DYNAMICS OF CHANGES IN THE PROCESS OF TECHNOGENIC CIVILIZATION OF IN HUMAN CONSCIOUSNESS

DOI: https://doi.org/10.53885/edinres.2021.82.94.042

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ТЕХНОГЕН ЦИВИЛИЗАЦИЯ ЖАРАЁНИДА ОНГДАГИ ЎЗГАРИШЛАР ДИНАМИКАСИ

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ДИНАМИКА ИЗМЕНЕНИЙ В СОЗНАНИИ В ПРОЦЕССЕ ЦИВИЛИЗАЦИИ ТЕХНОГЕНОВ

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Abstract. The environmental imperatives of modern civilization are increasingly associated with human-made civilization. Technogenic civilization arose in the 19th century during the bourgeois revolutions. The conditions necessary for its formation in antiquity (attention to character change, active personality type, political organization), the creative activity of the individual in the Renaissance appeared in a new form. Unlike traditional values, the emphasis here is on the value of innovation. The matrix of a new civilization is growing and developing. This was discussed in this article.

Keywords: civilization, values, mind, human consciousness, technogenic, dynamics.

Introduction. In the twentieth century, technogenic civilization has developed widely. It appeared in three stages.

The first technocratic wave began in the 1930s and developed in the 1950s and 1960s. Technism prevailed in the concepts of K. Galbrayt, D. Bell, Z. Brzezinski of industrial and post-industrial society, it was important to determine the role of science and technology in the development of society,

the prospects for Western material well-being («abundance») and overcoming socio-political contradictions. The development of a liberal bourgeois society was the first stage of the scientific and technological revolution.

In the 70s of the second twentieth century, analytical reports of public associations of the Club of Rome (authoritative organizer - Aurelio Peccei) focused on solving global problems of mankind: environmental, demographic, depletion of natural resources, expansion of social, economic and cultural problems. inequality among the rich. «Golden billion» and poor (third world countries) countries, the threat of the Third World War and much more. The mood of «catastrophe», «signaling», pessimism and anxiety in social thought has intensified as the values of Western society focus on the crisis and criticize the foundations of anthropogenic civilization. The deep socio-economic crisis of Western society reached its climax in the 1973s.

The 1980s and 1990s of the third century were recognized as the period of the third «technocratic wave». D. Bell, E. Toffler, J. Nesbit, E. Masouda, R. Aaron's achievements at stage 3 of scientific and technological development include a return to a mood of social optimism as a result of the revolution in the field of microelectronics, the computer revolution, and the development of the environment (projects and decisions from the 70s to the 90s - depending on the activities of the organization called the «green twenty».

Materials and methods. The environmental imperatives of modern civilization are increasingly associated with human-made civilization. Technogenic civilization arose in the 19th century during the bourgeois revolutions. The conditions necessary for its formation in antiquity (attention to character change, active personality type, political organization), the creative activity of the individual in the Renaissance appeared in a new form. Unlike traditional values, the emphasis here is on the value of innovation. The matrix of a new civilization grows and develops.

Analysis and Discussion. In the CIS countries V.S. It is noted that Stepin studied it. In his 1989 article «Philosophical Problems» entitled «Scientific knowledge and values of a technological civilization», the scientist paid special attention to the genesis, characteristics and dynamics of the development of a technogenic civilization.

Later V.A. Belyaev, V. Gorokhov, E. Demidenko, E.A. Dergacheva, A. Ioselyan, L.F. Kuznetsova, V. Kutyrev, N. Moiseev, A. Chumakov, B. Kudrin and other similar scientists studied the socio-economic aspects of anthropogenic civilization. The process of complete technicalization of public life has accelerated. This process is also reflected in the widespread introduction and application of technological solutions in all spheres of human life and society, which was called the information revolution of the 70s. Since it was during this period that personal computers based on microprocessor technology were invented, computer networks and complex data transmission systems arose. This situation, in turn, led to many changes in human consciousness. In particular, the human mind, which has more «limits to growth» than its capabilities, has undergone a transformation in connection with the results of scientific and technological development and

