



## Virtuality as a New Ontological Model of the World

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**Abstract:** *In today's rapidly changing world, the debate over the scientific landscape of the world is heating up, and in this context, virtuality, which represents the world in an orderly, systematic, hierarchical way, is seen as a new model.*

**Keywords:** Virtual, virtuality, ontology, world, philosophy, opportunity, potential, reality, hierarchy, nature, space, time, paradox.

The virtual ontological model is a new model for world philosophy, and it is wrong to understand virtuality as a noreal phenomenon such as opportunity, illusion, potential, imagination, etc., in this sense virtuality can be described as a specific reality. In virtualization, it is assumed that there are two types of virtual and constant reality, each of which is mutually equally real.

Since the relationship between virtual and permanent realities is relative, and that there can be an infinite number of realities in their mutual formation and extinction, the question of basic and real reality is neglected in virtualization. Hence, they are all considered equally true and equally true. This rule of virtualization is called "polionism," according to which there are many ontologically equal realities. An example of a reality consisting of many other realities is the soil - the ground underfoot.

In virtualization, virtuality is relative to stability, rather than to essence, as in traditional philosophy, and the relationship between them is relative. Virtual reality can become an element of permanent reality

in relation to it, while conversely, virtual reality can become an element of permanent reality. The system of succession and convolution of virtual and permanent realities forms an ontological model [1, p. 17].

Ontologically, there are no restrictions on the levels of the hierarchy of realities, but psychologically, that is, two n-level realities apply to a particular person: one is permanent and the other is virtual. At the same time, in the philosophical model, man can be shown to be the one who limits the existence of both realities, creating dualism. Given that the first reality is a derivative of the second reality, it can indicate the existence of only one reality. Given that philosophical themes can be at different hierarchical levels, all types of Western philosophy can be viewed from this paradigm (hierarchical level and dualism - monism).

The "virtual-permanent" antagonism is relative, vague, and meaningless.

Virtualization deals with autonomous realities. More precisely, it assumes the existence of a large number of heterogeneous, irreducible "natural" worlds. Because virtualization deals with created phenomena, it can explore not only static, eternal things, but also realities that can arise and take shape, such as the genesis of the biological body, child development, state history, and the evolution of the universe. Because virtuality deals with real existence in the same space and time, it has the ability to conceptualize events. Virtualization can view any

event not as a static average object, but as a unique thing that exists in a unit, such as a creative state, a movement of thought, an act, a person's life, a particular situation. Virtualization also deals with interactive realities where one reality event interacts with other reality events. Hence, virtualization recognizes the postulate of world unity.

Because of polyontics, virtualization follows the principle of constructivism. It is impossible to create an absolute scientific view of the world. Because no truth can be considered "last," "most accurate," or "absolute." Therefore, any task (philosophy, building a separate science, solving a specific practical problem, etc.) becomes a solution to a relative problem, solved by the human worldview consciously choosing its initial position in the system. In virtualization, a person must be aware of the initial and final conditions of the existence of the built object. In addition, the conditions for solving the problem also include the specific situation of the person solving the problem. It means a constructive attitude to the world in general.

For philosophy in the classical sense, when the world emerges as an object of external thought, it depends on the ontological external nature of the philosopher. Polionics is incompatible with the postulate of extraterritoriality, for man cannot be merely substance or absolute, otherwise the very idea of man himself becomes meaningless. This means acknowledging the postulate of immanence - that man belongs to the world in which he thinks, acts, perceives, and experiences.

"Virtual-permanent" strict contradiction refers to classical strict contradictions as "subject-object" (and its synonym: "ideal-material", "ideal-real", "physical-mental", "objective-subjective" and so on. k.) and the categories "essence-event" are relative, because each fact can find its "subjects" and "objects", "essence" and "events" with the appropriate constructive relationship [2, p. 721].

In terms of virtualization, all other worldviews (philosophy, science, practice, etc.) deal only with

constant reality. In this sense, virtualization involves a constant worldview as an exception.

