

The Phenomenon Of Security: The Dialectical Unity Of Social Existence, Values, And Stability

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Abstract

This article analyzes the transformation of the security paradigm in virtual space and its impact on the socio-cultural security of young people from a socio-philosophical perspective. Virtual space is interpreted as a new environment for the socialization of young people, the acquisition of values, and the formation of identity. The study examines the nature of informational, communicative, and axiological risks that emerge in this process. Security is substantiated as a complex phenomenon that involves not only protection from threats but also the provision of young people's freedom in the digital environment, socio-cultural integrity, and responsible participation in social activities.

Keywords: *security paradigm, virtual space, digital society, youth, socio-cultural security, socialization, values, identity, information security, digital culture, social stability.*

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INTRODUCTION

Under the conditions of the increasing complexity of contemporary social existence and the acceleration of transformational processes, the issue of security is emerging as one of the fundamental conditions for the existence of both individuals and society. Globalization, digital transformation, the emergence of new forms of social relations, the sharp increase in information flows, and the transnational nature of various types of threats necessitate a reconsideration of traditional perceptions of security [1]. In this regard, interpreting security merely as an institutional or technological mechanism aimed at eliminating specific risks cannot fully reflect its socio-philosophical content. As researcher J. Jurakulov noted, “At the present stage, studying the interrelationship of the spiritual, moral, ideological, and conceptual aspects of the informatization of society is becoming increasingly important. From this perspective, spiritual existence as a subjective reality has three ontological levels: the level of experiences; the level of understanding; and the level of interaction (i.e., emotions, intellect, and will)” [2], [3].

In this context, security should primarily be regarded as a fundamental condition that ensures human existence, the continuity of social relations, and a certain degree of stability in the development of society. The ability of individuals to organize their lives and activities within a secure environment is directly related not only to physical protection but also to the inviolability of their rights and freedoms, dignity, social identity, beliefs, and views [4], [5]. Therefore, the phenomenon of security emerges as a complex categorical phenomenon that integrates various layers of social existence and establishes interconnections between material and spiritual processes.

RESEARCH METHODOLOGY

This study employs dialectical, systemic, axiological, ontological, and phenomenological approaches as methodological foundations for revealing the socio-philosophical essence of the phenomenon of security. The research process utilizes the methods of analysis, synthesis, comparative analysis, generalization, and conceptualization to substantiate the dialectical unity of the phenomenon of security with stability and social development.

ANALYSIS AND RESULTS

The theoretical roots of the phenomenon of security can be traced back to the earliest periods in which human social experience and philosophical thought were formed. The views of ancient thinkers concerning human existence, the internal order of society, the integrity of the state, and the provision of citizens with a prosperous life constituted the initial conceptual foundations of the idea of security. In particular, “The earliest ideas about security are reflected in the works of ancient thinkers such as Plato, Aristotle, Hippocrates, and Epicurus [6]. Plato defines the concept of ‘security’ through categories such as ‘justice,’ ‘goodness,’ and ‘prudence,’ while the concept of ‘danger’ is associated with negative categories such as ‘injustice’ and ‘evil.’ He also concluded that dangers threatening individuals ultimately pose threats to society and the state. In his works, Aristotle placed issues of state security first, followed by society and the individual. Another ancient philosopher, Epicurus, regarded security as the highest good: ‘Every means of living safely from other people represents a natural good’” [7]. According to contemporary scientific definitions, “‘Security’ means the existence of the possibility of eliminating factors that pose danger and threats to an object, as well as the existence of mechanisms capable of counteracting these threats” [8].

The security paradigm signifies a form of “strong social immunity,” expressing the resilience of society and individuals in the face of epistemic, gnoseological, and axiological threats disseminated through information flows. As the Spanish scholar M. Castells emphasizes, “in the information age, the fundamental processes of society are formed around flows of money, information, technology, and ideas. These flows connect people and organizations located in different places through a single network” [9].

