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Cyber Ethics & Moral Restraints in Ancient Texts: Relevance to Modern Digital Crimes

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Abstract
The explosion of digital technology has led to never before seen ethical dilemmas, forms of cybercrime (hacking, identity thefts, online bullying) and create and spread false information. Although cyber ethics is generally considered a modern discipline, its history has been noted in ancient civilizations such as Mesopotamia and Egypt. The civilizational elements of ancient Indian Dharma or Satya (truth) and Ahimsa (non-violence), Confucian emphasis on benevolence and propriety, Aristotelian virtues such as moderation and responsibility, the Islamic precepts of justice, trust all enunciate extreme value behind human conduct. These ethical guidelines, while formulated in a pre-digital era, speak directly to the issues of trustworthiness, respect for others and responsibility needed to foster social cooperation on-line. Today's cybercrimes are frequently the digital embodiment of traditional forms of unethical behaviour like stealing, trespassing and injuring someone. Innovations by reviving ancient ethical traditions Modern society can articulate a values-based approach to cyber governance, digital citizenship and law reform. To begin to link the ethical with the technological is an important first step in imbuing responsibility into online

behaviour and making our digital advancement a reflection of humanitarian and millennia-old societal, values.

Key Words: *Cyber Ethics; Moral Restraints; Ancient Texts; Digital Morality; Cybercrime; Cyberbullying; Privacy; Data Protection; Information Technology Law; Ethical Governance; Digital Citizenship; Social Responsibility; Moral Philosophy.*

Introduction

The twenty-first century has been marked by an unprecedented technological revolution that has redefined the interaction between humans, their governance, business and communication based on the rapid growth of the cyberspace. The digital revolution, which is characterized by the rise of the internet, AI, social networking websites, cloud computing, and analytics of the big data has produced vast possibilities in the innovation and connectivity of the world. But with these studies, there have been dramatic increase in cybercrimes like hacking, identity theft, cyberbullying, phishing, online frauds, data breaches, and spread of misinformation.[1]

These new forms of digital attacks not only disrupt the law but also the ethical character of the society. Here, cyber ethics has come up as a critical approach to control the human behaviour in the online world. Cyber ethics is the term used to describe moral values and norms that should be used to conduct responsible people in the utilization of digital technologies.[2] Although the online world might be new and technologically sophisticated, the ethical issues it brings are all-too-old and ancient human behaviour patterns of lying, greed, privacy invasion, and exploitation of authority. Thus, in order to comprehend and solve the contemporary digital crimes, there is a need to retrace the moral and philosophical bases of the ancient writings in the civilizations.[3]

Early Indian, Chinese, Greek, and Islamic philosophy were expressed in ancient texts and philosophical books explaining detailed codes of moral restraint meant to preserve social harmony and integrity of the individual. The Indian idea of Dharma focused on the righteousness, obligation and following the truth (Satya) and non-violence (Ahimsa), which are very close to the modern anxieties around online harm and misinformation. The teachings of Confucianism emphasized kindness, respect, and right behaviour in relationships that can be also applied to the civility of online communication.[4][5]

The virtue ethics developed by Aristotle centred on the formation of character, moderation and practical wisdom whereby people were urged to develop the habit of honesty and responsibility-characteristics that are essential in the ethical interaction across cyberspace.[6] In the same manner, the Islamic code of ethics emphasized on justice, accountability, trust and preservation of the rights of others giving it a moral rationale to protect the privacy and to uphold fairness in the digital dealings. Although such traditions were developed in pre-technological

[1] Cybersecurity and Cyberwar: What Everyone Needs to Know P.W. Singer & Allan Friedman, *Cybersecurity and Cyberwar: What Everyone Needs to Know* (Oxford University Press, 2014).
[2] International Telecommunication Union, *Global Cybersecurity Index 2020* (ITU Publications, 2021).
[3] National Crime Records Bureau, *Crime in India 2022: Statistics on Cyber Crimes* (Ministry of Home Affairs, Government of India, 2023).
[4] The Dhammapada, trans. Acharya Buddharakkhita (Buddhist Publication Society, 1985) 3–5.
[5] Bhagavad Gita, trans. Eknath Easwaran (Nilgiri Press, 2007) 45–47.
[6] Aristotle, *Nicomachean Ethics*, translated, W.D. Ross (Oxford University Press, 2009), p 109-112.

societies, their moral lessons are general to the behaviour of man and are not limited to time or medium.[7]

Digital crimes of today can be understood as technologically mediated forms of the same moral crimes of ancient times, theft, falsehood, defamation and breach of trust. These tendencies may be magnified by the anonymity and the lack of borders in cyberspace, but this does not make them immoral. Therefore, it is hardly possible to propose statutory regulation as a sufficient means of sustainable solutions, and there is a need to develop a more profound ethical awareness based on long-term values.

