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SOCIAL PROBLEMS OF HUMANITY IN THE SYSTEM OF NETWORK IDENTITY AND THE CONFLICT OF ETHICAL VALUES IN THE DIGITAL SOCIETY

This article examines some aspects of the introduction of network and digital technologies into our lives. This study aims to analyze the impact of introducing network and digital technologies on individual and social life, as well as on the formation of value orientations and ethical norms. The results of this study help us understand how digital reality affects identity, values, and social relations, which is crucial for developing strategies to adapt and regulate technologies in society. The article applies a comprehensive analysis of existing theoretical approaches to networking and digital reality and their impact on value systems; conceptual methods are used to identify changes in ethics and social structure. It is revealed that virtual identities and new values form a digital civilization that gradually replaces real values, causing a transformation of public consciousness and being. Conflicts between offline values and virtual counterparts, as well as processes of displacement of true values by false ones, are discovered. The findings show how the introduction of digital technologies leads to significant changes in the value orientations of humans and society, which requires a conscious approach to managing these processes to preserve cultural and ethical foundations. The value of the study lies in the in-depth understanding of the processes of value transformation in the era of digitalization, which contributes to the development of recommendations for harmonizing the virtual and real spheres of life, as well as for the formation of responsible use of technologies.

Keywords: man, digital technologies, network identity, ethical values, virtual reality.

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Желілік бірегейлік жүйесіндегі адамның әлеуметтік мәселелері және цифрлық қоғамдағы этикалық құндылықтар қақтығысы

Мақалада біздің өмірімізге желілік және цифрлық технологиялардың енуінің кейбір аспектілері қарастырылады. Зерттеудің мақсаты желілік және цифрлық технологияларды енгізудің жеке және қоғамдық өмірге, сондай-ақ құндылық бағдарлар мен этикалық нормаларды қалыптастыруға ықпалын талдау болып табылады. Осы зерттеудің нәтижелері цифрлық шындықтың қоғамдағы технологияларды бейімдеу және реттеу стратегияларын әзірлеу үшін маңызды, бірегейлікке, құндылықтарға және әлеуметтік қатынастарға қалай ықпал ететінін түсінуге көмектеседі. Мақалада желіге, цифрлық шындыққа және олардың құндылықтық жүйелерге әсерін зерттеу үшін теориялық тәсілдер кешенді пайдаланылған; этика мен әлеуметтік құрылымдағы өзгерістерді анықтау үшін тұжырымдамалық әдістер қолданылған. Виртуалды сәйкестілік пен жаңа құндылықтар әлеуметтік сана мен болмыстың өзгеруіне әкеліп соқтыратын нақты құндылықтарды біртіндеп алмастыратын цифрлық өркениетті қалыптастыратыны анықталды. Офлайн құндылықтар мен виртуалды сәйкестіктер арасындағы қақтығыстар, сондай-ақ шынайы құндылықтарды жалған мәндермен ауыстыру процестері анықталды. Қорытындылар цифрлық технологияларды енгізу адам мен қоғамның құндылық бағдарларындағы елеулі өзгерістерге қалай әкелетінін көрсетеді, бұл мәдени және этикалық негіздерді сақтау үшін осы процестерді

қаруға саналы көзқарасты қажет етеді. Зерттеудің құндылығы өмірдің виртуалды және нақты салаларын үйлестіру, сондай-ақ технологияларды жауапкершілікпен пайдалануды қалыптастыру бойынша ұсыныстарды әзірлеуге ықпал ететін цифрландыру дәуіріндегі құндылықтарды трансформациялау процестерін терең түсінуде жатыр.

Түйін сөздер: адам, цифрлық технологиялар, желілік бірегейлілік, этикалық құндылықтар, виртуалды шындық.

