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Human Security in the Digital Environment

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Abstract: The article deals with the problem of human security in terms of immersion in a digital environment. At the same time, security is considered as protection from internal and external threats. The question is raised about the need to develop an integrated security concept. It is noted that the process of digitalization of the social world is becoming total, new concepts are emerging to describe its conditions. The characteristics of the digital environment and the digital world are given, and the existence of a person in the digital world is described. It is stated that the most important indicator of a person's existence in such a world is his sensuality. The role of impressions in human life and society is increasing dramatically, an industry for the production of impressions and trade in them is developing in the world, which affects the decrease in the stability of society. The article reveals the main directions of transformation of human nature and manipulation in modern conditions. Discussing the ways of forming and strengthening mental immunity, the idea of which is expressed in the scientific literature, the authors, nevertheless, argue that we should be talking about social immunity, a private modification of which is mental immunity. It is noted that in the development of the concept of integral security, which is so necessary for modern Russia, a decisive role belongs to philosophy, which formulates ideological and methodological principles of security.

1 INTRODUCTION

The problem of human security in the information environment is quite general and relevant. After all, the information environment itself is quite new and unusual, which a person has not yet had to deal with in his life, both in terms of its direct manifestation and in the context of long-term consequences. Thinking

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about its essence, we find that each concept used in the name requires additional research and disclosure. What is security? What is a human being? What does human security mean? If human nature has many faces – from the physico-chemical composition to its mystical self – where and how does the general line of security lie, if it is possible to talk about it at all? What is an environment? What is digital? The concept of "digital environment" is a specific concept formed from the generic concept of "environment" with the addition of a specific difference – digital. But environments can be diverse, so here you immediately have to specify this concept by immersing it in a specific subject area. Finally, by combining the four concepts into a single whole, we get a new semantic thematization of the problem that requires a thorough discussion.

Conversations about digitalization are taking place everywhere – from home conversations to the media and scientific forums. There are legends about the success of neural networks in general. Neural networks cover a wide variety of fields of activity: pattern recognition, noisy data processing, image augmentation, associative search, classification, optimization, prediction, diagnostics, signal processing, abstraction, process management, data segmentation, information compression, complex mappings, modeling of complex processes, machine vision, speech recognition. Many people have probably heard that neural networks are already writing term papers and theses, creating artistic and scientific texts, and in the style of that other writer, thinker. The networks are used by priests to create sermon texts, which they then deliver to parishioners. And believers really like it. In a certain way, configured networks can participate in ideological sabotage, introducing a wide variety of values into people's minds – from classical to the most radical and unconventional. Therefore, the issue of human security in modern conditions is quite relevant.

2 MATERIALS AND METHODS

In the process of working on the problem of digitalization, various publications were analyzed and various methods were used. Among them are the textual analysis of primary sources and modern articles, the comparative method, methods of system analysis and analogy, logical and historical methods, the combination of abstract and concrete approaches. The main attention is paid to the logical side of the problem in comparison with the historical one.

3 RESULTS

So, what is security? Already at the level of everyday ideas, it is associated with protection from internal and external threats. Security is security, and the more intense the threat, the more reliable the security should be. Security is functionally implemented in the protection process. Who is the subject of protection, in other words, who protects? The subject of protection can be an individual, a group, a collective, and the state and society can act as a limit. What or who becomes the object of protection, what and whom have to be protected? First of all, it is necessary to protect the life, health, interests, ideals, freedoms, and values of individuals. Quite a lot of objects have to be protected in society, and their list turns out to be very mobile. The sources and grounds of its existence and functioning, resources: natural, economic, food, social, political, national, spiritual, educational, demographic and others are subject to protection in society. Since the subjects of public relations are people, the security system should be built with special care in a strategic plan involving both anthropological and social elements.

Security is achieved through a set of actions aimed at neutralizing various threats. Therefore, a safety measure is a measure of the system's immunity to external and internal influences. These impacts can be of two directions: constructive and destructive. Constructive ones are aimed at increasing the stability of the system, destructive ones are aimed at destroying the stable existence of the system, at dumping it into a state of chaos. Security is the provision of a stable (stable and holistic) existence and functioning of the system, therefore, constructive influences work to increase security.

