

GLOBAL NETWORKS AND THE UNETHICAL INFLUENCE OF CYBERSPACE**Shukhratjon Radjabov**

Doctor of Philosophy (PhD), Senior Lecturer.

International Islamic Academy of Uzbekistan

Email: shuxratr243@gmail.com

Annotation: Modern information technologies, along with increasing the capabilities of human means of communication, are causing global socio-economic and political changes. This, on the one hand, leads to a deep spiritual crisis, the danger of the loss of national cultural identity. Therefore, "cyber extremism", which is of interest to the general public for all mankind, sometimes causes concern and anxiety, shows its influence on the human psyche, socio-political changes of society, and becomes the strongest opponent of the states, is now recognized as the biggest problem on a global scale. Therefore, in the current era of globalization, it is time to pay special attention to the negative impact of "cyber extremism" on the moral life of a person and society.

Key words: Global networks, cyberspace, unethical influence, social networks, transformation, alienation, cyber extremism.

INTRODUCTION: The technologies developed in the second half of the 20th century and the beginning of the 21st century have made the issues of globalization and informational social structure, which have been constantly discussed in recent years, more relevant. Today's landscape of the world is becoming more bright and beautiful through information and communication technologies, but it is also taking on a more terrifying appearance. In the era of globalization, the issue of ensuring information security in cyberspace is becoming one of the most important tasks. In the process, cybercrimes are increasingly threatening to pose an unprecedented threat to humanity. This phenomenon is cyber extremism, cyber terrorism and other "cyber" in cyberspace. The President of the Republic of Uzbekistan, Shavkat Mirziyoev, in his speech at the 72nd session of the UN General Assembly, said about the negative impact and consequences of such a threat on the development of individuals and society: "The fact that the threat of terrorism has been increasing in the world, especially in recent years, shows that the method of fighting against them mainly by using force is not justified. In this regard, in most cases, it is limited to combating the consequences of threats, and not the main causes that cause them. "I believe that the root of international terrorism and extremism, along with other factors, is ignorance and intolerance" [1].

Humanity is experiencing a period of revolutionary changes in the field of information. A common information society is forming in the world. The basis of these changes lies in the fact that the most modern and effective means of information transmission and delivery to the consumer are coming to the world on the basis of information, telecommunication and computer technologies. As a result, it is recognized that the 21st century is the age of the information society. And the Internet is his weapon.

LITERATURE ANALYSIS: Cyberspace is a "Virtual" general set of world computer networks. Cyberspace has been developing and improving on a large scale since 1990. The concept of cyberspace was first written by the Canadian writer William Gibson in his 1982 story "Burning Chrome". Later, it was used in Gibson's 1990 techno-utopian fantasy trilogy called Neuromancer.

Extremism is a destructive ideology, which means adherence to extreme approaches, especially in politics, to extreme measures, inciting people to disorder, civil disobedience, and

terrorist acts. Extreme extremists usually refuse to make any concessions, negotiations or agreements. All these actions will be aimed at the implementation of unethical actions. For example, the actions of extremists lead to the loss of a person's inner "I", they begin to fall due to the emergence of moral vices in people: hatred, greed, and baseness. Such crises allow for a sharp decline in the moral level of the general population, and the rise of immoral extremism in which opposition and dissenters are persecuted by extremists. In such situations, taking drastic measures for some individuals and organizations has become the only possibility to have a clear impact on the situation, in particular, if a revolutionary situation has arisen or a civil war is ongoing in the country, one can talk about "forced extremism". According to our scientists, who are known for their scientific work on this topic: "It is a reality that is difficult to understand and understand the complexity of extremism. In the context of a conflict - a strict form of conflict resolution is a demonstration. However, showing the activities of "extremist" or individuals and groups of this category is "normal" or "traditional": it is always a subjective and political issue[2]. V. D. Trofimov, the coordinator of the People's Rights Protection Movement, said, "Extremism is not only related to politics and covers all types of human activity: Extremism is the ideology that extreme measures and social behavior can be used to achieve the desired effect"[3].

RESEARCH METHODOLOGY: The article discussed the transformation of personal aesthetic needs in cyberspace. The processes of changing personal aesthetic needs in cyberspace and virtual world have been summarized. Approaches to the formation and change of cyberspace were studied.