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Социальные проблемы человека в системе сетевой идентичности и конфликт этических ценностей в цифровом обществе

В статье рассматриваются некоторые аспекты внедрения в нашу жизнь сетевых и цифровых технологий. Цель исследования заключается в анализе влияния внедрения сетевых и цифровых технологий на индивидуальную и общественную жизнь, а также на формирование ценностных ориентиров и этических норм. Результаты данного исследования помогают понять, как цифровая реальность влияет на идентичность, ценности и социальные отношения, что важно для разработки стратегий адаптации и регулирования технологий в обществе. В статье применен комплексный анализ существующих теоретических подходов к сетевизации, цифровой реальности и их влияние на ценностные системы; использованы концептуальные методы для выявления изменений в этике и социальной структуре. Выявлено, что виртуальные идентичности и новые ценности формируют цифровую цивилизацию, которая постепенно заменяет реальные ценности, вызывая трансформацию общественного сознания и бытия. Обнаружены конфликты между офлайн-ценностями и виртуальными двойниками, а также процессы вытеснения истинных ценностей ложными. Сделанные выводы показывают, как внедрение цифровых технологий ведет к существенным изменениям в ценностных ориентациях человека и общества, это требует осознанного подхода к управлению этими процессами для сохранения культурных и этических основ. Ценность исследования заключается в углубленном понимании процессов трансформации ценностей в эпоху цифровизации, которая способствует разработке рекомендаций по гармонизации виртуальной и реальной сфер жизни, а также по формированию ответственного использования технологий.

Ключевые слова: человек, цифровые технологии, сетевая идентичность, этические ценности, виртуальная реальность.

Introduction

The end of the 20th century and the first decades are characterized by a powerful explosion of new technologies. This explosion was prepared by the beginning of the second half of the 20th century, when cybernetics and the first computers were invented. This happened in the early 40s of the 20th century, but their real assertion in culture began in the 50s. It is associated with the names of N. Wiener, J. von Neumann, and others. Computers appeared later. Initially, they were intended for computing processes (the English word computer is translated as “calculator”). At the end of the 20th and especially in the coming 21st century, their functions have expanded significantly. Today, a computer is the main information tool. Computers are also used to model complex processes and solve applied problems. But they are not yet capable of

everything. But we are not even interested in the computer itself, but in the sphere that has been created and continues to be created today with the help of computer technologies and its influence on a person, on his life and his value sphere, especially on the sphere of ethical values.

This is a modern problem of the whole world, including, of course, modern Kazakhstan. The modern state of Kazakhstan is also characterized by the rapid development of computer technologies, attempts to create artificial intelligence, and successes in the fields of nanotechnologies, biotechnologies, etc., that is, what are called convergent technologies. The sphere of the so-called virtual reality of social networks and digital technologies is expanding. The last three of the named are also in a state of convergence. All this also has a significant impact on the formation of the worldview of Kazakhstanis and their value orientations, and so on.

Significantly, all breakthrough technologies have emerged not in the era of global turbulence, but in the conditions of a relatively stable world with its established norms and values. They are revolutionizing the entire habitual way of life of millions of people. They are transforming the sphere of economics, politics, and education, introducing their standards, norms, and values into them. People, almost every individual on the planet, are under the influence of a kind of “dual power” of two poorly coordinated clusters of norms, values, modes of behavior, and personal and collective identities. As noted, we are mainly interested in the ethical sphere, which, without exaggeration, can be considered the basis of human existence in the world.

Research methodology

The scientific methodology answers research questions on how the introduction of network and digital technologies influences the formation of individual and social identity, and what changes occur in value orientations and ethical norms under the influence of digital reality. The proposed hypothesis: the introduction of network and digital technologies leads to the transformation of value orientations and ethical norms, which contributes to the formation of a new digital civilization, in which virtual values begin to displace real ones, causing changes in the social structure and individual consciousness. A theoretical analysis was conducted to study existing concepts and approaches, and a comparative analysis was conducted to compare virtual and real values. It was revealed that the introduction of digital technologies contributes to the formation of new value guidelines that often conflict with traditional offline values. This methodology provides a systematic approach to studying the impact of digital technologies on the value systems of humans and society.