The primary line of protection, and therefore of security, runs along the border of the state and is aimed at preserving its territorial integrity. But this is not enough for integral security. In Russia, the doctrines of economic, food, demographic, educational, scientific and other types of security are being worked out, which is extremely important for preserving the integrity and self-sufficiency of the country. In the modern world, the problem of security is shifting into the conceptual and semantic sphere: from the protection of material resources (economic, food, energy, fuel, human, etc.) to the protection of knowledge, scientific information, fundamental spiritual and semantic components that preserve the deep memory of the people, nation, ethnos. Currently, information wars are giving way to concessional wars aimed at destroying the psychology, consciousness, and soul of the people – these deep carriers of the

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identity of the subjects of the historical process. The French psychologist G. Lebon argued that the people "can lose a lot, undergo all kinds of disasters and still be able to rise. But everything is lost to them, and he will never rise again if he has lost his soul.".

4 DISCUSSION: DIGITALIZATION, THE DIGITAL ENVIRONMENT AND THE DIGITAL WORLD

Currently, there is a lot of writing about digitalization. At the same time, dozens and even hundreds of concepts with the adjective "digital" and with the noun "digitalization" are used: the digital era, the digital revolution, digital money, digital culture, digital education, digital anthropology, digital humanities, etc. They are used in everyday life, in political rhetoric, and "participate in state protection strategies". This topic is fashionable, so, writes one of the authors, in these conditions, the appearance of all kinds of nonsense and absurdities cannot be avoided. He reasonably writes that everything claimed "in the rhetorical arsenal of digitalization/informatization is fiction... These are empty words, fascinating and tempting irresponsibility...". But he also emphasizes that to regard "this simply as stupidity, fashion, madness ... would be a mistake, because ... there is "something to talk about" ... a number of problems arise here that are insoluble ... within their own "digital-information discursivity", but are located beyond it". The problem is that the term "digitalization" is used in two senses – narrow and broad. In a narrow sense, this is a transition from an analog form of information transmission to a digital one, in a broad sense it "covers production, business, science, the social sphere and the ordinary life of citizens; its results are used not only by specialists, but also by ordinary citizens".

All this indicates that a new digital environment is being formed in the life of modern man and society, into which all spheres of life are gradually immersed – from industrial to intimate. But it is very difficult to find a generally accepted concept of the digital environment in the scientific literature. Some sources indicate that the digital environment includes all the variety of information technologies and cyberspace and has an infrastructure (tele-communication and Internet lines, computing complexes of various dimensions, computing control embedded blocks), structure (network software protocols, programs and software platforms, software interfaces (interfaces of websites, blogs, portals)) and ultrastructure (public network resources such as websites, blogs, portals, social networks, protected resources of government and corporate affiliation, public resources with paid content). They talk about such important trends in the digital environment as a sharp increase in the volume of information (information explosion) and the formation of the Internet of Things – a variety of technological, industrial, infrastructural devices, devices, devices with control units, information transmission and management connected to the Internet.

The Internet is metaphorically called the world Wide Web, containing huge amounts of information, the digital environment is a habitat, a new reality is emerging that has not yet been realized. To understand the digital environment, a biological metaphor is sometimes used – the information component of artificial biogenocenosis, which helps to assimilate energy and matter in this biogenocenosis. But information, unlike matter and energy, is not consumed, but multiplies, and in a digital environment there may be both true information values and false ones, which significantly confuses the understanding of life processes in such an environment.

According to some researchers, the digital environment should be based on the scientific justification of those functions of society as a system that support its stable existence and development. However, in modern conditions, the creation of a digital environment takes place under the full control of a small part of society, through scientific circles that are associated with corporations aimed at establishing world domination. This is expressed in the desire to redistribute the management of the flows of not only matter and energy, but also information in the interests of this minority. It is not by chance that the expression arose: "Who owns information owns the world." Meanwhile, the digital environment should stimulate the development of society as a whole, and not exclusively the owners of resources, including information.

