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HUMANITY IN THE DIGITAL AGE

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Abstract: This article explores how technology affects what it means to be human. It explains how tools like smartphones, social media, and artificial intelligence shape our thoughts, emotions, and actions. While technology can help us connect, it can also change how we see ourselves and others. The article highlights the importance of emotional intelligence, self-awareness, and empathy in a digital world. It discusses how people sometimes act differently online and how social media can influence behavior. The concept of the “circle of empathy” is introduced, showing how people decide who deserves care and understanding. Overall, the message is that we must use technology in a way that supports human values and helps us stay true to ourselves.

Keywords: Humanity, Technology, Empathy, Emotional intelligence, Self-awareness, Identity, Social media, Behavior, Circle of empathy, Digital, Online identity, Cognitive control, Moral development, Artificial intelligence, Human connection

Humanity is defined as the quality or condition of being human — our unique nature. This nature encompasses a set of characteristics that include how we think, feel, and act. These traits are considered inherent, uniting all people despite differences in culture, geography, or history. In the 21st century, however, this timeless definition of humanity is being re-examined. We are living in an era where technology not only surrounds us but deeply influences our daily lives. Smartphones, artificial intelligence, social media, and virtual realities have become extensions of ourselves. This raises a fundamental question: is technology changing who we are — our thoughts, our emotions, our behaviors — or are we, through our very human needs and desires, shaping the direction of technology? These are not abstract questions. They go to the heart of our society, our relationships, and even our identity. Understanding the dynamic between technology and humanity is essential if we are to ensure that progress serves human values, not the other way around. At the same time, thinking can help control emotions. For example, someone who knows they get angry easily may wait before responding to texts. This shows maturity and self-awareness — and being humble helps too. Understanding how others feel (empathy) is also important. If someone knows how to see from another's point of view, they are more caring. If a person hurts someone's feelings but won't say sorry, they may lack humility. People often change their identity online to look better, but it's important to stay true to who you really are. Self-awareness and understanding emotions in social settings help build morality and values. And social norms — the shared rules in a society — influence what we believe is right or wrong. Humans naturally develop emotions and values through their social

interactions. For example, children learn how to manage emotions by observing their parents. This process extends to learning behaviors, like how we imitate others. We pay attention to others, remember their actions, and then mimic them. If we see someone act aggressively, like in a video, we might copy that behavior. This idea is explained by Bandura (1986), who suggests we adopt behaviors we observe, and they become part of our identity. In the digital age, the online world affects how we express and control emotions. For example, teenagers often use technology, like YouTube, to post videos for attention. If they record a teacher getting angry and share it, they may feel validated by the reactions of their peers. This is because reinforcement in social media — like getting likes or comments — can motivate behavior, even if it's inappropriate. When teens experience such behaviors within their peer group, they may think it's acceptable, but if they are taught empathy or compassion at home, they may reconsider their actions. One significant challenge in today's world is how emotions and cognition interact. When we experience positive emotions like happiness, we tend to focus better and think more clearly. But negative emotions such as anger or anxiety activate a part of the brain, the amygdala, which can take over the ability to think rationally. This leads to impulse actions, like sending a text message or posting something online when angry, only to regret it later. This shows how emotional reactions can sometimes cloud our judgment and actions. However, we can learn to control our emotions through self-awareness. For instance, if a person knows they tend to act impulsively when angry, they might pause before reacting. This kind of self-regulation requires maturity and the ability to reflect on our actions. In fact, recognizing when you're upset and knowing it's better not to respond immediately is a sign of emotional maturity. Empathy plays a crucial role here too. If you can understand how others feel, you'll likely act more compassionately. For instance, if someone hurts your feelings online but you know they're usually a reasonable person, you might pause and reconsider if their message was sent in the heat of the moment. Putting yourself in others' shoes helps avoid misunderstandings and hurtful responses, which is a core part of emotional intelligence. In today's digital world, some people even create avatars or fake online identities to escape from reality or to deceive others. People sometimes use social media to portray an image of themselves that's not quite real. They might spend hours adjusting their profiles to look better or more interesting, forgetting the importance of being true to themselves. It raises the question: Who are we really online? Technology, if not used thoughtfully, can cause people to lose touch with their real identity.

