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MAN IN THE DIGITAL SOCIETY***Gulchehra M. Teshaeva****Assistant Of The Department Of Biophysics, Information Technology And Medicine Bukhara State
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ABOUT ARTICLE

Key words: Person, digital technology, integrity, respect, digital environment.**Received:** 04.05.2024**Accepted:** 09.05.2024**Published:** 14.05.2024**Abstract:** Man as a biological species provides its existence due to the creative transformation of the surrounding world, the development of culture and technologies. However, new technologies, being the fruit of human imagination and creativity, in turn, also change a person, complementing and transforming his usual habitat. Since the beginning of the emergence of technogenic civilization the dominant technologies of a particular historical period become the provider of metaphors for era-appropriate understanding person. In modern mechanism, the human body is compared to a machine - Sigmund Freud draws an analogy of what is repressed in psyche with a steam boiler, the lid of which blows off due to steam pressure - and in the twentieth century. Consciousness a person is like a computer. In modern times, one of these metaphors is digital networks with many nodes, while a person is not a network node, but is "distributed" among many of them.

INTRODUCTION

The digital environment resulting from the development of digital technologies can be defined as the "third nature" in which man lives (by analogy with "second nature" - the world cultural artifacts). In the early days of digital communications (1990s) there are many hopes and expectations associated with this special environment where changes spatiotemporal characteristics of human experience, and a person appears divorced from his body: the "digital man" is seen transcendental, purely spiritual essence, freed from the limitations of the bodily nature. The digital environment was initially presented

as a special, self-sufficient world, and “digital life” - a special “second” life, unfolding parallel to the first and often not intersecting with it. However, as distribution and increasing availability of digital technologies, the digital environment becomes a mandatory “extension” of the “physical” (“offline”) environment. “Online” and “offline” worlds intertwine, becoming more and more interdependent, so that a person can no longer be an exclusively digital or exclusively physical entity - he is included in both world, its “online” image and its “offline” image personality are inextricably linked. The increasing penetration of digital technologies into social relationship makes it almost impossible to reject the “online” component of human life: digital communications are becoming an everyday occurrence, and avoiding them becomes a bad manners, an indicator of social maladjustment and even a crime. As a result, the digital environment “is no longer a “finite area of meaning”, separated from the world of everyday life by a kind of “permeable membrane”. The virtual is present in the most real, becomes its integral element. We are already talking about a “hybrid world”.”. As a result of such merging and “hybridization”, the idea of a certain “digital” person arises, which is supposedly a new stage in human evolution;

THE MAIN FINDINGS AND RESULTS

There is a lot of research into the specifics of the “digital generation” - people who have been involved in interactions with digital technologies since birth, “digital natives” Individualization of a person, formation personality and a sense of personal responsibility for one’s actions were a historical acquisition of humanity: contrasted society as a separate unit, man more and more clearly articulated one of the most important principles underlying human interaction - respect for the other person. This principle (expressed in many ethical systems, most clearly in the categorical imperative of I. Kant) presupposed the recognition of another equal to me, having the same right to peace, like me, respect for another person only because that he is human. Without such mutual recognition, the existence of human communities is impossible.

Lack of face-to-face interaction leads to distorted communication. Human in digital interaction loses his sense of reality and acts like this as if his opponent is a digital entity with nothing real behind him. Physical separation of people as a reason for the loss of respect for another person and his life was described by Erich Fromm: he notes that military pilots, when dropping bombs, were unlikely to realize that they were killing thousands of people - since they interacted only with the machine, and not with people. Rationally aware of their actions and their consequences, the aircraft crew members, however, were not involved in the situation emotionally were withdrawn. In the same way as those on people on earth were not perceived by the pilots as human beings, in digital relationships, where instead of a

person is a set of characters, this the digital Other is dehumanized, and as consequence, the need to relate to him as a person in the full sense of the word. Interaction with computer programs, bots, voice assistants, systems AI with voice interface, etc. confusing, makes it even more difficult to draw the line between a non-human digital entity and a person represented in the digital world. Increasing number of digital interactions across compared to non-digital ones leads to an increase aggression: where there is no feeling of immediate contact with another person, mutual misunderstanding arises, and the level of responsibility for one's words and virtual actions decreases.

CONCLUSION

We do not perceive the digital manifestations of a person as a person in the full sense of the word and unconsciously structure our behavior in such a way as if he is not such and there is no subject on the other side of the screen with equal rights to me, but only a digital entity that does not require respect or adherence to moral principles

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