

ETHICS AND AKHISOLOGICAL TRANSFORMATIONS IN INFORMATION SOCIETY: CYBERFALEALSAFA REDEMPTIONS

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Annotation: In this article, the moral and academic transformations in the formation and development of the information society are analyzed on the basis of CIBERFALISTA. Moral criteria are being reopened as a result of digital technologies in the system of human life, consciousness and valance. The article will be considered on philosophical and methodological parades, such as technological development, as a result of technological development. A modern information environment will cover the issues of transformation of values, transformation of human standards and the algorithmed restrictions on human freedom.

Keywords: CyberFolica Digital Information Society Atheological Translation Technological Transformation Technological Obility Technological Obels Cyber Train Intelligence Freedom and Responsibility

Abstract: this artistic analyzes The Moral and Axiological Transformations Occurring in The information Formaton and Development Based On Cyberphic Approaches. AS A Result of the Digital Technologies Into Human Life, Conscioupness, and Moral Critairia Allues, Rashaged. The artle examines, on a Philosophical and Methoodological Basis, Digital Ethics, Virtual Responsibilities, Arifia Normsbility, Ornifique NormsiS, and Empathy Emermed AS A Result Technologically Progress. In The Modern Information Environment, Isseses of The Duvan Normations of Values, The transformism of Human Freedom Are HighLights.

Keywords: Cyberphicosophy DIGITAL ETHICS INFORITAL ETHICS Information Society Axiology Transformational Transforming Information Artifia and Responsdiety Freedom and Responsibility

Annotation: v dannoy statute analiziruyutsya oshto-axiolicheskie transformii, prox-use razrovaniya i intellectiya and cyberfilosofii in information network osschestov. В СРесстатае гулуботого прогникония цифровыхх чемонтой в жизн cheloveka, бузниние и сисцица проброводить пребровозание оррвараствание наравастание ораватвание ораватвание ораватвание орраватвание ораватвание ораватвание орраватвание орраватвание орраватвание орраватвание орраватвание орраватвание В тоте на телосомюлодизкоке основе Рассматия, возпрыве в электиртасковыа, цитувальна этветстонновъ, cybereticheskie norm, Iskusstvennyy Intellect i Empathy. Osveshchayutsya voprosia voprosy devalovyi tsennosty, transformed chelovechskix norminic and algorithicheskogo ograniceniya svobody cheloveka в гагранициииии свободы вравровек в свродеменной Information среде.

Klyuchevye Slova: CyberFilosophy, Tsipmovya ethics, Informational ethics, Information Access

The rapid development of information and communication technologies created a digital environment, which covers almost all areas of human life. In this new socio-cultural context, man is formally formed, not the technology user, but as an active moral subject of digital space. Therefore, today the ethical values in the information society, human responsibility and freedom are subject to dramatic change. The social consciousness formed through the digital space, artificial intelligence and social media is also transforming not only the communication means, but also human self-perception. In this regard, this article discusses the moral and academic aspects of human technology relations within the cyberfalfala.

Validity transformation in the information society is manifested in several directions. First, the values such as empathy, sympathy, confidence are significantly weakened due to human relations. Second, the concepts of freedom and responsibility are being seen in modern interpretation as human behavior faces algorithmic management through technology.

The concept of «infoSphera», which is promoted by Luciano Flori, serves as an important auspicious basis in determining the moral measurements of the digital space. According to him, a person operate not only as a knowledge subject, but also as a moral entity. However, this activity is formed not based on traditional ethnic principles, but subject to the specific laws of the digital environment. Therefore, technological development is demanding the development of moral standards on a functional basis, not normative.

For example, people present their identity in different ways. In this case, the values of dualism such as faying and appearance to falsehood and manipulation, truth and false, and manipulation, are violated in this in this. The personal identity identity is not only expressed in the digital space, but formed by algorithms. This leads to a relativification of ethical criteria through the interference of moral choice and self-awareness.

In the information society, the regulations of cyberetics, ie the norms of technological use are becoming increasingly important. Issues related to artificial intelligence, in particular independent decision, automated moral evaluation and affecting human life, are currently creating deep moral problems. The moral status, responsibility of AI agents, and ethics of information is in the center of modern cyberfalfal discussions.

Cybierphical changes in the information society have a direct impact on human mind, not only by the size and speed of information flows, but directly to human maternity and moral decision-making mechanism. Now the morality is seen in the relationships not only in the parties direct communication, but also in the relationship between human and car, human and artificial intelligence, even human and artificial intellect. Therefore, ontological and symposial approaches are becoming more and more important in solving the ethical conflict in the digital space.

