

## **RELATIONSHIP OF NATIONAL CONSCIOUSNESS AND TECHNOGENIC CONSCIOUSNESS IN THE CONDITION OF GLOBALIZATION**

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**Abstract:** It is well known that the relationship between national and technogenic consciousness is one of the unexplored topics in the scientific literature. With this in mind, this article is devoted to the question of the relationship between national consciousness and technogenic consciousness, in which the essence of technogenic consciousness and the reasons for its separation from the national consciousness, the positive and negative aspects of its development are philosophically revealed. analyzed. This article is based on the fact that the process of globalization is becoming a leading factor in the formation and development of technogenic consciousness, the influence of technogenic consciousness on national consciousness, its aspects related to “mass culture”. The main purpose of the article is to shed light on the dialectics of technogenic consciousness and national consciousness, to show the influence of highly developed countries on developing and less developed countries in the context of globalization, the growing need is scientifically substantiated. Strengthening this balance will be of practical importance in national development.

**Key words:** technogenic consciousness, national consciousness, globalization, science, technology, human development, civilization, “mass culture”, values.

## INTRODUCTION

Globalization is a process that has developed as a new stage in the development of human consciousness, intellectual potential and activity. Under his influence, science, technology, technology, production, entrepreneurship, the media and other areas are developing. At the same time, it manifests itself as a process that has created a number of contradictions in the development of countries and peoples of the world. In particular, its inequality in the development of science, technology and technology and the use of their potential in accordance with modern rapidly changing times. The rise of countries with great material and intellectual potential to the level of hegemony in the development and use of science, technology and its potential, as well as the lagging behind them of developing and underdeveloped countries, is a manifestation of the contradictory inequality caused by globalization. In turn, under its influence, contradictory processes take place in the development of some derived nations. In particular, this is expressed in the disproportion in the development of national and technogenic consciousness.

### **The process of breaking the balance in the national consciousness and technogenic consciousness.**

Failure of balance means a weakening of national consciousness and a constantly evolving process of technogenic consciousness. Even before globalization became a material force, human consciousness has always developed as an integral part of national consciousness. It went through the process of formation and development of the nation, from the production and use of simple tools to the creation and effective use of complex technical and technological means, and today it is constantly evolving. At all stages of national development, it did not affect the weakening of national self-consciousness, but had a positive impact on the development of the self-consciousness of nations. Today, the high level of technological development and the fact that they turn globalization into a material force have changed attitudes and perceptions of it. Now, in contrast to the traditional views and assumptions that were applied to technology and technology, today there are views on them as a key factor in life and survival in conflict. As a result: a) the emergence of technogenic consciousness as an independent form of national self-consciousness; b) the predominance of technogenic consciousness over national consciousness becomes a practice. Another aspect of this process is that, unlike in the past, the rise of globalization has led to the separation of technogenic consciousness from the consciousness of the national and its transformation into an independent factor, the basis of the psyche, consciousness, thinking and worldview of the nation.

**The essence of technogenic consciousness.** By technogenic consciousness we mean a set of ideas and views formed as the most glorious, leading factor in the [www.turkjphysiotherrehabil.org](http://www.turkjphysiotherrehabil.org)

development of technology and technology, which has risen to a high level of development of people in the context of globalization. It is obvious that technogenic consciousness has a positive character, strengthens the desire of mankind to create modern techniques and technologies, and activates the desire to develop through their effective use. In this sense, national development is impossible without its development. The main problem here is not in the development of technogenic consciousness, but in its impact on the shallowness of national consciousness. The dangerous aspect of this process is that the rapid and sustainable development of technogenic consciousness as an independent factor takes precedence over national consciousness and the balance in their harmonious development is disturbed, rather than through the acquisition of technical and technological achievements by the nation and its transformation into an integral part of national consciousness. is happening.

