

PHILOSOPHICAL FOUNDATIONS OF THE CATEGORIES AND PRINCIPLES OF INFORMATION ETHICS

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Abstract. This article discusses the category of information ethics, which is becoming more and more important in the system of today's digital societies, and the characteristics of its emergence. It also analyzes the importance of categories and principles of information ethics as one of the main indicators of creating a healthy environment in the infosphere from a philosophical point of view.

Keywords. spiritual and moral requirements, informational ethics, moral worldview, dissemination of information, ethical requirements.

INTRODUCTION

The scope of use of digital technologies in all sectors of the countries of the world is rapidly developing. As a result, in this process, not only socio-economic and cultural norms are changing, but also human thinking and spiritual and moral requirements are changing due to informationization.

This raises a number of controversial issues related to people. Therefore, it is of scientific and practical importance to study the issue of informational ethics related to the formation of moral imperatives and value system that can withstand any negative changes occurring in today's fast-paced world. The principles of information ethics are based on the Universal Declaration of Human Rights, since 1997, as one of the directions of the Action Plan of the World Summit on the Information Society, UNESCO has launched a series of initiatives to study the ethical, legal and social aspects of information ethics, which also shows the relevance of studying the problems of this field.

In the scientific research centers and leading higher education institutions of a number of developed countries around the world, there is now a need for socio-philosophical analysis of the impact of digital technologies on the spiritual and moral worldview of individuals, especially young people. In particular, the International Center for Information Ethics (founded by Rafael Capurro in Germany in 1999), which is one of the scientific research centers that aims to increase the practical importance of information ethics today, aims to provide and encourage resources for the growth of information literacy and the culture of its use around the world. Also, the African Information Ethics Center (established by the decision of the African Senate on May 17, 2012) has scientific priorities such as coordination and support of research, projects, contracts and activities related to this field.

SCIENTIFIC ESSENCE

Based on the conducted research, it can be said that although the term information ethics appeared in the 20th century with the emergence of computers and the Internet, its roots go back to long times. From this point of view, experts believe that there is a long and recent history of information ethics. Western scholars connect the long history of the emergence of informational ethics with the concept of Parrhesia in Ancient Greece. Also, Parrhesia is a speech activity in which the speaker expresses his personal attitude to the truth, he uses freedom of speech and uses truth instead of persuasion, lies or silence, criticism instead of flattery, and also moral duty instead of self-interest and moral negligence, and thus life instead of life. At the same time, emphasizing that this connection is directly related to Socrates' philosophy, they rely on the opinion that any freedom of speech in Socrates' philosophy should be based on the moral principle of "telling the truth". Also, "Athenian democracy was based on freedom of speech acting as a "truth-speaker" to any "good" citizen"¹. "Telling the truth" is considered one of the first conditions of morality in any time and place, so "Parrhesia" can be said to be one of the historical roots of the field that is called informational ethics today.

Also, in the process of studying the historical foundations of information ethics in the global digital society, connecting it only through Western traditions, in our opinion, creates a one-sided approach to the issue. Because, considering the special importance of spiritual and moral values in Eastern philosophy, for example, in China, India and Central Asia, it is natural that they do not have a small role in this process, and they can make a sufficient contribution to solving problems in this area. It should be noted that, by its very nature, informational ethics unites different world cultures and values, regardless of historical origin. From this point of view, honesty, truthfulness, justice, etc., which prevailed in the traditions of the moral philosophy of the East from time immemorial, can essentially create harmony with "parrhesia". Also, the issues of spiritual and moral worldview of young people and the importance of its improvement are perfectly explained in the work of Abu Nasr Farabi, Abu Rayhan Beruni, Abu Ali Ibn Sina and other eastern thinkers.

¹Capurro R. Towards an ontological foundation of information ethics. Klostermann, Frankfurt am Main. 2018..

Despite the fact that information ethics is a new field, as a result of research, various definitions of this concept have been given. Of course, such definitions are directly related to the way in which each researcher approaches the problem, but the fact that there is mutual harmony and contradictions between them requires a new approach to the problem.

In particular, Chinese experts Chuang, C. and Chen, J in the definition put forward: «Information ethics is concerned with ethical behavior based on the responsibility and accountability of information consumers»². They emphasize that it is possible to maintain the high status of morality in the informational environment only if a person correctly understands the concepts of responsibility and accountability, which are considered important in any activity. According to Chuang and Chen, informational ethics is an important part of a much larger philosophy known as social ethics. In turn, it aims to direct the subjects operating in the infosphere to ethical behavior based on responsibility and accountability. From this point of view, Chuang and Chen argue that individuals and organizations, as free moral subjects, should take responsibility for their actions, not forgetting the responsibility for the consequences of their activities.

