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Problems of Identificative Matrices Transformation of Modern Multicultural Persons in the Variative Discourse of Electronic Informative Society Identity

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ABSTRACT

The relevance of the proposed research topic is that the 21st century can be called the century of the explosion of identities. National identity is seen as self-determination of individuals and groups in local community coordinates, contrary to the logic of globalisation, with its model of the world citizenship and transnational identity, played and produced in a globalised world that is projected on the sphere of international interpersonal relationships inside the society, affecting, thus, social mega-, macro- and micro levels. Thus, it is necessary to analyse and evaluate national identity in the sociological discourse. Comparison and identification of explanatory, analytical and predictive capacities of research formed the theoretical and methodological approaches to national identity in the context of globalisation processes, which characterised the isolation, distancing from other national and ethnic groups, the search for a national collective "I" and the inclusion of the identity of the resource as a "prize" in the competition for a position in a globalised world. The complexity of the national identification process is caused by the multi-dimensional criteria of identity and its impact upon political, social,

cultural and symbolic capital. This research highlights the need to study the implications of information exchange and the negative aspects of the formation of personal identity.

Keywords: Electronic information society, globalisation, identity, multicultural identity, the identity matrix

INTRODUCTION

Today, there is an obvious need to review the basic concepts of the structure, properties and essence of modern society. A number of studies have been carried out to ascertain the transformation of the societies identified as industrial, post-industrial, risk society, consumer society and information society as well as the concept of the civilisation of services.

Different researchers have given different terminology to classify today's society. Darendorf spoke of it as the "post-capitalist" or "service class society", while Toffler referred to it as the "super-industrial" or "third-wave society," Furaste wrote about it as the "service civilization," Masuda called it the "information and computer" society and Draker referenced it as the "post economic" society. The most persistent and generally accepted concept of society today is that it is a "post-industrial" and "information" society. Although Risman first used the term "post-industrial society" (or "leisure society") in 1958, the real founder of the concept of post-industrialism is considered to be Bell. Bell emphasised that this identification was rather a tool of theoretical analysis than actual designation of the existing system. It pictures society as

possessing production and dissemination of knowledge, with an increased share of services related to knowledge. Despite the fact that the term "post-industrial society" came into use quickly and spread widely in contemporary scientific literature, there is still conceptual ambiguity regarding this identification; it obviously requires more specific scientific definition. Bell suggested that the main concern of the post-industrial society is respect for talent and distribution of educational and intellectual institutions. The post-industrial society is characterised by the new elite, and prizes qualifications obtained by individuals through education, rather than the possession of property, inherited or acquired through entrepreneurial skills, or political position achieved with the support of parties and groups.

The term "information society" first appeared in the early 1960s, and is attributed to the Tokyo Institute of Technology. The term received worldwide recognition after the publication of Masuda's famous book, *Information Society as a Post-Industrial Society*, published in Washington in 1981.

The main characteristics of the information society have been identified in reports submitted to the Japanese government. In these reports, the information society was defined as one in which computerisation would give people access to reliable sources of information, save them from routine work and ensure a high level of automation. This would change the production process itself, as products would become more "capacious information," meaning that there would

be an increase in the share of innovation, design and marketing a part of products' value. "The production of an information product, not the product of the material will be the driving force behind the formation and development of the society", suggested Masuda (1983, p. 236).

Masuda posed one of the most interesting and developed philosophical concepts of the information society. The foundation of this new society, in his view, was to computer technology, the main function of which is seen in the replacement or significant strengthening of human brainwork. The information technology revolution, he predicted, would quickly turn into a new production force and make possible the mass production of cognitive and systematic information, new technologies and knowledge. The potential market would be the "boundary of the known," increasing the possibility of solving urgent problems and cooperation. The leading sector of the economy would be intellectual production, whose products would be accumulated and disseminated through new communication technologies.

The information society is structured by these space-dynamic processes, coordinating the various cycles in tempo-rhythmic sequence. Flow space does not form a single spatial logic of modern societies, but is itself the dominant logic, since it relates the relations of domination and subordination of the interests of coordinating the functions.