This paper will provide the gap between the ancient moral restraints and the unethical issues of the digital age by exploring the traditional ethical wisdom and the cyber jurisprudence. This kind of attitude will highlight the fact that the technological advancement should be pegged on moral responsibilities so that the digital era will not only work towards innovation but also towards justice, integrity, and human dignity.

What Are Cyber Ethics?

Cyber ethics are those moral values and standards that guide the responsible utilization of computers, digital technologies and the internet. It looks at what is correct and incorrect in the Internet conduct and tries to enhance integrity, responsibility, and respect in cyberspace. With the growing role of digital platforms in communication, trade, education, and governance, users of this space are obligated to act ethically and ensure that trust and social order are not compromised. Cyber ethics deal with the protection of personal privacy, safety of data, intellectual property rights, the right to freedom of expression, cyber bullying, harassment via the Internet, theft of identity, misinformation, and the problem of online fraud.[8]

Cyber ethics exists in an unlimited and more or less anonymous space unlike the traditional ethics, which is confined in physical interactions, where the acts and decisions can have very far reaching and immediate effects. Ethical awareness is also much more important due to the possibility of irresponsible behaviour encouraged by the lack of face-to-face accountability. The principles that are highlighted in cyber ethics include honesty in online communication, respecting the right of other people, responsible exchange of information and legal compliance. It also applies to organizations and governments, which are called upon to protect data of the users, make the data available and curb abuse of technology. Finally, cyber ethics is supposed to create responsible citizens in the digital world who strike a balance between technological innovation and moral accountability and social good. The democratic dimension of inclusion is also relevant to responsible digital citizenship: Saroj (2025) examines representation and inclusivity in India's electoral system, including the participation of women, persons with disabilities, and transgender persons. This work provides a useful perspective for considering how digital platforms and online public spaces should support equal participation and respect for all sections of society.

[7] M. Hashim Kamali, *Ethics and Fiqh for Everyday Life: An Islamic Outline* (Islamic Texts Society, 2019), 45–47.
[8] Richard A. Spinello, *Cyberethics: Morality and Law in Cyberspace* 3–10 (5th edn., Jones & Bartlett Learning, 2014).

Ancient Texts and Ethical Frameworks

The civilizations of ancient times created detailed ethical systems to govern the behaviour of people and maintain harmony in the society[9]. The importance of Indian philosophy, the concept of Dharma stressed righteous duty, right order and obedience to truth and non-violence, which was the basis of righteous life. Equally, the Confucian doctrines in China emphasized on kindness, respect, and right conduct, which encouraged disciplined and amicable relationship in society.[10]

Greek philosophy and especially Aristotle virtue ethics centred on the development of character, temperance, and practical wisdom and promoted self-discipline and honesty as a habit in people. The Islamic tradition of ethics placed more importance on justice, trustworthiness, and accountability, which focused on the safety of individual rights and the well-being of the community. These texts were developed in pre-digital societies, but their principles of morality cover universal issues in human behaviour like honesty, responsibility and respect towards others. These ethical principles that have survived through the ages offer an eternal basis of how to give direction to behaviour even in modern digital and technological times.[11]

Avoiding misinformation and deepfakes

Honesty has been considered as one of the key moral virtues in ancient philosophies. The Indian philosophy views Satya inseparable with Dharma, whereas classical thinkers like Aristotle focused on honesty as a virtue which is needed to establish trust and social integrity. Honesty is needed to make communication grounded in reality, and not deliberately deceive others.[12] False information, doctored photos, and videos generated by artificial intelligence can be quickly created and spread through social media and online tools and influence the perception of reality. Deepfakes, especially, are extremely dangerous to individual reputation, democracy and trust in general since they create events or things which never existed.[13]

The prevention of the production, dissemination, or the encouragement of false online content is a contemporary interpretation of the old responsibility to maintain the truth. The ethical digital behaviour entails checking sources, triangulation of information, and sharing information that is not verified. Through the act of speaking the truth on the internet, people can help in the maintenance of trust, safeguarding of reputation, and the integrity of digital communication in a world that is becoming more and more interconnected.

