

Peculiarities of forming information ethics**Tilavova Umida Kakhramonovna*****Navoiy State Pedagogical Institute******Teacher of the department of “ Social science”***

Abstract: *This article refers to the concept of information ethics, discusses the meaning and significance of information ethics, new and old history, the research sphere and the factors of its formation. As well as, it discusses the various theories of researchers on the field of information ethics.*

Keywords: *Information society, information ethics, infosphere, mass culture, Internet, ma`suliyat, me`yor, obyektivlik*

Nowadays, we live in an information-driven infosphere (information world) that plays an important role in all areas of society and has a profound effect on human life. New world is considered an important means because it integrates people in a place irrespective of human age, gender, nation and social status. Naturally, this development, along with its own successes, creates certain problems and, in particular, the emergence of these new ethical issues. In today's modern society, one of the issues that needs to be addressed is information ethics. And now that a fully technologically-based information society has already emerged and is now developing a complex and rapidly evolving issue, this is where the concept of information ethics is relevant. Today, the most important task in shaping information ethics is to establish the ethical requirements and principles in the whole humanity of information, knowledge and digital world, related to the creation, processing, distribution, storage and protection of information as a new entity. Similarly, information ethics emerged in information society and it draw its attention to developing behaviour changes.

In recent years, information ethics has been an important area of philosophical and social work, and it is important because it covers many areas. Information ethics is admitted as an important branch of practical philosophy according to the

point of professional and mass interest. Burning new moral issues that today we approach is connected with using and developing of new information technologies. A few years ago, new developments in information technology had an unpredictable impact on a person's way of life, resulting in new moral issues being raised against these influences.

As for the content of the category of information ethics, the term is now interpreted as a slightly reflective view of the various ethical issues that arise in a world governed by information. Information ethics was first used in 1992 by the founders of the Journal of "Information Ethics" Robert Hauptman and Rafael Kapurro in a 1988 article in German entitled "Informationethos und Informationsethik" [Information Ethos and Information Ethics]. However, some issues in this area were discussed in the early 1980s by Barbara J. Kostrewski and Charles Oppenheim in an article on Ethics in Information Science, which focused on the accuracy, objectivity and quality of information provided for consumers. . [1:5]

According to the researches, we can say that information ethics had long history even though it emerged in twentieth century. So, that is why, specialists consider that information ethics has distant and near history. Although its recent history is related to the emergence and development of modern information technology, in particular, the Internet, but since its inception, humanity has been a major subject and sharing information, the roots of this notion have a long history. From this point of view, Western scholars link the emergence of information ethics in ancient Greece to "freedom of speech" (Parhesia). Noting that this connection is also directly related to the philosophy of Socrates, they rely on the philosopher's view that any freedom of speech should be based on the moral principle of speaking the truth. Also, Athenian democracy was based on the fact that freedom of speech acts as a truth to any good citizen.[2:3] “ Speaking the truth is one of the prerequisites of morality in any time and place, so Parhesia can be said to be one of the historical roots of the field that today is known as information ethics.

The new history of information ethics began in the second half of the last century with the emergence of ethical problems as a result of the functioning of information technology in the peculiar societies where the media played an important role. This has been exacerbated by the emergence of the Internet, a convenient and global tool for selling, storing, distributing and sharing information. The emergence of new, more complex ethical problems in the transformation of infrastructural ethics into a new network, the process of information processing, transmission, and use of media, and the prevailing traditional practices of societies was the reason.

Research object of information ethics is interpreted differently. Experts say that it deals with a number of ethical issues related to the Internet. In a broader sense, this notion sets the goal of ethically re-examining all of the phenomena that surround the digital world.

In recent years, Information Ethics has been interpreted differently by different researchers, resulting in a number of new approaches to this notion. They directly do their work information ethics with computer ethics, business ethics, medicine ethics, information philosophy and library ethics.

In particular, according to Raphael Kapurro, one of the leading scientists in the field of information ethics and who has made a significant contribution to its development, Information Ethics addresses the intersection of environmental, political, economic, and cultural spheres with little research: [2:19]

1. How real is the Internet's ability to change local, cultural values and traditional lifestyles

2.To what extent will these changes impact the lives and culture of future societies in the global and local context?

3.How do traditional culture and moral values, digital infosphere, and the Internet in general affect and transform themselves?

The German philosopher Peter Sloterdijk distinguishes three great changes in the history of Western culture. The first is the globalization of Greek philosophy with the advent of modern science. The second is the process of globalization that started in Europe in the 15th century and reached its peak in the 20th century. Third, today's rapidly evolving digital globalization is the emergence of an infosphere. It is precisely in this process that the question of how information and communication technologies influence the human culture is a major moral issue. In this regard, the use of modern information technology is not only a technical but also a cultural movement.

It is worth noting that in today's information life, the influence of the Internet and the media in the lives of most young people to enrich their knowledge and shape their outlook is growing. Even in matters of self-interest, it is true that parents are not referring to a mentor, but to the Spider's web, which is a source of facts as well. What is sad, they consider the internet information available an absolute reality, and transforming mass culture samples into everyday life traditions, while not yet fully aware of the values of the original national culture. It is only natural that this will cause problems in the minds of young people who are not yet developed fully. Another thing to note is that most of the information currently distributed through virtual reality is based solely on the attention of its users, and it will often remain irrelevant. In this regard, Islam teaches us that a person should deeply feel the responsibility of what he is saying and only communicate it to others if he is convinced that it is the truth.

The sura Hujrat it is mentioned that "O you who believe! If a wicked person comes to you with any news, ascertain the truth, lest you harm people unwittingly, and afterwards become full of repentance for what you have done". In addition, the fact that a man speaks what he has heard indicates a lie, or our Prophet Muhammad peace be upon you, said that "Liars are not my community".

While not neglecting the positive impact of information technology on the development of our society, the following ethical principles are important in the formation of information ethics in terms of reducing the negative impacts of the human mind, worldview and lifestyle:

1.Honour: This principle, which is considered the most fundamental, represents the attitude of the consumer in the process of information activity, first of all, to himself and to other people. And that attitude respects the identity of others, their diverse lives, worldviews, intellectual property, potential and privacy.

2. Responsibility: This principle is to create a sense of responsibility for everything we do in the infosphere. The information we distribute as insignificant may in fact be detrimental to anyone's privacy or professional activities. Therefore, information users in cyberspace should carefully consider the consequences of their actions.

3. Objectivity: In the virtual world, everyone should be convinced of the accuracy, objectivity, completeness and accuracy of the information it presents and should not violate the fundamental rights and freedoms of others.

4.Norms: Telecommunications and the Internet should be used within optimal time intervals to avoid real-world damage and, of course, be limited in time.

5.Attentive attitude: In order to create a healthy ethical environment in the infrastructure, it is advisable for each user to pay close attention to his or her activities.

Scientists are now forced to admit that the crises that have plagued the world have been because of advances in science and technology that have deviated from the same moral imperatives, and that civilization is now in a dysfunctional state. [3: 121]

From this point of view it can be concluded that any knowledge, thinking, no matter how progressive it is, must be infused with the ideals of morality. Because knowledge that is not based on morality will inevitably lead to degradation of society and of humanity.

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