The Circle of Empathy The most important thing to ask about any technology is how it changes people. And in order to ask that question I've used a mental device called the "circle of empathy" for many years. Maybe you'll find it useful as well. An imaginary circle of empathy is drawn by each person. It circumscribes the person at some distance, and corresponds to those things in the world that deserve empathy. I like the term "empathy" because it has spiritual overtones. A term like "sympathy" or "allegiance" might be more precise, but I want the chosen term to be slightly mystical, to suggest that we might not be able to fully understand what goes on between us and others, that we should leave open the possibility that the relationship can't be represented in a digital database. If someone falls within your circle of empathy, you wouldn't want to see him or her killed. Something that is clearly outside the circle is fair game. For instance, most people would place all other people within the circle, but most of us are willing to see bacteria killed when we brush our teeth, and certainly don't worry when we see an inanimate rock tossed aside to keep a trail clear. The tricky part is that some entities reside close to the edge of the circle. The deepest controversies often involve whether something or someone should lie just inside or just outside the circle. For instance, the idea of slavery depends on the placement of the slave outside the circle, to make some people non human. Widening the circle to include all people and end slavery has been one of the epic strands of the human story—and It sn't quite over yet. A great many other controversies fit well in the model. The fight over abortion asks whether a fet us or embryo should be in the circle or not, and the animal rights debate

asks the same about animals. When you change the contents of your circle, you change your conception of yourself. The center of the circle shifts as its perimeter is changed. The liberal impulse is to expand the circle, while conservatives tend to want to restrain or even contract the circle.

Conclusion. Today, technology is all around us. It shapes how we live, how we talk to each other, and even how we see ourselves. Tools like smartphones, social media, and the internet can make life easier and help us stay connected. But, they can also make people feel alone, act differently online, or forget who they really are. That's why it's so important to hold on to our human values — like empathy, kindness, and self-control. These qualities help us treat others with respect and care. The idea of the “circle of empathy” reminds us to include more people in our care and understanding. When we do that, we create a kinder, more connected world. Technology should help us become better people, not pull us away from our true selves. If we stay thoughtful about how we use it, think before we react, and try to understand others' feelings, we can use technology in a way that strengthens our humanity — not weakens it.

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QO‘QON ADABIY MUHITIDA HAJVIYOT YO‘NALISHI RIVOJI

Mansurova Mohinur Akmal qizi
Toshkent davlat transport universiteti
tayanch doktoranti,

Annotatsiya: Ushbu maqolada XIX asrda Qo‘qon adabiy muhitida hajviyot yo‘nalishining rivojlanishi, uning ijtimoiy-siyosiy va madaniy hayotdagi o‘rni tahlil etilgan. Jumladan, Amir Umarxon va uning atrofida to‘plangan adiblarning faoliyati, adabiyot orqali ijtimoiy illatlarni tanqid qilish an‘analari yoritilgan. Maxmur, Gulxaniy, Muqimiy, Zavqiy kabi hajviy asarlar yaratgan shoirlar misolida hajviyotning jamiyatdagi o‘rniga baho beriladi. Qo‘qon adabiy muhiti o‘zbek adabiyotining taraqqiyotiga ijobiy ta‘sir ko‘rsatgan adabiy maktab sifatida tahlil etiladi.

Kalit so‘zlar: Qo‘qon adabiy muhiti, hajviyot, satira, Umarxon, Amiriy, Muqimiy, Gulxaniy, Maxmur, Zavqiy, ijtimoiy tanqid, o‘zbek adabiyoti, XIX asr.

XIX asr Sharq adabiyoti o‘zining boy mazmuni, murakkab badiiy shakllari va ijtimoiy yo‘nalganligi bilan ajralib turadi. Bu davrda Sharqning turli hududlarida – xususan, Markaziy Osiyo, Eron, Hindiston va Usmoniylar imperiyasida adabiyot jamiyat hayotidagi o‘zgarishlarga faol munosabat bildirgan, ma‘naviy uyg‘onish jarayonlarining ajralmas qismi sifatida namoyon bo‘lgan.