The overall result of all of the approaches listed above is the idea that information is a major determinant of modern society.

However, the status of the information itself is unclear: whether it acts as an independent cause of change in society, or is information technology only a means for the realisation of the impact of scientific knowledge? What, in fact, are the laws of the organisation of the information required by law and the development of socio-economic systems? What, finally, gives the dominant value of information logical flow?

All of these issues are the result of the fact that the important concepts related to the information society are social structure, social system and the selection ratio of the material and the ideal, the objective and the subjective, social being and social consciousness. All of this can be found in a single information flow in symbolic spaces, forms of knowledge and technology programmes as a result of information. This makes identifying the laws of informational influence a difficult task.

METHODS

The research object of this study was a modern information society as unity of objective and subjective aspects. The subjects of the research were the social aspects of information security in a modern (Russian) society. The theory and methods employed rested on local and foreign general humanitarian thought that captured the essential features of a modern society, the phenomena of danger and safety and the specifics of their manifestation in the information society.

To provide the most complete analysis of selected problems in the socio-

philosophical terms, we used the dialectical method of knowledge of social processes in combination with the structural-functional approach, comparative methods and semantic analysis, as well as the established principles of the phenomenon of security research, formulated in the works of Russian and foreign scientists. The most important of these is the principle of unity of security and sustainable development.

Due to the nature of the object and subject of study, a number of methodological techniques employed by different disciplines such as sociology, political science, psychology and synergetics were used.

RESULTS

In social and information systems, internal and external aspects are not easily discernible. Flow of information, programmes, technologies and the substance of interior systems that ensure the integrity of the whole are not expressed in the information perceived by members of the society and, therefore, are not included in everyday relationships as being the most important condition of their feasibility. The Electronic Information Society regards freedom and opportunity as great illusions of autonomy of private subsystems in the individual's everyday life. Rastorguev (1999) stated that "the day of today, with its telecom computing systems [and] psycho technologies [have] radically changed [the] environment. Some information streams [have] turned into a continuous stream. If earlier it was possible to "stem" specific information channels, today all

the surrounding area information [have] collapse[d]. Time information on the interaction between the most distant points [are] close to zero." What he meant was that the information society changes the status and the role of time. It is shown here as a special 'collage' of time. Merging events in various combinations in the computer information world expresses a virtual reality that creates the phenomenon of 'timeless time'. Therefore, noted Castells (2000), "…on the one hand, the immediate dissemination of information across the globe, [with] live reports from the scene provide unprecedented temporal immediacy of social and cultural events … on the other hand, mixing times in the media, and what is happening inside [the one same] communication channel, and optionally the viewer / participant interaction, creates a temporary collage, in which not only mixed genres, but also their time base is converted into a synchronous flat horizon without beginning, without end and without any order. The timelessness of multimedia hypertext is the defining feature of our culture" (Castells, 2000).

The reasons for the emergence of the "new marginal" changes in the social structure are the crisis and the reforms aimed at creating a new social and economic model of society. The main sphere of social change is the socio-professional structure, and this transformation has led to the emergence of groups within the population who are the most vulnerable to intense and radical changes in society. These social groups lost their former social status and have the

opportunity to acquire a replacement that is fundamentally new in relation to the former social system status, but which could not create (or rather, it was not purchased) more normal conditions, or a socially acceptable operation. It becomes a 'marginal medium' that is exposed to the greatest manipulations of the media as the individuals are separated from the social environment and their reality is replaced by a pseudo reality created by the media based on images generated by mass culture and the mass media.

