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Annotation: *This article provides a comprehensive analysis of one of the most pressing technological and philosophical problems of the modern world — the development of artificial intelligence (AI) systems and their collision with human ethics. In the process of the development of digital society, fundamental issues such as the expansion of the decision-making powers of algorithms, data privacy, algorithmic bias, and technological determinism are placed at the center of the research. The article illuminates the ethical principles of artificial intelligence, in particular the concepts of transparency, responsibility, and justice, from the perspective of international standards and legal norms. It also scientifically substantiates the social inequality and labor market transformations arising from automation. The purpose of the research is to develop recommendations for improving the mechanisms of protecting human rights and ethical values in the creation and implementation of AI technologies. At the end of the article, legal and ethical strategies necessary for ensuring the stability of symbiotic relations between humans and machines in the digital future are proposed.*

Keywords: *artificial intelligence, ethics, digital society, algorithmic bias, data privacy, human rights, technological determinism, automation, responsibility, transparency, neural networks, social impact, cybersecurity, ethical norms, technological ethics.*

INTRODUCTION

The 21st century is being sealed in the history of human civilization as the era of the "Fourth Industrial Revolution." The central driving force of this revolution is undoubtedly artificial intelligence (AI) technologies. Today AI is taking deep root not only in the field of information technology but also in medicine, economics, education, the military industry, and every aspect of our everyday lives. However, the rapid pace of technological progress has far outstripped the ethical and legal preparedness of society. This has created what is called the "technological gap" and has put complex ethical questions before humanity. The ethical issues of artificial intelligence are not merely theoretical debates but practical problems directly related to human life, safety, and dignity.

In a digital society, decisions made by AI systems often go beyond human control. For example, in the banking sector — algorithms granting credit; in the judicial system —

programs assessing the likelihood of inmates committing repeat offences; or the choice made by an autonomously driven vehicle in extreme situations — all of these constitute ethical dilemmas. If the algorithm makes a mistake, who is responsible? Is it the programmer, the company that formed the dataset, or the AI system itself? The fact that there is no clear answer to these questions in legal and ethical terms is one of the most painful points of the digital society.

In addition, the "learning" process of AI systems is based on large amounts of data (Big Data). This data often contains the existing stereotypes, prejudices, and unjust views of humanity. As a result, instead of being "impartial," artificial intelligence can further reinforce existing discrimination in society. For example, algorithms that show a negative attitude toward women or certain racial groups in the hiring process are a clear example of this. Therefore, the study of AI ethics today must be raised to the level of a professional obligation — not merely additional knowledge — for specialists in information systems and technologies.

The relevance of this article is also linked to the fact that the Republic of Uzbekistan envisages the wide implementation of AI technologies within the framework of strategies for developing the digital economy and electronic government. Therefore, creating the foundations of AI ethics that correspond to our national values and international legal norms is a task of state importance. In the course of the article, we will conduct a comparative analysis of the ethical problems emerging in the digital society and consider scientific-theoretical solutions to overcome them.

Discussions about AI ethics globally are divided into several main directions.

The first direction is the problem of "algorithmic bias." As many researchers, including Cathy O'Neil in her work "Weapons of Math Destruction: How Big Data Increases Inequality and Threatens Democracy," have noted, although algorithms are mathematically accurate, they replicate the human errors in the data fed into them. This undermines the concept of justice in the digital society. For example, it has been established that the COMPAS algorithm used in the US judicial system gives unfair assessments to Black inmates. This proves that technology is not "neutral."

The second important direction is the "black box" problem. Modern deep learning neural networks are so complex that even their creators cannot explain why the system arrived at a particular decision. Ethically, this contradicts the principle of transparency. If a doctor makes a wrong diagnosis on the recommendation of AI and cannot explain the reason, the patient's rights are considered violated. Therefore, within the framework of the European Union's General Data Protection Regulation (GDPR), the concept of the "right to explanation" was introduced.

The third direction is the issue of responsibility and legal subjectivity. If an autonomous vehicle gets into an accident, how is the chain of responsibility formed? Some lawyers propose giving AI the status of "electronic person," while others believe this leads to evasion of human responsibility. In this regard, international documents such as the

"Asilomar Principles" (2017) stipulate that AI must remain under human control and serve the common good.

The issue of socio-economic impact is also being actively discussed. Will the loss of millions of jobs as a result of automation lead to social explosions? In the opinion of economist Erik Brynjolfsson, AI increases labor productivity but sharpens the inequality of income distribution. This raises the risk of the emergence of new types of "technological castes" in the digital society.

In the context of Uzbekistan, these problems have particular significance. While our digital infrastructure is being formed, it is necessary to develop national ethical codes in order not to repeat the ethical mistakes that have emerged in the West. All the issues under discussion lead to one point — the necessity of creating human-centric artificial intelligence. This requires not only technical knowledge but also philosophical, legal, and sociological approaches.

