

CYBERBEHAVIOR CULTURE: ESSENCE, STRUCTURE AND SOCIO-PHILOSOPHICAL FEATURES**Dadajonova Nozima Sobir qizi**

Student, Chirchik State Pedagogical University

E-mail: nozimadadajonova2005@gmail.com

Tel.: +99893-879-06-03

Annotation: This article analyzes the essence of cyberbehavior culture, its structural structure and socio-philosophical features. In the conditions of a digital society, a person's adherence to moral norms in the virtual space, responsibility, culture of information use and adherence to cyberethical values are highlighted as an important structural element of cyberbehavior culture. It also reveals the inextricable link of this concept with social relations, information security and personal spirituality, and substantiates its philosophical significance in the development of modern society.

Keywords: cyberbehavior culture, cyberethics, digital culture, information security, virtual space, moral norms, social responsibility, personal spirituality, culture of information use.

Introduction.

In the context of globalization and digital transformation, a significant part of human activity is moving to virtual space, creating new forms of social relations. This process requires the interpretation of cyberspace not only as a technological environment, but also as a system of moral, legal and cultural relations. In particular, in modern society, the issues of individual behavior in the digital environment, information etiquette, virtual communication ethics and responsibility related to cyber security are emerging as urgent scientific problems. In this regard, the socio-philosophical study of the phenomenon of cyberbehavioral culture is a requirement of the time.

One of the important signs of the development of modern civilization is the rapid development of information technologies and the deep penetration of digital communication tools into the life of society. The Internet, social media platforms and various virtual communication tools are taking an important place in people's daily activities and creating new forms of social relations. As a result, a significant part of human activity is carried out in the virtual environment, in addition to real space. In such conditions, the question of how human behavior, moral values, and cultural norms are manifested in the digital space is of particular scientific and philosophical importance.

Cyberbehavior culture is a complex social phenomenon based on a person's conscious activity in cyberspace, adherence to moral norms, awareness of digital responsibility, and the manifestation of safe, civilized, and legal behavior in virtual relationships. It is formed not only as a set of individual behaviors, but also as a system of values, norms, and principles that ensure the stability of a digital society. This concept includes components such as information culture, cyberethics, digital literacy, legal awareness, and personal responsibility that are inextricably linked.

Literature analysis and methodology.

Cyberbehavior refers to the rules of behavior, moral norms, and communication culture of people on the Internet and other digital environments. This concept describes how internet users behave in the online space, what rules they follow when sharing information, and how they interact with other users. This activity is called "cyberethics", "cyber culture of behavior".

One of our Uzbek scientists, G.G. Ghaffarova, studied the philosophical and methodological foundations of information generation in complex systems and human relations with cyberspace, that is, the fundamental aspects of cyber behavior, and at the same time analyzed the problems of cybersecurity from the perspective of the philosophy of an information society, the problems of youth spirituality in an information society[1]. The principles of cyber ethics existing in

cyberspace have a history of several years. The role of cyberspace in the development of cyber culture is of great importance.

The formation of the concept of cyber behavior is closely related to the emergence and development of the Internet. The initial form of the Internet is associated with the ARPANET network created by the US Department of Defense in 1969, which was initially designed to exchange information between scientific centers and universities. Later, this network developed and became a global laid the foundation for the formation of the Internet[2]. After the emergence of the Internet, a significant need arose in society for cyber behavior. Netiquette (a combination of the English words net and etiquette) is the rules of behavior and communication on the Internet. This concept appeared in the mid-1980s. The founder of netiquette, scientist Virginia Shea, in 1994 developed the "Golden Rules" of netiquette, which characterizes the culture of behavior in cyberspace with the following definition: "Netiquette is a set of moral and ethical rules of human relations on the Internet. Its first and most fundamental rule is: "Remember that you are human." The philosophical core of netiquette is the realization that behind the screen is a living person with feelings and dignity, just like you"[3].

