

УДК 821.111(73).09

**TRANSFORMATION OF SOCIETY IN ISAAC ASIMOV'S FICTION**

**IS'HOQ AZIMOV ASARLARIDA JAMIYATNING TRANSFORMATSIYASI**

**ТРАНСФОРМАЦИЯ ОБЩЕСТВА В ПРОИЗВЕДЕНИЯХ АЙЗЕКА АЗИМОВА**

**Likhodzievskiy Anatoliy Stepanovich<sup>1</sup>, Akhmedov Rafael Sharifovich<sup>2</sup>**

<sup>1</sup>Uzbek State World Languages University, 100138 Uzbekistan, Tashkent, Chilanar-13, 3/58

E-mail: urban@mail.com

<sup>2</sup>Gulistan State University, 120100 Uzbekistan, Syrdarya region, Gulistan, 4/71/56

E-mail: rapha84@mail.ru

**Annotatsiya.** Ushbu maqolada amerikalik yozuvchi Is'hoq Azimov ijodidagi kelajak jamiyatini modellashtirish jarayoni tahlil qilinadi. Azimov odamlarning texnologiyalarga nisbatan ishonchsizligi, ba'zan esa ulardan hatto ma'lum darajada qo'rqishi jamiyat taraqqiyotining navbatdagi bosqichidan oldin asosiy muammo ekanligi deb o'ylaydi. Bundan tashqari, Azimov fantastikani evolyutsiya nazariyasi nuqtai nazaridan o'rganib, uni ushbu muammoning yechimi deb xulosaga keladi. Insoniyat jamiyati evolyutsiyasi tarixi shuni isbotlaydiki, u doimo o'zgarishi va rivojlanishi kerak, aks holda u shunchaki qulashi mumkin. Azimov o'z asarlarida yangi texnologiyalarni zamonaviy jamiyat hayotiga faol ravishda kiritilishi va bu jarayon qanday qilib jamiyatning o'zgartirishga olib kelishini haqida yozib, texnofoblar va texnofillar (qo'rquvni va orzularni ifodalovchi odamlar) o'rtasida munosabatlarni tasvirlaydi. Biroq, ushbu qo'rquv va tashvishlarining sabablari nimada? Odamlar texnologiyadan qo'rqadimi yoki boshqaruvni yo'qotishdanmi? Aynan shu savol yozuvchining ko'plab asarlarida o'zini namoyon qiladi.

**Tayanch so'zlar:** Azimov, ilmiy fantastika, robototexnika, jamiyat, texnologiya.

**Аннотация.** В данной статье анализируется такой аспект в творчестве американского писателя Айзека Азимова как моделирование общества будущего. Определяется, что главной проблемой перед следующим шагом в развитии общества Азимов считает недоверие к технологиям, и, иногда, даже определенный страх перед ними. Также выясняется, что Азимов видит в научной фантастике решение этой проблемы, которую он формулирует с точки зрения теории эволюции. История эволюции человеческого общества доказывает, что оно должно постоянно видоизменяться и развиваться, иначе оно может просто разрушиться. В своих произведениях Азимов описывает как активное внедрение новых технологий в жизнь современного общества приводит к его трансформации, возникает поляризация между технофобами и технофилами, которые, собственно, представляют опасения и мечты людей. Однако, с чем связаны эти опасения общества? Страхом перед технологиями или страхом потерять контроль? Именно этот вопрос проявляется во многих произведениях писателя.

