

**THE INFLUENCE OF INFORMATION ON A PERSON IN MODERN
SOCIETY**

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Annotation. *This article describes the rise of the process of information exchange between people to a new level, as a result of the emergence of information space and the development of computer technology at a high pace, leading to changes in human thinking as well.*

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It is necessary to look at the history of mankind – the ultimate result of the development of technology, technology, intellectual potential – as a history of the information system and its globalization. Indeed, in the Times of the emergence of the primitive man – (homo sapiens), on the one hand, the creation of simple-primitive labor weapons of man led to the formation of civilization in general, in particular, the information system. Subsequently, the development of means of production (which should be viewed as a materialized form of information) has led to its globalization. On the second hand, the role, status of a person who is the main subject in the system of “Nature – Society – man – technology – technology – politics” and other social relations has changed, creating the problem of maintaining the stability of socio-political relations of society, the future of civilization.

The main goal of the comparative study of the stages of globalization of the information system is to form a scientific worldview about society in people based on the heritage, traditions, experiences of their historical material and spiritual values (recognizing them as special forms of information transformation). Because the scientific worldview, on the one hand, is a system of information that determines the social being of a person, his spiritual and moral image, fulfilling an important regulatory function in his socio-political life. On the second hand, the influence of the information system on the human socio-economic way of life is manifested in its complex-systemality and universality, in its potential for integrating other forms of culture.

The information system is an objective social phenomenon, consisting in the satisfaction of the material and spiritual needs of a person, and manifests the foundations of the life of society in a common-embodied way in the material and spiritual production of a concrete historical period. That is, even if in any society and in the historical period, the level of its development acquires a concrete content in the

context of socio-economic, political-spiritual Relations, Society is not separated from some relations, in particular the method of material and spiritual production, but rather represents its level of development, but, approaching the issue from the point of view of pure economic determinism.

The elements of the Information System formed in the early stages of the development of society did not have a strong impact on a person, since its “areal circle”, “socio-geographical and ethnodemographic space” were relatively small and the population was sparse. In particular, from the limitation of human economic activity, the information system limits both the level of development and the sphere of influence.

The initial primitive “industrialized”, “technicalized” influence on the socio-economic way of life of individuals dates back to the Neolithic (i.e., 5-8 thousand years ago). Because during this period, the social activity of people became differentiated, the emergence of Agriculture and livestock in the division of Labor, determined the contours, “architecture” and directions of development of the information system. Also, the initial division of Labor has formed areas of science that study the features of the development and transformation of the information system corresponding to the spheres of socio-economic activity of a person, his way of life (albeit stichian and simple - primitive).

In the Arabian Peninsula there were rich and culturally developed countries three thousand years ago BC. One of the important signs of the development of civilizations in general, in particular the information system, in the kingdoms of Minai and Sabai in the 800s before millod – the main method of information separation and transformation in social relations, the tool – the emergence of records- is also a sign that the level of cultural betrayal of that time has developed. The main feature of an informed civilization in any historical period is manifested in the tolerance of information transformation to other nations and elates, socio-political systems, objects of culture, regions, Confessions (Its high level – charism). In particular, the fact that in history, on the north - west coast of the Arabian Peninsula (now, on the border with Palestine), the kingdom of Nabitay, which also included Syria in the 6th-5th centuries BC, and in the 3rd century the Kimyor state was formed, in a sense, is the result of information transformation. Later, the northward migration of the Laxm, Ghassan, Kinda tribes (subects of the Information System), who lived in South Arabia, laid the foundation for a new civilization.

The Union of the laxmids with the Iranian Zoroastrians did not prevent them from converting to Christianity. The ghassonians, on the other hand, embraced Byzantine-influenced Monophysite Christianity (another aspect of Christianity). In

Central Arabia, in particular, as a result of the Kinda tribe initiating the unification movement of its kingdom, part of the Quraysh tribes, consisting of 25 scattered seeds, formed the basis for a new civilization in Mecca (later, not only in the Arab world, but throughout the Islamic-Muslim world). This phenomenon is rightfully worthy of assessment as the eastern Renaissance – the era of the rise of Islamic Civilization.

Indeed, even in the early periods of human history, the buds of the Information System, the forces of material production in general, in particular the development of Labor weapons, determined the nature of socio-economic relations. Especially with the emergence of a large division of Labor, the information system corresponding to the spheres of material production “elitiarized” and became popular, that is, the ideas of the information system for agrotechnics, zootechnics and other spheres of social life, the experiences of which were expressed in the Holy Book of Zoroastrian religion “Avesto”, in various mythological teachings from the point of it.

About this, the first president of Uzbekistan Islam Karimov said: "there is a lot in Avesto that the question of the integrity and integrity of being, the harmony of human life with nature, is shown in close connection with the spiritual world of man. This state of affairs once again attracts our attention to how the environment has been strongly influenced since ancient times in the formation of the spiritual world of man," his historical significance as a source of information has been objectively assessed.

