Child Studies in Asia-Pacific Context (CSAC)
ISSN: 2288-601X
2022, 12 (1); 378-382
http://e-csac.org

The Importance of the Virtual World in Raising the Spirituality of Youth in the Age of the Information Society

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Received 2022 March 10; **Revised** 2022 April 15; **Accepted** 2022 May 02

Annotation: This article philosophically analyzes changes in the sphere of spirituality in the emerging information society, their characteristics. Of course, in today's booming era, we need to acquire digital knowledge and modern information technology in order to make progress. The significance of this in the future development of science in our country, the education of our youth as owners of deep knowledge, high spirituality and culture, the rapid continuation of democratic reforms begun in the formation of a competitive economy and raising it to a new stage, the modern stage is analyzed. The article also analyzes the features of digitalization, which is gradually becoming an integral part of every area of everyday life, and its impact on the processes of spiritual renewal.

Key words: man, society, information, knowledge, virtual, virtual reality, information society, spirituality, value, development, education, chance, change, existence.

In modernizing Uzbekistan, digital technologies are gradually becoming an integral part of every area of everyday life. Today it is difficult to imagine the activity of all spheres of life without electronic, computer, network and other important automated technologies. Everything from communication and purchasing to product development and self-management of the company is going digital. For this reason, in the new paradigm of the development of the world economy, digital technologies are considered as the main source of production, which determines the growth of social welfare.

As a result of large-scale reforms carried out in our country, the changes taking place in the country are reflected in the life and daily life of our people. Because “the mastery of modern knowledge, becoming the owner of true enlightenment and high culture should become a constant vital need”[1, 19-20]. Of course, in today's booming era, we need to acquire digital knowledge and modern information technology in order to make progress. In the future, this will allow us to further develop science in our country, educate our youth as possessors of deep knowledge, high spirituality and culture, quickly continue the democratic reforms that have begun in the field of forming a competitive economy, and raise it to a new, modern level.

Since time immemorial, mankind has been confronted with virtual phenomena, which are to some extent comprehended in cognitive and practical activities. Despite this, only in the second half of the 20 th century did the nature of virtuality, its properties and regularities become the subject of scientific, practical and technological research. Until that time, the study of the phenomenon of virtuality in philosophy and science was epistemologically connected with the problem of knowing existence, and the concept of possibility was discussed, which is similar to the concept of virtuality.

Literature analysis and methodology.

The study of the content of spirituality in the information society lies at the intersection of the subject planes of many branches of science. Spirituality has been an object of study throughout the history of philosophy, and there is a lot of theoretical, methodological and conceptual material in this area. Taking into account the presence of a significant number of ideas, theories, concepts of spirituality collected throughout the history of the development of philosophy, we draw attention to traditional theories that are directly related to the topic of the article.

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Philosophy plays a special role in understanding the contradictory, uncertain, rapidly changing spirituality of the modern world, analyzes possible ways to solve them and further develop civilization. In preparing the article, historical, critical, and systematic methods were used.

Results

The use of virtuality as a synonym for possibility and potency is within the framework of ancient philosophical reflection. Researcher M. Normamatova in her research work shows that the use of virtuality as a synonym for potential goes back to the views of Heraclitus. According to him, "...the thinker introduced the concept of "seed" into the sphere of philosophical reflection, preserving the content, similar to the meaning of the phenomenon of virtuality, embodying the germ of future reality"[2, 8]. According to Heraclitus, water (sea) arises from fire, which is a universal essence that constitutes the creative force (basis) of existence, and which becomes "the seed that creates the world". From this seed arise earth and sky and various objects in the space between them[3, 134].

Aristotle, the great thinker of antiquity, believed that the potential cannot be turned into reality: "... among the non-existent there is something possible; but ... in fact it is not so"(virtually) [4, 550].

The first virtualistic ideas, created in Ancient Greece at the level of theoretical thinking and expressed in terms of potency and possibility, did not go unnoticed in the Muslim East.

The great scientists of the East Al-Kindi, Farabi, Ibn Sina and others. Widely applicable concepts of possibilities and potentials (virtualism), identifying the causes of the former state of affairs and research, solving ontological and epistemological issues, identifying new concepts of ethics and science of vision and practicality of our time.