**Ключевые слова:** Азимов, научная фантастика, робототехника, общество, технология.

*"It is change, continuing change, inevitable change that is the dominant factor in society today. No sensible decision can be made any longer without taking into account not only the world as it is, but the world as it will be". (Isaac Asimov)*

**INTRODUCTION.** Isaac Asimov was a 20th century Russian-American author who was born in Russia in 1920 as a child of Juda and Anna Rachel Berman Asimov. The reason why he is known as a Russian American author is that when he was a child, his family immigrated to the United States from the Soviet Union. There, his father worked in many jobs, until he purchased a candy shop. There are many pulp magazines, and he was allowed to read the science fiction ones, on the belief that they were about science, and therefore, educational. Therefore, he is interested in science fiction in his early age. After school he came to work in a candy shop and read magazines about science fiction. By 1941, Asimov had graduated from Columbia's graduate school and then he got his Master's degree in chemistry by 1948. World War II interrupted his work



on his Ph.D. During the war years he worked alongside fellow science fiction writer Robert A. Heinlein at the Naval Aircraft Laboratory in Philadelphia. He completed his Ph.D. degree in the same field. Asimov's talent in the field of science fiction makes him famous all around the world and in 1950 his first robot series "I, Robot" came out. By 1958, Asimov's side career as a science fiction writer was providing a sufficient income that he was able to leave teaching and devote himself to full-time writing. Asimov wrote some five hundred books in the fields of science fiction, popular science, and literary criticism. In addition, he won countless awards for his work, most notably several Hugo and Nebula awards, the most prestigious honors in science fiction. He continued to win awards for his work after his death, and his popularity remains unabated in the twenty-first century. Asimov died from complications of AIDS, contracted from a blood transfusion during an earlier heart surgery, on April 6, 1992 ("I, Robot")

**METHOD AND RESEARCH QUESTION.** Have you ever thought about living without technology? How difficult your life would be? "I, Robot" is a new point of view on how people are into technology, and how sometimes technology changes the course of the lives. In the novel, the development of technology, robots have changed the way humans live today. Traditionally robots used to work independently. The image that came to mind about the robot was that of being mechanical, serving humans in kitchen, at work or at factory but now they are working with humans, and cooperating with them. They are part of human life in the 21st century. While being that close to people, certainly it comes to a point that humans are being compared to robots. Yet today's robot's definition changes a lot. According to Oxford English Dictionary, it means especially in science fiction, "a machine resembling a human being and able to replicate certain human movements and functions automatically" (Oxford, 2020, entry "Robot").

"I, Robot" is the first in the robot series, written by Isaac Asimov in 1950. There are nine short stories about robots which contain Asimov's well-known three laws of robotics. They include the rules that affect the way of humans' interaction with robots. "I, Robot" is a dystopian novel that predicts the future technology of the world and focuses on futuristic stories that could one day be real. The book begins with an interview by a reporter of Dr. Susan Calvin who has worked for 50 years to explore the benefits of robots to the community. Dr. Calvin is a robopsychologist in the United States Robots. She wants to illustrate the rules of Asimov and tells how they impact the development of robots. Doubtlessly, Isaac Asimov was well-known author of robot fantasy series who introduced 'The Three Rules of Robotics' for the first time in 1942 with one of his robot stories called Runaround as in the following: 1) A robot may not injure a human being, or, through inaction, allow a human being to come to harm. 2) A robot must obey the orders given it by human beings except where such orders would conflict with the First Law. 3) A robot must protect its own existence as long as such protection does not conflict with the First or Second Laws (Asimov, 2020, pp. 44-45).

Asimov's stories are derived from the Three Laws of Robotics; he negotiates how these rules influence the relationship between the robots and the human beings. The three laws form a basis for Asimov's Foundation Trilogy. The first law demonstrates that human beings are considered of primary importance while robots are secondary.

Robots must serve their human beings and last law, concerning robots' existence, refers to again the importance of the first and the second laws. In short, the laws thus accept the humans as masters and the robots as slaves. The idea of being masters and slaves wasn't a new thing. It consists of inherited ideas or behaviors. In 320 BC relying on Aristotle, he declares "if every tool, when ordered, or even of its own accord... no need either of apprentices for the master workers or of slaves for the lords", which helps to define the history of robotics (as cited in Boeche, 1996, p. 63).

Considering the desires for controlling, Edman also remarks in his essay, referring Aristotle's statement "humanity is separated into two groups: the masters, or the dominators, and the slaves, or the dominated ones. It might seem like an idea that belongs to ancient days, since the abolishment of the slave trade and common acceptance of the human rights in Europe and America has already transpired".