Based on the above considerations, it can be said that virtuality (Latin *virtualis* - possible) - means an object or state that does not actually exist, but can occur under certain conditions. These conditions are described in different ways in different approaches to virtuality. In ontological interpretation, virtuality is seen as a potential state of existence, in which the presence of a certain active principle is predisposed to the occurrence of certain events or situations that can take place under appropriate conditions. In physics, when particles have the same quantum numbers as real numbers, they are called virtual, but for them the connection between energy, momentum, and mass is not satisfied. These particles are carriers of interactions that facilitate the transformation of real particles. Because such a process occurs in intermediate short-term cases, then virtual particles cannot be determined experimentally. With the frequency interpretation of probabilities, virtuality serves as the propensity or location of material systems to occur in the frequencies of random events observed. All this shows that virtual particles, states, and dispositions are certain aspects of the formation of real existence.

Another approach to virtuality was formed under the influence of the development of computers and information technology. With the help of modern technical means it is possible to dive into virtual reality, in which the subject is unable to distinguish between objects and events in the real and virtual worlds. The world is given to him directly in his senses, and appears in them, indistinguishable on a passive level. However, because Virtual Reality describes states of consciousness, it is thus different from objective reality, including the world of our daily lives. In this context, it is necessary to consider the virtual realities that exist in psychology, aesthetics, and spiritual culture in general. The study of different types of virtual realities and the transition between them defines the criteria for distinguishing different types of reality for

philosophy, their place in cognition, explanation and practice, raises new problems related to the possibility category of virtualization. In this regard, the problems of the internal activity of matter and the role of teleological principles in the development of the world are of particular importance [3, p. 721].

Commenting on the forms of being, the scientist M. Akhmedova said: "There is such a part of being that it may or may not exist. Such a part of being has a probabilistic meaning. He is still far from reality. An entity with such a content is called a virtual being [4, p. 285]".

Professor K. Nazarov describes the virtual being as a form of artificial world, created with the help of modern technology and information communications, which allows a person to perceive and understand the world in a unique way [5, p. 234]. "Virtual being is an interactive technology that allows a computer to create the illusion that a person is moving in a real being. In this case, the perception of the objective being with the help of natural senses is replaced by a special interface, computer graphics and artificially created computer information through sound. A virtual being is something that does not exist in practice, it is impossible to hold it by the hand, to feel its taste and smell. Nevertheless, it exists and man enters this imaginary world and not only observes and experiences it, but also has the ability to influence it, to act independently in this world, to change it. The virtual world is a unique form of human existence and a distinct cultural expression of the spiritual connection of people" [6, p. 235].

These comments of the professor are full of contradictions. In particular, the impossibility of holding it by hand, the absence of taste and smell, is not sufficient to conclude that it is practically non-existent. The author comments: "Information technology, which is a powerful tool for knowing the world in the hands of man, his assistant, a means of creating conditions for creative activity, is replacing the traditional verbal way of knowing the world with

audiovisual knowledge, creating the illusion of access to the artificial world. they see this artificial being as a real being." Furthermore, seeing a virtual being as an imaginary being and influencing it materially is a contradictory consideration between the two. The professor has brought up a peculiar paradox here. Either we need to see the virtual being as an imaginary being, or we need to change our perceptions of an imaginary, ideal being.

According to professors K. Nazarov and N. Shermuhamedova, a virtual being cannot be enjoyed as a real physical being, because the emotions that arise under the influence of this being are largely determined not by itself, but by how we perceive it. We can swim in the virtual sea, but the emotions that arise in this will depend on how we perceive this sea. Virtual watermelon is not sweeter than real watermelon, virtual sausage can not replace real sausage, and so on [7, p. 102], [8, p. 245]. In addition to the authors comments, it should be added that a virtual being may not be as enjoyable as a physical being, but real-life social relationships can be as pleasant and unpleasant in a virtual being as in real life, as seen in the example of friends and lovers in the virtual being. They are relationships built on human emotions, just like in real life.

Thus, we have tried to show the ontological model of the world from a scientific point of view, while analyzing the above views on the phenomena of "Virtuality", "Virtual Being". In short, it can be said that in virtual practice, existence is a specific form of being as a being, and it is a hole in the figurative representation of the universe between the human imagination and real life.

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