

NININS 2020**International Scientific Forum «National Interest, National Identity and National Security»****TOLERANT CONSCIOUSNESS AND SPIRITUALITY OF HUMAN
IN THE INFORMATION SOCIETY: PHILOSOPHICAL
CONCEPTUALIZATION**

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Abstract

The article analyzes the features of the development of the information society. We consider the changes taking place in the information society, which affect all sectors of society and require a philosophical understanding of the positive and negative effects of information on the development of man and society. The importance of tolerant consciousness, its positive result for the formation of a spiritual personality in a complex, contradictory world is shown. The questions of expediency and necessity of turning information into personal knowledge that is in demand in everyday life are raised. This knowledge is formed, formed in the real process of human interaction, the society with the world around it based on human culture and self-creation. A person in the information society should be himself, with a high sense of duty and responsibility, show creative initiative, independence in order to expand his experience of tolerance and be the master of his destiny. The life of a person and all people living on the earth depends on the formation of a tolerant consciousness and a sophisticated approach to the problems of the information society.

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1. Introduction

The article presents a discussion of a hot topic related to tolerant consciousness and spirituality in the information society. The authors analyze the influence of information on a person and his complexity in the modern world. It is difficult to imagine a person without modern technologies that enable a person to be aware of issues of interest to him. However, it should be noted that not all information has a positive effect on human cognition. The philosophical credo of Protagoras “Man is the measure of all things” suggests that only a person can understand, accept, appreciate, comprehend the contradictions of the modern world, the difficulties and dangers facing him and society. However, for this, a person needs to turn information into personal knowledge. Only with knowledge of the matter will a person be able to comprehend the features and specifics of the information society and understand that for the first time, with his life, his culture, he has to cover the entire planet with information daily. In the development of a person and his relations with other people, not all information plays a direct role, but only that part that falls within the scope of his interests and needs. This work is long and painstaking, requiring a sophisticated approach and a deep understanding of the fact that the flow of information and its selection takes a person too much time.

Furthermore, it does not always help him freely develop himself as a natural, social, and spiritual being. Much depends on the level of the social culture in which a person lives, how society sees its future, and the prospects of the citizens of this society. Moreover, here contradictions arise between the objective reality of the information society and the subjective approach of a person to emerging issues of life.

2. Problem Statement

A man in the modern world is informed, pragmatic; he has a great desire to possess much material wealth. His knowledge is aimed at possessing something, and in time he does not have time to think deeply about the high spiritual values of the individual, which make up the visible grain of any society. From Vernadsky's (2007) point of view, there is a deep connection between spirituality and personality.

I have a feeling that it is necessary to give the life force to all not only organized work and plans but also creative, in the true sense, creation of spiritual values emanating from the human person, and not from some form of statehood or public life (p. 13). It is very difficult, but possible, to strike a balance between the need for material enrichment and spiritual self-improvement of a person in the information society. Much depends on the tolerant consciousness of a person, on those relations developing in the cognitive process of the modern information society. For developed societies, the priority may be the well-being of its citizens and the development of their intellectual level, which will contribute to the long-term development of society itself and their leading positions in the world. A developing society seeks to improve the material well-being of citizens and society, and they are interested in overcoming difficulties on this contradictory path. And only a purposeful person with a strong will is able to understand the changes taking place in the information society and build a line of a rational approach to emerging problems. The human will, in the structure of tolerant consciousness, occupies a principal place. With a strong will, a person is wise to approach the solution of complex, contradictory problems of objective reality, and with a weak will, a person suffers himself and plagues those around him. From philosophical

understanding intolerant consciousness, we comprehend a specific combination of information in it, which a person turns knowledge, beliefs in specific circumstances, and at a specific time, showing the possibilities of human consciousness and will. Jung notes that it is necessary to notice the state of consciousness. There are people

Who, it would seem, live in a strange mode of consciousness, as if the state they were in was final, permanent, without any possibility of change. It is as if the world and the psyche are static and remain so forever (Jung, 1991, p. 57). A person with a tolerant consciousness is distinguished by readiness for action: with a complete commitment of forces, with a high degree of reliability, with creative initiative. Depending on the situation, a person is in how his interpersonal relationships in society or any activity develop. They show the temporary state of tolerant consciousness of people who are not decisive, incapable of solving specific problems. Popper (2002) wrote that "you can accept the reality or (as you can call) the autonomy of the third the world and at that time recognize that the third world arises as a product of human activity" (p. 72).

