Historical Sciences

SOCIAL DANGER OF SOCIAL NETWORKS

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Abstract

The article discusses the historical aspects of creating a global Internet. The number of websites of organizations or individuals on the Internet today has exceeded 600 billion. Particular attention is drawn to the fact that the Internet has become a global social phenomenon as a result of economic globalization, and not the development of technology as a means of communication. All over the world, especially in countries with a high level of scientific and technological progress, it is easy to notice that people's interests have shifted from real to virtual reality, which consists of countless threads of cyberspace.

The article also shows that extremist activity on the Internet has the following characteristics: justification of terrorism or terrorist activity; incitement to social, racial, national or religious instability; propaganda of racial, national or religious extremism; violation of rights based on race, nationality or religion. It is these dangers that should be excluded from the global network through the introduction of strict legislative measures of the state.

Keywords: YouTube, mass media, propaganda, hacker, extremist, cyberspace, internet, messenger, Facebook, Muslim.

I. INTRODUCTION

Today, the global network is getting deeper into our lives. There are more than 130 trillion pages on the Internet. More than 95 million photos are uploaded to Instagram Messenger every day. More than 8.7 billion devices will be connected to the Internet at the same time (even at the time you read this information). At any time of the day, approximately 72 to 300 hours of videos are uploaded to YouTube. The real mass weight of 5 million terabytes of the Internet is even lighter than a grain of sand. 85,000 sites are attacked by hackers every day. About 30% of the population of the planet is registered on Facebook. There are special hospitals for internet addicts in China. The first e-mail was sent in 1971 by American programmer Ray Tomlinson. The world's first website is still up and running today. In addition, the number of websites of organizations or individuals on the Internet today has exceeded 600 billion. The Internet is now becoming a global social phenomenon as a result of economic globalization rather than a technical achievement as a means of communication. All over the world, especially in countries with high levels of scientific and technological progress, it is not difficult to observe

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that people's interests have shifted from a real being to a virtual being made up of countless "fibers" of cyberspace.

Economic and financial transactions in the network are faster, European and American stock exchanges are connected to Asian stock exchanges, world governments and parliaments communicate online, samples of human culture are stored in electronic mega-libraries, people all over the world communicate with each other via the Internet (email, chat, blog and etc.).

Although cyberspace is considered virtual, in fact it has a more personal "reality" character. The points where such "realities" collide are computers, thinking machines, and most people who use them. The first feature of cyberspace is its non-dynamic nature, which means that it can penetrate all aspects of social life, conquering even the most hidden, inner world of humanity. In this sense, cyberspace is the basis for a new definition of the main categories of cognition - space, time and individual or person. If the transport industry is increasingly shortening distance and time, while teleportation or the simultaneous presence of an object in different locations is still the object of science fiction, the virtual world has proven that human communication is possible regardless of time and space. When it comes to time, cyberspace implements the idea of speed, eliminates slowdowns, synchronizes communication. It is also possible to repeat the session because the communication information is stored on the network.

II. DISCUSSION AND RESULTS

The Internet user is able to share his personal information, which means that his personal profile will be open to everyone on the network. However, such openness poses a risk of "flying away", which can endanger an individual's privacy. Anonymity on the Internet, announcing or introducing oneself in the name of many people, clones and avatars, poses another danger, which in turn leads to confusion and deterioration of human relationships in cyberspace. Here we can understand the extent to which the global network affects not only the political stability of society, but also the human worldview as follows: "Almost every day we use the Internet, watch movies, listen to music, search for information.

More than 247 billion emails are sent every day around the world. However, 90 percent of them are SPAM and viral messages. Iceland has the highest rate among Internet users. The lowest rate was recorded in North Korea. North Korea has domestic internet. The use of the global internet is banned there. The world's first "smiley" was invented in 1982 by the American computer scientist Scott Falman. He sent a "smiley" for the first time while writing to a friend. The highest point on the Earth - Mount Everest - has high-speed internet. The most widely used language in the global network is English. Fifty percent of all websites provide information in English. It is noteworthy that Russian is next to English. The first communication between hardware devices was invented in the 1960s. However, this connection (the "father" of the global Internet) was used only by the US security services.

