



PRIORITY AREAS OF PREVENTION OF HUMAN SPIRITUAL ALIENATION IN THE DEVELOPMENT OF TECHNOLOGICAL CIVILIZATION

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ABSTRACT

In this article highlights one of the peculiarities of the present time is that it is characterized by the spiritual alienation of a person and the disappearance of the meaning of life.

KEYWORDS: *human, spiritual alienation, development, technological civilization.*

DISCUSSION

What can we say about this life? In the development of technological civilization, the process of spiritual alienation of man is taking place. In fact, thanks to technical progress, the threat to human life has become so real that in the structure of modern values, life itself began to manifest itself as the most important value on a global scale. In many ways, technological civilization is oriented towards man, with the main purpose of the technological process being directed to receive economic benefits, it is also creating many socio-spiritual problems. Today, the problem of alienation and crisis of the world cannot be analyzed from a philosophical point of view without taking into account the contradictions in the connection between man and machine. In 1920-ies with this name N.Berdyayev wrote: "in this century, which was the weakening of the belief, not only the old religion, but also the humanist of the 19th century, the only strong code of the modern civilization of the weakened man, passed on to technology, confidence in its endless development. Now exactly the technique has become the last love of man"

In the second half of the XX century, the scientific and technical revolution also intensified. In spirituality, with the power of reason and technique, a scientific principle was also formed that it was possible to solve all cross-border problems before humanity, that is, it also continued to strengthen the foundation of rationalism. As you know, this principle is in the west of the twentieth century by

E.Dyurkgeym, M.Weber, U.Rostou, D.Bell and others were developed. In this case, science was inextricably linked with the formation and development of "cybernetics", "genetics", "quantum theory", "theory of relativity", "molecular biology", general theory of systems and others. These new networks were the result of a high level of theorization and integration of sciences. Thus, in the middle of the twentieth century, the principle of irrationality in western philosophy began to form and develop.

At the same time, the principle of rationality also went on to develop, not giving up its benefits and gaining new meaning. In scientific knowledge, however, on the one hand, a variety of new, non-classical fields of science arose, on the other hand, the integration of sciences took place. During this period, the principle of double growth in the field of scientific knowledge existed at the same time. If there was a horizontal increase consisting of the origin of one variety of sciences, then the second – the increase in the vertical direction, which was associated with the arrival of knowledge on the total salary, that is, the integration, the arrival of an integrated profession.

In this regard, it is worth noting that in the development of technology civilization, the spiritual alienation of man has its own characteristics. If earlier the alienation process was manifested in the form of a wild animal, now it seems to be dressed in an attractive outfit. In the process, spiritual alienation manifests itself in the form of the last "harmony" of the object that does not allow the world to develop into a person, his desires, his defenses. Thanks to the



development of technologyogen civilization, a person has become "conditional", "something" without noticing. Man began to be alienated even from his natural needs, relying on the ideology of the society of modern needs. One of the forms of such separation can be called spiritual alienation. Also, the majority of sociological scientists emphasize the bright manifestation of spiritual alienation under the influence of technical changes of man. In this matter, it would be appropriate if we now think not about the management of human consciousness, but about the transformation of the human body. On the one hand, for social norms, men are trying to artificially change their body with the help of various dietary methods, bodybuilding, cosmetic surgery, etc. On the other hand, a person provides artificial implants for manipulation of the machine.

The machine, as an artificial organism, more satisfies the desires of modern man than the "obsolete" living body. Experiments are being conducted to introduce microchips into the brain and hands, which gives a person more opportunity to manipulate computers than usual. This raises problems at various levels in the human relations profession. Life itself confirms that a person who has lost his individuality, under the influence of social norms and technical influences of culture, also loses his natural physical state. Of course, we can comfortably say that technological progress creates an opportunity to save the health and lives of many people by creating artificial organs. But, unfortunately, the effect of the technique on a person is not limited to this, because there is an increased negative effect of the technique. Because it relies not only on society, spirituality, but also on the highest level of comfort. At the same time, public consciousness can not absorb the fact that it is simple and already clear: if the technoogen type of civilization does not realize the correction of its goals, then the apocalypse of the environment will surface. Because the technological impact of man on the environment has come to a very important point. The scale of humanity's inclusion in rapid technical processes has reached an unprecedented level.