Networking and digitalization processes. The phenomenon of network identity

The 21st century is characterized by the intensive introduction of network, digital, and information and communication technologies into social reality and their spread. In the middle of the 15th century, J. Gutenberg invented printing. M. McLuhan called the printed culture he created the “Gutenberg galaxy” (McLuhan, 2004: 431). Then radio was created, and later television, which in the 1950s became mass, turning into the main form of communication. It has not completely lost its leading

role to this day. Newspapers and magazines began to specialize, deepening their content or focusing on target audiences, while at the same time taking care to supply strategic information to the dominant means of communication—television. As for books, they remained books, although in many of them one could sense the unconscious desire of the authors to turn them into television scripts. In late 1969—early 1970, the Internet was created, opening a new stage in the development of information storage and transmission. M. Castells called the sphere formed by the functioning of the Internet the “Internet galaxy” (Castells, 2001). It is believed that the phenomenon of network communication arose with the emergence of the Internet. This is not true. “Networks are not a specific phenomenon for 21st-century societies or—for our case—for human society...” (Castells, 2009: 38). He cites J. and W. McNeil, who he says have ‘demonstrated the central role of networks in social organization throughout history’ (Castells, 2009: 39).

What are network relationships? These are more or less stable relations created in interactions with each other within the official structures standing above them—state, legal, and others. Network relationships are what are commonly called informal relations. More or less stable, such relations form what are today called network communities. Such connections and the formations they formed began to emerge on the ruins of the primitive system when the institution of the state and the system of social institutions serving it arose. This continued for a long time until the computer was created and a specific system was created—the Internet. If before that, network communities arose, existed, and disintegrated in real social reality (offline in modern terms), now they began to form and exist on the Internet (online). Nowadays, the Net (written with a capital letter) is a network on the Internet. The Internet is translated as “World Wide Web”. But the name “World Wide Web” (web) also appears. Both names are used as synonyms. However, the network is not the same as the web. A net, for example, a fishing net (seine), consists of cells; it has no centre, and cells can be added as much as you like. It resembles a rhizome, as interpreted by J. Deleuze and F. Guattari. The web has a centre from which it is created. In this center (and it is also the top) is a spider, the creator of the web, who carefully watches whether a fly has fallen into the web. Why is this said? Because it is generally accepted that in the World Wide Web, all its users are free in their actions. But there are other opinions. Thus, former

US State Department employee M. Benz told the famous journalist T. Carlson that “all technologies of freedom of speech on the Internet were created by US intelligence agencies” and therefore, they are controlled by them (<https://www.nbcnews.com/news/all/tucker-carlson-says-nsa-spying-him-even-plausible-n1272922>).

For many, the Internet is still a tool for use primarily at work, in the family, and everyday life. This is, as a rule, the older generation, which uses mainly e-mail, most of which is associated with the performance of various functions, specific tasks, and contacts with family and friends in real life. For this contingent, using the Internet is only a necessary and/or inevitable part of real (offline) life. The situation is different for young people and adolescents. For them, being in the online dimension is an opportunity to realize their “freedom,” which they understand as getting rid of adult supervision, the imposition of their “unnecessary” demands, etc. In general, the general pattern, as noted by N.K. Talnishnykh is as follows: “If real society limits a person’s opportunities for self-realization, he has a motivation to go online and construct virtual personalities. If a person fully realizes all aspects of his “I” in real communication, the motivation to construct virtual personalities is weakly expressed in him. In such a case, communication on the Internet has the character of a supplement to the “main” communication, but it can also have a compensatory, substitutive character. This happens in the case of the formation of Internet addiction” (Talnishnykh, 2004: 11).

The Internet plays a more important role in structuring social relations through its contribution to the development of a new model of social interaction based on, as M. Castells puts it, individualism. “Networked individualism,” he writes, “is a social structure, not a collection of isolated individuals. It is individuals who build their networks, online and offline, based on their interests, values, inclinations, and projects” (Castells, 2001: 157).