The peculiarity of this situation is that the separation of national origins, culture and traditions cannot create a new collective (community), even with the participation of people in institutions and organisations (Gabdrafikov, Karabulatova, Khusnutdinova, & Vildanov, 2015). What are created are pseudo groups, as there is no linking of people informally and at the level of the morality of their existence. Individuals can have any interests, but almost they do not develop the most important thing i.e. the need to consider their own problems through the prism of the interests of the collective and to organically communicate with each other in personal and collective (the wider public) ways. So today attention is given to, for example, the development of a psychological climate and organisational culture of the leadership of different organisations and enterprises as a steady close-knit team that has not only significant productive potential, but also the possibility of the socialisation of individuals, forming them, if not through public, then at least through group social orientations. However,

an objective obstacle of this process is the market-value consumer system that has become evident, which is calculated on individualism and competition, not cooperation.

It is increasing at the level of 'habituation' of society to foreign invasion, and most importantly, alien, information. Thus, based on her sociological research, Pavelyeva noted the widespread increase in the population of hypnotisability (up to 90%), and the decreased ability for critical perception of information. Only 15% of the population, according to her, has retained this ability (Pavelyeva, 2016). This means that there is a reduction in the subjective basis of the output of the process from the systemic crisis facing Russians. As Silvestrov (2000) noticed, in modern Russia, "the prospect of the future disappears, and is now perpetuated. There is disruption of space and time, which are devoid of any fundamental theme or concept that can bring people together. Events of confusion only increases the hope for some kind of solution that will stop the expansion of the existing structures to satisfy a need in the community ... The need for a social or collective identity fueled by desires and fears associated with the need for communication, protection of instability ... This need will only increase as the retraction of our countries into the global modernization. Social identity search can be seen as the establishment of a new form of "post-soviet solidarity". It will likely reflect common sense than the combination of interest. The very desire has no apparent purpose, and is not

addressed to any authority, but permeates all openly expressed requirements and public evaluation of government activities" (Vildanov, 2014).

However, we do not have the internal communication between informatisation and democratisation (the development of an active civil position of the population), which is marked in Western countries. In addition, the information space of the country itself is inhomogeneous: it actually copies the settlement structure in the territory of Russia. The uneven level of information is also characteristic of the social system: the sphere of economics and management in a much more computerised than social sphere, where there are still a lot of elements that can be attributed not only to the industrial, but also to the pre-industrial society (Chuev et al., 2016). There is also evident unevenness (inequality) in the ratio of social and subjective side and system-organisation: the population (excluding residents of the largest cities in the country) in their daily lives do not cover and do not master at the proper level information space with its flow, expressed in cultural, industrial, market and management infrastructure (Gabdrafikov et al., 2015). A significant part of the population still does not have advanced IT needs to not only read daily newspapers and analyse events of national life, but also in general to participate in information communications. Therefore, the objective social sphere tends to inner 'compression' and a kind of 'atomisation'.

This process is affected by a significant complication of the socio-economic relations, which caused psychological discomfort for many Russians who found all the changes taking place in society to be incomprehensible and therefore, pointless. The collapse of economic and social relations led to the 'atomisation' or rupture of social ties between society and individuals. As a result, individuals experiences a massive loss of active life.

Changes in the social and economic spheres inevitably entailed serious psychological consequences. Emotional tension in society, which can manifest as fear, anxiety, apathy, aggressiveness, rumour spreading etc. The sources of this psychological state are not only systemic imbalances in society and the decline in subjectivity, but also the blurring of boundaries between the appropriate and the forbidden, indicating a lack of clear criteria for the selection of behaviour and other psychological and emotional problems caused by a lack of internal measures to gauge the adequacy and relevance of information made available to the public.

A research project in January 2003 helmed by the Fund looked at public opinion in a nationwide poll with a sample of 1,500 respondents in 100 settlements of all economic and geographic areas of Russia (home interviews). Russians of different ages, social status and level of education as well as of both genders were asked to express their opinion of the dangers that presently concerned them and were asked to relate what they believed were problems inherent in Russian society with which

the population were unable to cope. One purpose of the study was to compare these results with similar studies in 1996 and 1999 i.e. revealing the dynamics of the social well-being of Russians. As the authors note, the survey, conducted in January 2003, identified three major fears that Russians seemed to be facing.