Cyberbullying, harassment or doxing

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[9] The Bhagavad Gita, Chapter 4, Verse 7–8. Verse 4.7
यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।
अभ्युत्थानम् अधर्मस्य तदात्मानं सृजाम्यहम् ॥
Verse 4.8
परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय संभवामि युगे युगे ॥

[10] S. Radhakrishnan, *Indian Philosophy*, Vol. I (Oxford University Press, 2nd edn., 1951).

[11] Aristotle, *Nicomachean Ethics*, trans. W.D. Ross (Oxford University Press, 2009) 23–25, 110–112. (Discusses virtue as character, temperance, and practical wisdom – Books II & VI)

[12] UNESCO, *Journalism, 'Fake News' and Disinformation: Handbook for Journalism Education and Training* (UNESCO, 2018).

[13] S. Radhakrishnan, *Indian Philosophy*, Vol. I (2nd edn., Oxford University Press, 1951) 52–55.

Avoiding cyberbullying, harassment, or doxing is the expression of a time-old moral rule of non-harm that has been reinforced in ancient moral culture. Ahimsa is another virtue in Indian philosophy, which forbids the suffering of either thought, word, or deed. On the same note, doctrines contained in books like the Bhagavad Gita teachings on self-control and kindness whereas philosophers like Confucius teach on respectful and peaceful social practices. Online harassment and cyberbullying in the digital world is defined as the application of technology to scare, insult, threaten or humiliate another person.[14]

Doxing-causing someone to publicly disclose his or her privacy via information-infringes on privacy and may pose a threat to his or her physical safety. They could be done anonymously, yet they have actual psychological, social, and even physical damage. By not performing harmful activities on the Internet, people preserve human dignity and make the digital environment safer and more respectful.

Respecting the digital consent and privacy.

Digital consent and privacy is another important ethical imperative in the modern day technology age. The antique ethical customs always stressed the personal boundaries and personal dignity protection. According to the Indian reasoning, the concept of Dharma compels people to do what is right and avoid infringing the rights of other people. On the same note, the Islamic ethical principles emphasise the importance of trust (Amanah) and justice, which states the responsibility to keep confidential information and follow personal autonomy. These constraints are expressions of a profound awareness that social peace is based on the observance of the integrity and freedom of every human being.[15]

Consent would be defined as the provision of clear and informed consent prior to the collection, sharing or use of personal data, images, or communications of a person in the digital context. Privacy is the ability to withhold the sensitive information that is not supposed to be accessed, abused, or exposed to unauthorized individuals. Unauthorized sharing of data, surveillance, hacking or posting of personal content without authorization are severe ethical violations.

Online respect can promote trust in online institutions and interaction and respect the consent and privacy of the digital world. It strengthens the sense of responsibility and respects the dignity of people in the virtual world. Ethical online citizenship consequently instigates loads of cautious use of personal data and a deliberate sense of responsibility towards safeguarding the rights of others in the online world.

Ancient Civilization Legal Codes

Prior to the development of the modern statutory frameworks, the societies knew that they needed codified laws to ensure life, property, reputation and harmony in the community. These primitive legal systems were extremely bound up into moral and religious values and beliefs based on the principle that the law and morality were inseparable pillars of civilized existence. Expressed in terms of responsibilities, prohibitions, and punishments, the ancient legal codes attempted to

[14] Confucius, *The Analects*, trans. D.C. Lau (Penguin Books, London, 1979), p. 75.
[15] *The Bhagavad Gita*, trans. S. Radhakrishnan (HarperCollins, New Delhi, 2008), p. 123.

guide the inhibition of actions that harm and advance justice-goals, which are still core to the modern law reaction to digital crimes.

