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Mechanisms of Virtual Space and the Concept of Trust as Moral Reality: Problem and Solution Strategy

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As a result of the global technological progress in the modern world, informational changes that are a product of technological progress, the manifestations of moral threats in the virtual space are becoming more and more intense. Therefore, in the developing digital society, it is becoming a vital necessity to pay attention to the problems of virtual space, to identify and eliminate its root causes. Because the increase and development of moral problems in the virtual world in the conditions of the digital society is the reason for the devaluation of national and universal moral values in the society, the increase of mistrust among the members of the society, the damage of their consciousness and worldview, and the rise of the consequences.

Therefore, we believe that the philosophical analysis of the problems of the mechanisms of moral reality of trust in the virtual space of digital society, as an integral part of our research topic, is among the issues worthy of attention. Therefore, we focus on analyzing this issue from a socio-ethical and scientific-philosophical perspective.

Researcher M. Normatova, in her monograph Postclassical Epistemology and Virtualistics, traces the etymological origin of the term "virtuality" to the Latin word "virtus". In the language and spirituality of the ancient Romans, this word was used in many meanings. Researchers note the following meanings of the term "virtus": moral value, goodness, virtue, imagination, courage, potential, unreality, and others [1].

According to H. Mukhammediev, in the Latin-based Western Middle Ages and Renaissance spirituality, the term "virtus" retained its pre-existing meanings, and philosophers and scientists Augustine, F. Aquinas, N. Cusa, N. Orem and others also used this term in the meanings of "ability", "inner strength", "power". From that time until now, the concept of "virtus" has been applied in the synonymous meanings of potency, opportunity, unreal world, intermediate state, ability, and the like [2].

The technology of virtual space is based on the idea that it is possible to create models of worlds using computers, which first appeared in the mid-1960s. Virtual (from Latin Virtualis - possible) - an immaterial type of existence of objective things or subjective images, in contrast to the material existence of things and events in time and space.

The term "virtual reality" was coined by Geron Lenier at the Massachusetts Institute of Technology in the late 1970s. In his cyberpunk science fiction, the space where humans and machines interact is called "cyberspace," and the term "virtual reality" refers to this space. The term refers to the idea of human existence in a computer-generated environment. The term "virtual reality" was introduced into circulation by American filmmakers. They released a film with that name about the possibility of artificially realizing imaginary possibilities in a certain graphic form that, for certain reasons, cannot be realized naturally.

Since the second half of the 20th century, the whole world, especially in developed countries, has become accustomed to using the phenomenon of virtuality in a comprehensive way in science and scientific knowledge. For example, philosophical articles by A. Bergson, in which concepts such as "Virtual Activity" were introduced, appeared [3]. Playwright and theater personality A. Arto describes the theater as "a mirage in which characters, objects, images develop - a mirage that defines the virtual reality of the theater as a whole..." [4].

The study of virtual states, virtual properties, and reality, especially the study of the properties of artificial virtual reality created by computer technology, has created the possibility of more accurately describing or understanding society in the system of computer programs. As a result, the approach based on the explanation of the concept of virtual reality in connection with computer technology began to spread widely among scientists as a method of knowing society. Since 1969, M. Kruger [5] began to engage in research on the "human-computer". In 1972, he wrote a book called "Artificial Space". In the seventies, Y. Khintika [6] introduced the concept of possible realities.

In 1984, American scientist J. Lanier proposed the use of the term "virtual reality" to describe certain computer devices. However, according to many, the term virtual reality was coined in the seventies at the Massachusetts Institute of Technology. There, the term was used to describe human interaction in a computer environment. As a result, MIT students became participants in the computer game industry, the idea of interactivity at the core of this industry.

The year 1985, when J. Gibson's novel "Neuromancer" was published, which described a kind of electronic meditation in a new reality for billions of people, can be considered the birth date of virtual reality [7].

In Russia, the term "virtualistics" emerged in the 1980s as the name of a specific paradigmatic approach to the problem of virtuality, created by N.A. Nosov and O.I. Genisaretsky in the 1980s, regarding the materials of indicative situations (consentual - ordinary, virtual - gratual and ingratual) in the activity of the operator-human [8].

