



THE IMPORTANCE OF MAINTAINING MORAL VALUES, NORMS AND PRINCIPLES IN THE ERA OF INFORMATION DEVELOPMENT

Uktamov Shavkat Uktam ugli
shavkatuktamov75@gmail.com

Abstract:

This article talks about the role of moral value, norms and principles in information society, information media, some negative processes and effects that have occurred as a result of its penetration into humanity, especially our society.

Key words: Ethics, ideological values, professional activity, loyalty to duty, social responsibility, rational knowledge, emotivism, geodism.

Introduction

In the 21st century, informatization of society has entered a new stage of its development. In the new information environment, certain ideological and moral attitudes began to form, in accordance with which the axiological characteristics of the information society changed. One of the most important values of the information society is the genius of professional activity, in which moral values are aimed at developing communicative cooperation in the process of mutual responsibility, commitment to duty, tolerance, decency, personal responsibility and communication between people.

Subsequently, in the process of professional work requires the development of professional conscience, duty, responsibility, dignity, politeness, etc. Responsibility is the most important moral value of professional activity; but it should not be limited only to the sum of professional knowledge and skills. A real professional must have developed, value orientations, moral culture, a deep understanding of his professional duty, a careful attitude to his professional activities, a high level of Professional Responsibility.

The success of his activities, the honesty of his personality, the manifestation of his creative self in his chosen profession depend on his professional and moral principles, their unity and consistency. The task of forming the professional values of the employee is an important component of personal professionalization of oneself in order to achieve an optimal combination of traditional and creative elements, specific professional experience and public morality.





Research Results

Today, priority areas in the life of society are mainly technical – technological, informational communiqués and economic directions, which are clear - practical directions, but the system of moral and spiritual values, which is the basis of the main daily activities in the life of society, is important. After all, values have an important influence on the origin of goals, intentions in a person. “The world is now so objectively complex, dynamic, ambiguous that a person cannot know exactly what will happen in advance, despite the power of the cognitive tools at his disposal, since the number of informations has increased dramatically, so the decision-making process has become extremely complicated.

Emotivism is becoming more and more prevalent in human life, and emotivism has become a moral theory that flourished in our time”. “Emotivism (emotion - generating) is the moral theory of logical positivism; one cannot call thoughts and concepts about morality both true and false, they have no enlightened content, they serve to express spiritual feelings and give rise to such feelings. Denies the objective significance of moral concepts. At the same time, a person lives in the world of social structures - bureaucracy, production, media - they put pressure on him, subjugate his rules.

A person cannot imagine living without them, they are becoming a prerequisite for his life. A person does not want to obey voluntarily, he wants to be free, to have his own rights, to show his strengths and weaknesses, to be significant for the nobles of the surrounding society. This is the main part of modern culture, and this is the context of our whole life. During this period, such questions arose: what fundamental moral principles we rely on, what values we need to follow, what we want, what moral rules we can follow, whether we focus on the idea of moral perfection and good, or whether it is the idea of consumption, geodinism is also developing in society like”. “Geodinism – (Greek: - pleasure, pleasure, pleasure) is a moral doctrine that believes that the pursuit of pleasure, pleasure, is the supreme goal of man.

According to him, the pursuit of peace is inherent in man by nature, his whole behavior, his goal is aimed at this.” Hedonism differs from eudemonism, which teaches that the pursuit of happiness is the basis of morality. Gedonism was prevalent in Greek philosophy. Representatives of the kyrenian school interpreted pleasure as a sudden goal of human life, promoting moral instability and Abyss in behavior in the way of personal qualities. Epicurus believed that” a happy life consists of spiritual tranquility”.

According to berunius: “true pleasure is the pleasure of science, because no matter how much science we have, it does not touch the human stomach, does not annoy





itself. Others are temporary, relative, unstable. Therefore, not all efforts to satisfy needs beyond science can be true pleasures”.

During the renaissance in Europe, the hedonistic doctrine developed. Ideas have been put forward that a person has the right to strive to fully meet his natural needs. Kant " defied Gedonism and judged it to be not a product of common sense, but a derivative of sentimental impulse contrary to reason". Representative of the field of morality G.In William's view: "in order to enjoy, some people should not act, pressure other people in a manner contrary to their moral precepts-if this behavior is committed it does not meet the moral norm as well as its criteria. The idea of geodism was embodied in New Age utilitaushzmi”.

Modern technologies have exacerbated the problem of the values of the human spiritual spirit and the choice of the future path of our moral civilization. The 20th century is a time when socio-cultural conflicts are crossed.

Discussion

Past periods-especially the technical progress of the post-1900s period-as well as the negative consequences caused by this technical progress cannot be equated with other human-made cases up to that time. For example, after the end of World War II in 1945 Japan and the use of the atomic bomb that triggered the Cold War, humans realized that the previous moral criteria were no longer sufficient for humanity. There are three positions in the relationship between technology and ethics, and it was conceived by Ian Barbour as: “technology as a liberator - it benefits people and therefore gives optimistic views on technology; - as a serious threat that technology presents to humanity.

