integrated systems dramatically changes the nature of the money market and money circulation. Traditional paper money is usually used only for small everyday payments. Information technology becomes a powerful factor in stimulating financial transactions on a global, regional and local scale. Money ceases to exist as a common equivalent of labor expended in the form of a "symbolic" computer, and becomes a means of calculation.[1]

The value of the message. Theorists of the information society, highlighting the main characteristics of the new society, often talk about the development of information technologies. But the most important feature of the information society is not only the use of new technologies, but also the qualitatively new function and role of information. Here, the development of society is determined by the level of its own information potential. The information society is such a society that the basis of its development and existence is a special substance called "message", reflected in intangible symbols and signs. On the one hand, information, living in the role of innovative technologies, computer programs, telecommunication methods, forms the material environment of human life, and on the other hand, it acts as the main method of interaction between people.

Thus, the message determines the socio-cultural life of a person, his social being. In this, the fundamental novelty of the information society is evident from the point of view of its social ontology[2].

The question arises: what is the nature of the message as a production resource? As is known, information and knowledge are different from money, natural and labor resources. First, they are inseparable, the acquisition of a certain amount of knowledge by a person never reduces his ability to absorb the same amount of dry information (for example, this cannot be said about ice cream). Second, it does not have a clear spatial localization, it can be in several places at the same time, like quantum particles. But they are extremely sensitive to the time factor (also in relation to material assets). Third, information resources are universal, unlimited and renewable, the value of information is increasing in connection with the expansion of the number of its users. Technological application of knowledge reduces the demand for natural resources. Fourth, their number does not decrease from the application of knowledge. For example, the export of technologies and patents brings income to the country without reducing the internal potential and scope of its information, knowledge. Information is considered as a source and driving force of self-organization of society. According to N. Wiener, just as entropy is a measure of disorganization, so is message a measure of organization.[3] In its ontological status, the example of message is closely related to substantial categories that characterize the material unity of the world, such as negentropy, systematicity, and diversity. At the same time, it is closely related to the property of reflection, which means a special phenomenon characterized by the unity of materiality and ideality.

However, we hope that knowledge will be useful in all fields. In computer systems, the message lives in the form of a continuous flow of structures found in the configuration of signals, in the sequence of time. When we talk about human knowledge, we keep in mind the high level of the message of idealism that permeates society. In this case, not all the information received from A to V, but only the revised part of the message, which was changed in a different way, was taken and reviewed. To become knowledge, the message must be received in the form of symbols, and the content must be meaningful. For the right reason, knowledge always conveys information, but not always information conveys knowledge. We must not forget that message and knowledge are different things. In computer systems, a message lives as a continuous flow of structures expressed in configurations of signals, in time sequences. When we talk about human knowledge, we mean a high level of ideal information that lives in society. Here, as knowledge The message that comes from A and is received by B is not considered as a message, but only as a part of the information that has been transformed and processed in a different way by B. In order to become knowledge, the message must take the form of a symbol and have content and essence. Therefore, knowledge always means a message, but not every message gives knowledge. The transformation of information into knowledge involves a number of different rules that include knowledge in the system of social relations, in the sociocultural context of human civilization.

A message can be any data that is organized and transmitted. Knowledge, in general, It means understanding the singularity. Information about a single event or fact becomes knowledge if it is presented in the form of general linguistic meanings and categories. In other words, knowledge is a set of socio-historically developed linguistic meanings and statements, shared

ideas and values. With the increasing complexity and improvement of computer systems, the role and responsibility of man are increasing. Therefore, the prospects of the information society include not only computer networks not only consists of popularization, but also involves the development of human qualities and abilities that, in principle, cannot be replaced by machine operations.

Intellectual capital. The logic of the development of the information society brings human qualities and creative abilities to the forefront. Today Today, the ontology of the information society cannot be understood without an analysis of the value categories called human knowledge and intellectual capital, human spirituality and responsibility. By intellectual capital, we understand the development of human qualities. Intellectual capital includes, firstly, the ability to perform everyday tasks encompasses the sum of the knowledge, ethical values, practical skills, and creative abilities of employees of the companies targeted; secondly, it includes technological and software that allow companies to use their employees to realize their production potential, organizational structure, patents, trademarks, etc., in other words, everything that remains in the office after employees return home. Structural capital also includes the company and its major customers. Investments in intellectual capital development represent a key way to create new value in the information age. However, they are not reflected in the financial statements of companies[4].

High-tech companies in post-industrial countries are already armed with the theory of intellectual capital as a way to reflect, concretize, and measure the real value of their assets. Because accounting based on intellectual capital provides the opportunity to comprehensively use the content without which the information economy cannot exist, namely, short- and long-distance business ties within the boundaries of partnerships attached to trade and industrial networks, the constancy of customers, the knowledge and competence of leading employees on whom the fate of the corporation depends, the aspirations of companies and their employees for continuous knowledge improvement and self-development, the image and aspirations of the corporation.

In the conditions of the information society, intellectual capital is the main factor of socio-economic development. According to theorists of the information society, intellectual capital is a more valuable, more important resource than natural resources or accumulated wealth. Intellectual capital, not productive capacity, provides an important core of competitiveness and economic efficiency. That is why scientists say that we need to learn to measure the value of wealth. The value of high-tech companies such as Intel and Microsoft is determined primarily by the value of their intangible assets, called intellectual capital. Recently, the concept of "human capital" has become widespread in the economic environment. Within the framework of this theory, capital is understood as a person as a biosocial being, regardless of the acquired production experience and intellectual potential.

In our opinion, a person himself cannot be equated with capital, because in this case a person turns from a goal of production into a method. Capital should include only those types of wealth that can be bought and sold on the market, and not slaves who become objects of trade. The information society carries with it the risk of technocratic domination on the border of the world information machine, the risk of a person's departure into the virtual world, escaping from the difficulties of the real world. According to the UN, 358 billionaires own the wealth of

2.5 billion people, that is, half of the planet. Thus, the modern information society is a powerful enzyme of social destruction: it deepens inequality in the world, destroys cultural diversity, and can lead to major social upheavals. In conclusion, the question can be posed: will the information society be a new civilization? - To answer this question, we need to know the difference between civilization and society. The real existence of civilization can only exist in and through society. Social philosophy views society as an institutional system of permanent relations between interacting people and social groups.

The difference between the concept of civilization and the concept of society is characterized by sociocultural differences. The main signs of civilization are written at the level of deep value consciousness. People easily determine their belonging to one or another society by external signs. For example, an information society is a society in which the majority of the population is engaged in the production, storage, processing, and use of information. In order to answer the question of whether an information society is a civilization living its own life, different from an industrial society, we need to compare their value bases.

CONCLUSIONS

The analysis shows that there is no difference between these societies at the level of value consciousness. In both places, the values of technogenic civilization prevail (the principle of innovation, the value of technology, etc.). In a certain sense, the information society gives a complete picture of the value code of technogenic civilization and its completion. The civilizational nature of the information society is explained in two ways: as the final stage of technogenic development and as the main condition for the transition to a new type of civilizational development. The information society has an ambivalent nature: it carries a powerful humanistic potential and, at the same time, the shortcomings of an industrial-consumer society.

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