The fact that people are carrying out their material needs and meeting them is leading to an increase in the dependence of development on science, engineering and technology, which has become the main real force today. Of course, this is a medical condition. Because humanity is not looking back, but always moving forward, looking for opportunities to achieve progress and live a prosperous life. Today, one of such opportunities is the development and effective use of science, engineering and technology in line with the acceleration of time.

**The role of globalization in the development of technogenic consciousness.** The rise of globalization has led to a growing tendency for people's self-awareness and the decline of their sense of belonging to a nation to take precedence over the preservation of national identity in the development of technology and engineering. If this situation completely takes over the psyche of the representatives of the nation, it can lead to the failure of their sense of preservation of the nation, which is one of the great values of all mankind, developed in their consciousness and worldview. Because the soul is eternal, stronger than the mind, and therefore the change of the soul is also reflected in the mind. In the process, under the influence of globalization, the desire to master new techniques and technologies in the psyche also increases. This, in turn, is reflected in the national consciousness. Thus, globalization becomes a leading factor in the formation and development of technogenic consciousness in the life of the nation.

**The role of objective laws in the development of technogenic consciousness.** At the same time, the objective laws of today's development also influence the formation of technogenic consciousness. They go through the following. First, the need to meet the growing material needs of developing and underdeveloped countries compels them to master and effectively use modern equipment and technologies.

Secondly, the fact that people today live in this bright world, live their daily lives, realize their interests in various ways and objectively increase the need for them to master modern techniques and technologies. It cannot be said that there was no need to possess them at the earlier stages of human development, it was always needed. But the fact is that, in accordance with the requirements of the rapid change of time, the rise of national development to a higher level than in the past requires him to abandon the traditional attitudes of the past and the fact that people cannot live. not adapting to the acceleration of time.

Thirdly, today the high level of development of machines and technologies, as a result of which they become a necessary condition for human life, determines the leading position in the upbringing of children as an "independent" direction of education aimed at the formation and development of artificial consciousness.

Today, instilling in our children a love for technology and technology, supporting their aspirations is one of the most important factors in our future development. But this process should not lead to ignoring national education. On the contrary, the formation of technogenic consciousness should be carried out as an integral part of national education. In particular, our current achievements in the field of engineering and technology in Uzbekistan should include educational ideas that glorify the creative heritage of our ancestors. Today, the reflection of the "people's image" in all spheres of our material life, as well as in the national wrestling, Uzbek skullcaps and light industry products, has an educational value. If we can expand the production of products that glorify the "image" of our nation and achieve its wide presence in world markets, as well as popularize all our achievements in this field among our youth, this will serve to develop a spirit of national pride. in our children. These achievements serve to develop the spirit of national identity and pride. These achievements also have a positive effect on the harmonious development of national self-consciousness and technogenic self-consciousness.

The concept of "artificial consciousness" that exists today is not found in the scientific literature at all. Because neither ideas nor opinions about its status as an independent form of consciousness have been formed. To date, only one of its aspects has been considered, in particular, positive results. In this respect, its inclusion in scientific consumption also seems elusive from the outside. However, there is a growing need to study and analyze the processes of superficiality of national identity, the development of national development under its influence, the complexity of solving problems related to the preservation of the nation. Undoubtedly, the creation and effective use of new equipment and technologies today is a leading factor, and in the future - a key factor in national development. However, the problems of national development require that their use not only serve to destroy the national "image", but also ensure its further strengthening. It

will be possible to carry out this task after the assimilation of technogenic consciousness into the national consciousness.

Fourthly, the formation of technogenic consciousness is also influenced by the specifics of the new civilization that humanity has acquired today. In particular: a) all civilizations of the past arose in connection with culture and religion, and they had a natural impact on cultures and led to mutual enrichment; b) Today, civilization has taken place not in cultural or religious values, but in a state of high development of technique and technology and its encompassing all spheres of human and social life. Its peculiarity is that in the past civilizations were influenced and enriched by cultures, and today anthropogenic civilization prevails, and this is due not to natural interaction and mutual enrichment of cultures, but to the priority of "mass spirituality" and its national in a state of spiritual decline.

