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## DESTRUCTIVE HUMAN ACTIVITIES IN THE INFORMATION SOCIETY

One of the clear distinguishing features of the information society is total detachment, the main features are detachment from oneself, from other people and from society since detachment is an impressive factor in the destructive activity of a person. Despite the significant positive result in the knowledge of nature, humanity has not learned to command the universe and space accordingly. In addition, the extreme turned into a ruler, before whom the person submits, makes efforts to at least soften or, if possible, bypass and circumvent. At first glance, new technologies open amazing and unimaginable prospects for the individual, thereby acquiring the will to which the so-called civilized world has rushed for many centuries but achieves this by losing a sense of security and safety, increasing solitude and anxiety. Thus, forums, meetings, scientific developments, and research, intended for various areas of discussion of aggressiveness and cruelty, have become as conclusive and convincing in scientific activity at the turn of the 20th–21st centuries, as violence is a vivid picture in reality. The interest in recent years of various scientific studies in the subject of studying the phenomenon of destructiveness and aggression has mainly caused, at first glance, the comprehensiveness of destructive inclinations, the ratio of which frightens the substance of society, from another point of view, the constant development of the humanization of knowledge, which has created an increase in enthusiasm for the problem anthropomorphism.

**Keywords:** destructiveness, individual, information society, freedom, religion.

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### Ақпараттық қоғамдағы адамның деструктивті қызметі

Ақпараттық қоғамның негізгі белгісі толықтай жатсынуы, яғни адамның өзінен-өзі, басқа адамдардан және жалпы қоғамнан жаттануы болып табылады. Жаттану адамның деструктивті іс-әрекетінің қуатты қозғаушы күші бола алады. Табиғатты игерудегі айтарлықтай жетістіктерге қарамастан, адамдар өздері жасаған әлемді дұрыс басқаруды үйренбеген. Тіпті, бүгінгі таңда, аталған жасанды әлем адамның қожайынына айналды, ал адам болса, өз кезегінде бұл әлемді алдауға немесе жеңуге тырысады». Қазіргі заманғы технологиялар адамның өзін-өзі жетілдірудің бұрын-соңды болмаған мүмкіндіктерін беріп, оның көптеген ғасырлар бойы ұмтылған бостандығына жеткізген сияқты болғанымен, адамның бойында толық қауіпсіздік сезімін жоғалту, жалғыздық пен аландаушылықтың артуына алып келді. Сонымен, агрессия мен зорлық-зомбылық мәселесінің әртүрлі аспектілеріне арналған симпозиумдар, конференциялар мен ғылыми зерттеулер шынайы өмірдегі зорлық-зомбылық қандай жарқын құбылыс болса, XX–XXI ғасырлардағы ғылыми өмірдің жарқын белгісіне айналды. Соңғы кездері әртүрлі ғылымдардың адамның деструктивтілігі мен жалпы агрессия құбылысын зерттеуге қызығушылық танытуы, бір жағынан, ауқымы қоғамның өмір сүруіне қауіп төндіретін деструктивті тенденциялардың жаһандық сипатына байланысты болса, екінші жағынан, антропологиялық мәселелерге қызығушылықтың артуына әкелген білімді ізгілендірудің жалпы процесі.

**Түйін сөздер:** деструктивтілік, индивид, ақпараттық қоғам, еркіндік, дін.

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### Деструктивная деятельность человека в информационном обществе

Одним из явных отличительных особенностей информационного общества является тотальная отрешенность, главными признаками являются отрешенность от самого себя, от остальных людей и от общества, так как отрешенность представляет внушительным фактором деструктивной деятельности человека. Вопреки существенным положительным результатом в познании

природы, человечество не обучились соответственно повелевать мирозданием и пространством. Кроме того, крайний обратился во властителя, перед которым личность подчиняется, прилагает усилия хотя бы смягчить или если возможно обойти и обвести. На первый взгляд, новые технологии раскрывают перед индивидом удивительные и невообразимые перед этим перспективы, тем самым он приобретает волю, к которой рвались так называемый цивилизованный мир в течение многих столетий, однако добивается это потерей ощущением защищенности и сохранности, нарастанием уединенности и беспокойства. Тем самым форумы, собрания, научные разработки и изыскания, предназначенные различным направлениям предметов обсуждения агрессивности и жестокости, превратились настолько же доказательными и убедительными в научной деятельности на рубеже XX–XXI веков, насколько яркой картиной является насилие в настоящей действительности. Заинтересованность в последние годы разных научных исследований к предмету изучения феномена деструктивности и агрессии в основном вызвавший, на первый взгляд, всесторонностью деструктивных наклонностей, соотношение которых пугают субстанция социума, с другой точки зрения постоянное развитие очеловечивание познания, создавший за собой усиление и возрастание увлеченности к проблеме антропоморфизма.

