



SOCIALIZATION IN VIRTUAL SPACE AND SECURITY FACTORS

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Abstract. The concept of virtual space and its sphere of influence have left no field untouched. Today, our dependency on social networks has grown to such an extent that, figuratively speaking, we have begun to perceive the devices connecting us to the virtual world as an integral part of our bodies. Living in virtual space is more dangerous than you and I think. The issue is so urgent and complex that it can be raised to the level of an absolute problem. Why? First of all, let's face the facts. Today, every office worker in the world spends an average of 5-6 hours a day in front of a computer. If you add up telephone conversations, TV, the Internet and computer games, this figure doubles.

Keywords: virtual space, social networks, rational, institutional, dependency, information field, security, virtual culture.

Introduction: Visualizing the world through virtual space and virtualizing human criteria has already become routine. Information draws us into dependency so profoundly that its vast domain elevates individuals to the level of information consumers, often prioritizing this over other essential tasks. Today, the tools of virtual space significantly impact social, spiritual, political, economic, and other aspects, particularly influencing the youth, shaping their worldview with both positive and negative outcomes. It has become a common notion to frequently highlight the negative aspects of social networks in many segments of the population. However, while their advantages and proper usage are often understated, we have become accustomed to extensive and full use of them. Notably, the most influenced and susceptible group is undoubtedly the youth.

Main part of the paper. Because virtual dependence leads to isolation from the outside world, avoidance of reality, difficulties and problems in personal and social life, not seeing and recognizing them, and ultimately depression. This situation is called "social loneliness" in social psychology. That is, a person lives in a socially active environment at first glance, but increasingly seeks to avoid it and isolate himself. Interestingly, this situation is observed more often in people who use telecommunications and computer technologies. As a negative consequence of the state of "social loneliness", people suffering from depression become extremely passive, inactive and speechless. Therefore, they prefer to live in virtual space. Because living in real life, communicating with people requires activity from a person, spending a certain amount of energy. In the virtual world, almost all the expected results can be achieved with minimal effort. This is due to the increasing popularity of social networks in the Internet space today, mainly in the entertainment sector.

In recent years, several Uzbek-language social networks have appeared on the Internet. However, such social networks are often formed by partially or completely copying large social networks that have reached the level of brands. This is their main drawback. A social network is a huge machine that attracts millions of people to its trap. It programs humanity. That is, it encourages us to perform certain actions. It does not have moral criteria such as good or bad, right or wrong. For example, on certain social networks, it is normal to insult someone, say inappropriate things about them, post obscene photos, and talk about shameless topics

with a stranger woman or man. So, what are the problems of rational and institutional organization in ensuring the socio-cultural safety of young people in virtual space? What should the effective solutions to these problems entail? These are questions that concern experts across various fields today. During the transitional and adolescent periods of youth, various psychological and emotional changes are observed.

In today's context, many young people often seek companions in various virtual communities, believing that the place that understands them lies precisely in these virtual groups. They engage with others, share their thoughts, seek solace, and spend their time in such interactions at an accelerating pace. This raises a natural question: if the negative aspects outweigh the positive ones, should we reject social networks? In our view, no. Living, thinking, and creating in harmony with an integrated world is a necessity. Then, what should we be cautious about? Certainly, the lack of virtual culture and literacy.

Solutions. Different examples can be presented. Today, the need to further develop national websites that reflect spiritual, moral, cultural, and socio-political images is crucial. Increasing interest and attraction to these platforms, placing various informative content, staged performances, and social videos based on the recommendations of relevant commissions, must be revisited as necessary steps.

Currently, many adolescents in the puberty age group are being influenced by improper information under the authorship of individuals with low cultural standards. This, in turn, leads to serial negative consequences for the affected generation. One of the significant risks is the diminishing affection for parents, with young people beginning to perceive them merely as intermediaries. For example:

-Preferring ideas formed through social networks over the advice and guidance provided by parents.

-In young families, relying on unqualified virtual advisors for household matters, leading to family disintegration.

