VIRTUAL REALITY AND MODERN SCIENCE

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Annotation

The topic of virtual existence is relatively new in research circles. The term "virtual being" was first used by a number of modern researchers as an information technology term, and is currently being studied as a historical and philosophical aspect. Modern authors approach the problem of virtuality from opposite positions. As a result, the concept of virtuality has become more complex. Currently, virtuality is considered as a phenomenon created by man in an artificial environment.

Keywords: virtual being, phenomenon, post-industrial society.

Introduction

Modern digital technologies open the way to an infinite database, improve the quality of products and services, and also help to reduce the size of the network. The fact that the pursuit of information is happening on a global scale means it has unlimited possibilities. This aspiration requires a new understanding of science. From this point of view, it is a visual action manifesting itself as a mechanism. The epistemological origin of the concept of virtual being is associated with the Latin word "virtus". The ancient Romans used this word in a fundamental sense and content. Cicero and Seneca used the term as a synonym for good. Virtuality models and imitates them, marking a multitude of realities, unrelated but ontologically independent. We conclude that the recognition of the existence of a virtual being contains a monoontological approach and forms a relatively new polyontological approach to beating. The virtual world is a topic that is relevant today.

In the 20th century, the idea of virtuality as an object of study of modern post-class science was used to express the new content of the relation of object to object. "Virtuality was actively developed in the category of scholastics. In our opinion, the twentieth century is marked by the transition of technology from one chapter to another. In it, he served the technical needs of the people and the spiritual needs of society. For example, a virtual system could be proof of our "Sensorama" fantasy, which was put into circulation in 962 by Morton Hayling, who created a bipolar prototype of a multi-purpose simulator. In this short film, the smell of thick dapai, the effect of the wind is recorded in audio and noise. At present, the past and the future are united by using the technology of virtual technologies. Today, the most common

form of virtual existence is found in cyberspace. Cyberspace is a big electronic find that operates in virtuality. Cyberspace or the Internet is a semantic version of the visual reality dominating this stage. The term was first used in 1985 by William Gibson in the science fiction novel Neuromancer to describe a single, coordinated hallucination of millions of people.

Research on the topic of virtual being is necessary first of all for the social sciences. From the mid 1960 s. Western sociologists and philosophers D. Bell, K. Mannheim, M. McLuhan, D. Riesman, E. Toffler, A. were developed. They called the next stage in the development of the state "post-industrial" or "informed society". The main role in this society is assigned to information technologies and, consequently, to virtual being. As a result, these technologies have penetrated into all spheres of society. Thus, the paradigm of virtual being, virtual technologies and information as a whole is reflected in the works of such scientists as D. Bell, A. Touraine, E. Toffler. The Internet is improving every day. As a result, the question arose of studying the topic of the society of information technology users. This state was studied by M. McLuhan, R. Bart, P. Virilio, M. Castells and other scientists. Assessment of the problem of the role of virtual technologies in modern society is now in the focus of attention of poststructuralists and postmodernists. Examples are the studies of J. Baudriar, J. Vattimo, J. Deleuze, F. Guattari.

Analyzing the scientific literature on virtual being, we can classify three important forms that are used today:

computer simulation of virtual reality;

expression of emotions in the form of visual ringing;

cyber dialogue in cyberspace.

The pursuit of modern technology allows us to reap the endless benefits of new experiences that play an increasingly important role in advanced societies. Philosophical ideas about being should be based on the conclusions and rules of modern science, which seeks to create a unified natural-science picture of the world. Because this task is solved primarily at the philosophical level. It is well known that philosophy is a system of theoretical knowledge that expresses a person's attitude to the world and deals with various problems, such as the essence of being and the meaning of life, knowledge and practice, development and change [1]. About this important role of philosophy, about its complex phenomena, about its ability to cognize being, the famous scientist V. I. Vernadsky said: "I have a different attitude than most natural scientists to the importance of philosophy in the development of knowledge. I think that philosophy plays a huge effective role in this. In my opinion, philosophy and science are inevitable and inseparable sides of the same process. They are separated only in our minds. If one of them stopped, the living growth of the other would stop... Philosophy always nurtures the buds of science, sometimes even defining areas for the development of science [2].

Virtual science is a complex field of science that originated and flourished in the United Kingdom in the 1980s and 1990s. Virtualistics is not a philosophy or science, but worldviews. In our opinion, virtualistics is an extension of this traditional science that offers an ontology of a new world. This forms a new technological worldview. The idea of the existence of a virtual world is an associative idea that is suppressed in virtualistics. Modern virtualistics of social life:

- Philosophical;
- Scientific;
- Demonstrating practical.

The term "virtual reality" means probabilistic - potential and possible. Virtuality captures, models and imitates a multitude of unrelated, ontologically independent realities. The recognition of the existence of virtual reality rejected the monoontological approach and gave rise to a new polyontological approach to being. Virtual reality can be used to describe and understand the diverse world of any scientific field, including cybernetics, physics, astronomy, chemistry, philosophy, culture and art. Virtual reality was originally understood as an artificial technology that creates an imaginary phenomenon with the help of special devices and affects the emotions of a person who perceives it as real. Later, the term virtuality began to be applied to networks in general and to the Internet in particular. Currently, the term virtuality is used to refer to many processes and events. The widespread use of the term "virtual creature" is associated with the creation of computing technology. After that, the term began to be used in cases related to computer technology. This is the computer version of the term virtual reality. Before the era of computer technology, virtuality was understood as an object or state that does not really exist [3], but can arise under certain conditions [4].

To date, virtuality has been developed by M.M. Bakhtint [5], N.A. Nosov [6], A.E. Zhichkina [7], V.V. Bychkov [8], N. Nesterov, G.A. It was studied in the studies of Kardashov and many other scientists. However, the use of virtuality in a categorical or close to categorical sense J. Deleuze [9], T. Chomsky and R. Berwick [10], F. Fukuyama [11] G. Hackeng and K. Hacken [12] and many other authors appear in works. Scientists of our country N.A. Shermukhammedova [13], I. Saifnazarov [14], Z. Soipov [15]] and a number of scientists also expressed their opinion about the modern scientific landscape of the world, the manifestation of virtuality in their scientific publications.

The origin of virtual reality, its interdependence with objective reality, as well as the essence of virtual reality, the perception of human practical activity, is large-scale. The nature of virtualistics lies in the fact that virtualistics are two sides of the same coin. Today, virtualistics research is actively developing in many countries of the world. The leading organization studying the problems of virtuality in Russia is the Russian

Center for Virtualistics at the Academy of Sciences. The main idea of virtualistics is that this idea of virtual existence makes sense to be and it is relevant.

In general, the virtual being, as it were, implies the essence as something non-existent in content. In fact, each creature consists of 3 levels: quality, quantity and size. Quality is, first of all, the same certainty as being. Consequently, the essence of what has lost its quality will also change. Quantity is an external, inorganic definite relation to being. The third level of being - the unit of the first two levels of measurement - is a quantitative quality, i.e., the norm. Everything has its dimension, that is, quantitative precision, and it does not matter to him whether it is large or small. At the same time, this nothingness has its limits. This boundary is violated, that is, when things become larger or smaller, their essence changes. The basis of the newest view on understanding the essence of being a virtual being is the social creativity of a person. At the same time, being, virtual being is understood as a process of vital activity. In today's world, where the pace of scientific and technological progress is accelerating, such a worldview is often called a technocratic worldview.

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