**Ключевые слова:** деструктивность, индивид, информационное общество, свобода, религия.

## Introduction

The term «information society» appeared at a time when humanity first began to feel the «flow of information», to be more precise, in the sixties of the last century. Later, the law of developing data in public increased its importance in the world. After that, it became known that this law performs an exponential function, which led to talk about the «info flow». According to the requirements of the time, it was natural for mankind to be under such a flow of data. Therefore, special tools were needed for processing, storing and using knowledge. Facts community with the developing role of clue and knowledge in the life of community, the growth of clue transmissions, products and services in the gross domestic product, the creation of a global data space that ensures effective clue relation of people, their access to global clue resources and their social and identity attitude to data products and services The period in the evolution of modern civilization, characterized by the provision of needs. Socio-cultural habits show, on the one hand, the attitude of society to destructiveness, and on the other hand, the idea of the possibility of using destructive force, and at the same time of its inadmissibility. Different types of society form different kinds of tools for the social collective are formed to regulate devastating activities, which should also be considered. The creation of the new term «data community» was assigned to the professor at the Tokyo Institute of Technology Yu Hayashi, but nevertheless, the history of the creation of this term is attributed to other authors, such as F. Machlup and T. Umesao (Semigin, 2003, p. 90). The lines of unification of reminders were characterized in the reports recommended to the government of Japan by several communities (Economic Planning

Agency, Computer Development Institute, Council for Industrial Structure). In these recommendations, the data community was identified as a community where every computerization mechanism can give humanity access to safe primary sources of information, thus the society will be free from everyday affairs and will provide a decent level of high-tech industry. At the same time, the developments themselves will change: the result of creation will have more information, showing the development and change of part of innovation, marketing, and creative thinking in paramount importance «... the production of a data product, and not a material product, will be the driving force behind the education and evolution of community». (Masuda, 1983: 29). More often than not, inside the substructure of the theory of the data community, several guidance and movements have appeared, absorbing attention on certain conditions of relations actual in humanity in the field of clue and industrial and technological means of its communication, depot, and processing, seeing various communal prospects as achievable, enticing or adverse.

## Justification of the choice of articles and goals and objectives

In particular, G. Schiller, studying the features of the power of the media on the formation of public opinion, on the management of social processes with the help of propaganda, created a socio-mythological concept of devastating data power. According to this idea, one of the bases for manipulating people's minds is the exploitation of social myths. The researcher points out that the main tools used by the subjects of devastating data power are five social myths: about individual freedom and identity

choice of citizens; about the neutrality of the most important political institutions; about the unchanging selfish, aggressive and hoarding nature of man; about the absence of exploitation and oppression in community; on pluralism and independence of the media. With regard to specific forms of data power, the scientist highlights such features as the instantaneous delivery of material and the fragmentation of the data flow (Beck, 1992: 34–38).

The object of this study is the devastating clue action in modern community. The subject of explore is the main ideas of devastating data effect. The purpose of the study, based on a conceptual approach, is to identify the features of the devastating data effect in modern community, which are the subject of modern sociological discourse.

To achieve the goal, we need to solve the following tasks:

- 1) consider the basic ideas of devastating clue action;
- 2) to formulate the author's idea of disruptive knowledge power based on the studied notions.

### **Scientific research methodology**

The research was carried out through theoretical, historical, and comparative analysis. The information community has brought to mankind not only a new «technical» modeling of life processes, but also put before the dilemma: «to live or survive». There is a massive manifestation of the unwillingness of many people to accept knowledge technology. This comes not only from the experimental understanding, skills, abilities of the individual, but also from his worldview, as well as the psychological basis, which leads into thinking something new – unexplored and incomprehensible. Destroying data power always has a subject, the purpose of which is to effect political and socio-economic processes, as well as the activities of state bodies, humans, and legal entities, which carries a threat to public, national, and external security of the Republic of Kazakhstan, as well as an object, to which this knowledge power is directed.