DISCUSSION AND RESULTS: Today, negative trends such as inculcating unpleasant emotions such as violence, cruelty, impudence in young people by spreading destructive ideas are increasing in some media networks. As a result of this, the danger of cyber threats such as cyber extremism and cyber terrorism, which are forms of extremism and terrorism in the information world, that is, in cyber space, is increasing. If we pay attention to the geopolitical nature of the confrontations and conflicts in Afghanistan and some Arab countries, we will see that they are actually escalating due to the increase in cyber battles between different powers in the world. In this situation, the issues of ensuring information security and raising a mature generation, preventing attacks on their moral and aesthetic thinking are becoming an important reality. For example, Western individualism is widely propagated through cyberspace, leaving its complex in the moral aesthetic minds and hearts of the world's youth. F. Mukhamedjanova describes this idea as follows - "It is important to note that there are many announcements in the mass media of our country about such dangers, in particular, the harm of "mass culture". In some of them, the harmful tendencies formed abroad to inculcate the ideas of "destructive cult", para-totalitarian, neo-Nazi spirit into the young people who absorb the news instantly and receive the information quickly are analyzed in detail[4].

Although the pace of ethnic integration is accelerating on the Internet, evils such as discrimination and chauvinism, which have been present in human society for centuries, are moving from real reality to the virtual world, and in this process, the global network, whose legal foundations are still in the stage of formation, is being used as a weapon of ideological and psychological struggle.

If we see the invisible events in the cyberspace that look beautiful from the outside, but from the inside, its true beauty starts to make people mad. Original beauty is determined by the reliability, truthfulness and reality of any thing in reality. The level of truthfulness and reliability of the events taking place in the cyber space is very low. For example, in some cases, the photos posted by people are not real, they use social networks to communicate with other people's photos, the information

provided by them is unreliable, sometimes information is posted about the death or immorality of some movie characters, stars, but in reality this does not happen, and the events shown are unreal.

The Internet space is expanding every minute. Thousands of new sites are created every day in the world. Among many portals, you can see everything from music and movies, to sites dedicated to religious fanaticism and open extremism and war with "infidels"[5]. Today, the need to ensure data security has become an integral part of life. Information has become not only a valuable commodity, but also the most effective means of manipulating people.

Information in the hands of extremists becomes a dangerous weapon of crime. Today, the crimes committed by extremists, including cyber-extremists, have gone beyond special cases and become problems that create negative situations that affect the peace of mankind and their thinking. They have become a source of threat to the national security not only of our country, but of the entire humanity.

Given that we cannot imagine our day without information technology, it is not difficult to understand how dangerous this space is. It is true that these technologies have been the greatest inventions of mankind, but we all know that human minds tend to do more evil than good. This space is very rich in innovation. No one knows how accurate and reliable these news are. Only this is clear that people accept it as it is with its "beauty"[6]. Extremist forces spreading such information widely use this internet space to implement their nefarious plans, as a result of which negative changes occur in the moral thinking of young people walking in cyberspace, and they fall into its net.

Solving problems such as cyber-extremism and cyber-terrorism, which are considered dangerous for humanity as a new and unexplored criminal field, requires special attention. By hacking websites in illegal ways, cyber terrorists are able to obtain various confidential information. Cyberspace does not exclude religion. Manifestations of these processes are manifested in the following forms: communication, information, education, experience, practice, missionary, marketing, medicine, etc.

The interpretation of the Internet as a means of mass communication as a place where cultures collide is the reason why it is likened to a "Trojan horse" that spreads evils that come under the mask of mass culture [7]. It is known that any product of development can be used for two different purposes - for good and for evil. In particular, the history of mankind shows that there has been a struggle between good ideas and teachings that call people to perfection and high goals, and evil and harmful ideas, and this struggle continues today.

Cyber attacks and ideological expansion are looming alongside economic sieges and threats to our national values. Extremism has begun its new phase, the era of cyber extremism. So what are the modern manifestations of cyber extremism. Another situation related to cyber threats is that, in most cases, the problems of economic stress, unemployment, poverty and corruption are used by foreign ideological polygons to destabilize the country through various cyber attacks. For example, the Arab Republic of Egypt is a practical proof that political processes are once again linked to the perspective of these processes. We are all witnesses that the "color revolutions" that took place in Ukraine and Kyrgyzstan affected the spiritual world of society in these countries [8].