In Farobi's views on creation and explanation of the essence of being, we see a dialectical manifestation of virtuality and constant realism. According to Farobi, existence consists of six stages, and these stages, at the same time, are the basis of all existing things that are connected with each other by cause and effect relationships. These stages are: first stage - first cause, second stage - second cause, third stage - third cause - active mind, fourth stage - fourth cause - soul (breath), fifth stage - form, sixth stage – matter[5, 188]. Farobi shows that the first three reasons are unreal, and the last three, that is, the fourth, fifth and sixth reasons, are directly related to real objects, material things. Farobi's thoughts about permanent and virtual reality are also visible in his views on matter and form. In his opinion, any thing, an object consists of two elements - matter (hyula) and form (image). Farobi in his work "Public Policy" writes: Form is such a thing with the help of which the body in possibility becomes the body in reality. Matter is what makes matter possible. A chair is actually a chair in possibility, in the sense that it is wooden, and when wood takes the form of a chair in itself, it becomes a chair in reality.

In the dialectic of theoretical and practical reason in Farobi's epistemology, the ideas of virtuality were also put forward in his reflections on the transformation of potential reason into active and, as a result, into heavenly reason. According to Farobi's interpretation, the knowledge of essence is connected with the knowledge of the form of objects separated from their matter. The ability to separate the form of objects from matter, to know their essence is gradually becoming a reality. Mind realizes this possibility, that is, they separate their form from matter, cognize their essence and thereby become real or actual mind. Such intellectual knowledge continues to penetrate into the essence of the subject. The mind reaches the level of knowledge of the last, next foundations, "masters", the material causes of objects[5, 237].

At this stage, it is called acquired or used intelligence. In Ibn Sina, another encyclopedist of the East, the concept of possibility has its own meaning and tries to express it with the help of the concepts of "designation" and "state". According to Ibn Sina, all existing things appear either as a substance or as an accident. The existence of a substance is determined by the essence. However, the existence of a possibility is determined not by the essence of the substance, but by the existence of a thing in one way or another. It follows that possibility is not a special substance, but a state of substance. Matter and matter can exist in a state of possibility. Matter is always a potential thing or object, and therefore pre-existing[6, 132-133].

In the new era, Leibniz proclaimed the idea of worlds as a possibility to substantiate metaphysically the freedom of God in the creation of our world[7].

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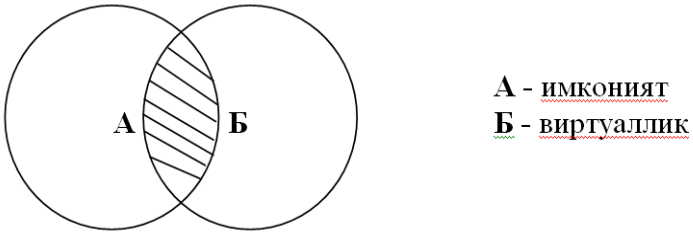
Karl Popper suggested that our world does not consist of empirically observed facts or rationally understood laws, but of special potential states, which he calls “inclinations”[8, 384]. The problem of possible worlds is also considered in modal logic in the works of J. Hitikk, S. Kripke, R. Karnap and others[9].

The use of the term “virtual” as a synonym for possibility or potency is observed in our time, for example, calling the subjective mood in the story “virtual history” (for example, see)[10], falsifying the historical past, trying to imagine how historical events will develop, “if there is an alternative, although it loses in reality, it wins in the imagination and can develop it”[11].

Russian scientist Mikhail Naumovich Epshtein uses virtual reality in the sense of a world of possibilities. M. Epstein understands possible worlds as “a set of possibilities (or existences in a possibility), i.e. a world that does not exclude each other's possibilities, forming a coherent whole”[12, 30]. It is difficult to agree with this idea, because virtual reality is not included in the concept of the world of possibilities. Virtual reality interests us as a world of possibilities, as a set of possibilities that do not have material features and form a coherent whole, but its uniqueness lies, first of all, in the fact that a person communicates with it, as if it really exists.

Here we want to clarify the relationship between the concepts of virtuality and possibility. The concepts of possibility and virtuality are close to each other in meaning and content, interacting with each other. It should be noted that the relationship between these two concepts is partially compatible.

A partial correspondence between them can be seen in the following: firstly, virtuality is, in a certain sense, potential reality, for virtual reality is an event not yet fully created, being not fully created; secondly, these two concepts express their essence through the category of reality. At the same time, possibility exists in a state of potentiality, just like virtuality. This can be expressed in the following diagram:



Here the formation of the concept of virtuality leads to the development of the concept of possibility. Virtuality can give possibilities new meaning and meaning. Virtuality reveals its essence through the concept of possibility and reality.

Discussion.