### **Main part**

The newly discovered step of social development is additionally termed postindustrial. The creator of the term of post industrialism D. Bell in the 60s of the XX century displayed the decisive features of the approaching different civil construction (Bell, 1999: 59). D. Bell describes the succeeding

as the fundamental lineaments of knowledge-based community. Digital period is distinguished by the by the metamorphosis taken away the construction of resources, and resources interconnected most importantly to good physical condition care, knowledge, investigate, and management. This trademark of digital humanity is meticulously relevant to modification in the dissemination of activity: current is improvement of the degree, experts and the «mechanical class». Significant area in digital or as we usually call postindustrial humanity, blending to D. Bell, is engaged by observation and analytical expertise.

«Of course, knowledge is essential for the functioning of any community. However, a distinctive feature of postindustrial humanity is the nature of knowledge, – he wrote – The central role of theoretical knowledge assumes the primacy of theory over empiricism and the codification of knowledge in abstract methods of symbols that ... can be used to interpret various changing spheres of experience... Any modern humanity lives on innovation and social control over changes, it tries to foresee the futurity and carry out planning. It is the change in awareness of the nature of innovation that makes theoretical knowledge decisive» (Bell, 1973: 20). Respect for talent and the proliferation of educational and intellectual institutions will be the main concern of humanity. Cybernetic society is currently identified as a kind of upper class, formed on professionalism, obtained by individuals with the help of knowledge, and not at all to possess property received or acquired due to commercialization talent, and not so much thanks to the political position, achieved with the help of parties and companies, communities. The world is developing artificial intelligence and IT-technologies, and their development is likely to be supported by computerization. The combination of various types of sciences, economics and technology is realized in models of scientific and analytical reviews and developments, directed according to D. Bell, it is expected to fulfill an evolving significant part in society, aimed at the future. Aiming at the prospect of the future is an additional distinguishing feature of the industrial community – the intention of testing on IT technologies, their content, and the development of technological prediction forms.

In the information knowledge community, Professor W. Martin wrote:

– any information can be a significant stimulator of human modifications and can form «information consciousness»;

– information serves as a characteristic of the reserve, service, products and evidence of added value and workload;

– diversity of views can lead to political mechanisms that are identified by strengthening and increasing the agreement among individuals;

– there is a growing increase in the socio-cultural significance of the interest in the development of the individual and its social stages (Martin, 1988: 40).

Individuality is a potential property of an individual, it is a kind of essential possibility of being an individual, and a person is faced with unthinkable possibilities, where the boundaries are blurred, and positive and negative perspectives, including destructive power against themselves, just do not fit into these boundaries. Self-destruction has many types, also switches the murder to oneself – universal models of the self-destructive life of the individual, however, different types of destruction of the transformation of individuality are launched. In order to emphasize the types of individuals that were recommended by US psychologists J. R. Royce and A. Powell, they give a new interpretation of «the social personality is considered as an association of investigative entities». Conceptual studies of personality imbalances in the purpose of intellectual development have demonstrated the personality of the individual is an aggregate of six aggregate knowledge processing systems:

- 1) sensory;
- 2) motor;
- 3) cognitive;
- 4) affective;
- 5) style;
- 6) value.

Let's highlight the most important idiosyncrasies of the information society in the West, such as these distinctive characteristics, can influence the patterns of change in everyday life. Western society is focused on practicality and rationality. The scientist R. Aron characterized the new directions of rationality: the study of the spirit, the spirit of industrial production, the spirit of evolution. The personality of the West considers the environment and the universe as a means of usefulness and reasonable importance. Western civilization is studying a form of measurement that is qualitatively different from the known methods in the East. The Western personality is, first of all, an independent, strong-willed person, freedom / will is perceived as «the privilege to do what the law allows». Most of all, Western society corresponds, firstly, to a democratic form, and

secondly, to a hierarchy of productivity, executive, state appointments to some extent with a colossal transparency of mobility, which contributes to the development of a personality aimed at civilization, the achievement of goals, advancement at work and well-being. According to W. Sombart, «the meaning of achieving success can be included in being ahead of and competing with others, becoming bigger and higher, as well as having something more than others». The motivation for self-development, for advantages over other people in a modern person in Western society is much greater than in the society of the East. And at the same time, with the help of new technologies, a person has the opportunity to expand their capabilities.

