

## **THE PROBLEM OF MORAL IMMUNITY IN THE PHILOSOPHY OF VIRTUALISTICS**

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**Abstract:** This article provides a detailed analysis of the theoretical foundations of the concept of virtuality and the process of its historical formation. Within the conditions of the information society, the influence of virtual images and virtual reality on individual consciousness and social thinking is examined from a scientific-theoretical perspective. Particular attention is paid to the transformation of moral norms among young people, changes occurring within the system of values, and the role of virtual space in moral thinking within contemporary philosophy. The article also develops scientific proposals aimed at guiding the activities of youth in the digital environment on the basis of national and universal values.

**Keywords:** (TQM), (IS), (IN), Employ, Organization.

### Introduction

In the twenty-first century, the processes of globalization and the rapid development of information and communication technologies have initiated a new stage in the evolution of human civilization. A distinctive feature of this transformation is that the virtual environment has begun to occupy an increasingly significant place not only within the system of social relations but also in the sphere of spiritual and moral reflection. In contemporary conditions, the interactions between the “real society” and the “virtual society,” as well as between the “real individual” and the “virtual individual,” together with the transformation of ethical norms and their influence on the moral education of youth, have become subjects of extensive scholarly investigation on a global scale [4, 6].

From this perspective, the scientific and theoretical analysis of problems associated with the virtual environment—particularly the transformation of moral consciousness—has become a priority task in contemporary philosophy and sociology. This is largely because the new system of values emerging in the information age, the increasing dependence of young people on virtual communication, and the ongoing reconfiguration of ethical norms exert a direct influence on the spiritual and moral stability of society.

### Methodology

This article is aimed at identifying the ontological, epistemological, and axiological foundations of the phenomenon of moral immunity within the framework of the philosophy of virtualistics, as well as revealing its transformational characteristics in the digital-virtual environment. The research methodology is developed on the basis of a multi-level philosophical approach and relies on the integration of theoretical-philosophical analysis, a systemic approach, and interdisciplinary methods. In general, the integration of these methodological approaches makes it possible to examine the phenomenon of moral immunity in the philosophy of virtualistics in a comprehensive, multidimensional, and systematic manner. This, in turn, contributes to the development of theoretical conclusions aimed at

identifying the mechanisms that ensure the moral stability of the individual in the conditions of digital civilization, as well as strengthening ethical security within the virtual environment.

### Analysis

The concept of “virtuality” initially emerged within philosophical discourse as an epistemological category; however, in contemporary scholarship it has increasingly acquired a broader socio-philosophical significance. Medieval thinkers interpreted the virtual primarily as a level of potentiality, referring to phenomena that exist in the form of possibilities rather than actualized realities. In the modern era, however, the concept has become closely associated with computer technologies, information and communication systems, and mass culture, and is therefore increasingly interpreted as a new form of human cognition and perception [12, 13].

The French philosopher Jean Baudrillard, in his well-known work *Simulacra and Simulation*, describes the virtual world as a system of signs that substitutes for reality, emphasizing that virtual reality functions as one of the most powerful instruments of transformation within contemporary social life [1]. Among scholars from the post-Soviet academic space, G.L. Tulchinsky analyzes the virtual world as a product of the interaction between human cognition and technological development and defines it as a new object of inquiry in contemporary philosophy [2, 15]. In Uzbekistan, scholarly interest in this issue has also been steadily increasing. Uzbek researcher R. Abdusattorov, while examining the influence of information technologies on youth consciousness, notes the significant impact of the virtual environment on the formation of spiritual and moral immunity among young people [7].

In contemporary society, social networks are increasingly becoming the primary arena of communication in the lives of young people. Individuals have gradually developed a tendency to share their emotions, concerns, achievements, and personal challenges within virtual environments. As a consequence, direct interpersonal communication with close relatives and friends has been progressively diminishing, while virtual interactions are increasingly replacing traditional forms of face-to-face dialogue [3, 4].

Researcher I.N. Molchanov characterizes the expansion of virtual environments as a process associated with the weakening of authentic social relations, arguing that the digital sphere often substitutes mediated interactions for genuine interpersonal engagement [3]. Similarly, M.A. Shchedrina emphasizes that the gradual erosion of ethical norms within online communication may negatively affect the processes of social integration among young people, thereby complicating their moral and cultural development [4]. Uzbek scholar B. Hasanov also points out that young people have not yet sufficiently internalized ethical norms regulating behavior in digital environments, describing this tendency as a potential factor threatening social stability [8].