3. Research Questions

Today the world is changing; time requires non-linear thinking and vision of the modern world. Tolerant consciousness, which arose in ancient times, continues its journey in the knowledge of the modern world of information technology, the digital economy, where useful and creative functions of consciousness are in demand. In the flow of incoming information, a person lives in constant fear of not receiving any information promptly. In the changes taking place in the world, and in the pursuit of new information, a person has to process much unnecessary information. For the birth of new ideas, relying on his mind, the logic of thinking, the proceeds from the fact that "I have to," "I act," "I succeed," in order to find some connecting thread with the logic of thinking and the incoming information. These processes very often lead to chronic fatigue, irritability, and nervousness. The specificity of the forming consciousness is such that the interests of a person do not coincide with his capabilities, and he continually has to suppress his desires within himself, listening to the opinion of the majority of people in the information society. "The general disorder in which we are all forced to live, as well as the consequences arising from it, stems precisely from the gap between the cultural development of mankind and its technical achievements" (Peccei, 1985, p. 121). In the circumstances, it is necessary to look for ways to unite people through a tolerant consciousness and the dialectic of the world spirit. Spirituality must become a reality, for it is developed and embodied in social reality by the spirit of the people, consisting of specific people with free will. A person can create spirituality within himself, and only spirituality created in overcoming the contradictions of the information society is capable of spreading spiritual values by a person based on the Divine spirit, the relics of the people, national and world culture. The fatefulness of the spiritual sphere is determined by its most essential, priority function of determining the value-normative system of society, which, in turn, reflects the level of development of social consciousness and the intellectual and moral potential of society as a whole. The spiritual sphere, being a subsystem of society as a whole, responds to all transformations taking place in its other subsystems: economic, political, social.

Globalization, as an objective process, requires an acute understanding of the relationship between Eastern and Western civilization, a careful analysis of the conflicts and tensions that affect all people without exception. The progress of the world community can be assessed as a response to the challenges of globalization, the prevention or, at least, the smoothing out of conflicts and tensions associated with it. In order to conceal tensions, it is crucial to find common ground through spiritual comprehension of truth, patience, respect, mutual rapprochement, goodwill, humanity, which will inevitably lead to a sophisticated understanding of events taking place in the modern world. The fate of the person and the society in which he lives depends on the correct approach to solving problems arising in the information society.

The essence of rethinking such a necessary feature of a person's life as freedom is that it is not seen as a method of mastering external circumstances and monitoring their condition, but as a mechanism of partnerships with other people, the social environment, paradoxes of personal and social consciousness, nature, values and cultural norms (Dauletkeriev, 2019, p. 109). Information can work both for a person and also against him. It takes on the character of a global problem in which a high level of tolerant consciousness is required in order to recognize the diversity and diversity of cultures, religions, peoples and to observe indulgence to this diversity, avoiding violence, clashes without prejudice to the right and dignity of another, who thinks different while remaining at their beliefs. The following trend is observed in the information society: on the one hand, rapprochement of people, countries, and peoples, an increase in their interaction, and on the other hand, inevitable globalization, which is reforming all spheres of society, is changing the world order as a whole. However, the birth of this new world order did not lead humanity to a measured, joyful life on earth, as every day a person receives terrible news, that is, information about explosions, about conflicts, about extremism and terrorism. Around the world, there is an increase in aggressiveness, bitterness, anxiety. Moreover, this raises a difficult question. Why didn't the progress of humanity lead to the understanding that the most valuable thing on earth is life?

