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INFORMATION CULTURE AS AN ELEMENT OF SOCIAL CONSCIOUSNESS

Annotation

The article examines the phenomenon of information culture in a philosophical dimension and its role in the structure of social consciousness. It is argued that information culture is not only a set of technical skills related to the use of digital resources, but also a fundamental characteristic of the spiritual life of society.

Key words: Information culture, social consciousness, philosophy, digitalization, values, communication.

ИНФОРМАЦИОННАЯ КУЛЬТУРА КАК ЭЛЕМЕНТ ОБЩЕСТВЕННОГО СОЗНАНИЯ

Аннотация

В статье рассматривается феномен информационной культуры в философском измерении и её роль в структуре общественного сознания. Обосновывается мысль о том, что информационная культура – это не только совокупность технических умений, связанных с обращением к цифровым ресурсам, но и фундаментальная характеристика духовной жизни общества.

Ключевые слова: Информационная культура, общественное сознание, философия, цифровизация, ценности, коммуникация.

AXBOROT MADANIYATI IJMOIY ONLINING ELEKTORI OLARAK

Annotatsiya

Maqolada axborot madaniyati fenomeni falsafiy o'lchovda va uning ijtimoiy ong tuzilishidagi roli ko'rib chiqiladi. Axborot madaniyati nafaqat raqamli resurslardan foydalanish bilan bog'liq texnik ko'nikmalar yig'indisi, balki jamiyat ma'naviy hayotining asosiy xususiyati, degan fikrni asoslaydi

Kalit so'zlar: Axborot madaniyati, jamoatchilik ongi, falsafa, raqamlashtirish, qadriyatlar, aloqa.

Modern society has entered an era in which information processes not only complement traditional forms of cultural existence but have become a leading force in social development. In this context, information culture acts not as an auxiliary tool of communication, but as a fundamental component of public consciousness, shaping ways of thinking and interaction between people. At the same time, its philosophical comprehension requires going beyond pragmatic understanding and raising the question of what place information practices occupy in the structure of society's spiritual life.

Social consciousness is traditionally defined as a set of ideas, values, symbols, and norms that reflect social reality and regulate human behavior. In the context of digitalization, this set is increasingly formed and transmitted through information technologies. Yet it is important to emphasize that information culture is not merely a technological skill, but also a system of value coordinates that determine the direction of social development. It shapes attitudes toward knowledge, truth, and communication, and therefore becomes part of the very mode of human existence.

N. Wiener writes: "Information is a name for the content of what happens to the outside world when we adapt to it, and what makes this adaptation tell us something about it. The process of receiving and using information is the process of our adaptation to the contingencies of the external environment, of our effective life within this environment. The needs and complexity of modern life impose higher demands on this informational process than ever before. To live effectively means to live with adequate information" [1].

In the modern information space, it is necessary to develop a mechanism of self-regulation within society, capable of identifying and anticipating crisis situations, intensification of social contradictions and problems, along with the resistance and obstacles accompanying them, resolving them, and preventing them by controlling the regularities of the information society. Such a mechanism of social authority, ensuring self-regulation and self-governance of the political, ideological, and informational subsystems, is information culture.

Information culture contributes to a person's understanding of themselves, their place and role in the surrounding world, in history, and in the system of modern global connections. Spaces of interaction developing on the basis of high information culture foster not only the universalization of material and spiritual production through progressive technologies, but also the formation of solid foundations for universal security. Information culture allows an individual to avoid or mitigate the consequences of "information diseases."

Understanding the essence of information about the culture of personality implies, first of all, its recognition as one of the national cultures of a human being. A person is both a creator and builder of culture and, at the same time, its user. In this dual relationship lies a distinctive form of information culture. On the one hand, the emergence of information culture requires a significant transformation of personality; on the other

hand, it limits modern access to the accumulation of informational and infological resources of civilization. In connection with this information culture, a person is judged not by what they think of themselves, or how they appear individually, but by the actual results of their independent informational activity, informational behavior, and informational way of life. A person becomes evolving and rational, avoids information overload, and develops the ability to evaluate information, which helps them successfully maintain various infologems and withstand informational pressure.

Information culture, as part of overall culture, develops in accordance with synergetic laws. Information culture is an open, self-organizing system in a state of disequilibrium, due to ongoing flows of information. It is capable of preservation, associated with periods of informational stability when forms of information become definitively consolidated. At the same time, it is dissipative, that is, existing in a state of constant informational exchange.

Informational phenomena have emerged at different times in response to crises of necessity, each time elevating cultural development to a new level. One of the most significant informational crises led to the emergence of writing, since outdated methods of preserving knowledge could not ensure the complete preservation of growing volumes of information. The fixation of information on material carriers marked a new, documentary stage of information culture. The need to include documents in the system of informational phenomena, the unity of carriers and content, changed the substance of information culture. It came to encompass document-related communication, the culture of coding and recording information, documentary research, etc. Operating with information became easier, patterns of thinking transformed, and outdated forms of information culture not only retained their significance but were enriched through their interrelation with written forms.