It is not possible to watch all videos uploaded to YouTube for a lifetime. Interesting fact: 7 people from all over the world were selected to store the "Internet key". "Internet key" - these are electronic cards with a special code, aimed to restart the Internet. In the event of a global hacker attack on the Internet or other unforeseen disturbances, the "Internet Guards" will be brought to a U.S. military base immediately and the security guards will activate their keys. As a result, the Internet will be shut down." That is why today it is important to use the opportunities of virtual associations effectively in preventing such problems. Extremist activity in the Internet space has the following characteristics: justification of terrorism or terrorist activity; inciting social, racial, national or religious instability; promotion of racial, national or religious identity; violation of their rights on the basis of race, nationality or religion.

There are social, political, national and religious forms of extremism in the Internet space. Extremism, which is increasingly infiltrated by young people in the Internet space, is a three-stage system: the first stage, formal and informal membership in organizations and movements in the organizational-extremist spirit (skinhead movement, football fans); the second stage, mental - manifests itself as an extremist political culture, as well as

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characterized by the destructive behavior of the media (extremist ideas, values, directions); the third stage is practical, in which a certain extremist movement is manifested. Researchers believe that knowingly or unknowingly joining extremist and terrorist activities depends primarily on an understanding of them. According to E. O. Kubyakin, "Ideologues of youth extremist movements try to assimilate anti-social norms, patterns of behavior and ideas in a globalizing society".

The Internet provides extremists with all the ideological and financial opportunities to spread their malicious goals in all directions and to increase its supporters and like-minded people. To organize the electorate - to publish websites of individuals, to provoke conflict and dissatisfaction - to publish sources of various extremist content, to provoke contradictory actions - to disseminate instructions on how radical (or dissidents) should act (weapons, explosive devices, opportunities to support supporters financially, etc.). Through these and other weapons and techniques, the true picture of the world is distorted for the target audience. Young people who do not have experience in critical thinking of information are usually caught by such method.

One of the main methods of distorting the worldview is the filtering of information that is disseminated to students through an official source or the media. Extremists provide more detailed and complete information than official sources, thereby increasing their number of supporters. Using this, extremists use geographical names, religious or national concepts that are important to them - as keywords, teaching the listener's ear to them. Gradually, the reader or listener becomes more active, approves the opinion he likes (clicks "like") and distributes it to those he knows. In addition, the method of viral distribution of resistance and other extremist training manuals is widely used on the Internet. This is difficult to control, and the more users there are, the more effective is the number of "hooks".

On the one hand, the "forbidden fruit is sweet," on the other hand, the spread of viral information means that even if you are an anonymous person, they will pay attention and listen to your thoughts. Radical structures take advantage of such a psychological need of such a person, they have no higher education, and smart enough people fall into this trap. These include the characteristics of youth extremist groups: slogans, the use of slogans with pictures, the call to concrete action, the sometimes surprising comments, the use of forbidden vocabulary (negative, slang, swearing, negative and critical evaluation).

"A social network community is not just an association of people, but also a collection of videos, photos, and audio files "loaded" by members of the group". It is no exaggeration to say that hypertext affects the prevalence of dangerous social phenomena. In this context, another distinctive feature of the internet is that a person who has no connection to extremist communities is not guaranteed protection from information disseminated by radicals. The fact that many Russian students, knowingly or unknowingly, consciously or unconsciously, are even leaving their countries to join terrorist groups, and mass joining the side of other similar radicals, suggest that the issue needs to be seriously considered. In such a serious situation, it is difficult to achieve effective results simply with conversations or anti-terrorist pages on the websites of educational institutions. An important factor in resisting extremist ideas is the conscious behavior of the student body and the formation of an independent civic position of each individual. Students should also be armed with a critical mindset so that they must be aware of the above and other similar methods of manipulation of extremists and are able to resist such technologies.