But life is given to a person once and, apparently, a person did not rise to the level of his consciousness to an understanding of true being. If we take an excursion into the history of the development of human society and states, we will find that in most cases they oppose each other and strive for dominance in the world. And domination, as we observe in everyday life, is the flow of refugees, migration, explosions. And the worst thing in this situation is that all this is perceived differently in different countries, despite the fact that people everywhere are people. At one end of the planet, people express grief, and at the other end they rejoice at what happened.

A man is forced to live in two different orders, in the order of existence, always personal, although filled with superpersonal values, and in the order of the objectified world, always impersonal and indifferent to the person. A person is always under threat, and often a mortal threat, from the processes occurring in history (Berdyayev, 1994, p. 287).

History shows us the process of continuous adaptation of a person to environmental conditions. Homo sapiens, changing the conditions of his habitation, transformed and complicated the social structure. The current growth in needs of not only physical and material, but also emotional and spiritual needs cannot be satisfied without progressive changes in the human way of life, thinking and consciousness. Today in the world as a whole, the role of tolerant consciousness and moral self-

improvement of a person is growing. A man voluntarily accepts a debt in the form of recognition and destiny, which is assigned to him in this world. Recognizing the possibilities of consciousness in general, we recognize the uniqueness of man in his spirituality, as a constructive – existential essence. The well-known specialist in the human spirit, Grof (1995), rightly notes that:

The world of consciousness, consistent with reality and the archetypal world of the unconscious, are authentic and necessary aspects of the human psyche. They complement each other, but these are two separate and very different areas that cannot be mixed. Therefore, it is extremely important to recognize both areas, with respect to their requirements, taking into account the appropriate place and time for each of them. The simultaneous response of these to the requirements of these areas leads to confusion, and disrupts the functioning of the individual in everyday life" (p. 82). The most surprising outwardly everyday life of a person becomes quite successful: access to life goods, the latest achievements of science and technology, awareness of everything. But it should be noted that behind all this prosperity lies a deep spiritual crisis, loneliness, dissatisfaction, loss of the meaning of life, loss of faith in the future. But the problem is whether modern man is capable of directing technogenesis for the benefit of himself and society? Either he simply obeyed the technique, or:

If it had been possible to stop, or somehow technical progress, and even better the project for the technical development of the world, then in any case, in theory, it would lead society to the desired state with respect to long-term sustainability. Accordingly, the degree of predictability of the result of managing informational impacts on people has sharply increased (Pigalev, 2011, p. 5).

In the difficult period of the development of the information society, tolerant consciousness becomes a powerful regulator in the relationship between people, which is able to guide the peoples of the world along the path of humanization and socio-cultural balance. For the process of the formation of tolerant consciousness to take place on a full-scale and most effective basis, all peoples need to carry out intercultural, inter-confessional ties and understand the essence and nature of tolerant consciousness.

Tolerance (from the Latin. *Tolerantia* – patience, patience, acceptance, voluntary transfer of suffering) is a sociological term for tolerance for a different worldview, lifestyle, behavior and customs. Tolerance is not tantamount to indifference. It also does not mean adopting a different worldview or lifestyle, it is about giving others the right to live in accordance with their own worldview (Frank, 2008, p. 471).

Today, success in the information society is measured not by the amount of information, but by the possession of new knowledge about a person, about the environment, about spiritual security, which determine a worthy path for the development of society. Thanks to technological progress, education today is pragmatic and it trains specialists who can solve very specific vital issues. In this regard, close attention should be paid to the fact that, ideally, a person should have holistic knowledge about himself and about the world as a whole.

The natural essence of a person, in fact, is not aggressive, but in modern conditions of life, many people have circumstances that give rise to fear of uncertainty, preventing one from looking at reality from the point of view of tolerant consciousness. Initially, tolerant consciousness does not question the dignity and diversity of other people, the diversity of their values. The main thing for a person himself to determine his being in this world, and to believe in the possibilities of his "I" as a creative principle

(Umarova et al., 2019, p. 645-652). Aware of the problems facing a person, philosophically comprehending them, each person and any people is a part of this planet called Earth. Moreover, all the inhabitants of this planet should learn great art: think tolerantly, live dignified, act kindly, and respectfully towards others in order to preserve our typical home called Earth.