A person cannot be free from society while living in society. This situation has a direct impact on all the work of a person, including his moral image, and imposes certain educational and traditional requirements on his behavior. The guarantee of receiving information should become a value that surpasses direct personal interest and is of national interest. In such circumstances, to prohibit the distribution of information of any content, to limit information that negatively affects the moral state of society, increases social, national, ethnic, differences and disagreements, promotes

violence and war, pornography, domestic disorder, and negatively affects the status, reputation and honor of individuals. informal, moral and spiritual standards based on common sense and high thinking are created. In this way, the concept of information security becomes a moral and ethical criterion. In the conditions of civil society, which is a free individual and a community of free individuals, specific systems of information security should be formed. It directly depends on the activity of mass media and the political level, professional skills and, most importantly, the civic position and the sense of commitment to the society of the employees working in it. After all, the main criterion and main support of ensuring information-aesthetic security is nationalism, patriotism, self-sacrifice. Of course, information security has its own fundamentals.

CONCLUSION: First, organizational and technical support. Sufficient arming with modern techniques and technologies.

Second, to have solid material and financial foundations. Increasing the serious interest of the employees of the field serving to ensure information-security.

Thirdly, to train capable personnel who manage modern information technologies, can use them effectively, have modern knowledge, think in all directions. So, the information crisis is increasing more and more, affecting the consciousness of every citizen individually, capable of deciding the development of society and the fate of the nation on a large scale, and guaranteeing the life of all mankind on a global scale, capable of determining its progress or decline. development of standards for managing, regulating, and using the dense information system is one of the most urgent problems of the present time.

Due to the increasing number of networks in the virtual world, the opportunity to visit and choose them is also expanding. That is why they are finding a way to attract visitors to their networks by placing advertisements. Some social networks use different methods and tools in this regard. Through this, they have a negative impact on the human mind and its moral and aesthetic culture. Temporary users of such sites may increase, but over time their number will decrease. In the conditions of Uzbekistan, users of social networks should be created taking into account their age, work, and region. The information given through this should serve to raise the consciousness and culture of people.

REFERENCES:

1. Mirziyoyoyev Sh. BMT Bosh assambleyasining 72-sessiyasidagi nutqidan. <http://uza.uz/oz/politics/zbekiston-prezidenti-shavkat-mirziyeev-bmt-bosh-assambleyas>;
2. Куватов В.И., Примакин А.И., Якушев Д.И. Противодействие террористическим и экстремистским. -Санкт-Петербург. России: Вестник Санкт-Петербургского университета МВД России № 1. 2015. – 65 б
3. Трофимов В. Д. Экстремизм (рус.). Проверено 5 июля 2011. Архивировано 5 февраля 2012 года. <http://ttrofimov.ru/2011/07/ekstremizm/>
4. Ф.Мухамеджонова. Ахборот глобаллашуви ва ёшлар маънавияти. –Тошкент. Тўплам. Ёшлар ахборот психологик хуружларидан ҳимоя қилиш технологиялари: назария ва амалиёт. Республика илмий-амалий конференцияси материаллари.,2012, 32-б
5. Rajabov, S. S. (2021). The harmony of the aesthetic needs of the individual in cyberspace with the philosophy of sophistication. Asian Journal of Research in Social Sciences and Humanities, 11(11), 210-213.
6. Ражабов, Ш. (2022). Kibermakonda marketingning estetik hususiyatlari. Academic research in educational sciences, 3(NUU Conference 2), 438-445. (In Uzbek)

7. Ashuraliyevna, M. L., Salihovna, K. D., Shuhratovna, A. N., Ilhamovich, T. A., Sheraliyevich, R. S., & Komilovich, A. S. (2019). Formation of cyber space, protecting youth from the danger of cyber extremism. International Journal of Recent Technology and Engineering, 8(2), S4.
8. Radjabov, S. (2023). The Significance of the Means of Cyberspace in the Transformation of Aesthetic Needs. Central Asian Journal of Social Sciences and History, 4(12), 73-78.
9. RAJABOV, S. (2024). Kibermarketing transformatsiyasida estetik ehtiyojlarning o‘rni. News of UzMU journal, 1(1.1. 1), 126-130.
10. Rajabov, S. S. (2023). Estetik ehtiyojlar transformatsiyasida ijtimoiy tarmoqlarining ahamiyati. Academic research in educational sciences, 5(NUU Conference 2), 539-546.
11. Saydaliyeva, N., & Nazirov, M. (2020). Youth policy as a priority area of development. Sociosphere, 3, 104-111.
12. Nazirov, M. (2021). G‘arb va musulmon olami dialektikasidagi zamonaviy tendensiyalar. Academic research in educational sciences, 2(12), 328-334.