The Code of Hammurabi (c. 1754 BCE), issued by Hammurabi of Babylon is one of the oldest and most famous. This code provided specific regulations on theft, fraud, property issues, contracts as well as personal injury. It brought in the concept of proportional punishment and stressed responsibility of the wrongdoing. The notion that people should face repercussions of lying, deceiving trust, or committing illegal deprivation of property is very relatable to contemporary legal provisions that deal with cyber fraud, identity theft and financial hacking. The contexts of technology may vary, but the principle, which states that social order relies on the well-defined legal responsibility, does not change.[16]

On the same note, the ancient Roman law was the foundation of most of the modern laws. There was the codification of rights and obligations of property, contracts, and civil disputes, as a result of which there was transparency and equality before the law.[17] The Roman jurisprudence subsequently developed elaborate principles on issues of ownership, contractual duty and personal injury with some of them still shaping the contemporary civil and criminal law. The Roman focus on the clarity of law, fairness in the procedure, and protection of personal property are similar to the modern regulations of cybersecurity that prevent unauthorized access to online resources, intellectual property, and confidential information.[18]

Legal principles were legally discussed in the Manusmriti and the Arthashastra in ancient India. These writings were a mixture of ethical philosophy and politics. Issues of statecraft, espionage, economic regulation, and punishment of crimes such as fraud and misappropriation were handled in the Arthashastra of Kautilya (Chanakaya). It also highlighted the responsibility of the ruler to protect people and keep the society in order. The inclusion of ethical obligation (Dharma) along with binding penalties is a demonstration of a rather early appreciation of the need to maintain moral restraint through institutional means-a principle that equally applies to the enforcement of cyber laws today. Old Chinese legal customs were also based on both Confucian and Legalist ideas and emphasized social discipline and responsibility. Legalist school of thought presented stringent laws and stiffer punishment to keep an order and the Confucianism promoted moral education in addition to law regulation.[19]

Even though law codes of the ancient past did not envisage digital technological advancements, they covered universal types of misbehaviours stealing, lying, slander, trust, and privacy infringement. The age-old wrongs are manifested in modern cybercrimes as the result of technological nature. As we look back in the history of law-systems we find that the main ends of law-justice, protection, deterrence, social stability-remain the same in the centuries. Therefore, old

[16] *The Code of Hammurabi* (c. 1754 BCE), issued by Hammurabi, King of Babylon, translated in L.W. King (trans.), *The Code of Hammurabi* (Yale Law School, Avalon Project, 1910).
[17] *The Twelve Tables*, 5th Century BCE (Ancient Roman Law Code).
[18] Barry Nicholas, *An Introduction to Roman Law* (Oxford University Press, 1962) 3–7.
[19] Manusmriti, translated, G. Buhler, *The Laws of Manu* (Sacred Books of the East, Vol. XXV, Oxford University Press, 1886) 7–12.

legal codes are not only historically informative but also offer timeless qualities, that we use today to control the cyberspace and fight digital crime.

Why Ancient Ethics Still Matter

The ancient ethics are important as they concern the basic issues of human behaviour that have not changed with the advancement of technology. Although the digital era has brought about new tools, platforms and ways of interacting, the ethical issues that drive the cyber misconducts like dishonesty, greed, power abuse and lack of trust is not new. The Indian, Greek, Chinese and Islamic ancient ethical traditions have come up with elaborate rules that govern exactly these tendencies. Thereiras doctrines about veracity, fairness, moderation, clemency and accountability have everlasting moral direction irrespective of time and media. Cybercrime cannot be completely prevented by the modern legal systems.[20]

The wrongdoing may be punished by laws, but it is ethical consciousness that discourages it at its inception. The old traditions focused on character and internal moral discipline as opposed to outward compliance. As an example, virtue ethics asks people to develop honesty and temperance, whereas the theory of Dharma puts an emphasis on duty and rightful actions. These values promote personal responsibility, which is essential in cyberspace where anonymity tends to eliminate the fear of prosecution.

In addition, the international character of the internet requires universally acceptable moral values that transcend cultures. Ethics can be used to establish a universal ethical standard in digital society through ancient ethical teachings that provide widely distributed human values-respect, fairness, and non-harm. When we base technological development on the ancient moral wisdom, it will be guaranteed that innovation will grow alongside human dignity, justice and social harmony, instead of being the cause of its decline.