In the book, Asimov portrays the robots sympathetically because the portrayal of robots in science fiction in previous years is frustrated most of the people. He wants to do something opposite what is generally told. One of his robots develops a friendship with a little girl. Another believes in power of converter. Another tells lie not to hurt people, another is offended and gets lost. So they are mostly loved by people and the lines in introduction part affect people in a positive way, it says "now man has creatures to help him; stronger creatures than himself, more faithful, more useful, and absolutely devoted to him" (Asimov, 2020, Intro xiv).



**RESULTS OF LITERARY ANALYSIS.** Nowadays most societies in the world increasingly seem to be oriented with various technologies, which have shaped the new world as well as changing humans' thoughts about robots.

According to Sherry Turkle a professor of the social studies of science and technology, the recent developments change the relationships between robots and humans. In the 1980s and 90s, Turkle used to say love and friendship are connections that can occur only among humans, by showing an evidence of the interview with a boy in 1983. When she asked him about robots and the boy said he had preferred to talk to his father because machines couldn't truly understand human relationship. In 2008 she again interviewed another boy and asked the same questions but this time the answer was astonishing and thought-provoking. He said he had preferred to talk to a robot with a large database of knowledge about relationship patterns, rather than his dad, who might have given bad advice (as cited in Moskowitz, 2013, p. 120). Children, therefore, play with more electronic toys which have become very popular lately. They begin to spend their childhood with robots more than other people. In the novel, Robbie is one of the robots which are made for serving a child as a nursemaid. The story starts with a little girl, Gloria Weston, playing hide and seek with her robot. Robbie is a good friend for eight-year old Gloria. He can do all the things that a human friend can do, except talking. Gloria enjoys being with her robot but she is a little bit bossy. She always wants him to do something for her and when he doesn't do it, she threatens him not to tell the story of Cinderella again. Gloria plays with Robbie all day with great joy. However; her mother, Grace becomes anxious about the situation Gloria in. Grace concerns about her neighbors' reaction. She utters "it was a fashionable thing to do. But now I don't know. The neighbors..." (Asimov, 2020, p. 9). She doesn't trust him anymore. She fears robots can hurt humans somehow, which is very common belief in Grace's environment. She affirms "no one knows what it may be thinking" (Asimov, 2020, p. 9). In Psychology of Fear: The Nightmare Formula of Edgar Allan Poe, David Saliba gives explanations for the fear of human beings; he states that "there are two basic kinds of fear stimuli. The first is environmental and poses a direct physical threat to the perceiver. The second is strictly psychological and poses no direct physical threat. For obvious reasons the first is a rational fear and the second is an irrational fear" (as cited in Saliba, 2014, p. 1). In this case, Grace's fear is irrational because there is no direct physical threat but there is psychological threat. Saliba also declares "fear psychologically is a warning and functions to prevent the possibility of personality disintegration. A victim of fear perceives a threat to his identity which he experiences a loss of control" (as cited in Saliba, 2014, p. 1). These lines indicate that the problem is about a loss of individual control. This is what Grace feels about her daughter. She notices that Gloria doesn't want to do anything without Robbie. Grace realizes she loses her authority which makes her anxious. Another reason that Grace is worried about the situation is losing her daughter's love. It seems that Gloria values Robbie more than she values her mother. Grace represents one part of society who has some prejudices towards robots. She calls Robbie as "terrible machine" (Asimov, 2020, p. 8). She doesn't want her daughter to grow up with a machine which has no soul. As stated in the following line she wants her daughter to become socialized (Asimov, 2020, p. 10). Moreover, she is unlikely to understand Gloria's dependence on a machine; therefore, she doesn't appreciate robots and vertical changes in the field of technology.