Castells writes about network individualism. He is a representative of the social formation that began to form first in Western Europe and then spread throughout the world, a formation based on individualism, or social atomism. K. Marx wrote, “The relations of people in the social process of production are purely atomistic. As a result, their production relations assume a material character, independent of their control and conscious individual activity” (Marx, 1960: 102–103). Over four centuries, life in this type of society has become

the norm, something self-evident and not subject to doubt. Castells is a representative of this type of sociality; therefore, any individualism, including network individualism, is a blessing for him.

What is a network from a technical point of view? M. Castells answers this question. “A network,” he writes, “is a set of interconnected nodes. Nodes can be of different significance to a network, and particularly important nodes are called “centres” in some versions of network theory. In addition, any component of a network (including “centres”) is a node, and its function and significance depend on the network program and its interaction with other nodes in the network. The significance of nodes for a network increases due to the absorption of more important information and its more efficient processing. <...> In social life, networks are communicative structures.” (Castells, 2009: 37). “The network society is a society whose social structure is built around networks activated by digitalized information and microelectronic-based communication technologies. I understand social structures as organizational arrangements of people in the spheres of production, consumption, reproduction, experience, and power, expressed in meaningful, culturally coded communication” (Castells, 2009: 41). Thus, Castells notes, as a result of the emergence of virtualized social networks, “we are witnessing the development in our society of a communication hybrid that brings together physical space and cyberspace... and acts as a material support for networked individualism” (Castells, 2001: 158). In this new technological environment, the main characteristics of the network, according to M. Castells, are its flexibility, scalability, and vitality (for their characteristics, see Castells, 2009: 40).

It has already been noted above that the processes of networking, digitalisation, and virtualisation are convergent. The implementation of one technology includes others in its moments. G. Bechmann writes, “Virtualisation currently exists in two forms: in the form of hypertext and virtual reality. Hypertext transforms a linear text flow into a network consisting of various text passages and links, in which readers can create their route with the help of the proposed connections” (Bechmann, 2010: 123). What is hypertext? First of all, it is a text that exists only in electronic form. It also differs from ordinary text in that it contains hyperlinks, i.e., electronic links. In this respect, it is formally similar to an encyclopaedia or an encyclopaedic dictionary. A volume of an encyclopaedia or a corresponding

dictionary is made up of relatively small articles on specific topics, and each article may contain links to other articles or other sources. For example. The article “Agape” in the New Philosophical Encyclopaedia states, “It begins to be widely used only in biblical texts—in Greek translations of the Old Testament texts (Jer. 2: 2; Kings 13: 15; Eccl. 9: 6; Song of Songs 2: 4, 5, 7), in the Gospels (e.g., Matthew 22: 37–39), and in the apostolic epistles (e.g., Romans 13: 10; 2 John 4: 7).” (Apresyan, 2010: 50). Printed text is the embodiment of linear discourse; hypertext is a non-linear form of knowledge organisation. The latter is currently an addition to the former, but the trend indicates that hypertext is increasingly beginning to dominate in culture. Naturally, it begins to influence a person’s consciousness and their style of thinking, especially in such areas as art and science.

As a result of the processes of networking on the Internet, individuals—their users—have begun to form their own network identity, which is virtually built on top of their real identity. The most common type of platform for creating a network identity is social networks. At present, the identification of the Internet and society has become almost something self-evident for many. After all, in reality, there is an ever-increasing erasure of the qualitative boundaries between the real world and the virtual world. The Internet sphere has now become not only a common tool for users but also a unique space for many, many people.

In this space, people create “virtual” identities that often differ from real ones, that is, from those that have developed and function in real life. After all, real identities (and any individual in their social reality) have not just one but many identities. Some of them suit them, while others do not, but they cannot get rid of them for various reasons. And they find a way out in social networks. They construct their own identity that meets their criteria and interact with other users of social networks. Under these conditions, they can “improve” their identity or change it to another. “Forms of an individual’s self-presentation on the Internet (nickname, avatar, page on a social network), due to the freedom of their construction, are attractive to users as symbolic objects that reflect the true essence of the “I.” (Tikhonov, 2013: 9). O. V. Tikhonov writes, “Forms of an individual’s self-presentation on the Internet (nickname, avatar, page on a social network), due to the freedom of their construction, are attractive to users as symbolic objects that reflect the true essence of the “I.” (Tikhonov, 2013: 9). This was the case in

the early stages of the Internet and such a sphere as social networks. Gradually, virtual communications became deanonymized: “Network communication is increasingly becoming not the realisation of fantasy images of the “I,” but the implementation of social interactions of the real world on the Internet and with its help” (Tikhonov, 2013: 10).