Another feature of the civilization that has developed today is that it cannot be said that it literally serves the interests of mankind. Firstly, the countries that have developed, own and fully control modern equipment and technologies, and the peoples living in them, are forced to use the achievements of civilization only in the form of the "aid" they provide. Thus, today's civilization in the field of technology and technology leads the developing countries and connects the developed countries with the highly developed countries. This leads to the fact that all the "values" that operate in their spiritual life, together with these techniques and technologies, enter the spiritual life of peoples.

It should be noted that as a result, it has an impact on the alienation of nations, the growth of national and spiritual poverty, their selfishness, immorality, promiscuity, ruthlessness and development.

Also, civilizations are not a continuous process, but a certain historical stage of human development, the highest manifestation of the achievements it has achieved. The development of all civilizations in human development will manifest itself in the form of a new strategy that will lead to a new stage. Today, the civilization achieved by mankind in the field of engineering and technology is creating a new stage of acceleration of national-spiritual impoverishment, strengthening its commitment to material well-being. Thus, the fact that the formation and development of technogenic consciousness in the representatives of modern civilizations in the field of engineering and technology is not in harmony with the national consciousness leads to new problems of national development.

From the above, it can be seen that the formation and development of technogenic consciousness in nations is taking place in a situation where the intensification of globalization processes is due to material factors and the unprecedented rapid change of time. The main problem in the weakening of national consciousness remains related to the zeal of highly developed countries to use the factor of technogenic consciousness in the deprivation of national identity.

**The principal role of highly developed countries in the formation and development of technogenic consciousness.** This is evident not only in the introduction of developing and least developed countries to their own methods and technologies, but also in their efforts to introduce "mass" spirituality into the minds and hearts of the peoples who use them. Considering the danger of these negative processes for the development of national self-consciousness, is it possible to prevent them? Of course, this will require raising the economy, technology and technology of the least developed countries to the level of the most developed countries. But is it possible to do this? It should be borne in mind that this question also arises.

In fact, today the least developed countries are on the path of developing their economies, using their available resources to develop science, technology and technology, using their full potential. But their ability to use their own opportunities lags behind the needs of the current development in the world. Today, highly developed countries have achieved great success in science, technology, and most importantly, they have a strong and powerful intelligentsia, and the economic, socio-political bases are developing at the level of modern requirements. On the other hand, developing and least developed countries have limited opportunities to make progress in these areas in a rapidly changing process. Moreover, in developed countries, despite the current economic crisis, there is a highly developed intelligentsia that has the potential to launch one of the opportunities for economic development, and the other. Moreover, if they need to get out of the economic crisis, they will not deviate from the brutal path. In particular, under the slogan of bringing democracy to countries, they declare wars or arrange various revolutions, sell weapons, set countries against each other and at the same time seize their resources. And there are no countries with such material capabilities that are on the path of development and are less developed, they are not even going to follow such a disgusting path.

At the same time, one should not lose sight of the fact that such opportunities in highly developed countries have been formed not only in the minds of state leaders, but also in the minds and worldview of ordinary citizens over many years. At the same time, the impoverishment of national self-consciousness and the formation of technological consciousness among the titular nations living in these countries, as well as their leadership in real life, have turned into practical activities. As a result, they have achieved high prosperity, but live in a state of spiritual depravity. There was no way to restore. Because they live in a situation where spiritually poor "mass spirituality", deprived of the national "image" they have formed, is valued in the life of the country. That is, we can say that they have reached the point where today they have sacrificed spirituality for the sake of this economic prosperity.