Along with the concept of the digital environment, the concept of the digital world is used, which takes into itself in a generalized form everything that a person encounters, transforming modern existence on an information basis. The concept of the digital world carries the greatest ideological load, because it is through understanding the digital world, its features, elements, dynamics that a person's life position is formed, value attitudes, beliefs are formed, from which his actions grow and his fate develops.

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5 A PERSON IN A DIGITAL ENVIRONMENT

Digitalization is in full swing. It is associated with the prospects of economic development, the work of finance, administrative management, and the country's defense capability. It intensely invades the fields of education and healthcare. Nowadays, without it, the existence of a person integrated into information flows becomes impossible. But in addition to the positive impact on human life, it also contains negative elements, and some researchers even talk about an anthropological catastrophe. Thus, digitalization brings not only benefits, but also leads to the emergence of such negative phenomena as the degradation of natural intelligence, the spread of clip thinking, the growth of intellectual and mental dependence of people on computer devices, blurring the boundaries between the real and virtual world, and a decrease in the quality of education.

For example, today there is no need to store various information in your own memory (phone numbers, addresses, dates of family holidays, notebooks have lost their relevance: all this can be entered into a notebook in your phone. At the same time, many researchers believe, not without reason, that this will lead to an atrophy of the intellectual abilities of the majority of society. They are already talking about the emergence of a disease called "digital dementia", as people gradually lose the ability to reason. In particular, students and schoolchildren, when accessing the Internet for almost any question, receive ready-made answers contained on different sites, as a result of which the thinking process is gradually replaced by the consumption of ready-made information.

The first generation has already grown up, for whom there are no problems with mastering digital technology. But there are new devices with higher performance and speed of transmission of information flows. Therefore, the acquired knowledge of this generation requires constant updating of information and new ways of obtaining it, but again without much thought. As a result, a "clip-on way of thinking" develops, which is expressed in the "inability of a person to hold a thought."

The conditions of human existence are radically changing, leading to the breakdown of his lifestyle. One of the problems is related to a person's identity. Identity is not a psychological category, as it is widely represented in the literature, but a deeply metaphysical one, expressing his self (I am myself). The Russian philosopher B. P. Vysheslavtsev calls it mystical: "The self is the last and highest ... mystical stage in the human being. For science, for rational thinking, it is unattainable and unprovable. The self is metaphysical and metapsychic. Only Revelation and mystical intuition point to this ultimate depth. In practical life, in the knowledge of the world, even in the creative work of culture, it can remain completely unnoticed". But the digitalization of memory as a kind of storage of the self allows it to be adjusted and even reformatted. Human actions in networks leave digital traces accessible to external authorities that control information flows, therefore, to external influences. The objectified memory in information networks becomes the property of other people who can use it without your knowledge and manipulate your identity. As a result, a person ceases to be the master of information about himself, losing the main essential core of his being – the self.

6 BEING IN THE DIGITAL WORLD

In the context of digitalization, information relations between people are symbolic, they turn out to be difficult to perceive sensually. Therefore, the strengthening of the role of the sphere of sensuality becomes a kind of compensation for supersensible symbolic and semantic relations. The law of increasing needs in the classical capitalist world is being replaced by the pursuit of emotions, impressions, and the law of increasing emotions is being formed, according to which, in order to keep a person in the right emotional tone, he constantly needs the addition of new emotions, which should become stronger and stronger. The closest indicator of a person's existence is his sensuality, his psychoemotional states. Compare the Cartesian one: I think, therefore I exist with the current one: I feel, therefore I exist. The meaning of existence is shifting into the realm of sensuality. Cinematography, using the latest computer technologies, allows you to accelerate sensory-imaginative perception to incredible limits, to produce more and more new emotions. From an advertisement on Russian TV for another film: "Discovering new experiences." Their role in human and social life is dramatically increasing. There is an outburst of emotional charges, emotional excitement sometimes reaches the point of losing control over them. An industry is developing in the world aimed at producing impressions, trading them, and people are chasing new impressions, new thrills, ready to pay a lot of money for them. Due to the sharp increase in emotions in the life of society,

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there is a danger of losing control over them on a large scale, and uncontrolled extreme emotional arousal turns into one of the destructive factors of stable social existence. At one time, Feuerbach tried to build an understanding of man and society on the basis of sensuality, for which he was criticized by Marx.