It is not adults but teenagers and young people who experiment with their identities the most. After all, they are the most massive participants in online communities. And it is teenagers and young people who, due to their everyday life (carefree, unburdened by everyday life, family, work, and other concerns), have more time to immerse themselves in the Internet and its various segments. As a result, their “traditional ways of communication, interaction, and behaviour of people change, filling the self-awareness of the individual with new meanings and values. The basic identification structures of the individual are also subject to change...” (Flenina). At the same time, as E.V. Letov notes, “young people are increasingly “hiding” online from the real problems of the world” (Letov, 2013: 63). This is understandable: real life is full of all sorts of problems that need to be solved in reality, responsibilities that need to be fulfilled in reality, etc. The Internet is more difficult to control than real life. “The Internet can be monitored, but that is something completely different; they can know who said what and what the authorities don’t like, but it is impossible to stop it” (Castells, Alekseeva, 2013: 49). Thus, the network culture forms a special type of person, the formation and development of which are largely determined by the system of network interactions. Consequently, as M. Castells notes, “we can say that our life, our society, is not just a physical society, but a hybrid of the virtual and the physical in their interaction” (Castells, Alekseeva, 2013: 49). “In essence,” write A.G. Asmolov and G.A. Asmolov, “we are talking about parallel processes—about the translation of the external world into a digital code and the translation of human individuality into a digital code, the creation of its information imprint in the space of the World Wide Web. These processes contribute to a gradual increase in the percentage of time and actions that we initially perform within the virtual world, i.e., they are initially performed in a digital code and therefore do not need “translation.” And if today we are talking about the development of personality due to the information resources of the offline world, then we can only guess about the processes of constructing identity in the initially virtual world” (Asmolov, 2010: 18 – 19).

The cited authors talk about a digital code and therefore about the phenomenon of digital reality, which is inextricably linked with virtual reality. Since digitalisation is a relatively new phenomenon, its impact on humans and society is assessed ambiguously in the literature (as, incidentally, with other cutting-edge technologies—virtualisation, networking, artificial intelligence, etc.). Researchers argue that the increasingly intensive introduction of digital technologies into socio-cultural reality has led to the formation of digital reality along with other similar realities. Like other cutting-edge technologies, digital technologies extend not only to the reality surrounding humans but also to humans themselves. “Today,” writes V.A. Lektorsky, “we have entered a world of various technological projects for the remaking of nature, society, and humans themselves” (The Problem of Human Transformation in the Conditions of the Crisis of Technogenic Civilisation, 2022: 10). It is humans that have become almost the main subject of modern breakthrough technologies. From being just a means of man and human reality, they are beginning to transform before our eyes into some kind of independently acting factor aimed at man. All this also applies to digital technologies.

The range of expectations from the introduction of digital technologies and the digitalisation of human reality based on them is very wide in literature: from extreme euphoria to complete alarmism. Both optimists and alarmists are sure that digitalisation will affect everyone; neither the most powerful and rich nor the most disenfranchised and poor will avoid it. Digital technologies will become something accessible to everyone and as commonplace as electricity is for people today. In this regard, two strategies are equally possible: either these technologies are a means for man, or, on the contrary, man is a means for them. In the modern world, there is a danger that the second option will prevail, since it is in the interests of the “powers that be” (TNCs, the “golden billion,” etc.), who are striving in various ways to reduce the population of the planet to a certain minimum, supplementing them with specialised robots with artificial intelligence.