The next informational crisis brought about the emergence of computer technologies, which modified carriers of information and automated certain processes. L. V. Skvortsov writes: "The informational process, based on new technologies, has "blockchained" the computer human. The specificity of the computer human lies in the fact that they perceive the surrounding world through the mediation of computer and telecommunication systems. In other words, they see the world through an informational prism created by others" [2]. Contemporary information culture has integrated all preceding forms into a unified mode of thinking. At each qualitatively new stage, forms of informational functions of culture advance, enriched by new elements. These crises can be seen as bifurcation points of information culture. We agree with L. V. Skvortsov, who asserts that society itself "may create conditions for crises, territories lacking information, or the spread of inadequate information" [3]. Real conditions thus arise for the possible transformation of crisis-related informational data into catastrophic data capable of paralyzing the entire society.

Each stage of civilizational development has its own dominant material carrier of information, which determines the level and speed of dissemination, the forms of accumulation and storage, and the possibilities of transmission and provision. Passing through global and local crises, information culture ascends to new stages of development. Today, information culture strives to employ modern communication means-satellite communication, intercontinental computer networks, and local information networks-capable of transcending space and time. Consequently, information culture is characterized by openness, instability, stochasticity, and so forth. As a complex

open system, it exists in a state of temporary equilibrium, continually replenished with new elements.

Thus, when considering the problems of society and the information space, or the infosphere, it is necessary to enrich the concept of "information culture" with these dimensions: information technologies, the aesthetics and hygiene of computer information technologies, information security, including measures to protect sensitive psyches. Information culture should be regarded as a personal attribute enabling effective response to the informatization of societal culture.

Scholars describe information culture as a two-component structure consisting of a core and a protective belt. The core includes the information system, values, standards, knowledge, results, and symbols. The protective belt involves skills and abilities of informational activity, as well as the development of perception of information. The belt performs functions of self-preservation, satisfaction, goal attainment, and adaptation. The functions of the core are socio-regulative, communicative-reproductive, and value-orientational. At its foundation, the informational system performs protective, creative, communicative, signifying, and normative functions, serving as the standard of informational cultural behavior and way of life.

The informational environment and space allow individuals to constantly analyze their knowledge and the knowledge recorded in the infosphere, to diagnose themselves as creators and consumers of information, and to remain aware of changes in the evolving informational situation. The factors driving the development of information culture include: the educational system, which determines the overall level of intellectual development; the informational infrastructure of society; democratization; and economic development. Education, in particular, is viewed as a sensitive period in establishing the foundations of information culture.

Levels of information culture depend on the variability of human interactions across different countries, as well as on the informational saturation of exchanges. If we consider the possibilities, volume, and speed of information exchange at the level of personal development remaining low, then there is no need for a culture of scientific research, a culture of using modern information technologies, or an information-legal culture, and so on. In this case, human interaction with the external world appears in a simplified form. Such an individual becomes vulnerable to informational pressure, overload, and infobiological inadequacy. All components of information culture are fully ensured only when the individual actively engages with informational data and the informational space. A high level of personal information culture must encompass all interconnected components, enabling a person to interact successfully with information and resist negative informational phenomena.

The issue of forming a new living environment most often appears as a recognition of the spontaneity of world changes. The fundamental socio-cultural conflict is connected with two complementary tendencies: the legitimization of individuality within the new space, and the inclusion of the individual into the unified life of humanity. A new, non-status meaning of freedom is revealed, guaranteed by the transformation of the anthropogenic environment [4]. As cyberspace develops, the main world-shaping lines will be oriented not toward the objects of the material world and the relationships modeled after them, but toward relationships between images. Accordingly, the problem of preserving meaningful civilizational connections arises under conditions of informatization.

The electronic world is often perceived negatively, as potential information technologies obscure the problem of

realizing the non-status meanings of culture, subordinating humans to logical fanaticism, shaping systems of immaterial values, and many other fundamental aspects of cultural meaning-making. At the same time, understanding the new natural interactivity emerging in the networked world is necessary to address the challenges of modern culture. The very existence of the virtual world determines the nature of transformations of the living environment. Thus emerged a new field-electronic culture-as a distinct form of constructing a worldview in the context of a newly forming code.

When viewed in the dynamics of social consciousness, information culture is revealed in three interrelated dimensions: cognitive, communicative, and axiological. None of these dimensions exists in isolation; rather, they are intertwined and together form an integral field of meanings in which both the individual and society develop.