Many bigoted groups and individuals use social media today to manipulate public opinion through propagating their untenant views and radical ideas. Analysis of their posts and comments shows that these groups and individuals present themselves as the only true defenders of the right path, while those who differ from them are deemed hypocrites, impious unbelievers. And social media, news sites, and online forums have given an indisputably powerful platform to these ideas that can drive extreme violence. Just on social media giant Facebook 3 billion comments are posted, 125 million new connections are made, and 300 million photos are uploaded daily.

It is no secret that the world today is going through acute political, ideological, national and religious confrontations. How is one to keep his ideological sanity and not fall victim to political games in these messy and complicated times? That is the question that bothers many observers. Many viable answers are given, practical solutions implemented. Our President has also offered solution, which is worthy of special consideration: heed to

the moral needs of person, fight the ignorance with the enlightenment. This imperative is becoming even more important when you consider many problems that we encounter in our society, ranging from enthrallment of youth to the imported ideas, their rising crime involvement and following online personas without lineage or credibility, imitation of "mass culture" that is alien to our people. This, of course, is the bitter result of ignorance, goofiness and spiritual poverty.

It is true that person has certain inalienable rights and is free, but his freedom is constrained by the rights and freedoms of others. His freedom should not endanger the customs of the place he resides, as well, while he himself should always feel his responsibility before the society.

At this point, let me mention activities of the groups that try to urge an individual to lead a life recluse from his relatives and society. Unfortunately, one can observe today in social networking sites that those who claim to be "at truest path", who declare others with differing opinions an apostate enjoys certain foothold among youth, who wittingly or unwittingly support and propagate their untenant views. This, in turn, provokes strife and division among previously homogenic Muslim community, mutual charges of disbelief and number of other social problems that we have already witnessed in our recent history.

Such discordant groups have proliferated at social media recently. The goal such groups pursue is to achieve their political and economic means by provoking protest among youth against the existing constitutional order, calling to disobey state laws and juridical procedures, to acquire new following and eventually by setting up new "independent state" in the world political map. In this regard, such groups offer their "demand and supply", not shying from threats and applying informational and psychological pressure. These all are happening through the internet, especially through the social media.

As a matter of fact, most of these bigoted groups deny the Modernity and the Globalization. They call for the establishment of a theocratic government, a return to Sharia norms, and fight to prevent modern ideas dissemination.

Radicalism, with extremism and terrorism being its logical consequences has witnessed significant changes over the past 100-150 years. If terrorism in the past has been used as a means of physical destruction of individual political opponents, now it transformed to being a tool of mass psychological and ideological warfare.

Radicalization is, in fact, stems from the absolutization of social, national, religious or other ideas. At the heart of it lies the intolerance of societal ideas and the nihilism towards the state order.

Extremists, who use terrorism as a means of mass terror, are now a major threat not only to the state or religious figures, but also to ordinary people.

Terrorism, which used to have a definite opponent and a definite goal, is nowadays giving place to the modern terrorism without definite opponents or operating space and which uses social media effectively.

Bloggers and trolls, inspired by radical and extremist ideas and slogans, are a threat to individual, society and state. Their spiritual and ideological foundations are interpreted differently, depending on their modern appearance.

Today, bigoted groups appeal to the ideological doctrines of the religion, such as jihad, the relationship with infidels, Sharia prohibitions, state-religion issues to base their claims in Islam.

However, religion and terrorism are mutually exclusive concepts. Religion urges the individual to lead moral life. Especially the religion of Islam encourages people to humanity, kindness and mutual respect, pluralism, tolerance toward others and supporting the government being principles that are inherent to our religion. Islam rejects all forms of evil. Quran verses call people to avoid the evil at whatever the cost. They also condemn indecency, despotic deeds, unkindness and everything else that is harmful to people.