-Youth being drawn to an easy and seemingly effortless lifestyle portrayed in virtual communities, resulting in the spread of cosmopolitanism among them.

The most adverse aspect of these factors is the gradual erosion of the concept of security at all levels. Opposing forces with vested interests take advantage of the persuasive power and methodology of virtual spaces to lead and control us. In the context of our country's socio-economic and political reforms, virtual network communities, focused on constant negativity, amplify dissatisfaction by sharing exaggerated and impactful information. This cannot help but influence the youth audience, leading to the rise of legal nihilism, disrespect, and distrust toward government authorities. Looking at social networks, we observe a lack of well-crafted, attractive content that can effectively counter negative narratives. Despite isolated efforts like the project, there is a need for more platforms with engaging and comprehensive content.

External influences: Another concerning factor is the misrepresentation of religion through virtual platforms. Religious propaganda often employs highly captivating elements, leading impressionable minds toward radical fundamentalism. This results in retreating from the developmental criteria of worldly sciences, promoting religious education as a sole solution for all societal problems, and advocating for the integration of religious teachings into secular state governance.

For instance, Shaykh Muhammad Sadiq Muhammad Yusuf states in his book *Islamic History*: "Anyone who believes that Hazrat Umar paid attention only to Islamic sciences like the Quran, hadith, and jurisprudence is gravely mistaken. Hazrat Umar valued all sciences beneficial to society equally."

The threats to our moral values, such as the rise of immoral behaviors and other vices, require increased vigilance, as these too are propagated through virtual spaces. Virtual crimes have reached levels where they jeopardize not only individuals but also national economic security. Many such crimes are perpetrated from abroad, and our citizens often become victims. Combating this requires improving virtual literacy and creating a capable force within the state sector to counter these threats effectively. Today, we can observe the rapid penetration of technologies adapted to the transmission of various forms of information into various spheres of socio-spiritual life. The spatial characteristics of values are disappearing under the influence of IT, which leads to the universalization of ethnic cultures, the weakening of traditional values and norms of exemplary social behavior. As a result of the influence of technology on art, science and relevant spheres of social life, a completely different world, the virtual world, has emerged. The development of things and phenomena in this world in its own way forms a community of people with virtual thinking and their values. When a person begins to feel himself an integral part of the virtual world, things and phenomena in it become values. In our opinion, the analysis of the concept of the virtual world

that is closer to the purpose of our research is the imaginary transformation or subjectification of objective existence by exaggerating objects and phenomena in material form using computer graphics. The virtual world, like the natural world, has such laws as space, time, existence, and non-existence. Its distinctive feature is that it can imagine, change, and depict the real world in black or white within its capabilities, that is, it has true independence. At the same time, it can interact with “all other realities, being ontologically independent of them, and existing until the actual, that is, the reality that generates it, becomes active.” In the virtual world, all possibilities such as probability, ideality, design, freedom to choose a human or animal form, repetition, and imitation are at the disposal of the subject.

Youth and virtual threats: Despite state-level policies to safeguard youth, online sales of drugs and other psychotropic substances continue to rise, presenting alarming challenges. Stricter sanctions are necessary to address any factors harming the health, education, and welfare of young people. A survey of 1,000 respondents aged 18–30 revealed that young individuals spend 4 to 8 hours daily on virtual platforms. Over 12 years, this equates to dedicating 2 to 4 years of their lives to social networks. While virtual platforms are not entirely without productivity, leveraging virtual culture to learn even one foreign word daily can result in mastering 365 words annually and over 4,380 words in 12 years. Considering that over 60% of our population consists of youth actively engaged in virtual platforms, the formation of virtual culture and literacy is imperative.

Conclusion. We need to establish communities capable of responding effectively to the information propagated against us through virtual spaces. As often reiterated, “An idea is countered with another idea; ignorance is countered with enlightenment”. The aspiration to align our education with modern standards is crucial. Mastery of information and communication technologies, which are closely tied to foreign languages, ensures our presence and relevance in virtual spaces. These efforts, in turn, support the localization and enhancement of such technologies within our society.

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