A person can develop such features of success as love of freedom, independence, creativity, ingenuity, perseverance, reasonableness, prudence, riskiness and humiliation to moral rules. A person can, without the help or assistance of anyone, make a decision in the direction of destructive behavior, in fact, not strive for moral and ethical recognition from the external social environment and not worry about rejection from society. A specific form of the Western information society is an all-encompassing detachment, the paramount stigma is the detachment of an individual from his personality, from people and from society as a whole, alienation also plays a paramount role in the destruction of human life. Meanwhile, other achievements in the possession of the external world, humanity has not been able to assimilate the correct control over the world he created. At the same time, the world he created turns into the very ruler before whom society begins to bow down, how in primitive society to appease or deceive me with forces that are not controlled by the person himself. Despite this, the latest technologies give an idea of self-development and the realization of one's abilities, and a person has the right to manage freedom, to the fact that Western society strives for many to need, and all the same achievements have their negative characteristics, for example, loneliness, anxiety, depression, and low levels, level of sense of security.

The scientist E. Fromm wrote that freedom has a twofold form, that it can be not only a blessing, but also a burden that is unbearable for many people. A person was able to achieve freedom from industrial, factory, managerial and other ties, and at the same time, there is a liberation from those ties that gave a sense of security, confidence and belonging to the formed society. A free personality is in a constant choice of direction for the formation of a personal-

ity. Thus, a person will not be able to blame anyone but himself if he has failures. Every time a person is faced with uncertainties and questions about his role in this universe, and the meaning of being and about his own substance. Freedom, will does not always benefit a person, but it can also contribute to the development of stress, intensification of sensations, feelings, loneliness, fear and helplessness. R. Guardini also wrote about this, that a person loses his symbolic presence in the world, the absence of a reliable abode, everyday practice proves that the need for the semantics of being is not a convincing pleasure in the world. Thus, the difference between freedom and security reveals unprecedented complexities in human existence.

Mankind has fought and is fighting for freedom and autonomy, however, this fight takes into account detachment from nature and society. Individuals necessarily have power and choice in their lives, but humans also require occupation and association with other personalities. Freedom always implies abandonment, nothingness, and isolation. E. Fromm has an expression «to escape from freedom», which prompts the idea of a person's desire for this, in addition, there is a desire for the perfection of destructive activity, thereby a person tries to overcome security. One of the clear signs of the spread of destructive activity in the Western information field is the anonymity of social communications. The diversity of production equipment and information technology leads to the emergence of industrial groups, but inter-identity relations are characterized by pseudo-collectivism. In the international human community, all decisions that are incompatible with the complexity of interpersonal relationships are respected. Passing part of the people who are engaged in production work, you have to overcome the heights of the career ladder, raising your social status, bypassing competition with strong rivals. In a state of ongoing competition, the unanimity and help is virtually unbelievable. The fragmentation of society gives rise to mental imbalance, its fragmentation, contradiction, feelings of inferiority of one's «I» and the will of the individual, such was the assumption of the philosopher V.E. Davidovich. For this reason, a person causes himself to be dependent, weak-willed from the factor of forces due to an increase in detachment and fragmentation. Emotional impulses in Western community are repressed, which means that people experience constant stress. Contemporary Western community is getting bigger individualized.

This is a significant reduction in the indicators of mutual trust between people. According to A. Ur-

sula, because of the detachment, alienation of the individual and the separation from interpersonal communication, the computer society has been forced into existence. The condition can also be serious according to Western society, for example, in the Institute of Problematic Development in the era of high technology. The study of the problem that with the prospect of the 50s of the twentieth century. Thus, the order of adoption of the cultural code in the offspring was violated and the current family crisis of modern Western society began to take shape and shakes the foundations of identity security.