Also, Mostak Gausul Haq, who has conducted significant research in this field, focuses on the concept of information ethics to deal with the research of ethical issues. That is, according to him, «Information ethics is the study of ethical issues related to the creation, processing, storage, management, and use of information»³. According to the author, the most important task facing this field is to find solutions to various problems related to information and to create scientific theories aimed at preventing them.

According to Russian scientist Sh. O. Konstantinovich, in societies where the status of information is above all else, social relations between people are mostly carried out virtually, and these relations must be based on certain moral standards. Accordingly, the definition given by him is as follows: «Information ethics is a system of ethical standards of information exchange in society»⁴.

B. Kalugo stated that "Information ethics is related to the activity of a person in the information world, and in this process, how to work with information and how to create, analyze, and distribute it is a related field. In this context, information ethics provides a framework for considering ethical issues related to the privacy, collection, processing, and dissemination of information»⁵.

T. Bynum is significant for the fact that he put forward unique views in this field. He emphasizes that the development of modern technologies should be proportionate to human values. Also, "the world is changing exponentially under the influence of the most powerful and most flexible technologies ever conceived. The main focus of information ethics should be the integration of information technologies and human values»⁶. Only then will information technologies develop and protect human values instead of harming them.

Another specialist, B. Babik, during his research, said, "Information ethics includes all human activities related to information, that is, our relationship with information, how we work with information or how we transform it, process it, and distribute it»⁷. According to D. Adam, respect should be the most basic category used side by side with the concept of information ethics, so that it always manifests itself in the creation, processing, transmission and use of information. According to him, information ethics provides an important basis for considering issues related to behavior in the infosphere, information creation, collection, registration, distribution, processing, and especially problems such as ownership and copyright.

In our opinion, Informational ethics is a category within the framework of ethical criteria that regulates any informational activity related to social relations arising on the basis of digital technologies of global nature in information societies.

Today, information ethics, like other fields, has caused the emergence of new categories within its framework. These categories, of course, are formed on the basis of the categories of ethics, and in their essence serve to reveal the description of informational ethics.

ANALYSIS

It should be noted that morality is formed and developed in accordance with a certain society. Society's mentality and lifestyle play a key role in this. According to this character, it is considered to have a local character. And these moral principles can be completely rejected by another society at the same time. It is important to note that information ethics is a global ethics, that is, it can unite people under one umbrella, regardless of their gender, age, race, nationality, worldview, etc., and the categories developed within it must be compatible with the requirements of acceptance and implementation by all those under this umbrella. From this point of view, the development of categories is somewhat

²Chuang C and Chen J. Issues in information ethics and educational policies for the coming age. Journal of Industrial Technology. 1999.

³Kazi Mostak Gausul Haq. Information ethics and its implications for library and information professionals: a contemporary analyses. Philosophy and progress: Vol.II. July-December. 2012

⁴Ципунов О.К. Информатизационная этика: постановка проблемы.

⁵ Kalugo B. Information ethics in provision of library services. 2012.

⁶ Bynum T. The development of computer ethics as a philosophical field of study. Australian Journal of Professional and Applied Ethics. Vol:I. July.

⁷Ndwandwe S.C. Teaching and Learning of Information Ethics in Library and Information Science in South Africa 2009.

complicated. The following can be included in the sentence of categories of information ethics in the case based on the categories of ethics, in the most general sense:

1. Conscience
2. Informational deontology
3. Information utilitarianism (usefulness)

Conscience is an internal moral concept. It represents a person's ability to evaluate his actions, his motives, inner desires from the point of view of self-awareness. Man's conscience is always a conversation with himself. The feeling of imperfection and self-dissatisfaction leads a person to moral emotions called "conscience". If wrong actions cause a disturbance of conscience, on the contrary, successful performance of one's duties and tasks, realizing all one's potential, leads to moral satisfaction with one's self and "clear conscience".

A calm state of conscience shows the harmony of the internal state of a person and the external demands placed on him. In such a situation, a person feels calm and protected. This is the highest moral-spiritual state for a person.

Of course, conscience is a subjective concept. For some, he is very responsible and really critically examines his mistakes and miscalculations, encourages a person to improve and not stop at the achieved result. Another category of people has a "bad conscience", every action of a person has a negative meaning. Thus, there is no single criterion in the concept of conscience, because it is completely individual for a certain person.

As an internal indicator of personality development, conscience is related to other moral categories such as honesty, duty, responsibility, prudence. Conscience is present in a person from birth, but under the influence of external factors, it can become more perfect or weaken and eventually disappear altogether.