It is worth noting that the number of scientific researches of "Uzbek" researchers who are studying "virtualistics" as a new object of scientific research is increasing. The researches of B.O. Turaev, N.A. Shermukhammedova, K.J. Tulenova, M.N. Normamatova and other scientists are making a significant contribution to the rapid development of this field.

Professor N. Shermukhamedova expressed her opinion on virtuality in her book “Philosophy and Methodology of Science”; “When thinking about the phenomenon of virtuality, we would first of all like to draw attention to the fact that virtuality should be associated with the pursuit of a certain goal” [1].

U. According to Mamayusupov, Virtual existence is an interactive technology that allows creating the illusion that a person is moving in real existence on a computer. In this case, the perception of the objective existence with the help of natural senses is replaced by artificially created computer information with the help of a special interface, computer graphics and sound [9].

The philosophical and moral essence of the virtual world is thoroughly analyzed from an ethical perspective in the research work of researcher A. Tulyaev, entitled "Moral Problems of the Virtual World." The specific features of the virtual world and its impact on social development are thoroughly analyzed from an ethical perspective.

In studying the problem of virtuality, which embodies postclassical development, interpreting it only as a product of computer technology means taking a narrow approach to understanding its inherent characteristics. It can be said that there are various forms of virtuality, and humanity has always encountered virtual phenomena, which have been understood to one degree or another in its social and practical activities.

Virtual space (being) is created through the creative thinking of people. Therefore, the source of everything that exists in virtual reality is the human mind. Therefore, virtual reality is formed from physical reality, which passes through the consciousness, subconsciousness and imagination. Virtual reality exists objectively, that is, not in the human brain, but in a computer. At the same time, it is a product of human consciousness. Once created by humans, it continues to exist independently of human consciousness. According to research by psychologists, virtual space can have various effects on human consciousness. Experiments have shown that the perception of this consciousness depends on knowledge, emotions, mood, and other elements of consciousness.

Today, virtual space is used in various fields of human cultural activity. Virtual space is used in the field, in science - in modeling the dynamics of liquids and gases in physics, in creating a model of chemical reactions in chemistry, in geology and geography, sciences.

Virtual space is widely used in the field of engineering, especially in dangerous conditions: in open space, in the depths of seas and oceans, in nuclear engineering, in remote control of robots. Virtual reality technology is especially useful in the process of engineering design automation. Computer design and its inseparable companion - computer manufacturing - have been combined into a single process in testing rockets and airplanes, automobiles and large building structures. The use of virtual reality in cosmology, in particular, is increasing the possibility of deep exploration of space and scientific analysis of the future.

Virtual reality technology is also widely used by the military. For example, in the world, including in our modern national army, simulators are used to train military personnel in marksmanship skills, and to develop the ability to make quick and correct decisions in combat conditions, simulating military exercises that are very expensive and cause great damage to the environment.

It is worth noting that virtual reality technology is also being used in the field of education. As we all know, the past, present and future of a real being is a systematically interdependent process, and we imagine the future in a virtual state based on the present study of the past. It can be said that showing the past events of the existence and the abstract works of the future to the young generation through computer models enriches their imagination and increases the possibility of knowing.

Futurist Alvin Toffler explains his thoughts and observations on this issue in his book "Collision with the Future" as follows: At the same time, technical progress is not simply the integration of machines and technological processes. The emergence of fundamentally new machines not only opens up new ways to replace other machines, but also new ways to solve social, philosophical, and even personal problems. It changes the intellectual environment itself, changes the human environment - the way it thinks, the way it sees the world [10].

In a virtual environment, building trust between people improves their relationships with each other and is essential for effective communication. Moral obligations and rules are not stable in a virtual space, where uncertainty makes it difficult to build long-term relationships.

One of the characteristics of the virtual space in the digital society is the unprecedented abundance of information. In such conditions, along with reliable information, fake information can also be widely distributed. As a result, people can make decisions based on irrelevant or incorrect information, which can lead to distrust. The spread of such fake information is becoming commonplace in modern Uzbekistan. Komil Allamjonov, Chairman of the Board of Trustees of the Public Fund for the Support and Development of the National Mass Media, Deputy Head of the Administration of the President of the Republic of Uzbekistan, expresses his views on combating disinformation on social networks as follows. "Disinformation, fakes, and sensationalism are on the rise in the media space, and we need to put a stop to this. This, of course, must be within the law" [11].