The laws of the technological sphere to increase the density of information and energy in the elementary movement of technological progress kuchaytiradi the harmoniously developing technosphere kuchaytiradi its impact on the biosphere, which is a means of supporting planetary life. The Universal ecological crisis means that a person is separated from nature globally, is part of it. The penetration of technological processes into the totality of geological processes has opened a qualitatively new stage in the global separation of a person from the natural conditions of his existence. Especially without taking into account the criteria of

evolution, the empowerment of the Technosphere has become a terrible phenomenon that takes people away from their places of residence. Is it possible for humanity to get rid of all this? N.Berdyayev answers the question: "the search to get rid of suffering and misfortune in the external sphere of the organization of life is the greatest rationalistic dream ... You can not organize human happiness, destroy the quarreling stone over a person, the mystery of life, tragic contradictions, death. Especially with the suffering and suffering associated with the terrible social inequality of man, with the bitter needs and slavery of man, it is necessary to overcome them. You can overcome social injustice, exploitation of a person by a person. This can be done by a new organization of human society. But this can not be overcome, only the internal tragedies of life will go, the desire will go further, and there will be a great need for more intensive spirituality, crushed under external misfortunes and the disorder of society." In these words of N.Berdyayev there is such a pessimism that there is a depth of understanding of the essence of the issue - it is important to overcome external alienation. I'm sorry... Man is a creature that seeks freedom and freedom, not only external, but also internal, not only social, but also spiritual heights."

Internal, spiritual alienation, revealed in the age of the Internet, is only a small part of this diversity of humanity, nevertheless, we are looking for new solutions to the eternal problems. One of the controversial, but popular ways to overcome the alienation of man in the modern world is virtual reality, and its variety is computer games. Computer games are a way of controlling a person's consciousness with the help of virtual, mimicking reality systems, experiencing unusual emotions, falling into a changed state of consciousness, forming and strengthening certain skills. Using the concept of internal virtual state, which is associated with our imagination, dreams and positive creative activity, science can develop ways to overcome alienation. Virtual reality, created artificially outside the person, can create conditions that interest him and convey the feelings he wants. This allows him to be distracted from reality, to keep him away from truly human events. But is it not a style that turns a person into an unreliable being, the essence, the existence of a person? In modern society, the process of alienation is becoming more and more. And this process raises doubts about the increase in the level of freedom of the individual and in general faces the issues of freedom, the meaning of life, humanity, the authenticity of man in modern society.

The concept of "alien" is manifested in the way of alienation of man from the point of view of human philosophy. Alienation from the socio-philosophical point of view-is an expression like that



in which people do not believe in their own forces, their spiritual and spiritual weakness, find it pointless to take the necessary measures, notice that they violate the rules adopted in the social environment and are forced to act, do not correspond to the yacht or goals of the correspondent or Because "on the basis of alienation lies the factors related to the social environment. It is the perception that a person can move away from himself, from the essence, not be able to understand himself or not to recognize it. In this occurs between a person and his role in society, his status, position, the task he performs. Even caring about parents, children, loved ones, thinking weighs on him. Age and gender do not matter in this process."

The feeling of gratitude in a person keeps him from absurdity. If a person is without prejudice, changes in his thoughts, attitude to the world occur quickly. This in turn can lead to the disappearance of the existing moral qualities in it. This leads to the fact that the self-sufficient will in man has made a person unconscious and made him alienated from society. It is possible that such a hue of changes deprives a person of his love for life, the saturation of pleasure from the beauty of life. Therefore, in order for a person to be happy with the real beauty, he will have to live his divine beauty deeply and follow it. About such a life we found it permissible to cite the following examples of Mavlono Jalaliddin Rumi, the great scientist who gained fame as the poet of mankind, from the greatest figures of classical literature.

Olam ichra necha ming jonzotki bor,
Xush yashar umrin, musaffo, beg'ubor,
Xuv, daraxt shoxida sen g'urrakni ko'r,
qosh qoraymay, Xaqqa shukron aytadir.
Pashshadan tortib jaxondan toki fil,
Bas, iyoulloxu xaq ni'mal mu'il.

(mu'il -all- god's House, owner of beautiful house).

It is also worth noting that usually we live on the basis of a certain ritualmga during our life activities. "Wake up, tram, 4 hours at work, lunch, tram, 4 hours at work and then dinner and sleep: Monday, Tuesday, Sunday. But one day "why?"the question arises that this is caused by boredom, which is surrounded by incomprehensible. Boredom is the result of automatic life and brings the mind into action and develops it. And this situation leads a person to the same automatic life again or complete awakening. Awakening in turn will not be without consequences, that is, either it will be abandoned, or it will lead to a state of self-destruction.

Usually we live in anticipation of the future and wait for the time to calmly take off. Time "tomorrow", "when it's late", "when it's late for you tomorrow", "when your age has passed" - such words

can be heard almost every day. But such a day in the life of a person will come when a person will understand that he has crossed a certain border and is going to the end of his life. And this process belongs to time, when a person will recognize that he is going to the end with a gripping horror, his most evil enemy. Tomorrow, the man has always lived with longing for him. But in fact, everything had to rebel against him. That rebellion is absurd. Another step and a sense of alienation surrounds us this happens when we understand that the surrounding world is self-sufficient. With what force, we perceive that nature does not recognize our body. We are strangers to him. In the beauty of nature, there is something that is outside of man, and they lose their illusions and move away from us. The initial enmity of the world is manifested in our eyes thousands of years later. Here is this event the uniqueness and alienation of the world is absurd. This is how the sense of absurdity arises in a person, in which a person wants to understand the world, but understanding the world leads him to become a person, to separation from the world. Because man is alien from the world. If a person convinced himself that the world around him can love and suffer like him, he could be calm. The mind would be satisfied if the Bunda was not xech. If he can find the same opinion, then the pursuit of these singles, the absolute aspiration will show the most accurate cases of the Gorge (tragedy) of mankind.