The role of other public structures is also significantly reduced: the merger of society at the place of residence in the parish of the church, professional associations, unions, charitable activities. All this can provoke a rapid emergence of a sense of reasonableness and unity with other people. The feeling of alienation and uselessness constantly occurs in post-industrial society. Aggression, rejection of the concept of favoring the development of individualism, realization and detachment. In metropolitan areas, this phenomenon is more common. The execution of destructive activities, most often suicide, which is manifested by a tendency precisely among those people who lead a strange and secluded lifestyle in high-rise buildings, without taking into account any evidence of social irresponsibility, such as suicide. The works of many scientists devoted to the ideas of post-industrialism, bright works in the works of D. Bell, have become interesting for in-depth research in a theoretical solution, and the tasks posed in his works reveal unlimited analytical potential. These ideas were made to reveal new interpretations and interpretations that could be implemented on the basis of D. Bell's idea. Each scientist, writer has a subtle different interpretation of the term «post-industrial society», especially the original expression is widely used in modern literature. Most often, this is a statement that the term «post-industrial» indicates only the modern form of society in a historical nature, the stage of its development, that is, after the industrial model of society, and is in no way connected with its own characteristics and principles. Thanks to this, M. Castells puts forward his interpretation as a «community of data» in order to avoid the transformations that are currently taking place. Thus, the scientific army wanted to define this term, since data characterizes the power of data in the modern world. At all times, knowledge was of key importance in all societies, including in medieval Europe, which was culturally constructed and partly associated with scholasticism. In contrast, the term

«data» referring to the supply of basic compounds, following the emergence of new technological provisions that continue into the current historical period, the production, processing and dissemination of pickups have become significant sources of efficiency and dominance. The global economy, according to Castells, is an economy that has rebounded over the last two decades.

«So, information – since the productivity and competitiveness of factors or agents in this economy (be it a firm, a region or a nation) depend primarily on their ability to generate, process and effectively use data based on knowledge. Global – because the main types of economic activities, such as production, consumption and circulation of goods and services, as well as their components (capital, labor, raw materials, management, information, technology, markets) are organized on a global scale, directly or using a ramified a network connecting economic agents. And, finally, data and global – because in the new historical conditions, the achievement of a certain matched of productivity and the existence of competition is possible only within a global interconnected network» (Castells, 2000: 14).

Newly invented models of data technology were emphasized by M. Castells:

1. Data is the raw material: before mankind, technology is the discovery of data, and not just data, developed to power technology, as a measure of past technological upheavals. M.Castells established in data processing technology «a convergent set of technologies in microelectronics, the creation of computers (machines and software), telecommunications / broadcasting and the optoelectronic industry», thereby he determined the information technologies of genetic information, increasing the complex of its victory and investment;

2. the totality of the effect of new technologies;

3. structural logic of approaches and schemes, the choice of links with the operation of modern data processing technologies;

4. Models of data processing technologies created on adaptability. Development is not only convertible: manufacturing companies and scientific institutions have the opportunity to modify and significantly transform through the transposition of components. The structure of original new inventions of a technological nature is distinguished by the potential for restructuring – an undoubted hallmark of a society determined by constant transformations and coordinated transformation. However, malleability favors a coercive direction, provided that dominion necessarily has people who rewrite the regime;

5. Increasing convergence of certain technologies in a highly implemented manner, in which old, isolated technological paths become literally indistinguishable (Castells, 2000: 86).

The currently dominant types of industrial and nascent post-industrial technologies are distinguished not only by their creative, but also by their crushing deviant ability, to produce danger by pairing the essential basic presence of the Earth as a biosphere – nature and man. These are the danger of man-made planetary accidents, the death of the biosphere and the reduction of funds, as well as bastialism and instability due to overpopulation. The growth of overpopulation is becoming a global problem in the modern world. A person (if viewed as a personality-creator who is focused on the development of cultural values) becomes a kind of expert and buyer, dependent on the norms of the «consumer public» of modern culture and organizational view. For this reason, modern technologies reveal not only privileges, but also carry risks and harms, and the current public often notes the risk society. Risk society is a term that defines the status of modern society, in accordance with individual personalities and the social collective repeatedly experiences constant danger and warning, required by the result of the development of modification (Semigin, 2003: 95). The social science of the West considers, first formed by W. Beck, the term risk communities (Beck, 1992: 89); Some of the components Beck created with the sociologist E. Giddens (Giddens, 1991: 16). The initial meaning of the term risk community is the recognition of duality in its entirety, the manufacturability of change, the expression at the moment of heightened transformation. These transformations are caused by an increase in personal-active probabilities related to the intrusion of a person into the environment and having the main social consequences.

E. Giddens wrote in work, «the concept of risk becomes central in a public that says goodbye to the past, to traditional ways of activity, which opens up to an unknown futurity» (Giddens, 1994: 109). In the modern world, in various areas of social activity, threats receive an officially established institution, thereby becoming a natural segment of an important unity. Certain probabilities and dangers are the result of the development of social approaches, gradually accumulating negative transformations of negative changes, and the result of directed planning and the effect of impact.