There are also positive aspects of virtual space in the digital society. One of them is blockchain technology (Blockchain is a technology that allows system participants to reliably transfer assets to each other without intermediaries) and identification (biometric personal data) systems, which are creating new opportunities for increasing trust.

Also, in the virtual space, moral responsibility is considered the most important issue. All participants must control their behavior and be respectful of others. For this reason, the moral reality of trust in the virtual space is very important, and its development affects the social stability of society.

The ethical reality mechanisms of trust in virtual space are based on factors such as ethical rules, privacy protection, transparency, fairness, and the ethics of artificial intelligence. These mechanisms serve to create a

reliable and fair environment in the virtual society. A safe virtual space can be maintained by following ethical standards and building a civilized online community.

Maintaining trust in the virtual space is very important for people who are active on the Internet. Of course, the virtual space also has its own conditions. In the virtual space, the Internet user is required to adhere to the rules of confidentiality. He should refrain from sharing personal information, including credit card information, with other people. Where possible, two-factor authentication (authentication is the process of determining whether a user of a computer system is authentic or not. In this case, the system verifies the authenticity of the person [12]) should be used. According to the information of the official Kun.uz channel on July 24, 2024, "The accounts of Telegram users in Uzbekistan are being automatically connected to fraudulent channels". This has become even more prevalent in the past few days: Even restricting group additions in Telegram settings is not working. There have been reports of scam channels under various names trying to trick people by promising to multiply their money several times in a matter of hours. The conclusion from this information is that one of the laws inherent in virtual space is the ability to maintain privacy. Another important aspect is to check the authenticity and reliability of online services before accessing them, reading reviews and customer opinions is an important factor in ensuring reliability.

In the virtual space, you should avoid visiting unknown or suspicious websites, as they may contain malicious programs. Keeping your operating system, browser, and antivirus programs up to date will increase your security. You should monitor the interactions on these sites and try to work on sites that are secured with security protocols (HTTPS). Learning about online dangers can help you stay safe. Also, be honest and open when interacting with people online, which builds trust.

Moral education in virtual spaces is an important direction aimed at developing people's moral values, responsibility, and good manners. Today, virtual spaces, including social networks, online learning platforms, and playgrounds, have become an important part of people's daily lives. Therefore, the need for moral education in virtual spaces is also increasing. Therefore, first, for moral education to be effective in virtual spaces, it must be integrated with moral values and educational principles. For example, online games, videos, and educational platforms can teach young people and adults values such as justice, loyalty, responsibility, and respect.

Second, it is important to follow the rules of cyber culture and online ethics to strengthen moral education in Virtual Spaces. This includes, among other things, protecting personal information, protecting against bullying and cyberbullying, and encouraging ethical and respectful online communication. Thirdly, directing people to responsible activities in virtual spaces is an important aspect of moral education. Responsible online activity includes sharing accurate information, respecting diverse viewpoints, and being aware of the dangers of the Internet. Fourth, discussing ethical dilemmas can help people develop their thinking and ethical decision-making skills. Various situations and problems arise in virtual spaces, so discussing them and learning from them helps to enrich people morally. Fifth, by incorporating ethics education into online learning platforms, ethical knowledge can be made available to the general public. These could be modules covering, for example, ethical decision-making, fair resolution of issues, and public interest advocacy. Sixth, social networks and blogs can be powerful tools for moral education. Ethical leadership in social media can guide young people to moral values and encourage them through positive examples. Seventh, it is important to promote solidarity and cooperation between people to develop moral education in virtual spaces. This includes working together, respecting each other and supporting each other. Moral values are strengthened through mutually beneficial cooperation in virtual communities.

Based on the above considerations, we can conclude that moral education in virtual spaces is an important tool for guiding people towards moral values, responsibility, and good manners, and serves to increase trust between society and individuals. Effective implementation of moral education ensures that young people and adults are taught to make ethical decisions, act responsibly, and adhere to cyberculture in a virtual society. Moral education strengthens people's understanding of their role and responsibility in society, which contributes to the development of good morals in general.

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