What is the problem here? In the processes of digitalization, there is a desire to completely reprogram the development of man and humanity, to subordinate it to the most powerful, influential elites, as K. Schwab, the ideologist of the World Economic Forum, openly writes. In the new world, according to his statement, people will have no property, but they will be happy. In the process of reformatting the world with the help of Internet technologies, it is assumed that the spread and implantation of the basest instincts and human traits, manipulation of consciousness, etc. The founder and first president of the World Health Organization, D. B. Chisholm, writes bluntly: "In order to come to a world government (i.e., to establish domination over the world – N. R.), it is necessary to expel from people's consciousness their individuality, attachment to family traditions, national patriotism and religious dogmas... The destruction of the concepts of truth and falsehood, which are the basis of a child's upbringing, the replacement of faith in the experience of elders with rational thinking — these are belated goals... needed to change human behavior."

All this means the emergence of a new type of wars, with the help of which the world is being reformatted. They are called in different ways: informational, cognitive, conceptual, mental, evolutionary, etc. Apparently, these wars should be classified, and species differences should be identified among them, since each such name carries slightly different signs. And here, as it turns out, the most vulnerable link in human nature, through which one can most effectively influence his nature, is precisely the sensory sphere, through which the influence on the ways of human perception of the world is carried out.

The most dangerous consequence of digitalization at the level of the unfolding of such wars is the emergence of the possibility of purposeful (artificial) control of human evolution through the imposition and dissemination of unnatural values and needs through the Internet, propaganda and motivation of base instincts and primitivization, substitution of cultural values, manipulation of consciousness, widespread lies, disinformation, hypocrisy, the entrenchment of double standards, etc. The danger is that it is impossible to reverse the course of evolution by intervening in it, and it is even more difficult to foresee not only the long-term, but also the immediate consequences. Moreover, they will not appear immediately, but after one or two generations, when it will be simply impossible to do anything. The main weapon in this type of war is the Worldwide Network. Therefore, whoever owns it and fills it with content has a strategic advantage. Unfortunately, it should be noted that in this case the advantage is not ours and our ability to repel evolutionary attacks is still extremely limited.

New wars and security. In a classic war, to win, you need to defeat the enemy and capture his territory. Now it's not necessary. It is possible to destroy the state, destroy the country by changing the identity, worldview, goals, values and priorities of society. The evolutionary and mental warfare associated with it are aimed at changing the worldview. The worldview includes knowledge, values, beliefs, will, and actions. In this regard, irreversible changes in the worldview can be carried out for each of these elements, as well as comprehensively - for all at the same time.

The transformation of knowledge leads to a radical change in the education system. And, therefore, a change in the concentration and ways of broadcasting social experience from generation to generation. The transformation of values means the introduction of new, alternative to traditional values into people's consciousness. The transformation of beliefs is their reformatting. Older people remember that a lot of attention was paid to the formation of communist beliefs in the USSR. The problem was particularly discussed: is it possible to change one's beliefs, and if so, under what conditions. In general, the logical form of persuasion can be expressed as follows: "Someone S accepts at a given time t1 event (phenomenon) P". The transformation of a belief for the same subject S, but at a different point in time t2, should give a different result: subject S does not accept the event P. The transformation of the will is found primarily in its neutralization, a change in the direction of action: if a certain subject, for example, a politician, was determined to take an effective and effective action (step), then after influencing him under changed circumstances, he renounces his action and takes steps acceptable to his political opponents. How often do the highest circles of power lack political will! The transformation of actions is, first of all, the legitimization of permissiveness. As a result, we get a person without internal restraints, unbridled, mentally unbalanced, etc. Moreover, these transformations can be carried out for many years almost at the molecular genetic level.

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In general, information and psycho-emotional components are distinguished in such wars.

The information component is the reformulation of the information field, the field of knowledge, facts and information. Everything is subject to deformation — from news to various data, from study programs in higher education institutions and schools to television programs and available archival data. A special role here is assigned to the factual basis of information, and in the present era the understanding of the fact is radically changing. If in the broad everyday consciousness, not to mention the consciousness of a scientist, a politician, a fact was associated with the reliability, the truth of the representation of events, hence the methodological requirement of relying on facts arises, then now they are talking about facts-simulacra, fakes, the phenomenon of "post-truth", a special fact-checking procedure - fact checking. This indicates a person's distrust of the empirical basis of the information received. Epistemologically, this circumstance shows that the ways and means of comprehending and comprehending the world by man have become much more complicated.

