Information Society and its Impact on Human Alienation

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Abstract: The article analyzes the concepts of information, information society, and the impact of the information society - an era of accelerated information flow on human and social life. The social necessity of eliminating various manifestations of the process of human alienation is scientifically and philosophically stated.

Keywords: development trend, economic, political, cultural, social and spiritual alienation, indifference, spiritual values, enlightened person.

Introduction. In modern society, human production activities take place within the framework of generalized production. Generalized production consists of two interconnected parts: physical (material) and informational-logical components. It is well-known that countries that have strengthened the informational-logical component of production have achieved high labor productivity and the ability to produce modern, marketable goods. The resources of informational-logical production are primarily information, while its tools include computing technology, software, information technologies, and more. The concepts of information and informatization are now defining the trends of societal progress.

Literature Review and Methodology. Although the concept of an information society has been studied by scientists and specialists for many years, they have often examined it from a one-sided perspective: either economic, technical, social, or cultural. The complexity, multifaceted nature, broad applicability, and rapid development of information reflect the need for continually updated approaches to the concepts of "information" and "information technologies". Thus, definitions of information range from the most general philosophical description, such as "information is a reflection of the real world"[1], to narrower ones, like "information is all the data that objects can store"[2]. The simplest classical definition of information is "the act of providing data." According to N. Wiener, "Information is the representation of content obtained from the external world during the process of adapting to it"[3] Here, information is expressed as the reflection of the external world (epistemological aspect) and adaptation (adjustment to it). L. Popov considers "The elimination of uncertainty in the process of information communication and connection"[4]. This definition primarily focuses on the philosophical and psychological (communication, connection) aspects of information. Similarly, R. Ashby defines information as "the norm, novelty, and originality of structures"[5]. L.G.Svitich views the concept of information as having multiple meanings but interprets it in a general philosophical and metalinguistic sense as "a potential set of broadly illuminated real essences"[6] these views highlight that the concept of information is approached differently depending on the specialties of various experts. Diverse approaches to the concept of information have been associated, since the 1970s, with the existence of two fundamentally opposing concepts in science: the attributive and functional approaches. In our opinion, the attributive approach considers information a property of matter, while the functional approach links it to the activities of self-organizing and organized systems. A.D. Ursul defines information as "a reflection of diversity"[7]. Later, he expanded his concept of information to include diversity and explained it as a part of the reflective aspect. However, in our view, this definition is insufficient for understanding within classical and post-classical methodologies. N.A. Shermukhamedova divides information into social and scientific types [8]. Indeed, in social governance, social information facilitates the coordination of various processes. M.N. Abdullaeva, A.F. Fayzullaev, R. Imomalieva, Z. Davronov, and K. Tulenova have explored the epistemological

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aspects of communication, while M.A. Usmanova, O.A. Lanseva, and A.K. Turashbekova have analyzed the role of socio-political and spiritual factors in the development of an information society in their scientific research.

Scientists hold different views regarding the information society. For example, Japanese researchers believe that in an information society, the process of computerization allows individuals to access reliable sources of information and ensures a high level of automation in processing information across production and social sectors. In advancing society, the driving force should not be material goods but the production of information. In an information society, not only production but also the entire lifestyle and system of values undergo transformations. Unlike industrial societies, which focus on the production and consumption of goods, the information society prioritizes the generation and consumption of intellect and knowledge, leading to an increased share of intellectual labor. Creativity and a greater demand for knowledge are required from individuals.

The material and technological foundation of the information society comprises computer equipment, computer networks, information technologies, and telecommunication-based systems. The information society is defined as a society where the majority of members are engaged in producing, storing, processing, and utilizing information, particularly its highest form – knowledge. With the transition to an information society, a new industry based on computer and telecommunication information technologies – focused on information processing – has emerged. It has now become evident that for any country to secure a significant position in the 21st century and participate equally in economic competition with other nations, it must restructure its economic framework, set priorities, reevaluate its resources and institutions, and adapt its industry to meet the demands of information systems. Alienation in the information society primarily manifests as a reduction in genuine communication among members of society.

Results and Discussion. The issue of informatization in society is reflected in two primary theoretical-methodological approaches by scholars:

 technocratic approach: This focuses on using information technologies in production and management sectors as tools to increase efficiency.

humanitarian approach: This emphasizes that information technologies are not only crucial in production but also extend to social domains, forming an integral part of human life. From these perspectives, the concept of informatization demands the creation of large-scale, structured information technologies that generalize tasks such as searching, collecting, storing, processing, and providing information to support activities. In modern society, several types of alienation can be identified:

1. Economic Alienation, 2. Political Alienation, 3. Cultural Alienation, 4. Social Alienation, 5. Psychological Alienation.

Each type has its specific forms. For instance: Economic Alienation includes

Alienation from activity.

Alienation from the management of activity.

Alienation from the results of activity.

Political Alienation manifests as alienation from political power (absenteeism)[9]. Cultural Alienation arises from reduced communication and distancing between individuals. Psychological Alienation involves alienation from oneself. The processes of alienation and societal decline are interconnected phenomena. If the pace of production in society sharply declines, economic connections are severed, the value of money plummets, prices skyrocket, governance structures collapse, and political tensions arise, it can be concluded that all sectors of society have entered a state of decline. This deep crisis inevitably exacerbates societal alienation, negatively impacting individuals and fostering new, disordered structures. The broader the scope of alienation, the deeper the decline becomes. For example, the division of labor in the production process marks a significant step toward progress.