The true Muslim is, according to the hadith, one from whose tongue and hands the other people are secure. That is why in our religion terrorism and blood shed are considered a major sin. The verse of Quran proclaims that whoever kills one person, it was as if he has killed the whole of humanity. So how can Islam that calls on people to make peace be associated with the ideals of terrorism?

It should be noted that the no single religion in the world calls for violence, bloodshed and terror. The ideological basis of terrorism lays not in religion per se, but in the extremist ideas clad in the dress of religion. Leaders of bigoted movements offer differing interpretation of religious doctrines and give them religious veil to hide their true motives.

It should be remembered that at the basis of terrorism always lays the rejection of the existing political, cultural and religious viewpoints.

It should be noted here that in Islam there are two types of attitude towards non- Muslims: one is aimed towards promoting good human relations and cooperation, and the other is towards intolerance and conflict. Proponents of radical outlook always choose the second one, but they never reveal under what circumstances those precepts apply. That is, they prefer to interpret the verses in their isolation from their historical context.

For example, we see that by citing Surah al – Baqarah, where it says "Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors", those bigoted groups usually omit the previous and following verses and endorse that verse out of context. Bu here, in the case of Surah Al-Baqarah, the previous verse says "Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors.", which compliments and gives totally different meaning to the abovementioned verse. Thus, the Al-Baqarah surah encourages Muslims to defend themselves, to save their lives from the attacker but at the same time it orders them not to transgress and not to fight just for the sake of war.

Also, bigoted groups tend to substitute the meaning of religious decrees and precepts. For example, among such groups it is customary to frown upon other religious denominations, to harbor negative attitude towards them. The result is religious intolerance, which, in turn, provides an ideological excuse for the propagation of "true" religious beliefs among members of other religions, to fight by all means those opposed.

However, the Quran has already guaranteed the freedom of conscience, when it says that "there shall be no compulsion in [acceptance of] the religion." or "The truth is from your Lord": Let him who will believe, and let him who will, reject (it)".

III. CONCLUSION

To sum up, let us be wary of groups and accounts active in social media that under the guise of religion falsify the teachings of our religion. In turn, those who try to benefit Muslims by issuing online "fatwas" without possessing neither deep theological learning nor qualifications, are actually pouring water into the enemy's mills for own personal gain. They benefit neither their co-religionist nor their nation. Being so, it is necessary to ponder about the essence of this phenomena. Let our youth be aware of pretentious but dangerous divisive slogans and calls to action that are being marshalled online. As the representatives of this nation, we must be friends to its friends and enemy to its enemy and stand by our people.

As Mir Alisher Navoiy said:

Не эл ёри бўлсанг, алар ранги бўл,

Нечук борсанг, туткил ул сори йўл.

[Appreciate the people you love.

Whatever you do, be determined to support them.]

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СОЦИАЛЬНАЯ ОПАСНОСТЬ СОЦИАЛЬНЫХ СЕТЕЙ

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Аннотация

В статье рассматриваются исторические аспекты создания глобальной сети Интернет. Количество сайтов организаций или частных лиц в Интернете на сегодняшний день превысило 600 миллиардов. Особое внимание обращается на то, что Интернет стал глобальным социальным явлением в результате экономической глобализации, а не развития технологий как средства коммуникации. Во всем мире, особенно в странах с высоким уровнем научно-технического прогресса, легко заметить, что интересы людей сместились от реальной реальности к виртуальной, которая состоит из бесчисленных нитей киберпространства.

В статье также показано, что экстремистская деятельность в сети Интернет имеет следующие характеристики: оправдание терроризма или террористической деятельности; подстрекательство к социальной, расовой, национальной или религиозной нестабильности; пропаганда расового, национального или религиозного экстремизма; нарушение прав по признаку расы, национальности или религии. Именно эти опасности должны быть исключены из глобальной сети посредством введения строгих законодательных мер государства.

Ключевые слова: YouTube, СМИ, пропаганда, хакер, экстремист, киберпространство, интернет, мессенджер, Facebook, мусульманин.

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