On the other hand, Gloria's father, George doesn't understand his wife's anxieties. He implies that "he isn't a terrible machine. He's the best darn robot money can buy" (Asimov, 2020, p. 8). Robbie is programmed as a useful and safe robot to serve humans. George represents another part of the society who trusts robots, sometimes more than humans. He maintains "a robot is infinitely more to be trusted than a human nursemaid... That's more than you can say for humans" (Asimov, 2020, p. 9). According to George, robots can become better friends for the children since they are programmed with limitless care, faith and love. It is hard to believe but these drives allow robots to replace humans. All the while, robots gradually become more valuable than humans. Unfortunately, Grace insists on getting rid of Robbie because of the reasons mentioned earlier. In order not to worry Grace, George decides to sell back him to Us Robot and Mechanical Men. However, the little girl is emotionally attached to Robbie. When she loses her, all of her world shatters. Robbie is not just a machine, he is her best friend, and she doesn't leave him a moment. She adds "he was a person just like you and me and he was my friend" (Asimov, 2020, p. 14). The problem with Gloria is that she imagines Robbie as a human being not a machine. In this case, what can it be the reason of Gloria's loyalty to Robbie? What did her parents do wrong? In an ideal family setting, the main responsibilities lie on parents. Children and parents should spend enough time together, and children should get enough love, guidance and attention from their families in order to build a sense of belonging and loyalty. Otherwise, families cannot avoid feeling alienated



from children which cause them develop behavioral problems. As stated in the essay of "A Developmental Perspective on Antisocial Behavior", "families of antisocial children are characterized by harsh and inconsistent discipline, little positive parental involvement with the child, and poor monitoring and supervision of the child's activities" (Patterson, De Baryshe and Ramsey, 1990, p. 264). As it happened to Gloria, it is necessary to underline sense of responsibilities of the parents towards their child. Both Grace and George forget essential things like care and communication that appear among humans. However, it mustn't seem as a duty.

Rather it should be something like natural instinct. When considered from this point of view, it is not odd for Gloria to feel alone without Robbie. Hence, Grace thinks that her insistence of aspiring him back is a childish behavior, and she will probably forget Robbie in a short time. Yet her mother is mistaken, and day by day Gloria's reaction at home has changed as stated in the following lines "Gloria ceased crying, but she ceased smiling, too, and the passing days found her ever more silent and shadowy" (Asimov, 2020, p. 14). They use every trick in order to distract Gloria's attention from Robbie's missing. Gloria's feelings are so deep that she just wants Robbie back and nothing more. She doesn't want to have even a "soft and furry" dog (Asimov, 2020, p. 12). She neither goes out nor plays with anyone else. As noted in previous paragraphs she tends to show antisocial behavior and her mother complains that she does not make any real friends. It must be very painful for her to lose Robbie. Robbie is her best friend not a servant or a pet or a slave. She shares everything with him so their relationship comes from the heart. Because of this, her parents begin to look for another solution and they decide to go to the factory in New York City with the purpose of convincing Gloria that robots are not more than machines. Nonetheless, Gloria imagines that it is a surprise for her to take Robbie back.

As part of the human nature, because Robbie is different according to Grace, she blames him based on those differences. As remarked before, because of humanistic prejudice, human beings have tendency to ignore the different one. Consequently, the way Robbie approaches to Gloria is not appreciated by Grace. Therefore, Grace most probably thinks that Robbie doesn't deserve this sympathy. She cannot see how much Gloria loves him, ignoring of whether he is a machine or a human.

Coming to the end of the story, Grace has to accept the existence of robots when Robbie saves Gloria's life which illustrates the working of the First Law of Robotics. At that moment nobody could save her except Robbie, "it was only Robbie that acted immediately and with precision" (Asimov, 2020, p. 26). Robbie obeys the first law without any hesitation which makes him to be accepted home again. In this case, it seems that people love robots when they follow those rules. However, the moment the rules are skipped, people start to find robots dangerous. So, the more they obey the rules, the more respect they get from people.