The human hurries of technology are large: monotony in mass society, narrow criteria of efficiency, impersonality and manipulation, uncontrolled technology, impoverishment of Human Relations; - technology as a tool of power or contextual assessment: technology itself is neither good nor bad, it is just a tool, a tool, the use of which depends on the social context. While each of the three positions has a large number of positions, each of them emphasizes a certain feature separately. The fourth position is also taking shape: it is the recognition that technologies are part of the system of setting human goals. A person achieves something only if he has the means to achieve it-technology.”

Technologies today have a link in setting our goal. This concept cannot be transformed into a contextual position. Human moral problems in technological activities are becoming more and more. Biological ethics, environmental ethics, biomedical ethics, ICT ethics are being formed.





In today's developed era, communication and information technical devices within devices, i.e. Informational Technologies, are at the forefront of human activity. These devices are the basis of devices in most of the rest of the field and are the driving force behind the global information society without which it is not necessary to establish this society. These devices are interconnected with rural, mechanical and industrial agriculture, state management structures, economic sector, individual daily lifestyle, which are integral spheres of life of society. The technical importance of these devices is manifested in various important areas for example – in the efficiency of the activities of large international enterprises, as a result of which the budget of large corporates, well supplied with developed information technologies, is higher than the budget of some countries in the region.

High-level societies switched from the previous bureaucratic as well as monopolistic method of information ownership to Democratic Principles. The activities of people in society, their social worldview are controlled by the owners of Information Technology in a different democratic and mutualistic way, characteristic of market relations. The scope of information devices has expanded especially with the advent of virtual – remote devices, since it remains the point of mechanism that develops the control system of management.

Conclusion

In developed countries, human relations are moving into an ultra-modern form that some philosophers emphasize - " technical, psychotechnical, mystical-allows you to create phenomena that do not exist in the physical sense. The Virtual symbolic environment becomes the reality of humans. Virtual reality culture is a world of images, interpreted symbols and symbols. It can be said that the culture of the information society is filled with untrustworthy content. On the internet, a person communicates not with another person, but with a technological model of another person.

The computer revolution complements the environment with product virtualized, media-machine simulated content and gradually blurs the boundaries between realism. Enriching Virtual worlds, the dog is developing rapidly with great success. They are interested by most people today. Virtual systems allow a person to act in situations that are just as realistic (from the point of view of a person's perception) as they are. Virtual reality is what is added to the world, created by people, it is computer reality, emotional, vital, technical reality, in which events take place here and at the same time. The life world of a person turned out differently – new opportunities were opened to open the spiritual world of one's own “ me”, to hide it.





As in ancient times or in the Middle Ages, a person does not meet another person face to face.

Direct communication with voice, behavior, gestures, or at least hatti has been a thing of the past. The virtual world of the internet is becoming our element. It embodies the eternal dream of a person about his freedom, that is, to communicate as you like without any prohibitions. It is here that a person feels free: he realizes his deepest values, what he sees as good and what is bad, what he allows himself and what he does not give.

On the one hand, a person can hide himself, be anonymous, wear a mask, on the other hand, his inner world, fundamental values, moral attitudes expose. This is also the most recent achievements and harms of us humanity for example: threats to the physical and emotional development of children, impaired memory functions, impaired ability to move with sound, damage to vision, damage to a sedentary person, lifestyle, mixing real and virtual worlds, among others ”.

The external environment of human life and its inner world have changed under the influence of technologies. In IT society, capitalist relations develop fiercely. There is no doubt about the huge impact of Information Technology on our svilization. The power of information technology is manifested in the following areas: economy, culture, science, technology.

Norms determine the range of acceptable, possible, acceptable behavior in a given society. Values, on the other hand, determine what is right. This creates specific moral problems. The range of users of information technology is very wide: person, organization and state. A media user can be an organization, an individual, and a public protection institution. They have different goals, different opportunities, react differently to Information Technology.

The fact that information technology is also used efficiently by criminals evokes enthusiasm. It is impossible to regulate strict legislation in cyberspace so the importance of the ethical approach is growing. Information etiquette includes professional ethics, user ethics, certain issues of Public Policy. The world summits on the Information Society in Geneva (2003) and Tunisia (2005) are dedicated to analyzing various aspects of the developing global information society.

In cyberspace, first of all, moral principles protect economic interests. For a sense of trust, honesty and responsibility in actions, universal respect is required for which legal measures are taken, it is necessary to make our young people think freely and independently, believe – in-faith, intelligent, will be strong, educated, wise, to keep their land in the heart of the history, national values and the scientific and spiritual norms left by their great ancestors. The main condition for not only survival, but





overcoming in the information field is to educate a person who thinks freely, correctly understands social responsibility, to create comfortable living conditions for him.

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