Here are some testimonies.

"An entire industry has developed on the Internet for the production of fake news and the dissemination of disinformation, while the social networks in which this happens are not able to distinguish truth from fake, so that facts and simulacra (pseudo-facts) here turn out to be equal to each other".

"Fakes and related ideas about post-truth are topics that cannot be dispensed with when trying to comprehend modern public communication, media space, and political technologies... However, the creation technologies and channels for broadcasting fake information are expanding and branching, the problem is becoming more and more profound and far from being resolved".

"The phenomenon of "post-truth" in modern political communications is increasingly the subject of analysis in foreign and domestic scientific discourse, but in semantic terms, the concepts of "post-truth", "post-truth politics" remain very vague... At the same time, all participants in the discussion on the political risks of "post-truth politics" or "post-factual" politics (post-factual politics), which replaces facts with "fake news" ("fakes"), somehow associate such phenomena with a change in the mode of production, dissemination and influence of political information in the public sphere".

The psycho-emotional component is based on the manipulation of consciousness, moods and emotions, when an individual, groups of people and society as a whole are installed the desired moods, assessments, opinions about something and about someone, and all this is accepted by people unconsciously, without understanding the essence of what is happening. At the same time, the effectiveness of technologies for manipulating human consciousness is extremely high, reaching, according to some sources, 70%, and under the influence of this influence, people make decisions, sincerely believing that they make their choice exclusively themselves, no one imposes it on them. The media tend to enhance this effect of self-deception by emphasizing that the choice is allegedly made by the person himself of his own free will.

The imposition of alien concepts, meanings and values on modern Russia reaches gigantic proportions, although we very poorly understand this, and again and again we build illusions that it is enough to once again redraw a history textbook for schools or introduce a compulsory course for university students – and everything will resolve itself. Vain expectations!

7 DIRECTIONS OF MANIPULATION AND THEIR SMOOTHING

Knowing the main directions and ways of human transformation in informational and psycho-emotional actions, it is possible to predict the methodology of smoothing and mitigating such impacts. Of course, there can be quite a few specific methods. But they are recognized by the prevailing situations. Therefore, it is important to identify precisely the strategic positions that allow us to classify the directions of impacts. We believe that in the case of human transformations, such nodal positions can be, in accordance with the Christian doctrine of man, body, soul and spirit.

Even in everyday life, a person is very strongly exposed to informational, psycho-emotional and other influences.

Take, for example, the human body. According to Christian anthropology, the body represents nature in man. It is the most complex and numerous in comparison with the spirit and soul, in the body and through the body, all the diversity of the world is represented in man. Body transformations, starting with harmless bodybuilding, which is now turning into bodybuilding, plastic surgery, injections, beauty salons, which arise everywhere and which, as it were, are designed to reduce to some extent the degree of concern and anxiety of people about their unsatisfactory and imperfect appearance, and ending

with sex reassignment operations, are far away This is not a complete list of those multifaceted physical transformations that are becoming widespread in their scope and the consequences of which are still difficult to predict. But the transformations of the body cannot but affect human nature and his worldview. It is good if these transformations are aimed at improving human nature. But if the physical changes of the body turn out to be mutations, then what kind of spiritual perfection, what kind of progressive change in a person's worldview can we talk about?

Note that the question of the human body is not so simple and cannot be reduced solely to the biological organization of a person. But even in this area, the problems of implementing biotechnologies in various areas of human life and society are widely discussed. These are, for example, the use of biotechnologies for military and agricultural purposes, the production of genetically modified cells and tissues, etc.. K. Marx at one time spoke about the "inorganic body" of man. The so-called "digital body" is discussed in modern literature. All these and other variations in the understanding of the body indicate an extremely complex problem that is very difficult to master by the person himself.