Under such conditions, the essence of security lies not merely in controlling information flows but also in determining the extent and forms through which information penetrates social consciousness and ensuring its compatibility with spiritual culture. Therefore, the socio-philosophical interpretation of security contributes to the formation of new conceptual categories in society, such as “information ethics,” “information sovereignty,” and “information justice.”

The epistemological interpretation of the security paradigm is closely related to the nature of informational truth [10]. The concepts of “simulacra” and “hyperreality,” advanced by representatives of postmodernist philosophy, particularly J. Baudrillard, M. Castells, and A. Toffler, demonstrate how appearances can replace informational reality. These ideas have also been further developed by Uzbek researchers. Sh. B. Tursunova writes: “Information security policy is primarily necessary for integrating the goals and objectives of ensuring information security within an organization into its activities. Every employee should understand that a security officer is not merely responsible for monitoring information leakage, but also assists in minimizing corporate risks and, consequently, increasing the company’s profitability” [11]. From this perspective, the information security paradigm is developing as a hybrid platform that ensures balance within the fields of ideas, thought, and worldview. This hybridity, in turn, necessitates the formation of new criteria within socio-philosophical consciousness, including digital ethics, intellectual autonomy, and information immunity [12]. As N. Kodirov emphasizes: “Most forms of spiritual aggression occur through information attacks and the dissemination of fabricated information. Today, we need to remain constantly vigilant, alert, and cautious in confronting such increasingly intensifying risks. Such threats can be countered through comprehensive, thoroughly considered, scientifically grounded, systematic, and continuous spiritual education” [13].

From a socio-philosophical perspective, the security paradigm is formed through expectations, fears, and identities existing within social consciousness. Therefore, this concept is also compatible with a constructivist approach. In other words, “Analyzing security from the perspective of spirituality leads to the recognition that it serves as a foundation for the integrity and wholeness of the world. Security represents an opportunity for individuals to realize their material and spiritual potential, knowledge, and intellectual capacities”.

In an information-based society, the socio-philosophical interpretation of the security paradigm is determined by the transformational nature of the contemporary communicative environment and the profound influence of domination over information flows on human ontology and cultural thought. Under conditions of contemporary digital reality, security should be regarded not only within the framework of combating external threats or military risks but also as a fundamental criterion in maintaining the semantic quality and epistemic accuracy of information flows and in the process of creating stable identities and models of truth within social consciousness [14]. The theoretical approach of Professor Lalikhon Mukhamedjanova is particularly relevant to the contemporary security paradigm. She states: “The spread of false information and fake news is one of the pressing problems in a digital society. Incorrect information disseminated through the Internet and social networks can lead to misconceptions, hatred, conflict, and social instability in society. The widespread dissemination of such information reduces citizens’ trust and raises doubts about the reliability of information sources” [15]. Interpreted within the context of an information-based society, this perspective suggests that security is the preservation of balance within the aesthetic, ethical, and cognitive dimensions of informational existence.

CONCLUSION

In conclusion, it should be emphasized that, under the conditions of an information-based society, the socio-philosophical understanding of security requires its interpretation not merely as a set of technical protection mechanisms, but as a multidimensional social phenomenon that ensures the individual's free existence in the digital environment, independent thinking, social and identity integrity, and the stability of communicative activity. The essence of this approach lies not only in improving technological protection measures but also in strengthening individuals' epistemic autonomy and capacity for conscious choice in the processes of perceiving, evaluating, and using information.

From this perspective, information security emerges as an important axiological principle that, alongside ensuring responsible social control over the formation and transmission of knowledge, information, and values in society, protects the individual's subjectivity within the information environment. Under conditions of rapidly developing digital communications, the increasing volume and growing complexity of information flows require a reconsideration of the criteria by which individuals perceive truth, as well as social trust and attitudes toward values. Therefore, the contemporary paradigm of security should be regarded as an integrative concept that harmonizes technological stability with the principles of humanism, intellectual independence, information responsibility, and social trust.

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