Communication is another crucial point to be discussed about the novel. In *I, Robot*, people use different ways to communicate with robots. For example, in the first story, Robbie cannot speak instead he uses sign language mechanically to maintain communication. In the second story, Runaround addresses the positronic brain that allows robots to speak and communicate with humans. Positronic brain is "to construct brains on paper such that the responses to given stimuli could be accurately predicted" (Asimov, 2020, Intro xii). But, actually, language sometimes does not work truly to communicate and causes miscommunication. For example, in the story of *Little Lost Robot*, Gerald Black says the robot "go lose yourself", the moment that he is angry and that was all they saw him (Asimov, 2020, p. 148). For this reason, it is not just what one says; it is how one says it. It is way of expressing ourselves. Dr. Calvin as a psychologist proves this by affirming "a word, a gesture, an emphasis may be everything. You couldn't have said just those three words" (Asimov, 2020, p. 148). Because the robot didn't understand the underlying message and get lost. Similarly, Herbie uses another way of communication. He says "it's your fiction that interests me... no idea how complicated they are... but I try, and your novels help" (Asimov, 2020, p. 116). He reads romance to understand the feelings of humans like the creature in *Frankenstein* did. That's to say, speaking is not only way of communication. Using body language is another way. As in the story of Robbie, it emphasizes the possibility of communicating without language. At such situations, robots resort to body language instead of language itself like Robbie does. In the following lines, it is clearly seen that Robbie uses body language very well while interacting with Gloria. When they play hide and seek, Gloria warns him not to run until she finds him. One example might be given when Robbie was hurt at the unfair attitude of Gloria, "he seated himself carefully and shook his head ponderously from side to side" (Asimov, 2020, p. 4). Here, Asimov again tries to tell robots constantly have human like behaviors.

Another interesting issue in this book is relationships between humans and robots. When we look at the story of Robbie, it seems that Robbie and Gloria are really good friends. However, one might ask whether it is



real friendship, it is possible to be friend with a robot which is programmed to be a good nursemaid. Some people think that it is not a real friendship which is built on humans' benefits. There is no real feeling, no real emotion, and no real connection between them. Humans shouldn't call that technological stuff as their friend who do not create any problems but make life easier for them. On the other hand, some people think that robots with artificial intelligence can be even better friends. As Dr. Calvin states in introduction part "there was a time when humanity faced the universe alone and without a friend... Mankind is no longer alone" (Asimov, 2020, Intro xiv). Humans are introduced with Asimov's Three Laws of Robotics. A robot mustn't harm or disobey and human's life is the first priority. Humans except Grace love robots in this novel because they are helpful; they care about people and also protect them when it is necessary. Maybe, those robots don't have the same nature like humans, but they can be used for some humanoid function, which is truly impressive but at the same time fearful.

Now, humans have more advanced robots. The robot Speedy in Runaround speaks and protects humanity. Two scientists, Donovan and Powell send Speedy (unit SPD 13) off to find selenium on Mercury. This mineral is necessary to fix the photo-cell banks and humans cannot go there because space suits are not enough to protect human longer than twenty minutes. However, somehow Speedy doesn't come back and human face death "the unfailing signal of anxiety" (Asimov, 2020, p. 32). While the two men search for Speedy, they discover that there is something wrong with him. He acts strangely by singing a song from Gilbert and Sullivan writers of "comic opera" from the 19th century. Donovan thinks that "he is drunk or something" (Asimov, 2020, p. 43). Speedy behaves as if it is just a game and he is not aware of the prominence of the task.

Humans urgently need robots for bringing selenium otherwise they cannot survive. Later on, the reason why he acts in that way is understood. When he is about to obtain the selenium, volcanic activity has begun in this area where he has to enter, and thus he can't enter because it would break the third law, protecting his own existence. Speedy is confused about the rules that he has to follow and he breaks both the Second and the Third Laws of Robotics by saving his offspring instead of a human, which is a very unusual act.

The story of Speedy presents how a robot is necessary for humans' life. Everything is related to the ability of Speedy. He must succeed the task; his failure means the death of Donovan and Powell. In this case, it might not be accurate to trust in robots completely. Speedy's indecision leads humans to mortal danger. Therefore, there is no way to be sure of everything is all right. There might be any unexpected situations.