On the cognitive level, information culture involves not only the ability to search for and store knowledge but also the capacity to assess its quality. In the age of informational abundance, knowledge is no longer a scarce resource; on the contrary, the phenomenon of "information noise" emerges, where the greatest difficulty lies not in finding data but in distinguishing what is meaningful from what is secondary. For example, a student preparing a research presentation may encounter thousands of sources online-from classical scholarly publications to random blogs and fabricated news. It is precisely information culture that enables the student to establish a hierarchy of sources, critically compare them, identify contradictions, and formulate an independent and well-grounded position. Thus, the cognitive dimension is not reducible to the accumulation of information; it presupposes the development of analytical and critical thinking, which in fact constitutes the philosophical foundation of all cultural activity.

The communicative dimension of information culture is linked to the fact that modern society functions within a space of global communications. Social networks, messengers, and digital media platforms have become arenas in which public opinion is shaped and new models of interpersonal relations are established. In such networks, political movements can mobilize thousands of supporters within hours, and a private story, once circulated in the media space, can gain broad public resonance. However, this openness also carries evident risks. Manipulation of mass consciousness through falsified news, propaganda, or algorithmic "filter bubbles" can isolate individuals within their own information cocoons, where their views are merely reinforced but never exposed to critical dialogue. In this sense, information culture is also the ability to recognize mechanisms of manipulation, to engage in responsible communication, and to preserve the capacity for independent judgment.

The axiological dimension of information culture is associated with the system of values that it transmits and reinforces. In the digital era, social consciousness becomes an arena of struggle over meanings, where some values are rendered dominant while others are marginalized or displaced. For instance, global media actively shape a culture of consumption, promoting an image of a "successful life" through the demonstration of material wealth and entertainment. At the same time, values such as spiritual development, critical inquiry, or solidarity may recede to the periphery of mass consciousness. A clear example of this is the situation in which public attention is drawn to media scandals or entertainment content, while fundamental issues-such as climate change or social inequality-remain in the shadows. The axiological function of information culture lies precisely in the fact that it is through information channels that the value framework of

society is established, its spiritual priorities determined, and its norms of behavior consolidated.

Taken together, these three dimensions-cognitive, communicative, and axiological-form the integral contour of information culture. It becomes not only an instrument of adaptation to the informational world but also the very space where the fate of social consciousness is decided: whether it will be superficial and easily manipulated, or critically reflective and value-oriented.

The philosophical problematic reveals itself most clearly in the tension between the mass and individual dimensions of information culture. On the one hand, digital technologies allow individuals to express themselves and gain access to unique experiences. On the other hand, mass culture, mediated by digital flows, often results in the unification of consciousness and the proliferation of stereotypes. As J. Baudrillard aptly observed, modern man increasingly deals not with reality itself, but with its simulation [3]. Hence arises the need for the cultivation of critical thinking, which becomes the principal instrument of spiritual freedom in the information age.

At the same time, information culture cannot be regarded solely as a threat or a source of crises. It also opens up new opportunities for the humanization of social consciousness. Access to global libraries, the possibility of cross-cultural dialogue, and new forms of education and creativity all expand the horizons of human freedom. What becomes essential, however, is the presence of value orientations that direct informational flows toward development rather than degradation [4]. Philosophical reflection has the capacity to set such orientations, uncovering the hidden mechanisms of informational processes and shaping an ethics of digital communication.

Information culture appears as an ambivalent phenomenon: it contains not only the risks of losing authentic values and dissolving the individual in a flow of superficial stimuli, but also the potential for the spiritual renewal of society. This duality is manifested with particular sharpness in the conditions of digital civilization, where each act of communication or information search may become either a step toward meaningful development or a component of the mechanism for manipulating mass consciousness. At its core lies a paradox: the more access humanity gains to knowledge, the greater the likelihood that genuine meaning will be substituted by illusory simulacra, in which reality is distorted beyond recognition [5].

The role of information culture in social consciousness consists in the fact that it is precisely through informational practices that modern individuals gain access to universes of meaning, construct their worldview, and define their own place within it. Thus, a school student who first discovers popular science resources acquires not only knowledge about nature or history, but also ways of perceiving truth. An adult who interacts daily with news feeds and social networks similarly forms, through them, a system of orientations: what to consider important, whom to trust, which values to adopt, and what norms to follow. In this sense, social consciousness becomes both a mirror reflecting the quality of the informational environment and an active mechanism that reproduces its meanings.

This is why the future of social consciousness largely depends on whether information culture becomes an instrument of manipulation or the foundation of humanistic development. In one scenario, society turns into a realm where thinking is replaced by ready-made clichés and critical capacity loses its force in the face of media illusions. In the other, information culture may serve as the foundation for the emergence of a new humanistic order, in which the priority is not consumerist

models but the values of dialogue, mutual understanding, and spiritual self-improvement. Upon this choice depends the image that the twenty-first century will acquire-either an age of mindless replication and manipulative technologies, or an age of mature culture in which information serves humanity rather than enslaves it.

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