The main social fear among Russians as a result of changes in society was drug addiction (36%), followed by crime and robbery (34%), terrorism (30%), corruption (27%) and the situation in Chechnya (27%). This was followed by threats related to social and economic adaptation: a low standard of living (28%), unemployment (27%), inflation (14%), and the economic crisis and economic decline (12%). The third fear was associated with large-scale problems and crises that were beyond the control of man common to Russia such as natural and military disasters, and comprised environmental disasters and catastrophes (12%), military threat from other countries (10%), accidents and disasters dues to transport and manufacturing (8%) and international conflicts (7%).

The authors of the paper that reported on these fears provided interesting conclusions concerning the dynamics of fear over the study period. For example, surveys in 1996 showed that 50 to 70% of Russians experienced increased anxiety about environmental issues, economic problems, decreased living standards, poverty. Another 66% were disturbed by other social phenomena. At the same time, social deviations, such as crime, corruption

and others were perceived as a threat by 54 to 63% of the respondents. A survey in 1999 recorded that the perception of environmental hazards was significantly reduced from 66% to 50%. However, ecological problems did not seem to be discussed due to the intensification of political and economic troubles.

Today, a socio-cultural normative shift has occurred. Ivanov and Shubkin (2005) stated that poverty, unemployment, crime and other social problems had created environmental problems around the globe. They opined that people seemed more concerned about amassing and retaining wealth than about the environment. They believed that economic trouble was associated with social breakdown that resulted in declining living standards and poverty, which made up 71% of the cause of this breakdown, lawlessness (63%), unemployment (60%) and criminalization (66%). This, they concluded, was leading to anxiety about daily living conditions.

That sense of injustice can be considered an important general indicator of the social well-being of citizens, caused largely by imbalance and systemic crisis in the country seen in a developing sense of justice among the people, the tradition of democracy, an information culture not yet developed for a large part of the population and old forms of social existence that had become ineffective and illusory. In this regard, the creation of conditions for the formation of a positive national and civic self-identity is crucial for allowing the positive aspects of informatisation in Russia to be realised

(Karabulatova et al., 2016).

Identity is a phenomenon that covers different levels beginning with personal and ending with social (and even international) identity. However, in any of these meanings identity is discovered from existing as part of the whole. The national identity of individuals is related to their emotional experience with their native culture, mentality, the overall realities of political and civil life that are linked to certain parties, currents, ideologies, interests, the political structure of the country and etc.. In this respect, identity is a condition of social, political, and other communications as a sense of modernity and using more universal terms such as 'we' when it comes to feeling and consciousness.

Identity is the specific content of a standard, not only cultural or valuable, but of space-time as well. At the level of time, identity can be regarded as the present, the experience of individuals and groups themselves in the context of a present. "Modernity is not only the incorporation of individuals in the internal structure of each other, but time and harmonising prospects at all levels of representation of time ... at the time the interpersonal level: the adoption of rules governing the sequence and pace of cooperation, the use of discursive strategies that bring together interlocutors in time; at the level of institutional time: writing itself in biographical and career charts, graphs, and calendar time, focus on common guidelines for planning time; at the level of cultural time: common ideas about the nature of time, the use of common means of expression and metaphors of time, created in historiography, literature and art" (Nestik, 2003, p. 12). Solving our problems has special value for subjective identity forms through which society can be integrated (Ostrovskaya, Karabulatova, Khachmafova, Lyaucheva, & Osipov, 2015). These forms of identity, of course, relate time to the symbolism of the culture, and the peculiarities of mentality of the social community (Karabulatova, 2013). Awareness of human group identity through temporal categories in the scientific literature is possible as a temporary identity.