You cannot keep a person and the world half asleep, in everyday inertness. Development in the world is inevitable, irreversibly happening, because the creative freedom of man is awakened. After all, human experience is becoming more complicated and expanding because the contradictions of life are revealed. The world is not a closed system; infinity acts on it from all sides. Furthermore, infinity gives rise to a new experience in it, poses more and more contradictions that must be overcome in trials (Berdyayev, 1994, p. 295).

4. Purpose of the Study

The purpose of this study is a philosophical understanding of the problems of tolerant consciousness and human spirituality in the information society. The identification of the value, constructive, and creative nature of tolerant consciousness and spirituality in the knowledge of the world and man in the era of globalization allows for dialogue and cooperation between peoples.

5. Research Methods

As a result of the study, general philosophical methods were used (dialectical, analytical, hermeneutic, and other methods). A special place in this study is given to the dialectical method used for showing a philosophical understanding of the dynamics of the development of tolerant consciousness and spirituality in the information society in the modern world. The hermeneutic method is used in this study for deeply examining tolerant consciousness in peaceful coexistence, mutual respect in the spiritual enrichment of the peoples of the world, and human awareness of their existence in the information society.

6. Findings

The information society is a new model of mutual human relations, and the path to harmony between the world and man, lie through tolerant consciousness and spirituality as the information society presents new requirements for the existence of man and the world as a whole. "By changing the environment, information technology has an impact on modern man. New generations actively interacting with the electronic environment are more susceptible to this effect" (Bencsik & Machova, 2016, p. 42-52). The tolerant consciousness and spirituality of a person, as the values of the information society, can find a compromise solution and mutual understanding between people in a complex, contradictory world. An important point is the desire of a person to these highest spiritual values.

7. Conclusion

Life on earth is a kind of test for all people. Moreover, the peoples of the world are moving towards the recognition of the equal rights of others through universal values, respect for world cultures, civilizations and peoples, tolerant consciousness, the culture of peoples and spiritual self-improvement. The meaning and purpose of human life itself is an understanding of the diversity of the world, people, and fruitful cooperation with different people, differing in language, beliefs, views, culture, traditions, customs. Tolerant consciousness and spirituality should be philosophically understood as a way of life aimed at the civilizational development of humanity. "Spirituality expresses itself in culture; culture is spiritualized" (Porus, 2005, p. 11,25). Our alarming century of significant changes in life, tolerance, consciousness is transformed from the common elements of culture, into its core and social ideal.

Moreover, the pursuit of the ideal is peculiar to man, and consciousness in philosophy is usually regarded as an ideal phenomenon, as a human quality reflecting reality. "A person's essence is largely determined by what system of values he adheres to, what motivates him to work, what goals he pursues, not only the fate of the country but also the future of man" (Slastenin, 2000, p. 120). Thus, in order to avoid the negative influence of the incoming information, a person, as a natural, social, and spiritual being in the course of his whole life, should proceed from the fact that he must strive for continuous perfection. The development of spiritual culture will contribute to the generation of tolerance and spirituality itself. Furthermore, a person needs to overcome information contradictions in the same way as previously existing interpersonal relations are replaced in the global Internet by information relations. "The development of modern youth occurs in the context of intensification of the effects of the electronic environment and technologies that have positive and negative consequences" (Lopez-Rosenfeld, 2017, p. 68-71). On this challenging, thorny path, a person changes his attitude towards people, towards the world as a whole, developing his experience of tolerant consciousness, as a way of life, as a reflection of the universe, as the truth of being in virtual space. Nietzsche wrote that "The fate of people is designed so that they can have happy moments – and all life has those, but not happy times" (Nietzsche, 1990, p. 608). All the people of the planet need to find common ground, mutually acceptable approaches to those problems of virtual beings that need to be addressed together, striving for universal humanity.

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