The fact that information ethics is a complex field is that in most cases it is a field that is not regulated and controlled not only by the state, but also by others. In this process, the conscience of every information worker acts as a controlling tool. It should also be noted that there is a certain uniqueness between the category of conscience that applies in real relationships and the conscience analyzed as a category of informational ethics. In particular, in face-to-face relations between people, in most cases, conscientious approach prevails, while in virtual relations, the need for this concept increases even more. The reason is that virtual relationships are carried out through technology, and we cannot say that any interaction between online users is always ethical. In this process, conscience appears as a means of coordinating their actions. In this respect, the issue of forming a sense of conscience in people in digital societies is relevant.

Informational deontology. Deontology comes from the Greek word *deontos*, which means duty. This moral category is always focused on the fulfillment of a person's duty. Duty refers to the external characteristics of morality and regulates human relations with other people. Duty is understood to be actions performed by a person in connection with the performance of tasks assigned to him. The social significance of duty is that it refers to the performance of a person's functions, first of all, related to social relations, it also forces a person to act in accordance with the moral rules accepted by society. If the performance of the task is consistent with internal needs and responsibilities, then a person mobilizes all his powers and abilities, not formally, and as a result experiences a sense of moral satisfaction. Often, adherence to duty is associated with the presence of high moral qualities. The concept of duty refers to the transformation of external tasks assigned to a person by society into an internal need to fulfill them. Only then does a person begin to do it voluntarily and responsibly.

As we live in society, each of us has a role, a duty, including as an individual, as a parent, as a child, as an employee, and so on. In particular, in the course of our information activities, we have our own duties and tasks, which always being based on them helps to maintain and further improve the health of the social environment in the infosphere.

In the same way, informational deontology is based on the duties and responsibilities that each user must follow in the virtual world. We can divide these duties and tasks into 3 types:

1. duty of information producers;
2. duty of whistleblowers;
3. duty of information consumers.

It is the duty of information producers to ensure that the information they produce is objective, factual, consistent, free from subjective opinions, and not subject to personal interests.

From the deontological point of view, informational behavior of information distributors is based on not disseminating the received information to others without being sure of its truth or error, not changing objective information and using it for one's own benefit.

As information consumers constitute the largest number and stratum in the information society, they also have somewhat complex duties in this process. It is very important for any information consumer to be able to evaluate the information he/she receives from a critical-analytical point of view, to be able to use information effectively, to organize his/her activities based on ethical requirements.

Information utilitarianism (usefulness).

According to utilitarianism (lat. "utilis" - benefit), the moral value of human behavior is determined by its usefulness. Utilitarian ethics benefit the majority, but this must be done through fair means. That is, the advantage of utilitarianism is that it values justice and at the same time benefits the majority.

From this point of view, informational utilitarianism sets the most important task for the modern person of today's society - the high utility value as a result of any informational activity is determined by the extent to which the principles of justice are followed.

When it comes to the principles of information ethics, it can be said that it requires a revision of the existing ethical principles from the point of view of the information society, and adaptation to it.

RESULTS

In this context, it is appropriate to mention the principles of ethics. There are four fundamental principles of ethics:

1. The principle of respect for the person or privacy: we should always respect the person of other people in all situations and circumstances. It is also called the principle of human dignity. The essence of this principle is to have a positive attitude towards and appreciate the diverse worldviews of people and the way of life built on this basis.
 2. The principle of benevolence (helping the needy). Every person should help others and support them from a humanitarian point of view. It is appropriate that our various actions are watered with goodness and goodness.
 3. "Do no harm" principle. Our actions should not negatively affect the personal life and social status of others. In fact, no matter how useful an activity or action is for us, it should not harm the interests and goals of other people is an important rule underlying this principle. In this case, people are required not to increase the risk of harming others, and if it is impossible to prevent harm, to minimize the harm caused.
 4. The principle of justice. When a person works in society, his equal, impartial and fair attitude towards all members of this society serves as an important factor not only for the development of his life, but also for the perspective of others.
- Based on the above principles, experts tried to develop the principles of informational ethics, and the opinions of several scientists in this regard are noteworthy.

Professor Seongjin Ahn of Sungkyunkwan University believes in his research work that "for the correct use of information in the information society, education related to information ethics should take into account the following principles:

First of all, in the process of informational activity, respect for others should always be developed;

Second, even if it is acceptable to share useful information, other people's intellectual property rights should not be violated;

Thirdly, effective use of various forms of information is envisaged;

Fourth, telecommunications and the Internet are used in an acceptable time frame so as not to harm real life.⁸

While counting the unprecedented achievements related to the rapid development of information systems and their effective use, one should not forget the ethical problems that follow them. And in this process, according to V. Zwass, "Adherence to the following principles is the most important task in the formation of information ethics:

1. Privacy is the right of any person to keep various information about his person private and to protect it from unauthorized use by others;
2. The accuracy of the information refers to the characteristics related to the quality of the information being distributed;
3. When the scientist refers to the use of information as a principle, in this process he assumes that every information operator should have an equal opportunity to openly use any information.⁹

Among the ethical principles influencing information research in some sources are social utility, accuracy, social responsibility, and respect for the human person. For example, the ALA (America Library Association) code also considers some principles important in this regard and distinguishes two of their features: "On the one hand, it emphasizes the highest quality of services provided in the information space, and on the other hand, it emphasizes the privacy of users and the rights to protect intellectual property."¹⁰

It should be noted that information ethics is a field that envisages and promotes the purposeful and responsible use of information.