Due to the constant increase in detachment and fragmentation of the very air cooling of oneself that

he is not free, dependent on alien forces. The family crisis, characteristic of modern humanity, disrupts the orderly sequence of transmission of cultural codes from generation to generation and shakes the foundations of identity security.

## Results and discussion

We believe that knowledge power is destroying if the subject pursues the goal of changing the social ongoings of the object in the interests of a certain group of people, contrary to the interests and senses of the public of which the object is a part. That is, to determine the destroying nature of clue effect, it is necessary to determine the correlation of interests (needs), methods of norms and importance of the subject of data effect, the social groups of which he is a member, public as a whole and the subject of clue influence. The objective idea of destroying data impact is adhered to by researchers S. Gapanovich and V. Levchenko (Gapanovich, 2017: 43). They came to the conclusion that the destroying clue effect is not a purposeful act of any subject, but exists quite objectively. So, the most important the prevalence of devastating clue power is not progress in the field of data technology, but the established practice of their use. That is, many Internet users independently prefer to receive data from sources that have a devastating effect. This, in turn, «did not lead either to an evolution in general education or to an improvement in health, especially in terms of its neuropsychic aspects» (Gapanovich, 2017: 8).

The transformational idea was formulated by scientists G. Grachev and I. Melnik. They point out that the basis for the devastating data-psychological influence is the purposeful transformation and change of clue in order to disrupt the perception of the surrounding reality by the subjects (Grachev, 2000: 40). Emelin, Rasskazova and Tkhostov have a similar point of view, noting that the negative effect of clue on the human psyche and consciousness «leads to a violation of the perception of the surrounding reality and, as a result, individuality deformation» (Emelin, 2012: 84).

An important issue in assessing the religious literacy of the population is determining the source of knowledge. It often happens that people, having received false knowledge, may show a negative attitude or intolerance towards others. The cornerstone of this issue is that young people often receive clue not from competent people, but by word of mouth (Skripkina, 2019: 35). During the survey, we tried to identify the sources of clue about religion and re-

ligious institutions. Basically, society receives data on religion and religious communities on TV (about 57%) and on Internet resources (about 17%). There were also responses such as information they receive from relatives, friends, and private magazines, including people who say prayers (about 10%).

## Conclusion

During the study, descriptions and an arsenal of methods were analyzed of destroying knowledge and psychological power through various telecommunication technologies used on various knowledge platforms. An analysis is also made of the main trends in the clue sphere affiliated with the arrangement of negative emotions (uncertainty, fear, panic) in the minds of Kazakh community. The features of telecommunications (anonymity and multimodality) are revealed, which negatively affect the consciousness of the entire Kazakh society, and therefore become an knowledge weapon directed against the Kazakh community. The analysis made it possible to consider probable goals of the devastating data and psychological effect of the collective West on Kazakh community, to identify and describe the main trends in their evolution. The data community and screen culture require the formation of new ethical and moral foundations of behavior. In the existential-identity aspect, one can see the motivation for increased data content of a person who has reached the audience through virtual contact.

Currently, there are various socio-humanitarian ideas of understanding the destroying clue effect, however, many of them have similar or identical features:

1. destroying clue power is primarily an effect on the consciousness or subconscious of an object (individual, social group, community as a whole) so that it corrects its ongoings or opinion regarding any knowledge;
2. the behavior or opinion of the object must be adjusted in the interests of the subject initiating the destroying clue effect, while contrary to the interests and values of the community of which the object is a part;
3. The subject of disruptive clue power can purposefully transform and distort clue in order to facilitate the attainment of its goal.

The changes taking place in the data community: the erosion of hierarchical structures, the growth of a meaningful interpretation of the qualities of work productivity, the development of leisure continuity – can be dual. Firstly, they reveal unprecedented prospects

for the self-development of a person as a creative unit, and secondly, there is an increase in the level of destructiveness. The expansion of destructive activity is favored by spasmodic access to data, rising inflation and unemployment, including those who cannot get admission to higher education, rapid rhythms of life, a decrease in the indicator of mutual trust of society among themselves, as well as risks, the institution of the family, the reduction of responsibilities and the position of social organizations. , instilling a closed lifestyle and a focus on escalation in «mega risks», an

abundance of frightening knowledge, the emergence of new images of fear also leads to an escalation in disruptive human activity.

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