The escalation of digitalisation continues to accelerate. Russian author V.G. Budanov writes, “The risks of dehumanisation are already very high today, with the uncontrolled immersion of a person in network digital worlds, since irreversible changes in personality can occur, especially in children” (Budanov, 2018: 144). V.Yu. Katasonov adds, “In the more distant future, society and humanity

are threatened with complete digital enslavement” (Katasonov, 2017: 6). As for ordinary people, they are concerned that digital technologies will make their professional qualifications unnecessary and doom them to a beggarly existence. After all, in many areas there is a growing decline in demand for labour of any qualification, except work in the field of information and communication (IT) technologies, as well as in the field of convergent technologies. Lack of knowledge of information and communication technologies (ICT) based on artificial intelligence (AI) limits the possibility of free access to public services, education, medical care, and the purchase of goods and services; limits the ability to find suitable work, etc.

Conflict of ethical values in the context of a new social reality

First of all, it is necessary to understand the phenomenon of ethics and the phenomenon of values, since there are many different opinions on this issue. Ethics as a unity of ethical praxis and ethical consciousness is formed in an archaic society. At its earliest stages, the individual is merged with the social whole. Only gradually, in the course of a long historical process, does the relative isolation of the individual from the social whole occur. He develops his internal human world, and different individuals develop their relationships. In the process of human life, a system of norms, customs, traditions, prohibitions, etc., was developed, which consolidated this life and regulated it. Various norms permeated all aspects of people’s lives: in relationships within the family and community, between relatives and in-laws, fellow tribesmen and strangers, representatives of different generations and different ritual groups, etc. These norms were formed over many generations, were rolled and polished like coastal pebbles, and continued to improve. They, of course, were not written down, since writing did not exist, but were passed on from parents to children, from older to younger, and were fixed in individual and social consciousness. Ethical norms were also formed and functioned among these norms.

Ethics in this work is understood not as a science or a section of philosophy, but as a form of life practice.

Already at the dawn of human history, the phenomenon of normative regulation was formed in primitive society. O.G. Drobnitsky writes, “The concept of normative regulation is the initial, basic category on which one can... derive, isolate the

concept of morality...” (Drobnitsky, 1974: 232). This author does not distinguish between morality and ethics (which will be discussed below), but for now, we can ignore this. Normative regulation is how society unites its individuals and subordinates their life activity to the task of preserving the social whole, transmitting experience from generation to generation, and resisting the forces of nature and hostile tribes. Historically, “normative regulation initially appears as something external, compulsory, only then “internalised” or realised in a new interaction of individuals...” (Drobnitsky, 1974: 239). Normative regulation is inherent in such phenomena as custom, tradition, etc. It is also inherent in practical ethics and ethical consciousness.

Consciousness, which is formed and functions in ethical practice, is distinguished by the fact that it “operates with normative-value categories, represents a special modality of thinking” (Drobnitsky, 1974: 215), and consciousness as a whole. The main concepts with which it operates are “good” and “evil,” “ought” and “being,” “duty,” “conscience,” “ethical principle,” and even “ethical imperative,” and some others. True, these concepts are also encountered in theoretical (in particular, philosophical) thinking. However, there they appear as a subject of research. In ethical consciousness, they are the structural moments of this consciousness. In addition, in contrast, for example, to theoretical thinking, ethical consciousness is emotionally charged, and therefore the “categories” that form it are also charged. Moreover, ethical praxis, and consequently, ethical consciousness, does not form some more or less delineated and fixed sphere of society. It is present in all spheres of society, starting with private life and everyday life and ending with the spheres of state activity and international relations.

With the formation of the state, other social institutions subordinate to the state arise. Norms are also developed in these institutions. These are specifically institutional norms. “Here, norms are created by the activities of special institutions that have special prerogatives. Special institutions implement normative requirements—they support them with their power and influence, control their implementation, and implement sanctions” (Drobnitsky, 1974: 257). These norms are developed and function in a number of institutions, in administrative agencies, etc. These norms are nothing more than requirements imposed on individuals and groups of individuals. These are the so-called legal norms and even special laws.