In other words, social time expresses the ontological characteristics of functioning people in society. They show that the division of society into 'us' and 'them', which is now apparent in Russia for various reasons, especially in value-ideological areas such as property material wealth, due to the different experience of time. But time as identity is probably a common space for national, civil, spiritual and cultural identity. This is the state of division in our society, which Ahiezer designated as "special pathological state of the social system, the larger society, characterized by acute congestive contradiction between culture and social relations, the collapse of the universality and cultural backwardness of social reproduction, reduced ability to overcome contradictions between the mentality and social relations, to ensure a harmonious consensus" (Akhiezer, 2016, p. 289). If culture represents the subjectivity of society, social relations is its objective side (Vildanov, 2014). The dichotomy of the two leads to a dramatically weakening

subjective component in relation to the objective, since in this case culture no longer contributes to the reproduction of social integrity.

At the same time there are other layers of socio-cultural identity that contribute to the possibility that Russian society exists for itself, as a form of original and holistic expression of identity. It is necessary to reserve a common language, the most profound manifestation of the mentality and the collective unconscious (cultural codes and morality). Considerable social differences can still be reconstructed to some extent among the general population, although not always clearly so for that population to perceive and experience Russia as a whole organism. Indeed, collective consciousness has created certain stereotypes of perception that affect reality, behaviour and thinking. Mentality or a common spiritual mood, a relatively coherent set of ideas, beliefs, spirit, skill, which creates a picture of the world and strengthens the unity of cultural tradition or to any community ... The mentality should be distinguished from public sentiments, values and ideologies ... But the public mood changeable, cradle. Mentality has a more sustainable; it includes values, but not limited to them, as characterized by a deep level of collective and individual consciousness.

That is why society retains the main components of its national and ethnic origin as well as its mentality: it really "think[s] in Russian" rather than in any other language. However, modern Russian society,

despite its external division and disruption, nevertheless tends to unite (Ostrovskaya et al., 2015). We agree with Silvestrov's view that the need for social or collective identity is fueled by desires and fears associated with the need for communication, protection from volatility, as well as confidence in the sense of separation. This need will only increase as country becomes modern and global in outlook. The search for social identity can be seen as the establishment of a new form of 'post-soviet solidarity'. It will likely reflect common sense rather than shared interest. Desire has no apparent purpose, and is not addressed to any authority, but permeates all openly expressed requirements and evaluation of public authorities (Silvestrov, 2000).

Thus, it is the desire of the population for internal cohesion, although this desire is expressed more emotionally than rationally or consciously. Nevertheless, it may serve as a basis for social change.

DISCUSSION

Global information networks have become an instrument of information and political and cultural expansion of technologically developed countries compared to underdeveloped or developing countries (Karabulatova, 2013). Decentralisation of modern society has led to the complication of social life, which, in turn, has caused strengthening of reliable social controls. Information has become a mass product and an economic category (Chuev et al., 2016). It is bought and sold. Differences in the economic and financial status of

social actors has given rise to a new kind of inequality, the inequality of information.

Information inequality is characteristic of the condition and level of the development of different countries, regions, communities and social groups in terms of their involvement in the movement of the global information society. It is estimated by, first, the degree of access to modern information and communication technologies, information systems and networks and, secondly, the degree of preparedness of the population to live and work in an information society. It is a kind of cultural facet.

Today, energy efficiency tools, processes of co-operation etc. are forms and means of action of a single informational universe, the continuum, in which the boundaries between ends and means are relative (Ivanov, 1996) in an industrial society. The information continuum is a special form of social existence. This all-encompassing resource, which is formed on the basis of the universality of the space distribution and consumption of information, begins to blur the boundaries between the subjective and the objective, the feasible and the valid. Today, the impact of information seems so universal and its world complete and pervasive that as a subject information is treated as reality. From Korsuntsev's point of view, the "subject exists in the technological environment of virtual reality, virtual transformed forms created by him. Based on the requirements of the adequacy of the conditions of his existence ... the subject – immaterial structure, immaterial,

and information" (Korsuntsev, 2001). But if there is no difference between the subject and the information, then the subject itself becomes the information environment; this not only mystifies reality, it also opens the way to the dictates of people and technological information (Aleksentsev, 1999; Karabulatova, 2013; Karabulatova et al., 2016; Rastorguev, 1999). In fact, the subject can only be permitted to operate technological information if he is distanced from the information processes.

