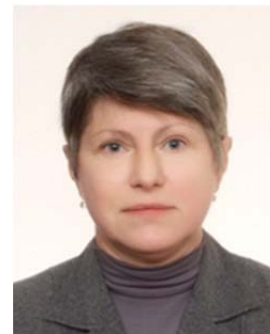УДК 37.017.4

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HUMAN SPIRITUALITY AND PSYCHOSOCIAL DIMENSION IN THE INFORMATION SOCIETY[1]

Geopolitical changes and the destructive format of the modern media sphere in the existing hybrid reality give rise to a "war of meanings," "confrontation in the field of meanings," where a person is seen as an "indifferent pragmatist," "plasticine consumer," who denies social relations and does not at all strive for self-development and self-actualization through spiritual activity to achieve harmony with himself and society.

Keywords: spirituality, moral ideal, moral responsibility, a socially safe personality type, images of political perception, the spiritual activity of man.

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ДУХОВНОСТЬ И ПСИХОСОЦИАЛЬНОЕ ИЗМЕРЕНИЕ ЧЕЛОВЕКА В ИНФОРМАЦИОННОМ ОБЩЕСТВЕ

Геополитические изменения и деструктивный формат современной медиасферы в существующей гибридной реальности порождает «войну смыслов», «противоборство в сфере смыслов», где человек рассматривается как «равнодушный прагматик», «пластилиновый потребитель», отрицающий общественные отношения и совершенно не стремящийся к саморазвитию и самоактуализации посредством духовной деятельности для достижения гармонии с самим собой и социумом.

Ключевые слова: духовность, нравственный идеал, нравственная ответственность, социально безопасный тип личности, образы политического восприятия, духовная деятельность человека.

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Introduction. In modern geopolitical realities, the problem of spirituality and the psychosocial dimension of a person, which is a semantic foundation on which a person is formed and developed, capable of work and creation for his country, especially at a turning point in world history, or rather, in the era of regional conflicts, diverse crises and hybrid wars, is of particular importance.

Spirituality and the psychosocial dimension of a person are actualized today for several reasons: firstly, in the process of raising a modern personality, it is important to take into account a person's ability to perceive, assimilate and transmit information in the conditions of "contactless war," "war of meanings" in the era of hybrid wars. «…The main essence of hybrid warfare... is that it is a conflict between political associations over symbols (hypotheses, language, identity, interests...) "[1, p. 253].

At the same time, a person as an active subject of society and an active participant in social relations within the framework of the existing legal field, as a rule, seeks to be guided by the principles of humanism, moral responsibility, since he is aimed at realizing the moral ideal in his spiritual activity [2, p. 94]. Only the socially safe personality type in the process of spiritual activity shows its creative activity, harmonious communication, seeks to help others, empathizes and focuses on collective motivation. To form a socially safe personality type (security sigma), it is advisable to inform (propose) society and focus a person on scientific knowledge for the purpose of self-development and positive interaction, self-realization and the possibility of safe existance, especially during the coronavirus crisis [3, p. 24].

Secondly, in the context of ongoing international deprivation, as well as taking into account the fact that information confrontation is aggravating in the information society and information violence, disinformation, cyberattacks become the norm, it is necessary to pay special attention to spirituality and the formation of man in man, which can and should become the dominant interest in the Year of Peace and Creation in the Republic of Belarus, since... " socially responsible behavior, priority of the development of personal and professional qualities over the desire for accumulation, consumption and idleness - the only way to build a just harmonious society "[4, p. 11].

And thirdly, spirituality as the highest level of the psychosocial dimension of a person in an information society implies meaningful and purposeful self-knowledge, self-improvement, self-realization, self-actualization of the modern personality, its creative development taking into account fundamental values [5, p. 222]. Human spirituality implies his focus on the realization of higher values in the process of constant work on himself, what is especially important today in connection with the spread of the Euro-Atlantic alliance on the Internet and the media sphere of spirituality, articulating very dubious values, imposing toxic social relations, as well as promoting violence, extreme individualism, hedonism, gender equality, sadism and all sorts of perversions associated, among other things, with deconstruction of sexuality (gender deconstruction).