The soul is another important component of human nature, which also has a multi–component structure. It distinguishes a small (spiritual) mind, desire and feeling. Each of these elements is also affected: the small mind is transformed, for example, through the education system, which is now becoming one of the most noticeable factors of damage to the soul; desire – through the formation of attraction and lust, through the arousal of the desire, for example, to become a millionaire, make a career, achieve success; feeling – through the incitement of passions, emotions and affects, Trading emotions and impressions, as mentioned above, becomes a successful field of services and business.

The directions of transformation of parts of the soul can be realized both spontaneously, independently of each other, and purposefully, systematically. How deep and bottomless the spiritual life is can be judged by the works of the holy Martyr Peter of Damascus (XII century), who counted 298 different passions and 228 virtues. Therefore, in the presence of developed psychotechnics, it is not so difficult to transform a person's mental life, distort and damage it. This is what numerous psychological trainings and training centers are doing, scattered all over the world and destroying the human psyche, and with it the soul. It is possible that in the near future the world will learn about very sophisticated ways of soul decomposition. But it is much more difficult to fix it.

The spirit, the third element of human nature, is associated with freedom, boundlessness, mobility, activity, higher intelligence, eternity, immortality. It consists of mind (spiritual), will and power, forming a unity. The spirit is broader than the intellect (mind), it is not the will taken by itself, and the will is not the spirit. The spirit is more universal than the will. One can speak about the spirit only with regard to its trinity. Outside of the spirit, its individual parts lose their abilities, and taken separately, they destroy the spirit. The mind plays a decisive role in the activity of the spirit. Will follows thought, action follows will. The will directs action, and on its basis a person makes a decision to act or refuse to act. The execution of an action depends on the applied force, without it neither the mind nor the will can manifest and be realized. The integrity of the spirit lies in the synergy of the action of its parts, without which the spirit is deformed and even disintegrates.

The directions of transformation and mutation of the spirit are dictated by its composition. This is, first of all, depriving the spirit of its intellectual (reasonable) origin, creating conditions for its clouding. A mind that neglects will and power loses the ability to undertake and implement anything. The will that does not follow the mind, that precedes it, is an autonomous will that has lost its rationality. If it suppresses reason and power, it turns into voluntarism, ignoring objective circumstances and factors. There are numerous technologies for neutralizing the will. The force that does not follow the mind ("there is power – there is no need for mind") and the will becomes unreasonable, which also turns out not only unpleasant, but often tragic consequences for man and society, reformatting and destruction of the direction of force action, its dispersion, minimization of concentration. It is no coincidence that in ensuring the safety of human life and society in the second half of the XX century. of particular importance are the so-called conceptual (semantic) wars, i.e. wars for the "last, deep, metaphysical essence of being", for changing the traditional meanings that root a person in his being.

8 CONCLUSIONS

The body, soul and spirit, which form the trinity of man, are heterogeneous principles. In the history of philosophy and religion, the idea of a "whole man" was constantly floating, which received very different interpretations. In order to unite heterogeneous

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principles, a body uniting them is needed. Such an organ, according to the teachings of Christian anthropology, is the heart, which itself must be at the same time a spiritual, mental and bodily organ, or, in other words, the center of the spirit, soul and body. The teaching of the heart has also played a very prominent role in the religions and philosophies of different peoples. When modern philosophers excitedly discuss various problems of informatization and digitalization, they say almost nothing about it. Although they state: "The main challenge of the digital environment for a person is a challenge to his integrity. Most of the important characteristics of a person are based on the representation of a person as an integral being". But if there are threats to integrity, then the main blow is directed precisely at its center.

Fully agreeing with such a statement, we consider it our duty to note that although in the history of mankind the idea of a whole/integral person once appeared, there has never been such a person in the real world. Although various thinkers have tried to create a theoretical construct of a whole person, nevertheless, it is still extremely difficult to find a good description of what a whole person is that most authors could accept. Even the Christian concept based on the synergy of spirit, soul and body is not complete and indisputable when compared with the Marxist understanding of man as a generic being. Recall that it includes the self, the body and the human world. Moreover, the latter element forms the so-called "inorganic body" or society. Therefore, sociality should obviously not be taken out of the brackets of human nature. This, however, is understood by almost all researchers, but the way this structure is embedded in the authors' reasoning leaves much to be desired.