Despite such a negative situation, developing and underdeveloped countries are voluntarily or involuntarily connected with developed countries. The main reason for this is this: firstly, it is known that there are sufficient material and intellectual opportunities for the development and development of technologies. Therefore, they are able to produce new equipment and technologies to meet the growing needs of the times and countries. The intellectuals in them are also able to quickly adapt to the production of new products in response to changing needs. And in developing and less developed countries, such material resources and intellectuals are not enough. Moreover, they have no experience of quickly adapting to changing conditions; secondly, times are changing at an unprecedented rate, and development is accelerating accordingly. In terms of time and changing times, it is led by developed countries. The loss of time leads to the backwardness of developing and less developed countries. And time does not stop, it is restless, constantly in motion, it cannot be restrained in any way. It is only necessary to develop in accordance with it, look for opportunities for the timely solution of emerging problems; thirdly, no country can develop without mutual cooperation. They have developed as a result of their cooperation in various fields based on their interests. At the same time, states sell something and buy something, which is a general law of development. Countries develop in this way.

This process continues today and will continue in the future. The main problem in this process is that even developing and less developed countries have not reached the level of competition in the world market with their products, and remain connected with mainly suppliers of raw materials, while developed countries occupy a hegemonic position in processing and exporting them to the world market.

Thus, the fact that developing and less developed countries are connected with developed countries, their material resources, the functioning of a highly developed intellectual potential that quickly adapts to the changes taking place in a given period; In the face of rapid change, the need to not waste time is becoming increasingly important, as is the fact that cooperation with developed countries is a common law for all countries, including developing and least developed countries. At the same time, the interest of developing and least developed countries in developing new equipment and technologies to compete in the world market at the level of modern demand, as well as the cheapness of acquiring ready-made in terms of time, is another factor connecting them with developed countries. At the same time, the following situation is observed: a) in the psyche of peoples living in developing and less developed countries, there is a growing tendency to buy, rather than create, new equipment and technology. This, in turn, leads to the assimilation of the psyche, consciousness, worldview of peoples living in developed countries with the psyche, consciousness and worldview of peoples living in developing and

underdeveloped countries, along with the mastery of new equipment and technologies; b) Technogenic forms of consciousness are also developing due to the fact that developed countries use the same modern techniques and technologies as a tool for introducing “mass spirituality” that has risen to the level of their values into their consciousness, especially in developing and less developed countries. The peculiarity of this process is that technogenic consciousness does not develop directly, but indirectly, that is, under the influence of new techniques and technologies. In other words, new equipment and technologies contribute to the development of countries and the well-being of the peoples living in them. The same interest reinforces the desire of countries to use factors that positively influence development, and not factors that negatively affect the preservation of national identity in the psyche and consciousness of nations.

**Dialectics of national spirituality and technogenic consciousness.** The national psyche and national spirituality of the processes taking place in consciousness are also reflected. Naturally, on the one hand, this leads to the collapse of spirituality, on the other hand, to the predominant development of technogenic consciousness. Because any change in the psyche is reflected in spirituality. They always develop in relation to each other. If we take into account that the national psyche is a complex and very subtle feeling, then we can understand that any negative changes that occur will find their expression in national spirituality. It should also be noted here that spirituality is a broad concept of the psyche and embraces it. But spirituality does not change without a change in the spirit. In this sense, the formation in the psyche and consciousness of a feeling for the preservation of national identity is one of the factors preventing the impoverishment of national spirituality.

We also need to clarify the issue: How much do they relate to culture when we think about the relationship of the national psyche, consciousness and spirituality here?

Spirituality is the expression of a person's inner potential, and it is a set of factors that encompasses the psyche, consciousness, thinking, and worldview. Culture is the product of man's creative activity, his labor. Under the leadership of spirituality, a culture emerges. His crisis will naturally lead to a crisis of culture as well. That is why today the main attack of evil forces is not on culture, but on the destruction of spirituality. When thinking about this process, it is necessary to clarify the concept of "mass culture". This is because in the Uzbek scientific literature there are opinions about the negative impact of the use of the concept of "mass spirituality".