the requirements of the modern information society. As a result, the human mind has reached the stage of deciding the fate of a technological civilization through the implementation of technological changes in society. Therefore, it is important to study in detail the scientific, philosophical and axiological approaches to the transformation of anthropogenic civilization and human consciousness and find a scientific solution to this problem. Various concepts of the emergence, formation, development of «technogenic civilization», dialectical content, socio-cultural significance and functional significance of the transformation of human consciousness into a man-made civilization, the study of foreign and domestic research, Positive and negative aspects of human transformation into a technogenic civilization Systematization of scientific ideas in this area, development conclusions and recommendations has become an urgent need.

German philosopher and psychologist K. Jaspers views technology as a set of human actions that seek to dominate nature and constantly acquire knowledge. K. Jaspers, who described this knowledge, writes: “Their goal is to remove the burden of need in human life and give it a look that allows you to find the right environment. How nature changes its appearance under the influence of technology, how it negatively affects the technical activity of a person, that is, how the nature of its work, the organization of its work and its impact on the environment are all key factors of historical development. However, only modern technology has been able to detect these catastrophic consequences for humans. After a relatively stable state for a millennium, at the end of the eighteenth century there was a revolution in technology and, at the same time, in the entire life of people, the dynamics of which continues to grow today. It should be noted that Jaspers calls the end of the 18th century a period of social transformation. C. A new type of society emerged, which Stepin called «technogenic civilization.» Jacques Ellius began to interpret technology not only as a combination of mechanisms and machines, but also as a type of thinking inherent in modern technogenic civilization. According to him, «we are humanity, living a technical and rational life.» The scientist mainly gives a positive assessment of the rational actions of mankind, although technological progress is not only a positive achievement, but also leaves its negative mark.

In the theory of «technogenic civilization», the attempt to synthesize the essence of civilization was high, and we can say that, in our opinion, it was a success. This theory is consistent with post-industrialism and information and communication interdependence, development theories related to human risk. Moreover, the theory of «technogenic civilization» is closely related to these concepts.

Indeed, in recent decades, the world community, especially in Western countries, is increasingly perceived as a technogenic society. This conceptual process is associated with the peculiarities of the development of civilization in modern society. Academician V. S. Stepin describes an artificial society as a separate type of civilization called traditional civilization: “A civilization created by human hands is a very late product of human history. For a long

time this event continued as an interaction of traditional societies. Only in the XV-XVII centuries in the European region a specific type of development was formed, associated with the emergence of anthropogenic societies, which subsequently spread to other parts of the world and changed under the influence of traditional societies. The distinction between traditional and man-made civilizations has changed radically. "The study of anthropogenic civilization took place in two directions. The first direction is the need to analyze the concept of «technogenic society» from the point of view of the social practice of our time, associated with nature and the anthropological interpretation of technologies. This leads to an analysis of the typologies of inevitable civilizations. In the first direction, the leading role of technology in the formation of an artificial society becomes obvious. The social system of modern society is a testament to this social change. Social changes produced by scientific research and technological innovation, on the one hand, which is more important than before, expands the possibilities of the world community to exist and achieve integration standards, on the other hand, they strengthen the processes of social dynamics, encourage community actors to choose and implement life strategies ... It should be noted that we see scientific and technological advances in practice. In the philosophical legacy of Karl Jaspers, discussions about technology as a factor in social change and their role in historical development play an important role. According to the German thinker, this is a key factor in the historical process in which a person interacts with the natural environment and constantly improves the technology of its assimilation. But in the twentieth century, the situation has changed dramatically: now the nature that conquers mankind threatens him, because in the spirit of technology there is a completely new environment that mankind has restored.

The results of the study of technogenic civilization show that it is becoming more and more important as a complex system developing in the context of globalization. Moreover, in the late twentieth century, some thinkers believed that social development would become more complex and that economic, political and sociocultural problems could stifle technological civilization in society.