Principles are not limited to Technology

Old traditions led to the development of ethical principles that are not limited to certain technologies since they are based on universal issues of human behaviour and not on specific instruments or systems. The truthfulness, justice, non-harm, respect, accountability, and self-restraint were developed way before the advent of the computer or the internet. These ideals were to govern interpersonal relations, life in the community, government as well as trade. Even though people no longer have to interact with each other in the physical space, but in digital space, the moral duty of any person does not change.

Technology is only a tool; it enhances what people want but it does not change the nature of actions. A lie wrote on social media is a lie, and theft done by hacking is a theft in ethical content. Thus, the concepts of honesty, fairness, and privacy respect are applicable regardless of the technology. Through acknowledging that moral standards remain unaltered by technological advancement, society will be able to make sure digital innovation grows in a safe ethical context founded on the time-honoured human values.

Reflections of old Time Immoralities

[20] Cyber Law and Information Technology, Nandan Kamath (Universal Law Publishing, 2011) 45–52.

The contemporary digital crimes are a rather advanced form of the ancient moral wrongs, albeit in digital forms. Despite the fact that cyberspace brings about novel forms of perpetrating crimes, the ethical content of such crimes resembles the ancient evils of robbing, lying, defamation, trust and privacy infringement, and deceit. The instruments have evolved but the ethical nature of the wrong act is the same as it was in the past.[21]

An example could be hacking and unauthorized access to the digital system which is similar to the old trespass and theft whereby a person breaks into the property of another. Online impersonation and identity theft is indicative of the ancient sin of deceit-mimicking oneself in order to benefit oneself. On the same note, cyber fraud and phishing is an online adaptation of trade fraudulent activity that would be punished by antique legal codes. The spread of fake news and deepfakes is analogous to the ethical taboo on lies that has been denounced in philosophical and religious practices.

Online bullying and harassment are the repetition of the verbal abuse and defamation in history, which has led to reputational and psychological damage. Doxing, exposing intimate information against the victim, is a contemporary act of invasion of privacy- a crime that in the ancient societies would have been considered as an act of violation to the personal dignity and trust.[22]

The anonymity and international nature of the internet might ameliorate these crimes, but it does not change their moral nature. The emphasis on the idea that present-day cybercrimes are just the continuation of antique crimes against morality can help to emphasize the necessity of basing digital regulations on the time-honoured values of honesty, justice, and respect to human dignity.

Reconciling the ancient ethics and the current laws

The solution to align ancient ethics with modern laws is to combine the ancient moral codes with the current legal codes so as to be able to control the actions in the digital era. Some of the values that were taken seriously in ancient traditions of ethics were truthfulness, justice, non-harm, accountability and respect to human dignity. These values did not only exist on paper as philosophical ideals but were the moral backbone on which legal systems of the ancient times were built. Cyber laws, even though they are technologically inclined, have the same goals to provide protection against damages to people, secure property and privacy, and social order in a more complicated digital landscape.

Laws on cybercrime, data protection, Internet scams, and Internet harassment represent ancient ethical taboos against stealing, lying, slandering, and violating fidelity. Nonetheless, legal measures cannot be used to develop responsible digital behavior. Ancient ethical orders were based on the achievement of character and internal moral restraint and urged people to do what is right even without any extra help. This internal aspect is particularly significant in the cyberspace, where anonymity and international transactions tend to restrict the immediate jurisdiction of the law. This integration is the key to the fact that the contemporary legal provisions are covered by the moral

[21] V.D. Mahajan, *Jurisprudence and Legal Theory* 102–105 (Eastern Book Company, Lucknow, 2018).
[22] S. R. Myneni, *Information Technology Law* 45–47 (Asia Law House, Hyderabad, 2019).

awareness and contribute to the development of the digital culture that is based not merely on compliance but also on integrity, justice, and respect to the human rights.[23]

Echoes Respect of Personal Dignity

The right to privacy is closely enshrined in the extended moral standard of respect to personal dignity. Even though the concept of privacy is officially accepted nowadays as one of the basic legal privileges of the constitutional democracies, the ethical background of this phenomenon connects to the ancient moral culture which preached the sacredness of individual freedom and personal limits. The Indian Dharma philosophy demands respect towards the right and integrity of others whereas the Islamic teachings of ethics emphasize on trust and the wrong of intrusion into the personal life. Correspondingly, moderation and respect in interpersonal relationships is emphasized in classical virtue ethics.

