

POSITIVE AND NEGATIVE CONSEQUENCES OF GLOBAL TRANSHUMANIST THEORY

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ABSTRACT

Globalization processes taking place in the social, economic, political, and spiritual spheres in the world at the present time are creating objective conditions for changing the value goals and, one might say, the destiny of the entire humanity in one direction or another. Therefore, finding a solution to the problems of eliminating the positive results of the theory of transhumanism – it is popularization, and its negative consequences - is being put in the center of attention of the world community.

Keywords: humanism, transhumanism, globalization, technology, immorality, radicalism, liberalism, anti-transhumanism.

INTRODUCTION

Globalization of transhumanist ideas for all peoples and nations of the world, on the one hand, the use of progressive science, technology, technological achievements, modern media - the formation of universal humanist values, and on the other hand, the use of these tools in accordance with specific ideological interests - anti-humanist, immoral “mass culture” is intensifying the escalation of the threat. In such conditions, the study of its positive and negative influence on the spirituality of humanity, the prospects of its civilization, methods, development trends based on the relationship between the elements of the “need-goal-benefit-means-result” system acquires important theoretical, methodological and practical importance.

Transhumanist theories, both in the goal of the process of globalization and in its results, on the basis of their positive and negative aspects, which are fundamentally opposed to each other, lie in the diversity of interests of the social units that make up the society. There are those who support conservative and religious rules and whose livelihood depends on it, who fight as opponents of transhumanism.

According to the functional importance of positive or negative characteristics of transhumanism, directions of influence on society: ethics - goodness and evil, charismaticism and egoism, aesthetics - beauty and ugliness, economics - profit and loss, political science - progress and regression, aggression and compromise, ideology - creativity and destruction learning in the context of such categories forms relatively complete ideas about its content and essence.

In general, radicalism and liberalism approaches have been observed in relation to the phenomenon of transhumanism in recent years. That is, the strata belonging to the first direction - radicalism (anti-transhumanists) stream, on the basis of transhumanism, lead to the disruption of the "life cycle" on earth, the creation of mechanisms for the total management of humanity under this ideology, the fact that the generations of mankind forget the

transcendental (religious) existence [1] or its rise is “mass” leading to the formation of “culture” and the loss of the family and values related to it, the possibility of humanity losing its essence and turning into mangurts who do not understand their identity,[2] are given priority. The second - in the doctrines of liberalism (transhumanists), the process of improvement of science and technology is interpreted as a general law of mankind, as an opportunity to ensure its future prospects. Therefore, dividing the world public opinion formed in the current period into the process of improvement of living conditions into fundamentally opposite transhumanists and anti-transhumanists, its results should be viewed as a manifestation of an approach based on certain interests. But even if approaches to the idea of transhumanism based on specific interests are the main reason for alternative attitudes towards it, universal evaluation criteria have been formed and acquired a unique character in any historical period. Therefore, these criteria should be evaluated in the context of specific historical period, social space: the level of economic development, the nature of the political system, spiritual and cultural development (from the point of view of compatibility or contradiction with universal humanistic and democratic principles).

Transhumanism was initially formed in a “social” form based on the goal of ensuring the longevity of mankind based on the improvement of living conditions, and later: economic, geopolitical, moral, spiritual, cultural, ecological, linguistic, communicative forms of globalization appeared.[3] In fact, people's desire to meet their ever-growing economic needs, to overcome natural laws, and to adapt certain rules to their capabilities has led to the expansion of the scope and space of social activities. In doing so, he defined the character of the consequences based on democratic and humanistic principles based on the expansion of existing opportunities based on modern technologies and the objective needs of humanity. In other words, the process of globalization of “news” formed on the basis of transhumanist desires is taking place.

The process of globalization of modern technologies, as a social phenomenon that determines the perspective of the historical development of humanity, became an object of scientific research only from the 90s of the 20th century, and a special “transhumanism” that studies it was created. Thus, the phenomenon of “transhumanism” is, on the one hand, an objective law of the development of modern human technologies, which creates real opportunities for it. In particular, the trends of transhumanism are the cause of international social, economic, political, cultural and other relations: integrating, universalizing, internationalizing. On the other hand, it has created a complex of new social problems and amplifies the existing ones. In particular, the marginalization and alienation of the individual, forgetting the historical and family values, showing a nihilistic attitude towards it, the escalation of “mass culture”, egoism, cosmopolitanism, individualism, ethno-egocentrism phenomena. After all, the priority of the first has always played a decisive role in the development of society: goodness and evil, creativity and destruction, good and evil, progress and regression, and other antipodes, that is, reason is placed above emotions.

The main reason for the formation of transhumanists and anti-transhumanists is the geographical environment and the level of man-made development. That is, conflicting needs, interests and trends are causing “different approaches to transhumanism”, conflicts of values.[4] If these conflicts are analyzed in the context of the historically formed: political

status, economic situation, goals of spiritual and cultural value of various ethnic and confessional units in the world, views on the nature of transhumanism, stages of development and consequences become more concrete. In particular, it is possible to correctly understand the meaning, essence, and functional significance of transhumanism.

Based on the concept of transhumanism, we see the integration and synthesis of national values based on the needs and interests of all humanity. That is, national spiritual and cultural values are an integrating object, a synthesizing factor in the globalization of human desires for a better life. In this case, the globalization of man-made civilization, on the one hand, shows the integrative potential of national values in a certain (local, local or regional) social space. On the other hand, it performs the function of the main criterion that determines the levels of social development of humanity, the stage of spiritual integration of the world community. In this case, the concept of transhumanism should be considered both as a basis and as a result.

The basis of these processes is the need for universal-integrative relations of innovative ideas and the effort to satisfy it. From this point of view, the globalization of man-made civilization, which is a product of international integration, is considered as one of the determining factors of saving the future of humanity. However, it is an axiomatic truth and a postulate that there is no alternative to solving the existing global problems only through the cooperation of the international community. After all, the solution to the problems related to the consequences of transhumanism requires concerted practical actions of all governments, international and regional organizations and peoples of the world. But for now, due to objective and subjective reasons (or rather, various excuses), it is not possible to achieve this. Because, as we said above, each nation, state, region has its own needs, potential opportunities to satisfy them, interest in transhumanism. Therefore, it is important to determine the principles and order of categorization of futurological concepts promoted by transhumanism today, taking into account national and regional needs and interests. In this regard, the question of using the possibilities of man-made civilization in organizing alternative approaches to global news according to universal humanism and democratic principles remains open.

In the current situation, when the contradictions about the consequences of transhumanism and man-made innovations are intensifying: “a new level of dialogue of civilizations and international cultural relations”[5] or “the highest stage of economic and political development, and the initial state of cultural development”,[6] the consequences of transhumanism if we look at it in its context, it has a more declarative character. Because the determining factor and dominance of humanistic content and democratic character should be taken into account as the main indicator when evaluating the innovative achievements of modern technologies according to the principle of compliance with the rational purpose of humanity. From this point of view, the positive and negative consequences of transhumanism by some scientists distinguish between the norms and traditions of life formed during the historical development of mankind and the effective transformation processes that destroy the life and way of thinking of people and nations - anomalous transformation and create a system of providing the basics of their life - are of important theoretical and methodological importance. After all, the anomalous transformation has nothing in common with civilization, but should be recognized as a sign and indicator of the uncivilization of the socio-economic and

other spheres of human life. Also, the assessment of man-made civilization from the point of view of effective globalization is relative and conditional, because its criteria of “effectiveness” are dynamically changing and require a differentiated individual approach, taking into account the characteristics of social space and historical time.

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