Subjects create an information environment that includes information technology, software and hardware and other equipment. To circulate and preserve information they create a market information service, information strategies and types of information management. Therefore, in content, direction and execution of (landmarks, signals, symbolic representation etc.) information always 'contains' the social position of the subjects and their interests. That is why the information expresses and models the organisational structure of any enterprise, team and country. In this regard, even the digital divide models and expresses unevenness, differences between the socio-economic development of countries and regions and differences between the various segments of the population, leading to a deepening of social and cultural contradictions between them.

Castells stated that "...The infrastructure of our daily lives – from energy to transport and water supply systems – has become so complex and confusing that its vulnerability

has increased exponentially." While new technologies help security systems they also make our daily lives more and more susceptible to external influences. Price increasing protection – that's life in the system of electronic locks, alarms and on-line police patrols. It will also mean an increase of fear. ... This is also a measure of relativity human progress (Castells, 2000). The high vulnerability of the national information infrastructure enables unfriendly states, terrorist organisations, criminal groups and individual hackers to cause damage to the country, comparable to the impact of weapons of mass destruction (Karabulatova et al., 2016).

Protection from such exposure may be only clear self-awareness and self-determination of society, which should be characteristic of the social subject. Indeed, the only firm support for self-identity are cultural traditions, especially mentality, national values, etc. These can keep the original subjectivity of society as the basis for its independence and freedom to distance it from any external information interventions. But this involves a high degree of integration of social, civic and patriotic consciousness and self-consciousness to clearly understand its place and role in the modern world.

At the same time, people abandoned in the flow of information, often alone, cannot distinguish truth from fiction or myth from facts of reality. Hence the threat and danger of losing their identity data community, because its 'text', the symbols and values, are embedded in the same language as the

regular or conventional news reports. From here it is important to see the possibility of loss of national identity and therefore, independence. Indeed, when information is controlled by government institutions, problems arise that may complicate both domestic and inter-state relations. This is a problem that all countries face, regardless of their level of technological development.

The problem of protection against new effects generated by an information society disturbs many researchers in modern society; it is explored extensively in the literature. The most interesting, in our opinion, are the works of Aleksentsev, Grinyaev, Gromyko, Lepsky, Lopatin, Pocheptsov, Prokofiev, Rastorguev, Smolyan, Streltsov, Tsygichko and Chereshkin.

The number of works devoted to the scientific study of information security issues is growing. The terms "security of informatisation" and "information security" are two of the most frequently used, as a simple search on the Internet will reveal. However, these concepts have become more important and should be explored further not to mention practiced in politics. While there are different views as to what "information security" actually means, all the definitions offered so far concern maintenance and how is can be best implemented. Its definition alone deserves in-depth analysis as a means of understanding through semantics how this term reflects a changing society and its identity.

It is obvious that the concept of "information security" and "information security" are interconnected and

interdependent. Quite often, they are used as synonyms. Of course, if the object of protection is indeed information, this would be acceptable. However, the term "information security" has other meanings. It is understood and how the security of the information, and how lack of threats of information entities (objects) of information relations. Aleksentsev defined it thus: "Information security is the state of the environment informative providing satisfaction information needs of subjects of information relations, information safety and protection from negative entities informational impact" (1999, p. 47). The information environment, understood as the sphere of activity of subjects related to the creation, conversion and consumption of information, acts in this context as a meta-object protection. Thus, according to Aleksentseva, information security involves three components:

1. Satisfaction of information needs of the subjects included in the information environment;
2. Security of information;
3. Protection of subjects of information.

Aleksentsev explained, "It cannot be achieved without the subject of information security presence". He added, "... the absence of required information may have, as a rule, have negative consequences." Naturally, it took to explain what is meant by the necessary information (Aleksentsev, 1999, p. 47). Aleksentseva opined that the information required to meet informative needs should be:

1. relative to the total;
2. reliable;
3. timely.