I will explain that the spirituality of a modern person, which is formed in society under the influence of family education and the educational environment on the basis of genetic and psychophysiological features in the existing hybrid reality, is, first of all, a positive-initiative person, necessarily creating, working for the benefit of her country, possessing such qualities as hard work, kindness, honesty, love, justice, conscience, tolerance, honor, dignity and mercy. Thus, in pedagogical literature (V.N. Naumchik), mutually agreed and complementary types of human spirituality are conditionally distinguished:

– religious (kindness, peacefulness, disinterestedness, wisdom, mercy, empathy, loyalty, softness, compassion, sense of value of others, tolerance, desire to follow a positive moral standard, love, humanity);

– ethical (awareness of moral norms, values of society, development of altruistic qualities, moral responsibility, joy for other people, philanthropy, self-criticism, self-esteem, translation of moral behavior, meaningful moral-oriented activity);

– aesthetic (transformation of reality through the creation of works of art, literature, artistic taste and understanding of the beautiful, the desire for harmony through creative activity, the creation of a perfect new one);

– theoretical (knowledge of the world through various types of thinking, criticality, flexibility, activity of thought processes, comprehensive development and the ability to ex-

plore, search for the meaning of life, an increase in scientific knowledge).

Main part. Spirituality in the information society is an integral property, the highest moral ideal, which is synthesized in the process of the unique development of the "symphonic personality" in a person's desire for truth, love, beauty and good. (Berdyaev N.A., Grinin V.V., Zimnyaya I.A., Ilyin I.A., Krasavin L.P., Karpov O.A., Klimov E.A., Leontyev A.A., Ponomarenko V.A., Safonova Z.P., Smirnova N.L., Stepin V.S., Teplov B.M., Tugarinov V.P., Nebylitsyn V.D., Frankl V., etc.). Spiritual attraction involves the activity of the subject, the creative activity of a person in an information society (within predetermined limits), which is realized on the basis of a moral ideal, understood as an example of moral perfection, as a moral compass of the person ("thinking world"), necessary for orientation in hybrid reality to understand socio-economic, political, cultural and historical processes, including pedagogy, sociology, psychology, philosophy, lawsuit art criticism, religious studies, literary criticism (Bozhovich L.I., Drobnitsky O.G., Dyrin A.I., Zenkovsky V.V., Ilyin I.A., Dubrovina I.V., Rubinstein S.L., Lossky NE, Lotman J.M., Makarenko A.S., Semaeva I.I., Sudakov N.I., Chudnovsky E.V., Florensky PA, Yakobson S.G., Yam K.E., etc.)

In this regard, moral responsibility is of particular importance today as a special moral imperative of man and social community (family, production, army, educational institutions, state), which accumulates moral relations, realizing them in the context of an institutional and administrative, legally formalized attitude, as well as in the psychosocial dimension of the "digital person." The information society is considered today as a global information society (Global Information Society), where the priority is knowledge, information, as well as a post-industrial society, in which the main productive force is modern knowledge and information (information about objects, persons, events, facts, phenomena, processes, regardless of the form of their storage and presentation).

I will clarify that the carrier of moral responsibility is both a person and a society (a collective subject of social activity), which implies a moral choice of personality, which depends on socialization, the level of emotional intelligence, the ability to self-realize, self-identify, self-development and self-actualization on the basis of spirituality, since... " the meaning of the hu-

man individual as a person transcends his own boundaries in the direction of the community: it is the focus on the community that allows the meaning of individuality to surpass its own limits "[6, p. 197].

The spirituality and psychosocial dimension of a person in an information society actualizes fundamental values as a special social phenomenon of a positive orientation, manifested in the context of social relations (human life and humanity, creation and love, peace and health, education and professionalism, duties and law, security of the person, society and the state). However, objectified spiritual activity is of particular importance, since it is fundamental values as an end and at the same time a means that act as a necessary and semantic (forming concepts) marker in the process of moral choice of a person that determines the uniqueness of human life, world history and culture of the multicivilization world.

The spiritual activity of modern man in the information society is carried out openly on the principles of humanism, tolerance, internationalism, justice, positive creative activity and is implemented in the process of updating fundamental values, which, in turn, assumes the following:

1) determination of goal setting and specification of tasks in the process of preserving the historical and cultural heritage of the modern Republic of Belarus with emphasis on patriotism, traditions and the national economy, which does not exclude integration and cooperation with other states;

2) identification of opportunities to minimize the destructive influence of the Euro-Atlantic alliance to replace (replace) fundamental values affecting the public consciousness that initiates confrontation in the field of meanings, as well as to preserve personal value orientations, which implies the development of a creative educational environment and the Belarusian education system as a whole;

3) development and implementation of complex measures that allow updating the spiritual existance of the individual, updating and actively articulating fundamental values that predetermine the life of a modern person;

4) assessment of the sufficient effectiveness and reliability of the current state measures to protect the historical memory of the Belarusian people (timely presentation of the pages of the country's military history, achievements of the national economy and culture) [7, c. 863].