Informatization, digitalization and all the totalities of the world of human existence that are associated with these processes are carried out in a society that does not represent an external environment in relation to a person, not some annoying appendage from which one can abstract, but that essential substance that changes before and deeper than everything that happens in this transformational world with a man. The dynamism of human nature is inseparable from the dynamism of social relations, which are being transformed just as radically. Suffice it to say that in the case of a classical bourgeois society, a thing becomes an intermediary in relations between people, like a manufactured product, whereas in the modern world information turns out to be an intermediary in relations between people. If we compare the nature of a thing as a commodity, taking into account all its social adventures, with the nature of information as an intermediary, then its social adventures will turn out to be much steeper many times.

Actually, many of these adventures are revealed and depicted quite impressively by various authors writing on the topics of digitalization. However, they lack a sense of sociality to portray the ongoing processes in their universality. But, apparently, the conditions have not yet matured for this: there are plenty of databases, but they have not yet appeared in a new light. Human transformations without transformation of sociality will be portrayed partially, one-sidedly. Only on this path, apparently, the problem of security will appear in its integrality and comprehensiveness.

Modern Russia urgently needs an integrated security strategy, in the context of which it is only possible to talk about its socio-political and economic well-being. But if we understand security as security, then within the system itself, the security of which is in question, a mechanism must be formed that provides it with the ability to resist external influences, to resist them, i.e. to defend itself.

It is known from biology that the condition for maintaining the independence of a living organism is its rejection of foreign information. Without such an ability, the body dies, in the worst case, ceases to exist independently. In biology, the principle of heterophobia is formulated - the fear of heterogeneity - which characterizes the individuality of an organism, indicates its independence. Living organisms, including the human body, have an immune system that rejects everything foreign to this organism.

Humanity on planet Earth exists in the form of a huge variety of countries, states, and peoples, which in the most general sense are social organisms. Among them there are both extremely primitive societies and complexly organized and differentiated societies. Nevertheless, they all function as independent indivisible entities, regardless of their complexity.

A social organism is a system of a much higher order than a living organism, with a more flexible system of self—defense and self-preservation. In such a system, the measure of its openness must also be respected, and there must be a limit to external borrowing and imitation. In other words, in such an organism, social immunity must be formed and be the subject of constant care. Only in this case can we hope to preserve the culture, identity, and identity of such a social organism. Only in this case can we hope to take a worthy place in the general system of world social structures and adequately respond, as many

scientists like to repeat, to the challenges that the constantly changing world throws at us. A person and society should have a developed immune system capable of rejecting foreign influences and interventions.

If once, after the lifting of the Iron Curtain, Russia began to function as an open society, then we forgot that the social organism should have a limit to openness. When it is destroyed, it is no longer possible to preserve culture, identity, or identity. Security as security is reliability, confidence, certainty, perspective, self–sufficiency of existence. Unfortunately, the Russian media cultivate the psychology and consciousness of alarmism and catastrophism day after day, which makes them "disruptive" to various threats, reduces the degree of protection, generates a mood of indifference, value neutrality both in relation to the negative and in relation to the positive. And this does not contribute to the preservation of Russia's security at the very core of its existence.

The issue of mental immunity is raised and discussed in the scientific literature. "Mental immunity is the ability of a separate group of persons or an individual to ensure their socio—cultural (mental) identity, integrity (habits, lifestyle, communication, etc.), as well as immunity to externally imposed social rules and attitudes. As a general rule, it is ensured by the joint efforts of citizens, society, the state, and in cases of imbalance of the system — by separate self—governing groups (according to territorial, ethnic and other characteristics) - independently".

Agreeing with the idea expressed in general, we note, however, that in fact we are not talking here about mental, but about social immunity, a special case of which is mental immunity. This is especially clear in the light of the trimeria of human nature - spirit, soul and body. Understanding the problems of social immunity and developing on this basis a methodology for its formation and development in various diverse forms is a complex task of many sciences, the main role among which is assigned to philosophy, which is designed to develop the ideological basis of the integral concept of Russian security, one of the modifications of which is digital security.

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