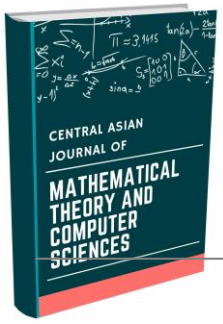

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AS A SOCIAL PHILOSOPHICAL CATEGORY OF THE ISSUE OF FREEDOM IN THE INFOSPHERIC SPACE

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Abstract

in our article, the issue of vertuality, which is emerging as a new value, is also covered in detail. The role of information in a machined society is scientifically covered in it about the tasks of a person, about the shortcomings that Sunni intelekt offers, and about the struggle for power not only in the infosphere, but also in the biosvera and Noosphere.

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Introduction. In the early stages of human development, we observe that people have a need to influence each other, to instill their opinion in those around them. In particular: one of the main unifying reasons for humanity is also that it arose through the need for information sharing. As an example, we can say that one of the main differences that distinguish a person from an animal is also the ability to exchange information through speech. No individual or person in a community can live on their own without following the paths others have taken. In this natural process, someone acts as a manager and someone as a manager. The reason, on the other hand, is different, it seems to us that the movqei of a person in this place is determined by the extent to which he is provided with information, the possession of yoinki.

Literature review. It is known that the current stage of the development of Science and technology is characterized by the quantitative and qualitative growth of the Technosphere, its expansion in space to the cosmic scale, unprecedented rapid pace of development and a complication of the quality state. The modern Technosphere, infosphere and socosphere are interrelated and interrelated. The Global Technosphere is overcoming religious and cultural barriers and spreading around the world.

Serious changes are taking place in the spiritual life, thinking, lifestyle of society. A new" habitat", a concept called the infosphere, is being formed. Infosphere is-infosphere (information + sphere) - a philosophical category that represents the information sphere of human society, like the biosphere, it is a space of information, information, knowledge and communications[7]. That is, although the main environment of the infosphere is considered a digital space, the infosphere is not limited to a pure online environment, but also includes digital and analog environments. We explain it as follows: in it, the universe that surrounds man is studied in four. The 1st biosphere, 2nd Noosphere, 3rd Technosphere, is divided into 4th infosphere.

It is associated with a radical transformation of human ideas about the world according to the foundations of the infosphere. The worldview of a person, his views on Nature, Society, himself and his thinking are also gradually changing, as social determinants of the perception of the world, his material and spiritual culture.

In the early 80s of the last century. J.Moore argued that the intellectual systems of the future-the test field of common sense, can become a criterion of honesty and impartiality, that is, one of the foundations of rational ethics [4-1984,327].

Of course, it is only simplicity to believe that the development of Informatics and electronics is important, but it can lead to moral values. However, the mass use of computers and intellectual systems K.Popper creates a new "fourth world" according to his vision[5-1983,186].

The phenomenon of computer civilization-the infosphere (fourth world) reflects in itself: the world of the physical world, the world of mental states and the world of the objective content of thought. In the fourth world - the infosphere, corresponding to a computerized world with a structure corresponding to the Modic world, the spirituality of the fourth world is determined by the sum of ideas embodied in computers and information and computing systems. In short, the fourth world arises in a vertically informed mokonda.

In the process of interaction between the subjects of the infosphere (computer-people), the so-called "computer ethics" occurs, which includes a wide range of problems, including:

- problems of moral responsibility of the manufacturer of computer systems, user for the consequences of their activities;
- problems of protection of private information and intellectual property rights;
- moral limitation of the essence of the tasks solved by artificial intelligence problem.

To explain more simply: people were brought up with the help of information. And by today's KU, because of the freedom in obtaining information, people are sorting information. Social networks that work with the help of artificial intelligence are opening up a wide path to this, the reason is through efforts to keep the audience more in this network.

Thus, the problem of rejection of moral anthropocentrism is put forward. However, it is recommended to talk not about the rejection of anthropocentrism, but about its transformation, revision. If, when it comes to the" human – nature "attitude, one can justify a non – anthropocentric approach in ethics, then such an approach is fully manifested by serious risks when discussing the problem of" human-technology".

The main vector of Technosphere evolution is aimed at the development of Intelligent Systems, their impact [6-2015,172].

The engine of development in the information society is information. It is characterized by huge volumes and high intensity.

Any society that aims to develop first of all optimizes the worldview of its members, trying to achieve [3-2021, 241–244].

The transformation of the Technosphere into the infosphere turns information into a commodity: it is produced, sold and bought.

It also caused a major disruption to traditional news exchanges, newspapers, and other paper product networks.

It can be said that high information technologies are developing at lightning speed, when creating them, the main roll is played not only by the results of the development of technology itself and communication networks, but also by the achievements of artificial intelligence. (For example: new gadgets, smartphones, iPhones, tablets quickly "wear out", and after a few years after their release, they hardly cope with the constantly growing demands and needs of their owners.)

According to experts, the future belongs to intelligent robotic systems, that is, computer-controlled systems capable of independent targeted interaction with the environment.

When moving to Robot production, there is no need to preserve what is caused by human participation in the production process: a) the room where robots work may not have light; because robots can use infrared for vision; b) if robotic structures can withstand, the temperature in the working room may be arbitrarily high; c) the atmosphere is completely devoid of oxygen, if its [1-1984,396].