The new digital age has its privacy to the privacy of personal data, communications, biometric data and online identity. Surveillance without permission, breach of data, hacking, and sharing of personal material without consent is not only contrary to the law but also against human dignity. Privacy is not only concerned with secrecy, it is concerned with maintaining autonomy, self-respect, and the ability to control personal information. Therefore, the contemporary right to privacy resembles the antique moral education that acknowledged the value of human beings. Privacy is also a legal and moral requirement in cyberspace to protect as it has timeless human values.[24] (Yadav & Kashyap, 2025).

Ancient ethics and modern digital dilemmas

The current state of cyber ethics is very complex and dynamic because of the tremendous growth of the digital technologies and the globalization of the internet. Anonymity in the cyber space is one of the major challenges. The fact that one can communicate without determining his/her real identity tends to minimize responsibility, promoting such actions as trolling, cyberbullying, hacking, and online fraud. Ethical restraints can be compromised when people are not connected to the real-life impacts of their actions.[25]

The pace of technological development is also another challenge. Artificial intelligence, deepfakes, big data analytics, and algorithm-driven platforms are innovations that are developing more rapidly than the law and ethics can. This introduces changes in regulations, whereby technology can be abused before proper protection is enacted. The emergence of fake news and content manipulation also makes ethical decision-making a rather complicated issue, particularly when the information is transmitted at a very fast pace across borders. Also, the international and multicultural character of the internet makes it hard to come up with ethical standards that are universally required. Differences in cultural values, speech norms, and privacy expectations may cause conflicts in digital governance. Another dilemma that is still in existence is the freedom of expression and protection against harm. The mentioned challenges show that cyber ethics needs

[23] Law Commission of India, *Report No. 276 on Legal Framework for Data Protection* (2018).
[24] Article 27, International Covenant on Civil and Political Rights, 1966.
[25] M. Ethan Katsh, 'The Electronic Media and the Transformation of Law' (1989) 12 *International Review of Law, Computers & Technology* 35, 40.

constant consideration, new policies, and a firm sense of moral knowing to adopt responsible behaviour in an ever-evolving digital world.

Rapid Technological Change

One of the biggest challenges facing cyber ethics in the contemporary world is rapid technological change. The digital innovations rate, including artificial intelligence and machine learning, blockchain, cloud computing, and quantum technologies, has altered almost all spheres of human activity. Although these developments are bringing efficiency, connectivity, and economic development, they have also raised intricate ethical issues that are hard to solve by the conventional legal and moral systems in a time-sensitive manner. The technological innovation and the lack of regulatory adjustment is usually prone to abuse, exploitation, and untold impact on the societies.

The development of artificial intelligence (AI) is one of the key ethical issues following the high-paced technological shift. Artificial Intelligence systems are able to produce content, process large volumes of information and make decisions automatically, as well as even replicate human behaviour. These abilities however, present grave concerns about accountability, bias, transparency, and misinformation. The technologies of deepfake, e.g., enable the production of highly realistic yet fake audio and video content, which can harm the reputation, interfere with elections, and mislead the audience. Ethical systems are thus forced to deal with the issue of authenticity, consent and responsibility in manners that were unthinkable in the past.[26] On the same note, the growth of big data and algorithm-based platforms has heightened the issue of privacy and surveillance. The corporations and governments can now gather, store, and study massive amounts of personal data. Although this kind of data may advance the services and safety, it may also be abused, exploited, and used to spy on people. New technological advances in the field of data-analytics can easily surpass the process of the creation of a complete set of laws that would regulate the safety and protection of the information, and the gaps that cybercriminals or unscrupulous individuals can use become a reality. (Yadav & Kashyap, 2025).