We analyze the teachings of E. Fromm, Z. Freud on the analysis of the transformation of human consciousness in the process of anthropogenic civilization. Because global changes in modern society not only create conditions for the development of technogenic civilization, but also lead to a change in human consciousness. Although this increases the importance of knowledge in the public consciousness, on the other hand, the process of human self-awareness is developing. Consequently, any civilization is an evolution of development aimed at satisfying the material needs of a person. It should be noted that the French philosopher Descartes, who began the debate about the nature of consciousness of Plato and Aristotle, continued this topic in Aristotle's views on the soul. According to Descartes, consciousness is a unique natural phenomenon that serves as an important means of understanding the universe. Contrary to Cartesian views, Australian philosopher David

Chalmers (born 1966), one of the most famous antiphysicists, assesses the following problematic situation about the unique nature of consciousness. To determine the place of consciousness in nature, it is necessary to change the concept of consciousness or revise our understanding of nature. It is clear that Chalmers believes that the solution to the problem of consciousness should begin with a revision of the concept of nature, and offers a more extensive study of the ontology of consciousness, the rejection of materialism and a philosophical disclosure of its phenomenal features at the fundamental level of physical reality.

Currently, in cognitive psychology and neurophysiology, philosophical, cognitive and neurobiological theories are being developed based on the results of empirical studies of the transformation of human consciousness. In particular, the formation of coherent neuroscience led to significant shifts in the study of consciousness, and cognitive models of the psyche were associated with information about information processing in the brain. Representatives of cognitive science support or criticize philosophical views on this or that consciousness. However, various theories available suggest that the lack of conventional wisdom means that the problem of consciousness is still far from being solved.

Summarizes new discoveries of reason in psychology, linguistics, semiotics, logic, anthropology, biology, cultural studies and related sciences. Modern views of consciousness are characterized by such connections of philosophical and scientific arguments that within their limits, these aspects are practically inseparable. In this sense, it can be shown that interdisciplinary concepts of consciousness are synthesized on the basis of the principles of phenomenological philosophy, on the basis of which a model of «artificial intelligence» can be built. It is known that at the beginning of the twentieth century, the founder of phenomenology, the German philosopher E. Husserl (1859-1938) considered consciousness as a set of pure possibilities. At the end of the last century, this definition greatly facilitated the creation of a program for the theoretical substantiation of «artificial intelligence» as a virtual (potential, possible) reality. Comparing consciousness in the form of «pure possibilities» with the phenomena of the human mind and «artificial intelligence», they began to understand these phenomena as ideals reflecting certain forms of consciousness. Some models of human consciousness or «artificial intelligence» can be considered as a realized feature of the capabilities of «pure consciousness». That is why the phenomenological concept of consciousness has served as an effective and optimal tool in the construction of information-cognitive models of consciousness.

The formation of consciousness is influenced by the social process. Firstly, it provides instrumental cognitive and communicative support for consciousness, that is, under the influence of social relations, the means of language, speech, imaginative perception are formed, these tools ensure the daily life of people, their cognitive and communicative activities. The instrumental tools of the mind allow a person not only to acquire and process knowledge, but also to store, restore and evaluate them, make choices

and make decisions. Instrumental means of consciousness are manifested in the creative activity of people in all its manifestations. Moreover, the instrumental nature of a person's conscious activity shows us that the way of life of a person differs from the way of life of all living beings. Secondly, the systemic qualities of consciousness: this is the coherence of the interactions of individual structures of consciousness. Thanks to the qualities of communication and coordination, the mind functions as a complex system of various processes: mental, emotional (intuition, perception, imagination), as well as impressions and intuition. Consciousness provides resources to the corresponding structures of human activity. Each structure of the mind can interact with other structures and play a leading role. For example, if we are talking about emotional consciousness or memory, this does not mean that other structures of consciousness are not involved in its work.