We can predict some dangerous negative consequences of the intellectualization of life robotization that have a sufficient impact on people and society as a whole.

In the future, most likely, machines with such a level of reliability will appear, the need for human intervention in this process will disappear. However, in this case, concerns may arise regarding a possible decrease in a person's ability to respond to changing external conditions and take control. In our opinion, it is honest that humanity has control over machines. The reason is, let's imagine: how dire consequences can be if the information that is being given to people is changed slowly for a certain period of time.

Analysis and results. Another possible difficulty in intellectualization is due to increased demands on the educational level of society members.

Types of activities that require unskilled labor are reduced. However, does everyone have the ability to work with high technology?. Perhaps they will involuntarily be left without work, and society will be forced to take care of them, take Social Protection.

In addition, some experts fear that the widespread introduction of information and expert systems can lead to the emergence of self-confident intellectual parasites.

Machines and striving not to act any intellectual. This may seem unsettling to humanity. The reason is that when a person is limited or refrained from thinking, then a person is no different from an animal.

Future development should come from the main thing: the preservation of the treasure given by evolution is the life of mankind. However, this does not mean that scientific research should be frozen, but a fresh start. Because the end and beginning of the stages of development of any science are constantly transferred to each other in the form of a paradigm.

Humanity's quest to computerize the entire being cannot be stopped.

Some researchers provide many convincing arguments that prove negativity to these: regarding the impact of the process of computerization on Man, society and thinking.

For Example, V. Wolpert argues that computers negatively affect the human psyche and creative abilities, lead to serious psychophysical disorders, reduce vital activity and destroy the creative nature of a person [2-1984. № 11. S. 90-100].

Another group of researchers recognize that risks and threats are recorded occur, but they believe that a person can overcome them. So, K. Heffner offers ways out of the situation by “creating a humanized computerized society, forming humane, perfectly thought-out relationships between computers and people [1-1984,396].

The person has the opportunity to receive and send information through electronic means (Internet). It can take Youki to send information to another point at any time, anywhere in the world. It affects the nature of mass culture, the educational system, expands the worldview of a person. All this, if considered a pyramid of values, can lead to changes in worldview and even personality traits. Of course it is also coming.

The mass informatization of society and the rapid development of computer technology constitute a new type of reality, an artificial technological pseudomuhit – “virtual reality”. This can greatly affect the human psyche and deprive it of freedom.

Communication on the internet will have its own characteristics.

1. One of the most important features of communication on the internet is the ineptitude of partners. In network space, they only meet as virtual interlocutors, who may never appear in each other's real physical state.

New technologies, products (ICQ, Pro, Lite, Trillian, Miranda, Skype, Messenger, Same-time,WhatsApp, Viber, etc.), presented today by the Internet industry, provide the possibility of transmitting video images and the internet phone, but there is no physicality in the process of communication in the virtual space.

The fact of inconsistency can be of great importance in the study of social relations, since distance communication eliminates some social and psychological problems of a person.

In this regard, the non-corporeal form of communication still has certain advantages. In it, firstly, there is no body pressure; by the second there is no lack of forms of physical control, and, thirdly, there is no need for certain social restrictions, adherence to rituals in the process of communication, etc.

2. The second characteristic of the new social order of communication in the internet virtual network is the possibility of wearing a mask in an imaginary space, in which a person can realize his real needs, i.e. That it is possible to communicate on the internet anonymously and for an infinitely long time.

Hiding under a pseudonym, you can choose a name, gender, age, profession, etc. This can be a factor negative trends. For example, it can significantly change a person's psychological mood, attitude not only to a virtual partner, but also to himself, and also develop internet addiction, which is already equated with addiction by medicine.

3. In the new space of the internet, the third distinguishing feature of communication is a violation, the temporal context of communication, i.e.. asynchronous communication. The sender leaves such a message, the communication partner is received at another time. The information will be read later, processed.

4. The fourth feature of communication on the Global internet is that the location of localization is communication, or rather, there are no restrictions on the choice of the place of communication. The network world is not connected to any particular space, communication in the network does not depend on spatial localization to communicate with people.

5. Finally, another characteristic feature of network communication is manifested in the absence of status interaction. In such an environment, partners evaluate each other by evaluating the content of the interaction.

The above features of network communication, which have practically become a way of everyday communication between people, cannot find an accurate assessment in the circles of researchers.

Indeed, a new form of social interaction, the new communication technologies that the global internet offers, in a sense, influence the formation of an individual and its socialization.

However, virtual reality can be used to control people's minds.

Conclusion. In conclusion, we can say that the qualitative growth of the modern Technosphere, its expansion to the cosmic scale, the pace and complication of its development led to the formation of a meaningful new social environment - the infosphere, in which the usual information infrastructures, systems of spiritual life of traditional people, are completely removing cultural, linguistic and religious differences. In this place, society undergoes a stable type of social system, customs, values, dominant stereotypes, paradigms, myths, types of rationality and a serious change in mentality. And so humanity creates an information model of the world, about which axiological conclusions to modern man have not yet been drawn.

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