Herbie is another problematic robot in the story of Liar. He has ability to read minds although he is not programmed for that and nobody knows the reason. All the characters Lanning, Bogert, Ashe and Calvin want to talk Herbie in order to discover the secret in him. Reading mind seems a scary thing in the story. Once Dr. Ashe implies "having it walking beside me, calmly peering into my thoughts and picking and choosing among them gave me the willies" (Asimov, 2020, p. 113). Indeed, this ability that humans cannot do at all can be a threat to humans' control or dominance if it is used for negative reasons. For example, in the story Herbie exactly tells the scientists what they want to hear because he knows humans' psychology and their deepest feelings. Through telling lies Herbie unconsciously harms humans not physically but emotionally. Yet he supposes that he applies the first law by protecting their feelings. How can a robot decide which one is really harmful for human beings? Herbie can't decide and becomes confused but robot Dave in the story of Catch That Rabbit seems to make choices. As it is understood from Powell's statement "how is a robot different when humans are not present... There is a larger requirement of personal initiative" (Asimov, 2020, p. 94). In this sense, except Dave, it is not still possible to call those robots moral while it is not even their choice but it is all about how they get programmed. This can be answered by Dr. Calvin's statements from introduction part which proves their morality. "They're a cleaner, better breed than we are" (Asimov, 2020, Intro xiv). Asimov wants to show his ideas about robots at the beginning of the story. It demonstrates the theme of morality that becomes one of the significant messages of I, Robot. Robots in the novel already have rules to follow so the theme of morality is connected to the matter of acting according to rules. Herbie, for instance, acts according to the first law. Although Dr. Calvin reminds him of the situation "you can't tell them, because that would hurt and you mustn't hurt. But if you don't tell them..." (Asimov, 2020, pp. 133-134), he doesn't give up following the rule.

Similarly, the Nestors in Little Lost Robot have the same features; they don't harm a human being even though the first rule is merely modified. General Kallner defines that "positronic brains were constructed that contained the positive aspect only of the Law, which in them reads: 'No robot may harm a human being'" (Asimov, 2020, pp. 142-143).



Another example can be stated in Speedy's case; Powell explains the situation that Speedy feels "rule 3 have been strengthened that was specifically mentioned... when you sent him out, you gave him his order casually and without special emphasis, so that the Rule 2 potential set-up was rather weak" (Asimov, 2020, p. 45). He means Speedy doesn't exactly understand the task and feel confliction "rule 3 drives him back and Rule 2 drives him forward" (Asimov, 2020, p. 46). Otherwise it isn't possible to break the rule. If a robot breaks, he will soon pay his penalty with his existence like Herbie. Dr. Calvin mentions the case in the story of Liar "I confronted him with the insoluble dilemma, and he broke down. You can scrap him now because he will never speak again" (Asimov, 2020, p. 134).

Despite the fact that Herbie has an ability to understand humans' psychology by reading their mind how can't he prevent this harmful situation? Evidently Herbie isn't programmed for that. He seemingly doesn't think the consequences of his action in the long term and he expresses his confusion before breaking down as in the following "it is full of pain and frustration and hate... I told you what you wanted to hear. I had to!" (Asimov, 2020, p. 134). Herbie probably blames the first law and that's why he says "I had to" (Asimov, 2020, p. 134). Thus, one can claim that Asimov smartly displays the extensive technology could harm people not physically but literally, and sometimes morally.

Little Lost Robot also presents a similar theme, which is about humans' fears and anxieties. This story selects the robots that have different natures at Hyper Base. They are called the NS-2 model or the Nestors which are nearly the same as with the humans' intelligence. Even though the robots are all programmed to follow the three laws, the Nestors are prepared with a modified First Law, hiding this knowledge from people except authorized personnel. They work on a hyper atomic Drive which is a dangerous work for humans since it spreads radiation. So whenever humans want to work there although all precautions are taken, robots don't let humans enter because of the First Law. That's why they have to modify the First Law without removing the main aspect "no robot may harm a human being" (Asimov, 2020, p. 143). However, the scientists worry about the evolution since they know that robots have better race than humans' so they have some fears. Once Bogert discusses the situation with Peter "what makes him slavish, then? Only the First Law" (Asimov, 2020, p. 145). If they modify the first law, then robots might change the balance by using their intelligence. Although robots are loved and have positive interaction with humans in the story, they are created for being slave or for being dominated, no matter how intelligent or they are. Bogert expresses his anxiety by giving an example of the story of Frankenstein, how the creature can kill his creator and implies robots can be dangerous "I'll admit that this Frankenstein Complex you're exhibiting... the First Law in the first place. But the Law has not been removed merely modified" (Asimov, 2020, p. 145).