Third, the intentional capacity of the mind is expressed when that mind is focused on something, on someone, on something, or on someone. The governing property of consciousness is manifested in the relationship of a person with the world, in the historical, social, cultural personal-personal relationships of a person. One of the guiding properties of the mind requires that people think about who (what) is the subject of the mind. It is necessary to distinguish between the orientation of the mind and its «outward» orientation. The mind can be focused on the outer world of human existence as well as on his inner world.

The guiding sign of consciousness. During the XVIII-XX centuries, a modern civilization was formed and developed, which received the name «technogenic civilization». In its depths, various forms of engineering activity (inventive, design, system-technical, etc.), design, mass industrial production, modern forms of technology have arisen. All this made it possible to meet the growing material needs of individuals and society, to implement social projects in various fields. As a result of anthropogenic development, not only are unprecedented opportunities and conveniences created to meet human needs, but global crises also arise, and the functional development of consciousness is determined by the «laws» of technical activity and nature on Earth. These processes were carried out in connection with the conscious human activity. Man as a conscious being strives to rationally, rationally organize his behavior. The rational organization of behavior has shaped a person's approach to his environment, to nature from the point of view of a specific goal.

Therefore, a deep analysis of the formation and evolution of anthropogenic society is a great delusion, ignoring the fact that life on our planet is undergoing modern socio-natural (noospheric) changes.

In the works of most scientists, anthropogenic civilization is interpreted as a product of the noosphere, but not from the point of view of building a socio-natural system and preserving the biosphere, but as an artificial society with a developed technosphere and post-biosphere life. Therefore, the issue of transformation of human consciousness into a technogenic civilization has become one of the most serious and difficult, taking into account this priority

area, as well as a systematic approach and specific ways to mitigate this problem, the laws of industrial and social development. -natural development.

The development of a technogenic civilization reflects radical changes taking place in society, in the natural, natural and artificial technosphere under the influence of science and the technical and technological activities of mankind based on it. That is, the genetic basis of the concept «technogenic» is science and technology based on technologies that affect the underground system, including society, the biosphere and people. Thus, the genesis and evolution of the term «anthropogenic» are associated with social, biospheric, natural and artificial systems, objects and processes that are carried out mainly on the basis of anthropogenic and technical factors. According to the results of his research, the Russian scientist V.S. Stepin tries to explain the development of a technogenic society in connection with the industrial revolution in Western Europe, industrialization, social revolutions, technical and, as a consequence, the acceleration of scientific and technological changes. Also, although V.S. Stepin correctly noted the elements of the emergence of an anthropogenic society (K. Jaspers) in the politics of Ancient Greece, at the same time he tried to substantiate the historical scope of an anthropogenic society of an industrial social system in accordance with the idea of V.I. Tolstoy.

The technosphere is a system created by people to avoid the harmful effects of the environment, for a comfortable life, to meet the socio-economic, sociocultural and everyday needs of the population, to accelerate social and biological processes. That is, the technosphere is a mediator in the «society-man-biosphere» system. Consequently, in addition to technical and technological ties for a technogenic society at the industrial and subindustrial stages of historical development, as well as social, technical, socio-technical, biosphere-technical, as well as environmental, economic, scientific, cultural and other ties can be observed through science and technology. From the above considerations, we can conclude that a man-made civilization is a system of the socio-technical sphere that develops on the basis of this anthropogenic genesis.

Since the ancient cities were formed as centers of crafts, trade and culture, market relations arose there, but the processes of urbanization and the formation of a capitalist economic system did not begin. The society remained agrarian and developed slowly due to natural limitations. The initial stage of the development of technogenic civilization - the formation and development of the pre-industrial era - took place not in the Mediterranean region, but in Western Europe, from Manchester, England, to Turin, the center of the northern industrial regions of Italy. This region, created over two millennia, had the highest population density in Europe and possessed all the resources needed to successfully manage agriculture and industrial production, which contributed to the growth of economic activity in cities and prepared for the industrial revolution in the second half of the 19th century. This industrial revolution, which became the border between agrarian and technogenic (post-agrarian) society, marked the beginning of the creation of a qualitatively new

type of person - a changed natural and technosphere environment and laid the foundation for the second important stage in the development of science and technology - technological progress.