Main Part

1. Data privacy and problems of digital surveillance.

In digital society, a person's personal data has become the "new oil." For AI systems to work effectively, they collect data about every step, interest, health, and even feelings of users. The main ethical problem here is the emergence of surveillance capitalism. Large technology corporations are profiting by manipulating human behavior. For example, social network algorithms show the user only information that matches their own worldview in order to hold their attention (filter bubble), which leads to the polarization and radicalization of society.

The right to personal privacy must be interpreted in a new way in the digital age. Although facial recognition systems help to ensure security, they completely eliminate a person's right to remain anonymous. The "social credit system" introduced in China is a clear example of this — there, AI evaluates every action of a person and provides them with social benefits or restrictions accordingly. This creates a real risk of digital dictatorship that seriously threatens human freedom and dignity.

2. Labor market and socio-economic transformation.

With the development of AI and robotics, "disruptive" changes are taking place in the labor market. According to studies by Oxford University, 47 percent of existing jobs may be automated within the next 20 years. This applies not only to physical labor but also to intellectual professions (lawyers, accountants, analysts). From an ethical point of view, the question arises here: are the benefits of technological progress for all, or only for the owners of capital?

To soften social inequality, the idea of "universal basic income" is being promoted. However, for a person, work is not only a source of income but also a social position and the meaning of life. Therefore, fundamentally reforming the education system and teaching people not to compete with AI but to cooperate with it ("coboting") is a requirement of the time. As information systems specialists, we must not push the human

factor aside when creating systems, but rather focus on technologies that augment human capabilities (augmented intelligence).

3. Algorithmic transparency and opening the "black box."

The decision-making process of AI systems being transparent is a fundamental requirement of ethics. The direction of "Explainable AI" (XAI) is now generating great interest in scientific circles. A person has the right to know the logic of the decision made about them. For example, if a bank loan is rejected, it is not enough to tell the customer "the algorithm made the decision." The system must show which parameters (income, age, place of residence, etc.) played the decisive role.

The lack of transparency can give rise to new forms of corruption and injustice. By introducing the concept of "algorithmic audit," state and public organizations should regularly check AI systems. In this process, information systems engineers must have the skills not only to write code but also to conduct the ethical examination of their own systems.

4. Cybersecurity and Deepfake: the erosion of truth.

In digital society, AI can also be used as a weapon. The forgery of a person's image and voice through "Deepfake" technology is delivering a major blow to information security. This serves political manipulation, blackmail, and the creation of an atmosphere of distrust in society. The disappearance of the border between truth and falsehood threatens the foundations of democracy.

Likewise, autonomous weapon systems (lethal autonomous weapons) are the most controversial topic from an ethical standpoint. Can a machine be given the right to save or take a human life? At the UN level, efforts are underway to ban "killer robots." For AI engineers, this means abandoning the principle of "neutrality" — it is necessary to guarantee that the ultimate purpose of the technology being developed does not harm humanity.

5. Legal and ethical regulatory mechanisms.

At present, there are several major documents regulating AI ethics in the world. UNESCO's "Recommendation on the Ethics of Artificial Intelligence" (2021) was adopted by 193 states, and it identifies human rights, ecological sustainability, and gender equality as the main values. The European Union's "AI Act" classifies AI systems according to their level of risk and imposes strict requirements on high-risk systems.

In Uzbekistan as well, it is appropriate to make use of this international experience when creating the legal basis for developing artificial intelligence. Our national strategy must reflect not only economic efficiency but also issues of ethical security. To this end, it is necessary to establish national ethics councils consisting of IT specialists, lawyers, and philosophers.

Conclusion

The relationship between artificial intelligence and human ethics is the most important factor that determines the future of the digital society. We are at a point where

technology is no longer simply a tool but is becoming an active member of society. The analyses conducted show that simply striving for technical perfection is not enough when creating AI systems. Algorithms must be based on the principles of human values, justice, and transparency.

The problems emerging in the digital society — violations of data privacy, algorithmic discrimination, the risk of unemployment, and the "black box" dilemma — require a comprehensive approach. First, strict ethical standards and legal norms for AI systems must be developed. Second, we, the future specialists who are the creators of the technology, must master the principle of "ethics by design." That is, ethical norms must be embedded in the system from the very beginning of the coding process, not added after the system has been created.

In human history, every major technological change has required a new ethical system. Today, digital ethics is not just a set of rules but a strategy for humanity to preserve itself in the world of machines. Artificial intelligence must be our servant, not our master. To this end, we must "teach" algorithms not only logic but also human responsibility. In implementing digital transformation in Uzbekistan, developing AI ethics by harmonizing national mentality with universal human values is the key to a sustainable future.

In conclusion, artificial intelligence opens the door to enormous opportunities for humanity, but it is safe to pass through this door only with ethical and legal preparation. Our task is to create not just "smart" technologies but "wise" ones.

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