Aleksentseva points to the fact that these requirements are in force for the duration of the circulation of information, as their violation on the stage later could also lead to wrong decisions or even to impossible decisions, so information must be protected from the effects of violating its status. However, this still does not take the concept of 'information security' to the level of the concept of 'public safety'. The ratio of subject information, no communication with the system-wide processes presented as the foundation of information security, makes it difficult to choose the correct solution in any given situation; after all, private or special is always defined in relation to the total.

Maksimov saw a way out, addressing "high-quality models of the situation" as "complexity working out solutions due to the fact that in order to predict the consequences of decisions must take into account the complex structure of the relationships. The situation is complicated by the fact that, as a rule, authentic qualitative information about these processes (socio-economic) absent, so that they can be judged only by circumstantial characteristics" (2003).

On this basis, we should recognise that a dominant position in the list of information requirements from the perspective of information security is authentic. A half-truth is worse than a lie. It gives false hope and leads eventually to the adoption of incorrect solutions that are dangerous to society. The work includes other mechanisms, and the

behaviour of the programme. If incoming information is not verified, the inadequacies of the system will not be overcome, thereby compromising safety.

Thus, subjects (objects) of information relations should be protected against substandard goods and unscrupulous manufacturers. However, this requires the development of specific information filters for proper balance. With such filters in the national defence, international law and scientific activity, to name only three domains, in place, there would be no need for secrecy and information shared would be reliable. Reliable information in today's world can guarantee survival.

CONCLUSION

A distinctive feature of modern society is total computerisation. However, new information and communication technologies are not only huge potentials for increasing productivity, improving production of goods and services and achieving quality of life. It also comes with new threats. The main danger to society is the possibility of identity loss of individuals, groups, society, political subjectivity and correct identity due to the displacement of external information. This can distort reality as 'reality' becomes virtual, built upon information and technology using sophisticated and advanced tools and methods.

Society feels discomfort from its condition of being fragmented, although this is caused by objective reasons mainly due to economic and political pressure.

Herein we see two opposite states of society that touch on information security and the safety of modern Russian society (Akhiezer, 2016). At the surface level there is social cleavage, disruption of society manifested in lack of identity at the class level and differences in the material standard of living, social classes, ethnic groups etc. This level of social psychology, ideology, political and other vested interests cause destabilisation and loss of social stability. However, at the same time, the existence of social fears and anxieties of the population indicates that society itself or at least the majority of the population is concerned about this condition. This attitude arises from the underlying mentality, culture and symbolic representations and spirituality. One segment of the population as a subject may maintain internal unity, and therefore appreciate reality from the standpoint of unity, but not all are. Hence, people are driven to have their social, national and spiritual identity clarified. This enables the preservation of national independence, despite the lack of democratic forms of social interaction and the low level of social activity among the people. This is one of the fundamental differences between modern Russia and Western countries. If the latter sought information and developed it on the basis of a developed democracy, publicity, civil and legal culture, national priorities, Russia compensates for the lack of this, seen as weakness, by preserving the deep layers of its identity. Today, this requires special techniques and programmes for its activation and in order to increase its impact

on the consciousness and behaviour of individuals and communities. According to Ivanov, "Today's society is ready to throw off the shackles of former stereotypes to overcome the prevailing [cultural shock] to go on a fundamentally new way of development of the social space. We can say that in spiritual life has accumulated potential of development, based on the deep traditions of authentic folk culture on solid supports of natural intelligence and erudition, breadth and emotional perception of life" (Ivanov, 1996, p. 292).

Thus, in the information society virtual structures occupy an increasingly prominent place, filling in all the layers of life and at the same time taking over a number of functions in the context of a significant acceleration occurring in its processes and events.

In this regard, work is required to educate society on the proper attitude to information and to expand their horizons and accountability. It is necessary to clarity internal communication processes between the state and the public as well as the individual. Also important is understanding how information is shared in society.

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