Our President Sh.M. Mirziyoyev in his work "From National Revival to National Upliftment" says: "Today, our youth are facing various ideological attacks not only in real life, but also in the virtual world. We must form in them a culture of using the Internet, the ability to sort information - that is, strengthen their spiritual immunity. After all, along with computer literacy, there must also be digital etiquette," [4]. That is, these teachings of our President are, in today's language, a model of "Digital Humanism". This is a vital program that means that no matter how much technology develops, a person must preserve his spiritual image, conscience, and national identity. This analogy of our President is more relevant today than ever.

Discussion.

Analysis of cyberbehavioral culture as a socio-philosophical phenomenon shows that it is not only a set of behavioral norms in the digital environment, but also an expression of a person's conscious activity, moral position and social responsibility in the information space. The acceleration of globalization and digitalization processes is enriching traditional forms of human activity with virtual relationships and forming new norms of behavior. In this regard, cyberbehavioral culture is manifested as a complex social system reflecting the interdependence of the individual, society and technology.

The structural structure of this phenomenon is formed on the basis of the components of knowledge, values, norms and practical behavior. The knowledge component represents digital security, working with information and understanding of cyberethical rules, while the value component is based on the principles of respect, inviolability and responsibility in the virtual environment. The normative layer defines the legal and ethical requirements in cyberspace, and practical behavior is the manifestation of these principles in real digital activities. Only when these elements are in harmony with each other can a sustainable cyber culture be created.

The Law of the Republic of Uzbekistan No. O'RQ-764 of 15.04.2022 was adopted. This law consists of 8 chapters and 40 articles, and Article 3 lists the main concepts:

cyberspace - a virtual environment created using information technologies;

cyberthreat - a set of conditions and factors that threaten the interests of an individual, society and the state in cyberspace;

cybersecurity - a state of protection of the interests of an individual, society and the state in cyberspace from external and internal threats;

cybersecurity incident - an event that leads to disruptions in the functioning of information systems in cyberspace and (or) a violation of the openness, integrity and free use of information in them;

cyberattack - an intentional action that threatens cybersecurity using hardware, hardware-software and software tools in cyberspace[5].

If we pay attention to the above definitions, the processes in the information sphere are associated not only with cyberculture, but also with some phenomena and efforts existing in cyberspace. Cyberculture is associated with operations such as information ownership, storage, information transmission, information protection.

The structural structure of cyber behavior consists of several main components that regulate the social activities of people in the virtual environment.

The first component is the axiological component. Axiology is a philosophical doctrine of values, and behavior in cyberspace is also based on certain social values. These include:

- respect
- tolerance
- social responsibility
- cooperation

• recognition of human dignity. The preservation of these values in the process of virtual communication serves to form a healthy communicative environment.

The second component is the normative component. This component includes ethical rules and norms that must be followed in the Internet environment. For example:

- not disrespecting other users
- not using offensive or offensive words
- not spreading false information

• rules such as respecting copyright constitute the basic principles of the culture of cyber behavior.

The third component is the communicative component. Since the Internet is primarily a means of communication, cyber behavior is directly related to the culture of human communication. These include:

- culture of dialogue

• ethics of communication. These principles are of great importance in the process of virtual communication.

The fourth component is the legal component. Activities in cyberspace are regulated not only by ethical, but also by legal norms.

- protection of personal data
- intellectual property rights
- combating cybercrime

• issues such as ensuring legal order in the Internet environment. This component serves as a necessary factor in the protection of human rights in a number of countries with a modern democratic system.

The fifth component is the psychological and behavioral component. The virtual environment has a significant impact on human psychology. Anonymity on the Internet can in some cases cause aggressive or irresponsible behavior of users. Therefore, in cyber behavior, psychological qualities such as:

- empathy
- self-control

• respect for the opinions of others are important[6]. All of the above components and features of cyber behavior are of particular importance.

The modern world is closely connected with digital technologies and the Internet. Therefore, a new form of culture has emerged in human life - cyber culture. Cyber culture is a system of social, cultural and moral values formed on the basis of computer technologies, the Internet and digital communications.

Cyber culture affects various areas of human life: in the fields of study, work, communication, creativity, business and even politics. It is based on the concepts of virtual communication, online collaboration, digital information consumption and Internet security. At

the same time, cyber culture also includes the rules of etiquette when using the Internet, social responsibility and information culture.