As a result, a multipolar and turbulent multicivilization world, where the modern person, society and the state should strive for sociocultural cooperation, democracy, stability, overcoming crises and value eclecticism, an absurd situation is observed, since there is a reorientation of public consciousness from the position of creation, in the completely opposite direction, namely, to social parasitism (evasion of a person in the process of labor activity from performing group tasks), increasing the "overlap effect" (using common resources without paying costs), as well as the global corporate economy, dismantling fundamental values and denying spirituality and "turning off" a person from the cultural axiological range, which radically changes the images of political perception of the person (image of information, image of meaning, image of the expected future).

I will explain that the emphasis on some objectively acting laws of social practice and the psychosocial dimension of a person in an information society, testifies to the transformation of public consciousness, to the reformatting of the value orientations of the modern personality, which, firstly, can affect the "image of political perception of information," as a rule, is a diverse knowledge of the appointment of power, the functions of state bodies and political leaders, which depends on the level of political culture of a particular society (ideology, stereotypes, prejudices, propaganda).

Secondly, social perception, as the assessment of another person and the formation of an attitude towards him in a behavioral-emotional format, allows you to build your own line of personality behavior, suggesting an "image of meaning," which includes the personal and social interest of a person or group in the existence of a certain type of power, in the activities of this policy (requirements for a political leader, personal qualities of a leader).

And, thirdly, on the basis of the above images, an "image of the expected future" appears, which forms ideas about the prospects for the development of the state and preferences associated with the ideals of public life, values that help to create, initiate social activity of the person through the spiritual activity of man (fundamental values, the program of the political leader).

Conclusion. As a result, the problem of spirituality and psychosocial dimension of a person in the information society highlights the preser-

vation of fundamental values, as well as values in general as a subjective event characterizing the qualities and properties of objects, phenomena in the positive context of the existing hybrid reality, and also updates moral norms, moral responsibility, spiritual activity of man in the form of altruism, empathic perception through peacefulness, work, creation carried out on the principles of humanism, positive creativity and social activity aimed at creating and preserving peace on our planet.

Spirituality, as a theoretical phenomenon and the most reliable beacon in the seething ocean of multidimensional and contradictory reality, to a certain extent determines the images of political perception (representations of the person on the basis of which political consciousness is formed, attitude to political activity, to political leaders), reflecting, as a result, the highest facets of the inner state of the human soul, manifested in kindness, peacefulness, humanity, sincerity, integrity, openness to the whole world.

The spirituality and psychosocial dimension of a person is based on emotional intelligence, intelligence and personality education, on broad erudition, and most importantly, on hard work and culture. As a rule, spirituality is the opposite of extreme selfishness, pragmatism and hedonism, with an orientation only on material benefits, which is especially important in the information society. Values, especially fundamental ones, are undoubtedly important for the modern personality, since they are the basis for motivating behavior and act as a necessary guideline to prevent psychosocial maladaptation, which depends on the conditions for obtaining information and the ability of a person to comprehend this information.

Information and communication technologies, a media sphere in the context of regional crises and global transformations, objectifies destructive phenomena in the information society (a person's negative attitude towards himself, to people around him, to society, to the universe), which is a pathology and requires immediate measures to prevent violence, aggression, which under the conditions of the existing hybrid reality become the norm of personal and social reflection. «…In this regard, the tip of the "hybrid war" with its powerful information support is aimed at transforming values, reformatting the physiological, social and information needs of people in various environments. Through this toolkit, the subjects of global con-

frontation strive to achieve the goal of destroying the historical culture, the main worldview, cultural, ideological attitudes, the identity of citizens - that is, changing the internal organization of the environment that determines the life of the state "[9, p. 103].

Thus, the information society and the education system should create more favorable conditions for self-development, creation, and building the spiritual potential of an active entity that affects social well-being (an integrated social position of a person as a psychosocial creature that occupies a certain place in the structure of social relations) and for the full integration of the modern person to the achievements of the material and spiritual culture of his country and all mankind.

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