According to data from the Ministry for Development of Information Technologies and Communications of the Republic of Uzbekistan, as of 2024 the number of internet users in Uzbekistan exceeds 34 million, nearly 70 percent of whom are young people. Furthermore, approximately 60 percent of youth actively use social networks in their daily lives, indicating the growing integration of digital platforms into everyday social practices.

Research conducted by the Ijtimoiy Fikr Public Opinion Center demonstrates that about 28 percent of young respondents spend more than six hours per day online [7, 9]. These findings correspond with global statistical trends. According to data from the United Nations, approximately 16–18 percent of young people worldwide experience various degrees of internet dependency.

At the same time, research by M. Jo‘raev indicates that excessive dependence on the internet may lead to social isolation and the fragmentation of moral consciousness [9]. Such processes may ultimately contribute to the weakening of communication patterns grounded in national cultural values among young people.

The foregoing analysis indicates that the rapid expansion of the virtual environment is generating profound transformations not only in the sphere of social interaction but also within the domain of moral consciousness. The increasing dominance of digitally mediated communication has gradually displaced traditional forms of interpersonal engagement, thereby reducing the intensity of direct social interaction among young people. As a consequence, essential socio-psychological components of interpersonal

relations—such as emotional sensitivity, empathic responsiveness, and moral accountability—tend to weaken within digitally mediated communication contexts [4].

From a socio-philosophical perspective, the predominance of virtual communication may contribute to the relativization of ethical norms and the fragmentation of value orientations within individual consciousness. Such processes potentially undermine the mechanisms through which moral stability is cultivated during the process of socialization. Consequently, these transformations may exert a negative influence on the level of spiritual and moral immunity within society as a whole [7].

In this regard, the strengthening of moral consciousness in the context of expanding digital environments, the reinterpretation of ethical norms within virtual communicative spaces, and the preservation of socio-cultural identity emerge as significant priorities within contemporary philosophical inquiry.

## Conclusion

The conducted theoretical and empirical analyses demonstrate that the expansion of virtual environments has become one of the defining characteristics of contemporary digital civilization. Virtual space is no longer merely a technological medium of communication; rather, it has evolved into a complex socio-cultural and philosophical phenomenon that significantly reshapes the structure of social interaction, the system of value orientations, and the mechanisms through which moral consciousness is formed and reproduced.

From an ontological perspective, the phenomenon of virtuality represents a new dimension of social reality in which digitally mediated interactions increasingly coexist with, and in some cases substitute for, traditional forms of interpersonal communication. This transformation contributes to the emergence of hybrid modes of social existence, where the boundaries between the real and the virtual become progressively blurred. Consequently, the moral experience of individuals—particularly that of young people—undergoes substantial transformation within these digitally mediated contexts.

From an axiological standpoint, the diffusion of digital culture has facilitated the reconfiguration of value hierarchies within youth consciousness. The growing prevalence of entertainment-oriented online practices and algorithmically mediated communication contributes to the expansion of hedonistic and utilitarian value orientations, which may potentially undermine the stability of culturally embedded moral norms. Such tendencies raise important concerns regarding the preservation of collective ethical frameworks and the maintenance of society's spiritual resilience.

From a praxeological perspective, the findings indicate that the ethical regulation of behavior within virtual environments remains largely informal and normatively underdeveloped. The absence of sufficiently institutionalized ethical standards in digital communication spaces creates conditions for the relativization of moral norms and the fragmentation of moral responsibility. In this regard, the conceptualization of ethical frameworks governing virtual interaction, as well as the integration of digital ethics into educational and cultural policies, emerges as a significant priority for contemporary social development.

Overall, the results of the study suggest that strengthening the moral and spiritual immunity of young people in the context of expanding digital environments requires a multidimensional approach. Such an approach should integrate philosophical reflection, socio-cultural policy, and educational strategies aimed at harmonizing technological progress with the preservation of national and universal ethical values. In this sense, the development of a balanced ethical paradigm for the digital age becomes not only a theoretical challenge but also a strategic task for ensuring the sustainable moral development of society.

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