In the practice of such views on the issue, the concept of "mass culture" in Russian literature is mechanically translated into Uzbek and used as a "mass culture". In addition, the concept of "spirituality", which has been used in Russian



literature since recent years (not used in the scientific literature in the former Soviet Union), does not reflect the Uzbek language, but expresses a part of it, that is, the psyche. In fact, it has been translated as "spirituality" and put into scientific use. However, it does not fully reflect the spirituality itself, but only a part of it, that is, the spiritual aspect. In fact, "spirituality" is a broad concept that is a factor that affects the whole inner world of man, his activity in various relationships.

Culture, on the other hand, is a real material being that embodies the material wealth created by human labor and intellect. At the same time, just as there is no culture without spirituality, there is no spirituality without culture, they are always evolving in harmony with each other. However, they are relatively independent concepts. In particular, when we think about the influence of "mass spirituality", we understand the direct impact of spirituality on the human psyche, consciousness, worldview and morality. Culture, on the other hand, influences these factors indirectly, that is, through the elements that make it up. Culture transforms spirituality into a material being. Spirituality is expressed in the cultural riches created as a product of the human psyche, consciousness, worldview, thinking. In this sense, spirituality was first formed in human life, and culture was created as a result of its activities. It follows that in order to create it and use it for one's own interests and goals, one must develop one's psyche, consciousness, worldview, and thinking. Once this is done, they will find expression in real culture as well. Therefore: a) When it comes to the influence of "mass culture", it is correct to refer not to its exact material appearance, but to the negative impact of the inner state of "mass spirituality" on human psyche, consciousness, worldview and morality. At the same time, it is expedient to use the concept of "mass spirituality" when considering this process and in scientific consumption and in real practice. After all, the squirrels that form the "mass spirituality" today, first of all, use it to control the psyche, consciousness, worldview, thinking and morals of nations and peoples living in less developed countries. They are making their acquisition. In achieving these goals, as noted above, they not only promote the achievements of science, technology, technology in these countries, investment, but also use them to influence the formation of "mass meanings" of technogenic consciousness. As a result of their activities, today technogenic consciousness is evolving above national consciousness, and it is now embracing all forms of consciousness.

This process is reflected in the following: first, the formation of technogenic consciousness leads people to look at themselves with the "eye" of technology, the formation of feelings. That is, in terms of self-awareness, striving for their lands, mastering the heritage of ancestors, who I am, what nation I belong to, what will be left behind, what influence I will have on my nation, my people, my homeland, society, people, what should be the meaning of my life? perceptions, views, and

attitudes about techniques and technology are rising to the level of leading the views that benefit them. This, in turn, leads to the formation of a number of negative attitudes in people, such as selfishness, indulgence in material wealth, superiority over others, ignorance, and even milking; secondly, as a result of the above negative state of mind and consciousness, the values that are the main sources of the development of national consciousness, such as father, mother, motherland, feelings of homeland, gradually diminish, and the values of national education such as goodness, kindness, cooperation, example and mutual assistance is happening. In general, they create processes of anthropogenic consciousness in the space created by the weakening of national consciousness in the attitude of the human race to the ideas, views and values of living in this enlightened world.

**Conclusion.** From the above, it can be concluded that we are not talking about the prevention of the formation of technogenic consciousness, but about the objective necessity of its development. We must only bear in mind that there is a growing need to prevent its development from leading to a shallowness of national consciousness and to be vigilant about the process. Because today in the psyche and mind of people there is a growing tendency to put material interests above everything else. This, in turn, leads to the formation of a mentality of disregard for scientific traditions, customs and values. These negative processes in the psyche and consciousness also affect the development of technogenic consciousness to a higher level than national consciousness. This process involves the maintenance of balance: a) the development of national consciousness and the inculcation of technogenic consciousness in it; b) strengthening the spirit of national identity in the minds of young people, while developing a sense of national pride, pride and responsibility for the future of the nation, while focusing on the development of science, engineering and technology in national education; c) Achieving equal participation in the processes of globalization on the basis of the development of national intellectual potential at the level of rapidly changing times remains a strategic task of our national development today.

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