However, it also leads to the emergence of a specific type of social relationship based on collective ownership—production relations. These relations gradually alienate the direct producers from the means of production and, ultimately, from the outcomes of their labor. Over time, labor loses its appeal to these producers. When the proletariat seized political power, it nationalized the means of production, theoretically aiming to eradicate the roots of alienation, as dictated by the logic of socialist revolution. However, during the 70 years of socialist governance, the proclaimed "social property" turned out to be state property, which became the most oppressive and unjust form of ownership. State property lacked a real owner and became an abstract concept. Consequently, workers remained alienated from property. State property was effectively privatized by the state apparatus, transforming the ruling nomenklatura into a "new" class. As a result of these negative developments, production could not find its rightful owner.

In the political arena, many members of society were also alienated from political power. Although political power was declared as "people's power" or "power of the masses," in reality, it became the private property of a specific group—the elite. This situation alienated the entire population from the state's political power, creating a vast chasm between the alienated masses and the ruling nomenclature. In turn, these processes led to political decline, and as a result, countries with totalitarian regimes that external enemies could not defeat ended up collapsing on their own.

Cultural Alienation and Its Negative Consequences. Cultural alienation led to moral degradation, significantly hindering the healthy development of society. Morality and culture play a decisive role in shaping individuals, as they influence both the ethical and intellectual growth of a person. If members of a society become alienated from their rich cultural heritage and moral values, they tend to reject their national traditions and customs. Looking back at our history, the adverse effects of cultural alienation are evident. For example, our alienation from our rich cultural heritage, as the renowned writer Chingiz Aitmatov described it, turned us into "mankurts," meaning we became detached from our nation's history, the movements for national liberation and their leaders, our religion, and our identity. With the attainment of state independence, we began to address cultural alienation. The ideological void created by the transition from the 70-year legacy of cultural policies under the Communist ideology to a new ideology further contributed to the development of the alienation process in society. Our national ideology, the "Uzbek model of development," and today's "Action Strategy" serve as practical programs to address the problem of human alienation. A morally and ethically mature individual acts as the driving force of society. Speaking on this matter, the First President of the Republic of Uzbekistan, Islam Karimov, emphasized: "The fate of progress is determined by morally mature personnel. Technical knowledge and the ability to master complex technology must go hand in hand with moral integrity and independent thinking. Intellectual wisdom and spiritual-moral potential are the two wings of an enlightened individual[10]"

The social meaning of communication lies in its role as a medium for transmitting cultural forms and social experiences. However, economic decline pushes many individuals into difficult circumstances. As a result, a significant portion of society finds it challenging to adapt to market economy relations. This, in turn, leads to limitations and normalization of the system of needs during inflation, fostering aggression, ignorance, and a loss of traditions, customs, and moral values among individuals. These negative factors intensify people's estrangement from one another, giving rise to an informal law where everyone is left to fend for themselves. The gravity of this situation is evidenced by the honest words of a philosopher cited in the book "High Spirituality is an Invincible Force" who said: "Do not fear enemies – they may, at most, kill you. Do not fear friends – they may, at most, betray you. Fear indifferent people – they neither kill nor betray, but it is their silence and apathy that allow betrayal and murder to occur in this world[11]."

Psychological alienation refers to a person's detachment from their own essence. This issue was thoroughly explored by the German philosopher Erich Fromm. According to him, human nature is always under the influence of a social structure that fosters hostility toward the self. Each level of self-alienation corresponds to a specific social character, such as materialism, exploitative tendencies, receptivity (conformity to norms), and market orientation. Erich Fromm described modern society as a

product of alienation resulting from processes like "mechanization," "computerization," and "robotization," all of which contribute to detachment from human essence[12]. A social movement based on the market economy has emerged, where consumerism, feelings of hesitation, isolation, and other negative states and emotions take central importance. In this context, it becomes evident how psychological and social alienation intertwine closely. When individuals become estranged from one another in relationships and communication, self-alienation also occurs. This is because alienation between people can lead to isolation, boredom, and a loss of interest in life. As a result, individuals may lose confidence in their future and aspirations, begin to see themselves as strangers, and often experience negative outcomes.

In conclusion, the various alienation processes observed in contemporary society must be addressed as quickly as possible through scientific and harmonious approaches to ensure society's healthy development and the timely prevention of negative social phenomena. For instance, to eliminate alienation from labor, it is essential to first ensure that individuals find value and benefit in the results of their work. This would lead to a fundamental change in their attitudes toward labor, fostering enthusiasm and dedication in their efforts. Addressing the issue of alienation from production management is equally significant.

Conclusion. To eliminate social alienation, relationships and interactions between individuals must be built on genuine solidarity and care. In this way, every person will deeply feel that they are needed by others. Measures to address psychological alienation are a natural continuation of efforts to eliminate social alienation. When a person can emotionally sense that they are needed by someone, they will never fall into despair. They will be freed from the danger of isolation and suffering, leaving no reason for them to become alienated from themselves or their essence.

The new society we are building today is steadily overcoming alienation processes to achieve genuine development, freedom, and independence by persevering through current difficulties. There is every reason to hope that the outcomes of these efforts will undoubtedly become evident in the coming years.

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