A PHILOSOPHICAL EXPLORATION OF VIEWS OF HUMAN VALUES IN A DIGITAL WORLD

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Abstract:
The formation of a new digital culture is accompanied by significant changes in cultural and anthropological practices themselves, where the digital layer is layered and penetrates as another dimension of activity and communication. The new digital environment determines the values and mental attitudes of a person, forms a new one.

Keywords: Digital world, digital society, digital education, digital culture, digital divide, information inequality, information society, virtual space.

Today, the latest technologies, including artificial intelligence, create a self-driving "digital" anti-human and anti-social world. With the revolution of artificial intelligence comes new anthropological, social and existential risks and threats. Today, there is reason to assume that in the near future, with the help of artificial intelligence, it will be possible to fundamentally change a person, his human constitution and personal status. The positive use of artificial intelligence is directly related to what is understood in our time as the "person", the "human" and the humanitarian dimension of the use of digital technologies, which is evident in the life-affirming scenario. In the case of non-human social agents (artificial intelligence), the negative scenario is considered to be the loss of the limits of personal and spiritual-moral principles of a person.

Articles and books written about the digital world are always "old". The factor that makes records "obsolete" is the lightning speed of processes in the world of technology. Therefore, there is always the concern that ideas and thoughts written about digital technologies will lose their "freshness" in a short period of time. But we have to keep up with the technological pace, because, as the Russian writer Maxim Gorky said, we cannot go far in the carriage of the past. Therefore, the level of citizens' use of new technological tools in the digital environment is considered an important factor of comprehensive development. This, of course, leads to the need to ensure digital equality. "Analysis shows that some countries that cannot give up their desire for hegemony are still trying to influence developing countries, imperialist figures are indulging in the pleasure of exporting democratic ideas, sometimes disrespecting national values that have survived the test of time. Information attacks carried out for geopolitical purposes are moving to social networks" [1. - B. 21.].

There is a huge gap in society now between those who have internet access and those who don't. For those on the first list, great opportunities open up: free and fast access to information,

transfer of information from one end of the world to another, from weather information to job search. Of course, all this allows them to start a new life. If the Internet is open to everyone, it will be an advantage not only for the educational system, but also for the cultural society.

Digital divide, information inequality refers to the inequality of electronic consumers in the digital environment, their access to this environment, and the inadequacy of the digital terms and conditions that are communicated to them. That is, unequal information consumption between underdeveloped countries, between the capital and district, between villages and remote settlements is a digital divide. The information society or the knowledge society is not just a beautiful vision of a bright future that has nothing to do with reality. This is, in fact, the next stage of human development. Elements of the new society already exist today, and they are based on computer and telecommunication technologies. is a factor that ensures the competitiveness of the nation within the framework of interests. "Nowadays, national economies cannot be competitive without fully using the possibilities of information technology. Many countries of the world are trying to ensure their future through the consistent development of information technologies". [2. - B. 84.]

The digital world has positives and negatives, noble goals and dreams. We find ourselves in it. Recognizing the important role of digital technologies in the human constitution and self-determination of the individual, in the formation of the newest forms of consciousness and self-awareness, patterns of behavior, and the newest methods of personal and social existence, it is evident in the illusions and absolutization of the importance of such technologies. In the presence of old and new anthropo-social-personal problems, we need to see the other side of the coin that reveals human identity.

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To understand the impact of the Internet on culture and education, it is necessary to consider it as a global phenomenon. One of the most important areas of the Internet's impact on culture is education. There is no culture without education. The modern educational system, which begins to include new pedagogical technologies, often changes the "packaged" culture. F. Madrahimova stated: "In the age of information, if security is not ensured against the entry of information that has a negative impact on the development of the country, threats under the guise of "mass culture" and other similar ideological threats will continue to grow. And this is one of the threats that undermines the national development of the nation" [5. - C. 146].

Digital reality never reflects real reality. No technology can extinguish this fire. M. Heidegger tells us the same thing: "...how difficult it is today to allow events to speak for themselves, not to chase after information, its characteristic feature is to fundamentally block access to form.

This gestalt is inherent in the existence of beings. "Information cannot see the shape of the eye."

P In the world of online risk, man faces ontological and epistemological problems. On the one hand, as a digital person, he participates in a large-scale technological, digital takeover of all areas of his life. On the other hand, his reflective thinking points to problem areas, catastrophic consequences, the danger of digital technologies suppressing nature by artificially or excessively influencing the limits of human cognition, as well as the dangers of the humanitarian dimension. The presence of problems such as alienation, loneliness, idleness (free time), biophilia and loss of health, cyber-diseases indicate the tendency to rise to new risks and our forced acceptance of them.

Currently, it is illegal to attribute anthropomorphic status to artificial intelligence for a number of reasons. There is a qualitative difference between natural and artificial intelligence. The impossibility of modeling human movement abilities and psyche rests on the metaphysical task of understanding the integrity of animals and humans, homeostasis, the ability to perform higher brain functions, and the evolution of living beings from protocells to humans. Humanism, as the essence of human existence and its identity, acts as a filter to critically assess all the positive and negative risks and consequences of open experimentation on human nature with the help of digital technologies.

Dangerous relations that determine human consciousness and personal destiny are the center of today's struggle to determine the norms and standards in society, their application in daily practice, as well as the source of personal and social problems arising from the specific characteristics of society. Several dangerous transformations are taking place through digital communication. Real and virtual connections are seen as originals and corrupted copies.

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