Law arises with the emergence of the state, and the latter occurs when an archaic society, previously

an integral entity, has become stratified into isolated groups with mutually incompatible interests. In this situation, various groups (later classes) norms, values, and ideals are formed. In this situation, the ethical sphere is also subject to erosion. Previously unified, it is divided into two modes of existence. One is morality; the other is ethics. Morality corresponds to human essence, “and therefore its principles are unconditional, unconditional, and universal” (Arsen'yev, 1981: 78). In a society divided into many local groups, estates, and classes and governed by the state standing above them all, each of these groups, each estate, and each class develops its norms, values, ideals, etc. All these social formations are regulated not by morality, which is universal, but by ultimate morality. “It is a morality adapted to the preservation of a given social organism, a morality ‘with reservations,’ limitations. It is not universal but always grouped (estate, class, national, etc.).” (Arsen'yev, 1981: 78).

Both morality and ethics originated long ago. Morality is connected with the so-called golden rule of morality, while morality is connected with the principle of talion. Various formulations of the golden principle go back to the “axial age” identified by K. Jaspers and are found in the “Mahabharata” (the book “Mokshadharma”), in the sayings of Buddha, Homer, Confucius, and others. Its classic formulation is the one that appears in the Sermon on the Mount of Jesus Christ: “So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets.” (The Holy Gospel of Matthew, 2013: 1272). The principle of talion (Latin talio, talionis; comes from talis meaning “the same (same)... as (-th)...”), or the principle of retribution equal (equivalent) in strength to the act or crime. The classic formulation of talion is as follows: |a life for a life, an eye for an eye, a tooth for a tooth, a hand for a hand, a leg for a leg,” etc. The principle of talion has its roots in the deep Archaic, where relations between local ethnic groups were built on the principle of “us-they” and “us-others.”

In the field of ethics, ethical values are developed. Value is such a semantic content that it is not reducible to any value of utility. Value is supra-utility. The above-mentioned categories “good” and “evil,” “ought” and “being,” “duty,” “conscience,” “ethical principle,” “ethical imperative,” and some others—are loaded with value content. Most of them are positive, and the category “evil” is negative. With the establishment and operation of virtual, network, digital, and similar technologies, the situation changes fundamentally. Above the actual,

being the unity of the real and ideal (in German, *ideelle*) contents of ethical norms, principles, imperatives, and categories (in the above sense), their virtual doubles are built, concentrated in the dimension created by computer technologies. These doubles can be and often are abstractions that are different in their value and semantic content.

Often, they represent transformed or modified actual traditional norms, principles, values, etc. As S.A. Kotova notes, “The processes of value transformation can be both purposeful and conscious and chaotic, which ultimately leads to qualitative changes in the value system itself, in individual and public consciousness, and to changes in the essence and semantic context of values and value orientations, as well as to changes in the relationship of values, their restructuring in the form of movement from the periphery to the centre and vice versa” (Kotova, 2022: 1). But, be that as it may, regardless of whether the transformation of ethical values and their meaning present in the content of norms, principles, and ethical categories is carried out purposefully or spontaneously in the consciousness of an individual who lives not only in the online but also in the offline dimension, transformed values are mixed with genuine ones and are perceived by his consciousness as genuine. But in the case of a targeted transformation, new values are also created that conflict with actual offline values.

Gradually, purposefully transformed values are introduced not only into the consciousness of individuals but also into public consciousness. Transformed public consciousness also has a transformative effect on social existence, gradually transforming the entire human society and, of course, transforming ethical (as well as other) values. Thus, a change in a person’s value attitude to the world, to other people, and himself occurs imperceptibly. Thus, a new, digital civilisation is formed, in which a person, constantly interacting with a ramified virtual world, finds it increasingly difficult to perceive real cultural (ethical, aesthetic, scientific, religious, and other) values and be guided by them. The world of virtual values replaces, substitutes, and pushes real values to the periphery and instills and imposes false, pseudo-, and even anti-values on a person, thereby intensifying the transformation processes occurring in all spheres of modern society.