Today, many social spheres are introduced algorithmic decisions in many issues, health, health, employment, not even judicial systems. Questions about the «moral neutral neutralness of the algorithms arose. Because when technology is created, the values, stereotypes and needs of the society or systems are absorbed into the algorithmic structure. For example, the system of «crime forecasting a crime with computer algorithm» in the United States was later accused of racial involuntary. This indicates algorithms that the independent boot is not an independent bootier, but also form as reflection of existing social systems.

Cyberic issues are also related to the defense of personal information security, digital freedom, confidentiality and online personalities. CyberFalla considers these issues in the context of a new social reality, not traditional moral concepts, but also in the context of a new socially digital society. For example, in virtual communication, a person can easily hide his true social

identity, which leads to a decrease in digital moral responsibility. On the one hand, on the one hand, on the one hand, on the other hand, on the other hand, virtual threats, cyberetics, and moral indifference.

The advanced representatives of cybersphalospace explain these processes through the post-based approach. According to posthumanism, the person is now described not with his biological boundaries, but with digital and technological capabilities. N. Katherine Hayles call this situation «Information». A person working in cooperation with artificial intelligent must accept the scope of itself, a new moral liability. This causes discrepancies between classic humanity's etiquity and new techno-instant approaches.

Another important aspect is the issue of fluids of values (LIQUID VALUES). In the information society, moral norms, etiquette, cultural-based values are located in the algorithmithmths, frequently empowered. This liquid values lead to the weakening of moral orients in society, an interference of individual responsibleness. In this regard, each technological development component requires a moral and methodological grade.

Improvement of technical equipment and the development of human body between the human body and artificial systems, in turn, will lose traditional boundaries between the subject of changing epistemological structures. In such circumstances, cybersfalos interpreting human minds and minds, such as simulation and simulations of artificial minds, and simulation. The artificialization of mind and mind, on the other hand, requires a radical explanation of the knowledge process, which leads to the transformation of epistemic approaches and methodological approaches.

Philosophical and methodological approaches play a central role in the understanding of technological development and this compact songism of cyberfalosafa. Methodological constructions formed based on epistemology and ontology will serve to understand the essence of technology and human relationship. Especially expanded type of knowledge through technological means - digital knowledge through digital interfaces, artificial networks, neurotechnological impacts - creates man not only in its epistemic context but also in a new ontological space. In addition, aesthetic and ethical dimensions seem to be an integral part of this analysis, as the consequences of technological development leave a deep mark not only in the level of knowledge and existence, but also in the field of moral criteria. The aesthetic formation of an artificial mind and the moral dilemma, associated with technological creatures, becomes a central theme. Therefore, the philosophical analysis of technological development shapes an integrated conceptual field that includes the spiritual and moral development of mankind, not only empirical results. The philosophical and methodological analysis of cyberfaliffs and technological development encourages man to radically overlook the traditional perceptions of human nature, opportunities and moral responsibility. This process requires moral and astetically, even with the interpretation of new epistemological criteria and ontological forms, which needs conscientific control over its development.

The idea of technological mediation plays a special role in the philosophical and methodological analysis of the concepts of modern cyberfolic and technological development concepts. According to the technological mediation theory promoted by Don Ihde, human experience and the formation of consciousness is continuously changing through technological artifacts.

For example, modern artifact systems (chatgpts, secret, Alexa, Chatbottats) follow the moral restrictions on the user? If artificial intelligence lies, who is responsible for this? If the user is manipulated, is a moral crime or technical fault? These questions need to identify a

comprehensive approach to each technology, to determine the philosophical-axiological position.

There are also cases of moral simulation (simulatory ethics) on modern social networks. People show ideal for ideal, breaking the truth, distributing incorrect information intentionally, are consciously going to the moral manipulation. This is the main value of the information society, leading to the decomposition of truth and reliability. Therefore, cyberspace assesses not only technological means, but also serves as a means of renewal and digital culture in society.

CyberFalSafa also prompts the concept of car ethics (Machine Ethics) and artificial moral agents. In this case, technological systems should have the ability to select and apply moral criteria independently and apply them. For example, in autonomous vehicles, "ethical dilemmas" - whom to rescue, and determine who to sacrifice, is not only technical, but deeply moral matter. Since these cases are resolved by the machine, it is necessary to approach this issue based on new ethical criteria.

Axiological transformations in the information society also are also reflected in the distortion between individual and collective values. The virtual space turns individual decisions into a team prices, which often makes ethical responsibility differently often diffuse. For example, through similar decisions through false language or algorithmic filters spreading in industries - all this is one of the intellectual situations that are not based on a conscious choice and personal position.

Conclusion

In the information society, moral and sympathological transformations are moving that humanity is moving to a new conscious stage. These changes are demanding the functional update of traditional ethical paradigms, the formation of the system of an ethological norms associated with technology. CyberFalla presents the theoretical and methodological basis, which is necessary to understand, analyze this process and develop new directions. The information environment is an important task for modern philosophical and pedagogical research, which is interpreted in their technological context, the information environment.

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