Everything seems all right with designated Nestors but one of them loses himself because of Dr. Black's speaking. It creates a big trouble because a robot does something in contrast to the human expectation. When Dr. Calvin finds him, he acts as if he is offended and sounds a bit emotional "I have been told to be lost" and continues "I must not disobey... He would think me a failure. He told me. But it's not so I am powerful and intelligent" (Asimov, 2020, p. 171). They know they are not weak and stupid machines, on the contrary they are strong, smart, fast and emotional. It seems two different ideas can be drawn from this statement. First, he can't do any disobedience to an order. Second, he doesn't accept to be misbehaved and chooses getting lost.

Above all, what makes them so emotional? The answer might be understood from the story of Escape. Dr. Calvin says: They go in for functionalism, you know they have to, without U. S. Robot's basic patents for the emotional brain paths... has a personality a child's personality. It is a supremely deductive brain... It doesn't really understand what it does it just does it because it is really a child. (Asimov, 2020, p. 178)

Through the stories, the robots perpetually reprogram themselves. As stated in the story of Evidence, they are not human like robots, they transform into really humans "by using human ova and hormone control, one can grow human flesh... would be really human, not humanoid. And if you put a positronic brain... you have a humanoid robot" (Asimov, 2020, pp. 223-224). According to Asimov's definitions, a positronic brain's function likes a human brain which is highly advanced technology built with his three laws.

There are some principles in the world. Human beings have some rules in life just like robots. The story of Evidence for example presents the concept of morality. It is a kind of guidelines for world's ethical systems that is valid for both humans and robots:

Every human being is supposed to have the instinct of self-preservation. That's Rule Three to a robot. Also every 'good' human being, with a social conscience and a sense of responsibility... That's Rule Two to a



robot. Also, every 'good' human being is supposed to love others as himself, protect his fellow man, and risk his life to save another. That's Rule One to a robot. (Asimov, 2020, p. 221)

The society lives with the limits of their reactions or behaviors like the laws of robots. So it doesn't matter whether a human or a robot, one need to follow the rules.

**CONCLUSION.** In Asimov's world, science fiction is seen as a necessary solution to a problem that he frames in evolutionary terms. In the study of evolution human societies, history shows must grow and develop otherwise they will suffer. When this new technology is introduced into society which then leads to society's transformation, the polarization between a technophobic and a technophile faction appears accordingly on both human's desire and fears (Herbrechter, 2013, p. 18).

However, what does fear mean in that point? Is it the fear of technology or is it the fear of losing authority? The answer might not be directly related to technology. This fear has actually begun when robots started to become more human. Dr. Calvin utters in introduction part "they became more human and opposition began... robot competition for human jobs" and expresses her anxiety by saying "it was all quite ridiculous and quite useless. And yet there it was" (Asimov, 2020, Intro xiv-xv). So what is the meaning of becoming more human? One answer might be that through madly production of new generation robots whereas their population is increasing, the population of humans is decreasing. It is the threat of technology towards human. In other words, the threat of technology appears when all the people come across the fact that they are not required for any work position, which means that they are not able to produce. That is the point where humans are not humans anymore. The second answer might be related to the loss of indistinguishability of human beings. As mentioned before, this is the biggest fear of human beings. Since the idea that non-human beings might overtake humans is unacceptable. Human beings always consider themselves as superior creatures; they cannot admit to be less powerful or to be inferior. They create robots in different features and equipment. However, human beings are only determined to be superior beings with their ultimate egoist characters. So robots present a challenge to the human community as they gradually penetrate. They threat humans' identity. Humans get used to living with them as a part of everyday life so long as being the dominator. If both sides look like each other, then who will become the dominator or the dominated? In this case, human might face the possibility of losing his control and they might become dominated.