Conclusion

We have considered some aspects of the introduction of network and digital technologies into our lives and noted that they have an ambiguous impact

on the life of an individual and society. The study showed that as a result of networking processes on the Internet, users form a network identity that is virtually superimposed on the real one. Social networks are especially popular. The boundaries between the real and virtual worlds are gradually erased; the Internet is becoming an important part of life. In this space, people create virtual identities that often differ from real ones. The intensive introduction of digital technologies into socio-cultural life has created a digital reality that affects not only the surrounding world but also the person. Ethical values are formed in the field of ethics. The use of virtual and digital technologies changes the situation: real ethical norms and values are supplemented by their virtual counterparts, which can differ significantly in content and meaning. New values are created that conflict with offline values. Gradually, they are introduced into the consciousness of people and society, causing its transformation. This leads to a change in a person’s attitude to the world, other people, and themselves. As a result, a digital civilisation is being formed, in which virtual values are displacing real ones, imposing false anti-values, which intensifies the processes of change in all spheres of society. All these technologies are a little more than a quarter of a century old. Therefore, in parallel with their implementation, their research is conducted by natural scientists, philosophers, psychologists (especially them), anthropologists, and other researchers. Each such researcher is based on some specific worldview-methodological base, belongs to some specific scientific school, etc. Therefore, it is difficult for them to come to some kind of consensus. In addition, among the researchers (regardless of specialisation), there are representatives of the technocratic orientation and representatives of the humanistic orientation, who find it difficult to find a common language. Therefore, such a diversity of opinions reigns in the literature.

It cannot be said that the world community does not pay attention to the processes taking place in the world related to the introduction of information and communication technologies (ICT). Thus, in July 2000, the leaders of the G8 countries adopted the Okinawa Charter for a Global Information Society. Among the potential advantages of ICT listed in it is stated: “development of information networks that provide fast, reliable, secure, and economical access through competitive market conditions and appropriate innovations in network technologies, their maintenance, and application” (<https://www.mofa.go.jp/policy/economy/summit/2000/pdfs/charter.pdf>).

But in the quarter century since its adoption, much has changed. Firstly, new technologies have emerged that are not mentioned in this charter, and secondly, all technologies, including ICT, have revealed not only positive aspects and opportunities for humans and society but also deeply negative ones. Therefore, it is necessary to adopt a new, carefully thought-out, and balanced charter as a response of the world community to the realities of our time. In this situation, each state begins to take its own measures and even laws to maintain law and order in them, since ethical standards and codes are not able to cope with the rampant cybercrime, hacking, and simple fraud, only equipped with online technologies. Thus, in August 2023, the Republic of Kazakhstan adopted the law “On online platforms and online advertising,” the purpose of which “is to determine the legal basis for the functioning of online platforms, as well as the production, placement, distribution, and storage of online advertising, and the prevention and suppression of illegal content” (https://online.zakon.kz/Document/?doc_id=34403568&pos=3;-106#pos=3;-106).

The general strategy should consist of a critical restoration of the traditional ethical and common value orientations of the peoples of Kazakhstan. After all, the basis of human coexistence is not

politics, not law, not religion, and not scientific knowledge, but ethics. Ethical consciousness should become the core of public consciousness and real actions in Kazakhstan. Ethics should become the basis of politics (at least domestic), law (it should produce ethically sound laws), science (scientific research—both fundamental and especially applied—should be under the control of ethical norms and imperatives), etc. The market economy is free from ethical regulations. As a result, economic laws act in the image and likeness of the elemental forces of nature. The consciousness of entrepreneurs of any rank is imbued with the cult of profit and superprofits, achieved by any means. The market economy in its current form dehumanises a person and turns him (including national capitalists) into a means, into an instrument of blind economic processes. That is why it is necessary to ethicalize all spheres and levels of society and the state, especially the economy. For this, the relevant legal laws must be adjusted. Economic policy must be human-centred. It is necessary to develop acceptable ways to reduce the gap between the super-rich and those who are below the poverty line. In our opinion, the modernisation of all forms of Kazakhstani public consciousness should be carried out on the principles of ethics (ideally, morality). Of course, ethics should be introduced in the form of morality, not morality.

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