SUMMARY

Reflecting on the question of how to be ethical and responsible in the process of working with information, Richard J. Severson answers that when he follows the four principles of information ethics, he puts forward the following:

1. respecting intellectual property means that we should use the creative works and intangible properties of others with their permission;
2. Respect for privacy means not sharing the privacy of others and personal information about them without their permission;
3. fair representation-seller and advertiser can promote the product only if they are sure that it will perform the task exactly as advertised, otherwise it will lead to distrust;
4. The principle of "do no harm" - under no circumstances should we distribute information that negatively affects the life and social status of another person.¹¹

Based on the research conducted in this field, we believe that it is appropriate to include the following in the basic principles of information ethics:

⁸Hoesung K. Seonglin A. A study on the Methodology of Information ethics Education in Youth. International Journal of Computer Science and Network Security. Vol:6. 2006

⁹Zwass V. Ethical Issues in Information Systems. New York: Taylor and Francis:2010

¹⁰Code of Ethics of the American Library Association. 2014.01.06

¹¹Severson R.J. The principles of Information ethics. NY: M.E.Sharpe. 1997

1. **Respect:** this principle, which is considered the most basic, expresses the attitude of the information consumer in the process of information activity, first of all, towards himself and also towards other people. And this attitude means respect for the personality, diversity of life, worldview, intellectual property, potential, and privacy of others. Unfortunately, we cannot say that this principle is followed by every operator of the Internet today.

2. **Responsibility:** this principle is to form a sense of responsibility for any actions we perform in the process of activity in the infosphere. The information that we spread that is not of great importance can actually have a negative impact on someone's personal life and professional activity. Therefore, it is desirable for information users in cyberspace to carefully consider the consequences of their actions and to carry out the consequences with an ethical analysis. In order to create a healthy ethical environment in the infosphere, it is desirable for each information user to be careful about his activities. On the other hand, it requires you to be attentive to the messages (calls, sms, audio, video, etc.) sent to you by your relatives, acquaintances, and colleagues. In most cases, leaving their messages unanswered can be regarded as disrespectful and irresponsible.

3. **Objectivity:** every person acting in the virtual world must ensure the accuracy, completeness, impartiality and impartiality of the information provided by him and must not violate the fundamental freedoms and rights of others.

4. **Clarity:** in this case, accuracy refers to the characteristics related to the quality of the information being distributed. In order for the information to be accurate, above all, it must be complete, error-free and reasonable. But today we cannot say that the information distributed in all areas meets these requirements.

5. **The norm:** telecommunications and the Internet should be used in reasonable time intervals and, of course, limited in terms of time, so that their impact on real life does not become excessive. Otherwise, a person who is too attached to the virtual world may forget his real life tasks and develop a feeling of indifference to the events taking place in the environment. We believe that compliance with the above principles of information ethics is the basis for the rational organization of the information activities of any member of the information society.

It can be said that in today's modern society, under the conditions of socialization, the value system is undergoing certain changes and the influence of information technologies on these processes is increasing. Now, with the development of the Internet, everyone, regardless of the level of worldview and thinking, has the opportunity to be an active participant in the formation and development of spiritual and moral relations. In this case, the diversity of the information field is increasing: The situation is complicated by the fact that the Internet user can now easily spread any information that affects spirituality and morality.

The most pressing new social problems that we face at every step and require attention are related to the use and development of information technologies, which occupy an important place in all fields today. A few decades ago, it was unimaginable that information technology would radically change the worldview and lifestyle of a person, and this, in turn, would cause a number of social problems. As a result, the ethical requirements that existed in the societies before began to demand a new approach in the modern society. Because in recent years, taking into account the increasing influence of information technology on the way of life of a person, such influence is not limited only to the scientific, political, military, and industrial spheres, but now it has become an important factor in the dynamics of the social development of all mankind. In other words, digital technology has not become a simple tool for human behavior, but has become the main tool for his relationship with the environment. From this point of view, in our opinion, informational ethics serves as the main factor that helps to overcome the social and moral problems that may arise in modern informational societies.

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