A civilization created by human hands also manifests itself as a unique reality in the form of technical machines, tools, technical means, technical environment, examples of technical progress. Phenomenal features of a man-made civilization include rational knowledge of the methods and technologies used, various sociocultural approaches used in discussing technologies, and new worldviews of people, compatible with technical and technological progress.

The main factors in the dynamics of changes in consciousness in the process of anthropogenic civilization are competition accelerated by the market economy, the development of new goods, profit, the search for resources, access to world markets and the rationalization of one's occupation. It radically changed the life of a person and society - science developed, the types of labor increased, life became more prosperous, hard work was entrusted to technology, planetary relations arose, integration between nations and states increased. Artificial civilization is the result of these processes and changes. After all, if production is the material basis of civilization, culture encompasses all spheres of social life, determines its image, its specific color. It also has a specific effect on the productive forces. Thus, culture serves as a specific basis, a pivot that determines the organization of social life, that is, the formation, existence and development of civilization. So, civilization is a concrete manifestation of culture, its real life.».

Today it covers all aspects of human and social life as a global reality. By the twentieth century, V.S. Stepin put forward a theory that the formation of a technogenic civilization can be studied in three stages. The first is the period before industrial society, the second is the period of industrial civilization, and the third is the period of post-industrial civilization. This stage has its own characteristics.

In short, firstly, this is the basis for the formation of a technogenic civilization, its main defining feature, a radical change in human activity and energy potential - the scientific and technical transformation of natural, biological productive forces (humans and domestic animals) and then - a shift in the scientific and technical direction ... The development of a technogenic civilization is based on the rapid development of science, technology and technology (science-intensive technologies), the emergence of more complex forms and forms of their production through the systematic application of scientific knowledge, rapid social changes, and the intensification of economic activity. activity and increasing social and natural technical determinism.

Secondly, the transformation of the human mind into a man-made civilization contributes to the constant acceleration of the development of a technological society. However, along with a significant improvement in the social and natural conditions of human life, technological consciousness also has a negative impact on modern development.

Thirdly, the introduction of a non-socially oriented direction aimed at

obtaining its results, and not primarily market results, can be attributed to the negative features of the transformation of human consciousness in a man-made civilization, which leads to unexpected and catastrophic consequences, as well as to its consequences - physical degradation of the biosphere and humans. The growing negative consequences of technological changes create serious problems for humanity in resolving the contradictions of the rational transformation of the social and natural world.

Conclusion.

First, the vital activity of a society, its vital activity largely depends on the health and energy of its citizens. On the one hand, society is interested in the full development of the needs of its citizens and their satisfaction. On the other hand, it seeks to link needs with economic, technical and political opportunities. The growth, formation, aging and death of the body develop as an autonomic system, independent of the judgments of the mind. However, body care is done so that a person fulfills a social function.

Thirdly, in a man-made civilization, humanity cannot fail to realize the scale of destructive processes occurring due to its mental activity. In this sense, the ecological situation, which is the main problem of anthropogenic civilization, is an important problem facing the future of mankind. Tragic events such as the Hiroshima tragedy, the Chernobyl accident left a deep wound in the human heart, the ozone layer was depleted, the climate changed, rainforests were damaged, fires and floods, land, water, air pollution, tsunamis, chemical and bacterial war tests - it's impossible to finish and you don't even need to be a scientist to see it.

It is no longer a secret for humanity how long they will be able to live on Earth. Because now we are talking not only about the depletion of natural resources, energy resources, poisoning of nature, but also about the loss of the ability to breathe fresh air, clean food in this environment, the disappearance of all rivers, forests, seas, oceans. , land Blue, stony soil is suffering irreparable damage. That is, as human intellectual potential and civilization develop, the well in which it is located also grows, and technology becomes a weapon of self-destruction through the exploitation of nature.

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