

THE ESSENCE OF GLOBAL TECHNOGENIC CIVILIZATION AND ITS TRANSHUMANIST SIGNIFICANCE IN SOCIO-CULTURAL LIFE

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Abstract:

The article reveals the relationship and difference between traditional and man-made civilization. It was also revealed that the increase in free time due to the exchange of heavy physical labor tools by people with technology, and the free time affected their intellectual development on the one hand, and physical indifference on the other hand.

Keywords: Technogenic civilization, anthropology, semiotics, “artificial intelligence”, technocratic morality.

The dynamics of consciousness changes in the process of man-made civilization can be revealed based on the teachings of E. Fromm and Z. Freud. According to him, it is possible to generalize the results of related sciences such as psychology, linguistics, semiotics, logic, anthropology, biology, cultural studies, and create a model of “artificial intelligence”. The model of human consciousness or “artificial intelligence” can be considered as the realization of the possibilities of “pure consciousness”. It is for this reason that the phenomenology of consciousness served as a tool for creating informational-cognitive models of consciousness. In the process of man-made civilization, the main factors of the dynamics of changes in consciousness speed up the processes of rationalization of development of new benefits, profit, search for resources, access to the world market in the conditions of competition supported by the market economy. This will fundamentally change the life of a person and society, science will develop, types of work will increase, heavy work will be transferred to technology, planetary relations will be created, and integration between peoples and states will increase. The transformation of consciousness in man-made civilization is the result of these processes and changes.

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

Scientific-technological progress and economic growth, lifestyle changes provide a new level of consumption, and the improvement of the quality of medical services leads to an increase in the average life expectancy. Ecological and anthropological decline, increasing alienation process, and the discovery of new means of mass destruction are the threats that can lead to catastrophe for the entire humanity, are products of man-made development.

In order to solve global problems, first of all, it requires a fundamental change in the way of thinking of mankind. Any culture shapes the relevant thinking in people. A person, in most cases, relies on his thinking in his life activities and directs his activities either to evil or to good with the energy of thought.

The technological appearance of civilization is based on the influence of natural sciences. In particular, advances in the sciences of physics, chemistry, biology, genetic engineering, and molecular physiology are creating conditions for very serious reforms in healthcare, agriculture, food and pharmaceutical industries in developed countries. The innovative and business activity of firms that develop and use advanced scientific technologies is increasing sharply. Creation and improvement of new technologies in these sciences is becoming one of the most profitable commercial means.

For example, at the intersection of biophysics and plant physiology, a method of express diagnosis of the physiological state of plants has been developed. Inventions related to laser light are being used in medicine, including plastic and cosmetic surgery. Therefore, the interaction of natural and social sciences in the transformation of human consciousness requires reliance on the humanitarian factor in professional activity.

After all, the solution to environmental problems is determined by everyone's rational attitude to nature and practical efforts to preserve it. Ecological crisis is a consequence of the balance between society and nature, the deterioration of the natural environment, and the failure of government institutions to take appropriate measures to solve the problem and restore a favorable environment. One of the initial conditions of the environmental crisis is environmental pollution. Environmental pollution means the gradual destruction of the ecological system and serious threat to the future of mankind.

The values of the global man-made civilization imply domination over not only natural, but also social objects, making various technological manipulations with them (influence by various means). Therefore, the transformation of religious values in the global man-made civilization is of particular importance. New religious sects are emerging in crisis areas of society's spiritual development that do not correspond to the future maturity. Such sects divert part of the youth to their side, exclude them from social life, without guiding the youth to rationally solve the problems of the time, express the mood of depression and hopelessness, and cause great damage to the morale of the society. Such unorthodox religious ideas are taking some groups under their influence not only through great propaganda and financial support, but also due to factors such as spiritual poverty and domestic corruption.

In the integration of Uzbekistan into the world community, the interaction between secular and religious values should be based on universal principles, it is necessary to direct them to a single goal, solve society's problems, be based on universal values and many other principles. Based on such principles, conflicts between secular and religious ideas can be avoided.

The role of the value approach in the study of the transformation of religious values in the development of global man-made civilization is noteworthy. A valuable approach means a

philosophical assessment of the transformation of religious values in the development of man-made civilization based on its manifestation in human life. N. Berdyaev's opinion that "technology is the last love of man and under the influence of this love he is ready to change his image" is appropriate, because religious faith acts as a means of protection against the negative consequences of any man-made civilization. So, the dialectic of man-made civilization and social processes creates current social systems (abstract systems, not society) in which the criteria of natural resources crisis and technocratic morality do not participate. In technogenic civilization, it is possible to justify the acceleration of social development, the replacement of extensive development with intensive development. It includes innovation, creativity, new ideas that change activities, and high values. Under their influence, traditional customs and values change, some are forgotten. Since the idea of changing the world is based on understanding the world from a scientific point of view, the need for scientific rationalism in the value system is also related to man-made civilization. This is based on the belief that man will reveal the secrets of nature and social life according to his purpose. This confidence is strengthened by scientific and technical discoveries.

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