However, the captivating thing is how human being is afraid of himself. What is meant is that humans are the ones creating better technology for better life standards but then they begin to feel frightened of it. Why do they even risk their lives and create such beings by putting their life in danger? One of the possible responses might be that people actually have power to create their end. They cannot control their desires and wishes. They just do what they need to do. Mary Shelley also supports that there is an innate evil in human nature waiting to be appeared when appropriate circumstances emerge. Similarly, Samuel Taylor Coleridge expresses this idea in "The Rime of the Ancient Mariner", man has the power to destroy both his environment and himself.

Another response can be related to having such interests in technology. Artificial intelligence of robots is enigmatic. It is unknown; its nature is unknown and for that reason it is perceived as dangerous. Additionally, one concern of Asimov's three laws is that there are some imperfections and ambiguities with these laws often resulted in strange robot attitudes. It is the matter that robots' existence will consume the accustomed order of the world which makes it so frightening. In the article of "Intelligent Robots Will Overtake Humans by 2100" the futurist Ray Kurzweil envisions that the computers will be as smart as humans by 2029 and computers will be billions of times more powerful than unaided human intelligence by 2045 (Ghose, 2013, p. 271). This is what Asimov recognized years ago and tries to explain people how technology controls humans. The technology with excessive desire doesn't make people happy as they are expecting instead it potentially harms humans.

#### References:

1. Asimov, I. (2020). *I, Robot*. New York: Bantam.
2. Blum, P. (2016). Robots, Slaves, and the Paradox of the Human Condition in Isaac Asimov's Robot Series. *Roczniki Kulturoznawcze*, 7(3), 5-23. doi:10.18290/rkult.2016.7.3-1
3. Boeche, R. (1996). *Theories of Tyranny: From Plato to Arendt*. Pennsylvania: Pennsylvania State University Press.



УДК 801.8

## THE STUDY OF THE MERITS OF HISTORICAL FIGURES

### ТАРИХИЙ ШАХСЛАРГА БЕРИЛГАН ДИГНИТОНИМЛАР ТАДҚИҚИ

### ИССЛЕДОВАНИЯ ДИГНИТОНИМОВ ИСТОРИЧЕСКИХ ДЕЯТЕЛЕЙ

Хусанова Мақсуда Нишонова

Алишер Навоий номидаги Тошкент давлат Ўзбек тили ва адабиёти университети  
100100.Тошкент шаҳри, Яккасарой тумани, Ўқитувчи кўчаси, 103-уй.

E-mail: moliyajurnal@mail.ru.

**Annotation.** The article notes that dignitaries are an important element of spiritual heritage, national cultural wealth and a complex of ancient historical monuments. The active use of the period and the historical study of the names given to historical figures, the names analyzed today.

It is well known that dignitonyms, like other onomastic units, consist of words. The words that they contain are onomastic lexicons based on the names of things, events, and so on. The fact that such words are studied both synchronously and diachronously suggests that the richness of our language is enormous: as soon as onomastic units are perceived as a separate object of study, they can be studied theoretically and practically. Each society has its own legal norms, its own management style. The state, on the other hand, encourages those who have contributed to its own development and progress in a way that is partially different from society, in various ways and means. Famous historical figures were recognized by individuals, communities and the state and were awarded established ranks, orders, medals and awards.

**Keywords:** dignitonim, individuality, collective, national, historical, past, lexical structure, onomastic unity, established by the state, spiritual stimulation, research, words.

**Аннотация.** В статье отмечается, что сановники являются важным элементом духовного наследия, национального культурного богатства и комплекса древних исторических памятников. Активное использование периода и историческое изучение названий, данных историческим личностям.