Although the concepts of possibility and virtuality are similar to each other, there are certain differences between them. But the difference between them cannot be determined by establishing a specific boundary, because these two concepts are very close and interconnected. The difference between virtuality and possibility is as follows: firstly, the possibility is probabilistic in nature, i.e. it has the character of a probability of whether it becomes a reality or not. The virtual object exists in reality and is always relevant; secondly, virtual reality is always created from some original (permanent) reality, and virtual reality can create another virtual reality at the next level, and this process is endless. The transformation of possibility into reality means the appearance of a new thing or event; and third, when a possibility becomes a reality, it takes shape. And virtuality refers to the state of presence[13, 88-89].

As the use of the concepts “virtual” and “virtual reality” is ambiguous, so is the understanding of the phenomenon “virtual” and “virtual reality”. In this article, we do not consider the revival in modern philosophy and science of the scholastic idea of virtus as an active cause, an active principle inherent in the entire universe and its parts, and, accordingly, from an objectivist position, virtual reality, there is a real existence independent of consciousness, as well

as virtual reality is possible and “parallel” helps to understand how worlds are (see [91], articles by I.A. Akchurin, V.P. Vizgin, G. Patti, Yu.V. Sachkov, E.D. Smirnova, etc.) .

In understanding virtual reality, the main approaches can be divided into three groups.

The first group is a very broad understanding of virtual reality, which ultimately refers to all of reality - this reality (“thing-for-us”) is usually considered virtual, because the object is experienced as interacting not with the objective world, but with the imagination of the subject (F. Iksirenok, O. Kh. Eksaksansky, S. A. Borchikov, D. V. Ivanov, M. Castells, I. Kh. Korsuntsev, F. G. Maylenova, etc.).

The second group is the understanding of virtual reality in the context of modern information technologies. It is characterized by virtual reality, created on the basis of a complex technical system-computer and its hardware and software. The subject of interest in this area is usually virtual worlds on a computer, the main distinguishing feature of which is interactivity, that is, the ability of the User to communicate with computer creations (V.S.Babenko, S.Datsyuk, M.B., A.A. Rodionov, M.Heim, F.Hamit, E.A.Shapovalov, D.I.Shapiro and other researchers).

In the studies of the third group, the concept of virtual reality is used in the reality of cognitive and social models, abstract concepts and categories, referring to artistic textures and fantastic images - books, films, paintings, as well as dreams, dreams, altered states of consciousness that do not always correspond to real material processes (O.Sanisimov, O.N.Astafieva, I.V.Bestuzhev-Lada, V.M. Kollonotai, O.R.Maslov and E.E.Pronina, A.I.Neklessa, N.A.Nosov, Yu.M.Osipov, V.SSvechnikov and others).

According to another approach from our typology, there are studies that consider the manifestation of virtual reality as a special reality that does not depend on the specific nature of a particular representative, but arises with the participation of consciousness and a given human psyche in this form. In this study, the authors take into account all three main approaches to understanding virtual reality (G.P. Menchikov, M.Yu. Openkov, S.L. Orekhov).

A very broad understanding of virtual reality naturally corresponds to the concept of constructed (constructive) reality, which can be traced from Berkeley to Berger and Luckmann. According to Berkeley, we know that the existence of things consists only in their perception (esse est percipi). In his opinion, in order to navigate in a huge set of sensations (“representations”), people need to combine their various combinations into a single sequence based on their associative connections, which is defined as a thing[14, 556].

Kant destroyed the devoted concept of the world by placing the main forms of “real experience” not in the external world, but in human consciousness: “we bring order and regularity into the phenomena that we call nature, and they will not be found in the phenomena if we or the nature of our soul didn’t put them there first”[15, 13], “.. such events cannot be outside of us and exist only in our emotions”[15, 514].

In his lectures on the phenomenology of the inner consciousness of time, Husserl reveals the mechanism of action of the synthesizing structures of consciousness and believes that perception “first of all constitutes an object”[16, 44].

Finally, P. Berger and Tlukman emphasize that reality is socially constructed, and reality is understood as “an integral property of events to have an existence independent of our Will and desire”[17, 9].

By reification they understood the mechanism of creation of “non-material” reality. Reification is the acceptance of the products of human activity, such as the phenomena of nature, the consequences of cosmic laws, or the manifestations of the divine will, as something completely different from it.

Reification is the acceptance of the products of human activity as something completely different from natural phenomena, consequences of cosmic laws, or manifestations of divine will.

Summary

Uzbekistan, like most countries of the world, is on the verge of another technological revolution, a new civilization characterized by the important role of knowledge, science, technology and information in all spheres of life. After all, it

is very important for Uzbekistan to transform the traditional economy as much as possible into a modern information, intellectual, digital economy. This is the path of development. Otherwise, political disequilibrium is inevitable as a result of subsequent socio-economic crises, which, in turn, can act as a positive feedback and leave the country behind technologically, and then socio-economically developing countries.

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