The other problem is that digital technologies are global and borderless. New technologies everywhere in the world, and the laws in countries have territorial limitations. Cybercrimes like ransomware attacks, identity theft, and financial frauds are often perpetrated in a given jurisdiction and affect the victims in a different jurisdiction. With the advancement of technology, crimes such as this become more difficult to investigate and prosecute. The ethical standards should then not only change with the change in technology, but also with the international collaboration and streamline the cyber law.[27]

Furthermore, new technology like the Internet of Things (IoT) and smart devices also have erased the line between the physical and the digital space. All domestic appliances as well as medical equipment have become a part of the network, and cybersecurity is a social concern now. In fact, a hacking incident involving such systems may result in a real-life impact such as loss of

[26] World Economic Forum, *Deepfakes and the Infocalypse: What You Urgently Need to Know* (WEF 2020).
[27] United Nations, Report of the Group of Governmental Experts on Developments in the Field of Information and Telecommunications in the Context of International Security, U.N. Doc. A/70/174 (2015).

money, breach of privacy or even life endangering. This ethical responsibility goes beyond individual users to manufacturers, developers, and policymakers who should make sure that it is designed safely and deployed in a responsible way.

Ethical awareness on the individual level is also a challenge due to the fast rate of innovation. New technologies are usually embraced by the user without the knowledge of their risk or implication. Social media functionality, encrypted communication and AI-driven applications can be abused either accidentally or intentionally. Digital literacy and ethical education should then adapt in line with technology to make use of technology informed and responsible.

Finally, there is the factor of rapid technological change that makes cyber ethics more complicated by bringing new means, dangers, and ethical concerns. In order to surmount these challenges, the principles of ethics should always be adaptable but basing on traditional values like truthfulness, justice, accountability, and respect to human dignity. It is only through the combination of moral thought and technological advancement that the society can be assured that innovation benefits the humanity and not destroys it.

Conclusion

An evaluation of cyber ethics against ancient restraints of moral behaviour indicates that the speed at which technology is changing is immense, yet the principles of ethics behind human behaviour have continued to be very stable. Digital crimes: hacking, identity theft, cyberbullying, online fraud, data breach, and misinformation may seem a unique characteristic of the information age, but in essence, they are new expressions of ancient moral offenses. The ancient societies denounced theft, lying, defamation, intrusion into privacy as well as misappropriation of trust as is the case in the contemporary societies. The nature of wrongdoing has not been altered but the medium by which it is executed is changed.

The truthfulness, justice, restraint, compassion, responsibility and human dignity were always stressed in ancient literature and philosophical traditions in civilizations. The Indian notion of Dharma emphasized the righteous duty and moral order; the principle of Ahimsa, which forbade harm; the Confucian concepts of benevolence and duty emphasized the importance of the Confucian teachings of proper conduct and character formation; Aristotelian virtue ethics, which stressed the importance of character and moderation; and Islamic moral philosophy, which stressed the importance of justice, trust, and responsibility. These ethics aimed at developing internal moral discipline as opposed to the external compliance. This form of internal control is especially applicable to cyberspace, where lack of fear of legal repercussions is often undermined by anonymity, physical distance, and lack of immediate responsibility.

These old moral issues can be perceived in modern legal systems dealing with cybercrime, data security, intellectual property and cybersecurity. Nonetheless, legislation will be insufficient to eradicate digital badness. Preventing change effectively is based on values that are ethical and not based on technological change. The traditional ethical doctrines offer a consistent and global framework of how to live in a borderless and quickly changing digital world. They make us remember that technology is a means created by human will; it will be used to do good or evil

according to the moral nature of people working with it. Moreover, cyberspace is a global phenomenon that requires ethical standards, which transcend cultural and religious boundaries and national borders. Although, ancient traditions are diverse, they all lead to the fundamental human values honesty, fairness, respect, and protection of the welfare of the community.

To sum up, the application of the ancient moral restraints to the contemporary digital crimes is because of the eternal truth about the human nature and social responsibility. Since technological innovation keeps gaining momentum, it is important that ethical reflection keep progress. Through bringing ancient wisdom to modern legal and technological approaches, the society can build a digital ecosystem not based on regulation, but integrity, accountability and respect towards human dignity. The way to a safer and more ethical cyberspace will eventually not be more effective laws and sophisticated security measures, but the restoration and use of timeless moral principles that people have been living by centuries.

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