



THE ETHICAL ENVIRONMENT IN THE VIRTUAL WORLD

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Article history:	Abstract:
Received: November 24 th 2022 Accepted: December 26 th 2022 Published: January 30 th 2023	While the ethical codes of the information society, as well as the information society itself, are in the process of formation, virtual interaction is mainly carried out outside of generally accepted ethics or has its own characteristics and rules. These problems are the subject of research in the special department of information ethics aimed at analysing the ethical aspects of the development of information technologies, ethical principles and standards of virtual communication, and ethical issues related to the media community. The object of the research is to describe the problems of information ethics, its status, as well as to review the ethical norms intended to regulate the information society accepted at the international level. The development of information ethics is considered with the connection between the phenomena of electronic culture and the process of virtualization of modern human lifestyle. Research methodology is based on the concept of information society, ethical and axiological approach to its phenomena. The article proposes the author's concept of "information ethics" and analyses its subject and specific aspects. Subjective and objective factors of moral environment formation in the virtual world are revealed. It is based on its special status and place in the system of scientific and philosophical knowledge.

Keywords: information ethics, virtualization, code of ethics, information society, electronic culture, cyber threats, cyber security.

INTRODUCTION

Today, the virtual environment has become an integral part of our daily life. People of all ages, including children and retirees, learn news, read books, watch movies, communicate, choose services and goods, advertise their talents to the world, and use computer technology and various they use devices and gadgets. Some visual images that fill and organize the virtual environment are similar and repeat reality, while others complement it, developing and creating new worlds. In the framework of this article, we will discuss the things that are used to simulate emotions in the material environment in simulators and simulators, in the training of professionals or games (glasses, helmets, gloves, virtual reality suits, 3D displays, projection systems, rooms, interfaces, etc.) we do not analyse the features and tools for creating virtual and augmented reality objects. etc.). Some scientists say that the true essence of virtual reality is to completely immerse a person in the built environment, the objects which can be perceived by all five senses and interact with them [1,2].

How much globalization in the field of information has reached its peak can be understood from the fact that today millions of young people have switched from using the Internet to using the Internet, and the

masters of their profession are earning money through the Internet [3,4].

In the information society, protecting the population, especially young people, from cybercrime has become one of the urgent tasks. It remains urgent to preserve the spiritual image of a person, to protect his moral consciousness from cyberattacks. It is worth noting that it is very difficult for any country to resist such a threat alone. In such conditions, it became necessary to expand international cooperation, use globalization tools at the same time, and jointly fight against cybercrime.

THE MAIN PART

Scientific understanding of the problems associated with virtual reality in general and with the reality of Internet communication, in particular, is just beginning.

Like any unknown phenomenon, the Internet gives rise to many conflicting expectations - from unfounded fears to unjustified hopes, which are accompanied by ambiguous ethical assessments of this phenomenon [5,6].

Therefore, the need to create virtual ethics is obvious - as a field of applied ethics, whose tasks should include moral and philosophical reflection and moral assessment of the processes of virtual communication;



theoretical substantiation of ethical norms and principles governing behaviour in this area; and, finally, the establishment of mechanisms to ensure compliance with these norms and principles.

The specifics of virtual ethics are determined by the specifics of the object of study.

The Internet belongs to no one, is not controlled by anyone, and therefore is not controlled, a participant in virtual communication, as a rule, is anonymous and can leave contact at any time, and the possibilities for legislative regulation of this area of life are relatively small, at least at the moment.

This gives the user an illusory feeling of unlimited freedom - up to permissiveness. However, as in any social environment, the Internet has its own unwritten rules and norms that define the rights and obligations of the participants in the interaction and allow the Network to maintain its existence without resorting to external power regulation. These rules are called netiquette (from the *net* - "network" and etiquette - "etiquette").

In general, the rules of netiquette do not differ much from traditional etiquette: they require respect for communication partners and are based on the basic ethical rule of reciprocity, i.e. "golden rule" of morality. So, in the preamble of one of the versions of netiquette it says: "When working on the net, first of all, you should not do what is not encouraged in any civilized society.

Namely, incite ethnic hatred, insult people, use foul language, steal, deliberately try to break something, call for the overthrow of the existing system, etc."

At the same time, along with universal ethical standards and rules of courtesy, equally applicable to both real and virtual communication, netiket contains several specific norms due to the characteristics of the communication channel.

For example, when communicating by e-mail, it is not recommended to write messages in capital letters (which is equivalent to a loud cry), experiment with fonts, and abuse "emoticons" (special symbols used to express emotions).

You should express your thoughts accurately, competently and as concisely as possible, avoiding ambiguous wording. It is impolite to send attachments without prior notice and to send emails with an empty Subject field. "Spam" is not allowed - i.e. any unsolicited correspondence, in particular advertising.

An equally important mechanism for the ethical regulation of the Web is professional codes of ethics, the scope of which, however, is not limited to narrow

groups of computer specialists, but extends to all subjects of the information society [7,8].

The most famous of them are the codes developed and adopted by the Association of Information Technology Managers, the Association of Computer Technology Developers, the Association of Information Technology Users in the USA, and the Association of Certified Computer Professionals.

Based on the ethical standards used in these codes, the International Federation for Information Technology (IFIP) has encouraged national organizations in other countries to develop their own versions of codes of computer ethics, taking into account local national and cultural traditions. Along with universal ethical norms (social and personal responsibility, equality of communication partners, accurate and conscientious performance of one's professional duties, etc.), all codes fix the basic rights that belong to each adult participant in virtual communication.

These rights are based on the observance of three main moral principles: public accessibility, privacy and inviolability of private property. The principle of "publicity", one of the main normative principles of the information society, guarantees the right of citizens to communicate and implies the availability of any information in any public sphere for each subject of communication.

The principle of "preservation of the secrets of private life" expresses the right of a person to autonomy and freedom in private life, the right to protection from intrusion into it by other people and authorities.

Therefore, one of the main moral norms of the creators and users of information systems is the obligation to maintain the confidentiality of entrusted information. The principle of "inviolability of private property" is the basis of the property order in the economy. In relation to virtual ethics, following this principle means respecting the ownership of information and copyright rules. The observance of the above rights is ensured by several more specific principles, for example, the principle of freedom of speech, the principle of tolerance (respect for the opinions of others), the principle of precaution (implying compliance with the norms of network etiquette), the principle of accuracy (based on compliance with the instructions for operating information systems), etc.

With regret, we have to state that both specialists and users violate the norms of virtual ethics quite often. For example, they attempt unauthorized access to protected information systems and influence them,



distribute virus programs, publish documents of inappropriate content on the Web, and use counterfeit software.

Therefore, the explanation and promotion of the principles of virtual ethics are becoming one of the most urgent tasks of the information society.

CONCLUSION

It can be concluded that the ethics and etiquette of the information world are still in their infancy in many respects. There are both processes of regulation of the foundations of the ethics of the information society "from above", as well as self-organization projects - the creation of ethical standards within virtual communities. Virtual interaction does not change people's idea of moral values, but due to its simulation, game nature and reduced social control, it contributes to their weakening and turning into "anachronisms". The rigid ordering of virtual content and its subordination to the proposed codes will inevitably give rise to the desire to escape from the rules, so this problem cannot be solved by the development of censorship. A more effective system is the development of civil rights and legislation in the field of information, as well as the upbringing and education of a culture of life in the information world, which contributes to the socialization of the individual and its adaptation to new technological conditions.

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