The main features of cyber culture are as follows:

1. Instant access to information: The ability to obtain any information via the Internet.
2. Virtual communication: People can communicate quickly around the world.
3. Creative and scientific development: Digital technologies create new opportunities in the fields of art, science and education.
4. Information security and ethics: Rules for the correct and responsible use of information on the Internet[7].

Today, cyber culture does not only include technological knowledge, but also represents the social culture of people related to moral standards, etiquette and a sense of responsibility on the Internet. Therefore, the development of cyber culture is an integral part of modern society.

Symptoms that appear in victims of online bullying

Deterioration of health indicators. These can include symptoms such as headaches, stomachaches, sleep problems, depressed mood.

Behavioral changes. The alarm signal can be the unexpected isolation and closeness of the student, a decrease in performance at school, detachment from the real world, frequent involvement in the world of fantasy and online games.

Loss of personal belongings of the student. Sudden loss of the student's favorite things and money, which can be easily noticed by parents.

Downplaying the seriousness and significance of cyberbullying. At the first stage of communication with adults, victims of bullying often hide the cyberbullying that other students are carrying out with them or downplay its significance in the eyes of adults. If there are serious suspicions of cyberbullying, a second interview with the student and increased supervision over him/her should be conducted[8]. Children who are victims of online bullying have previously been subjected to bullying in real life. In many cases, the main attack of the bully falls on the appearance, the "avatar" of the teenager or adult (for example, too thin or too fat, etc.).

The main number of victims and their bullies falls on the age of 11-16 - puberty, characterized by high sensitivity to any insults, rumors and social failures

The above details are cited as the reason for the victims of bullying on social networks.

Conclusion.

In conclusion, cyber culture is of great importance in a modern information society as a system of moral, legal and social norms regulating the activities of a person in virtual space. It is not only a set of norms of behavior in the digital environment, but also an expression of a person's attitude to information, responsibility, spiritual values and social consciousness. The results of the study showed that cyber culture is formed on the basis of such structural elements as knowledge, norms, values and practical activities.

It was also substantiated that the development of cyber culture is inextricably linked with ensuring information security, strengthening cyber ethical norms and maintaining social stability in the digital space. Its socio-philosophical features are manifested in the dialectical harmony between personal freedom and responsibility, technological progress and spiritual values. Therefore, the development of cyber culture is one of the important conditions for the development of modern society, the formation of a harmonious personality and the establishment of a safe digital environment.

List of used literature:

1. Гаффарова Г.Ф. Мураккаб тизимларда ахборот генерациясининг фалсафий методологик асослари. Автореф. Дисс.... соц.ф.д. (DSc). –Тошкент, 2019.
2. Leiner B., Cerf V., Clark D. A Brief History of the Internet. – Washington: Internet Society, 2003. – 8–10-b.
3. Shea V. Netiquette / V. Shea. – San Francisco : Albion Publishing, 1994. – 154 p.

4. Mirziyoyev Sh.M. Milliy tiklanishdan — milliy yuksalish sari. 4-jild. — T.: O‘zbekiston, 2020. 423-bet.
5. O‘zbekiston Respublikasining 15.04.2022 yildagi “Kiberxavfsizlik to‘g‘risida”gi O‘RQ-764-son Qonuni. <https://lex.uz/uz/docs/-5960604>
6. Floridi. L. The Ethics of Information. Oxford: Oxford University Press, 2013, p. 19–28.
7. Yangiyo‘l tuman bosh yuristkonsulti. N.Norovanning “Kibermadaniyat tushunchasi”nomli Toshkent viloyati Adliya boshqarmasidagi nutqidan. 17.10.2025y. <https://toshkent-vil.adliya.uz/uz/news/detail.php?ID=81382>
8. Erkin ensiklopediya.
https://uz.wikipedia.org/wiki/Kiberbulling#Internetda_zo%CA%BBra_\u0262onlik_qurbonlarida_paydo_bo%CA%BBladigan_alomatlar