We see that the ideas of Zoroastrianism strongly influenced the teachings of the world's countries, primarily Eastern thinkers, namely Abu Nasr Farabi (872-950), Al-Khwarazmiy (783-850), Al-Farghani (798-865), Beruniy (973-1050), Ibn Sino (980-1037), and the medico - scientific and pedagogical teachings he created. These teachings express the theoretical and methodological foundations of the formation of universal spiritual and moral, legal norms, mechanisms of the transformation of the information system. Especially in the later historical periods of human development, the processes of integration and differentiation of social, economic, political, cultural relations have formed the “Information System man”, the influence of which on the thinking and way of life of a person.

The analysis of the genesis of the globalization of the Information System, the retrospective foundations of which are connected with the history of the development of civilizations, should be, in our eyes, the main scientific methodological principle. After all, in most literature, encyclopedias, dictionaries, the concept of the Western Renaissance – Renaissance (renaissance in French – means “awakening”) has been applied as a general concept that expresses the high level of development of mankind in the field of spiritual culture in a certain historical time, social space.

In particular, the European Renaissance, which began in the 15th century, has been credited as a determinative factor for the development of a concrete sphere, form, genre of spiritual culture (especially art). From this point of view, if the content of the concept of renaissance, which represents a relatively high level of cultural development of society, is considered in the context of the information system, its individual-mental social characteristics are visible in a certain geographical and ethno-demographic environment, but a complex-systematic approach to the form and level of any renaissance – gives relatively perfect scientific. That is, the analysis of this phenomenon, in the context of other socio-political, spiritual-cultural processes in general, in particular civilizations, concretizes the form of its parameters – quantitative indicators, the content of paradigms – qualitative characteristics.

Some scholars absolve a particular “dominant factor” (e.g., a factor associated with the creation or transformation of an information system) in a system of underlying determinative causation of Information System Development. However, these factors, albeit relatively independent from each other, have a mutual internal dialectical connection, which assumes a complex-systematic approach to periodization of their history.

In this context, each of the elements of the “goal-need - benefit-tool-method-result” system (albeit relatively independent), based on the principle of transition from generality to individuality or isolation to generality in determining the levels and characteristics of development of the history of globalization to generalist interests, periodization of information system globalization according to chronological, functional and reproductive indicators, provides both its relative generality and concretization. The peoples of Central Asia, including the Uzbek nation, have long had a high Information System history, the study of the stages of its development –a component of the General History of mankind. In the history of various disciplines (albeit indirectly), alternative scientific approaches to the interpretation of the stages of the information system have been formed. They can be categorized mainly by separating the following links.

The first is a formative approach that connects the history of society as a whole, in particular the stages of development of the information system, with the method of material production of society and absolute the role of economic factors. In this way, the stages of development of the information system are categorized in accordance with the alternation of historical periods in terms of economic determinism: 1) primitive community, 2) slavery, 3) feudalism, 4) capitalism, 5) Communist formations.

In a formative approach to the stages of development of the Information System, the role of social ownership of the means of production is absolutized, while other forms, especially private ownership, are denied. However, historical experiments have proven that social ownership of the means of production, stagnation in all spheres of society as a whole, in particular in the information system, even leads to a crisis.

The second is a civilizational approach that recognizes the dominance of spiritual-cultural factors in the development of human society and its information system. In this approach, society is connected with the development of the information system, its levels of “civilization”, civilization. That is, in antiquity, in the Middle Ages there were no problems with “information pressure”, but rather the information system played a key role in the solution of socio-economic conflicts of society.

In the years after the Second World War, a radical restructuring of all spheres of human life on the basis of science, technology, intellectual potential is characterized by the separation of the world into the poles of the “cultural poor” and the “cultural rich”, increased individualism and marginalization of the individual, the threat of “mass culture”.

B. from the founders of social-pedagogical and futurological-theoretical doctrine, which absolutizes the determinative role, significance of information, knowledge, intellectual potential in the life of society. If Toffler considers the development of society in general, in particular the study of human civilization in different stages, as a methodological basis for the analysis of the phenomenon of the information system, then its stages:

- 1) the agrarian sphere, which includes the pre-industrial society and ensured the existence of mankind, is the main mode of production - agricultural civilization;
- 2) industrial or industrial civilization-characterized by the transformation of Science, Technology, Technology into the main tool, method in the structure of production forces;
- 3) in post-industrial-informational civilization, information, knowledge, intellectual potential become a determinant of it, and communication, infrastructure develop.

The commonality in the above stages of the information system, their historical period presupposition – their origin from objective needs and their suitability for certain subjective interests. After all, the objectivity and suitability of any social phenomenon for subjective interests (albeit with certain territorial and mental characteristics) is the general law of the development of an informed society.

Therefore, in the socio-pedagogical literature, it was relatively common to divide the information system into two large periods in connection with the scientific and technological revolution, that is, in the separation of pre-capitalism – stichian and socialism – into levels of conscious development , the priority was the conclusion that ownership of the means of production, in general, determines the level of development of However, historical experiments have shown that social ownership of the means of production is not the main criterion that determines the level of development of society, and such an approach manifests political determinism.

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