So what is spiritual alienation in reality? To what extent is he settled in the life of today's society? In our view, spiritual alienation means a break in the personal connection between a person and his role in society, his status, position and the socio-moral task that he performs. The violation of the norm in the relations of such a person and society, depriving a person of the characteristics that determine its essence, the inability to find its place in society, constitutes the root essence of alienation. Alienation of society in the sphere of culture provokes spiritual degradation, which in social life leads to a significant deep negative consequences. Therefore, the role of spirituality in creating a healthy environment in the life of society is special. Because it leads a person to a harmonious formation of individuals. If members of the society move away from their spiritual, rich cultural heritage and become alienated from it, from their origins, to begin to deny even the national customs, traditions of their nation. If we turn to our recent past, its hyphen, we can see a clear proof of these lines. For example, our alienation from our rich cultural heritage made us, according to the famous writer Genghis Aytmatov, turn into mangurts, that is, we have moved away from the history of our people, the national liberation movements and their warlords, our religion and our own. Special attention was paid



to achieving the independence of our state and eliminating cultural alienation.

Today, it becomes possible to introduce the following general approaches to the essence of spiritual alienation: the first is alienation, which is associated with the transfer of one person's rights, some characteristics to another, often to the subject or institution of the collective. Secondly, the processes of spiritual alienation are independent, spontaneous alienation, the existence of separate entities, the process associated with social phenomena (self-sufficiency, for example, money activity of the social system). As the cause of the independence of the elements of culture created by Man, spiritual alienation occurs indirectly and on the basis of the intersection of the social objectektiv laws. Thus, the consideration of the issue of alienation practically means an appeal to the concepts of humanism. At the same time, humanism is interpreted as the unification of the eternal qualities of mankind at the level of correctness, normativity. From this point of view-alienation is a violation of the norms established in this society, a crime. However, any approach within the framework of philosophical knowledge is always more of a problem. First, due to technical progress, the situation of alienation processes is changing. In other words, alienation ceases to be the processes necessary for the development of society. Wealth, as we know, is not capable of restoring the integrity of a particular person. From the point of view of philosophical knowledge, the consequences of such a change are much greater, because they bring about serious negativity. As an example we can cite further evidence of center's role in alienation in society. It does not spoil what is now available, but on the contrary, restores the gaps that have arisen. In particular, literature and art occupy power over Man, because the basis of their activities is distinguished in the form of discontent with the divided consciousness. Thus, in the form of protest, alienation makes literature and art a part of people's culture .tiradi Secondly, because of such a theoretical inconsistency of questions, more questions arise than the proposed solutions. Does the problem of alienation today turn the essence of fiction into another in terms of quality? Or does it change according to the essence of art: in fact it is impossible because literature can be changed, lost, in other words, by modeling the spectrum of opportunities against the background of the realized reality, these models differ not only in content, but also in the model itself? What is the first: alienation associated with art or art. Therefore, in our opinion, it is necessary to pay special attention to the study of spiritual alienation processes in techno civilization.

Of course, alienation is a feature inherent in a person. Nature cannot manage it. However, the

boundaries of originality, the emergence of a new one in the process of development, changes in the natural world through special can clearly demonstrate the dialectic of "common - person". Similarly, such differences, which are so widely interpreted in the life of mankind as cultural are one of the most visible features. So alienation is universal. And in this specificity it is active: in the object form it is cultural constructive, in the possessual form it is human constructivism. The fact that a person carries out another common property - creativity, alienates himself in any environment. Thus, alienation is a very holistic phenomenon. And so any of its individual sides can not be ignored this integrity. Looking morally, a person sometimes seeks to alienate himself from society. At the initial stage of the socialization of the right children, the social role is distinguished and partially opposes it. There is also alienation in the educational process as a form of objectively overcoming compulsory theoretical knowledge. In everyday communication, alienation of "I" occurs, otherwise the conversation is impossible. A similar process of alienation occurs during the "internal dialogue". And this is not a loss, not a sacrifice, but a kind of manifestation of oneself in this world. At the same time, the process itself in human life is also manifested here: through alienation I create myself.

Proceeding from the above, we consider that it is possible to recommend the following: the first is the complex study of the scientific-philosophical and theoretical issues of techno civilization, the unification of specialists in various fields of science in this regard. The second is to allocate grants for the study of technologyogen civilization. Third, to set out the study of the impact of techno-civilization on the lifestyle, health and nature of the population of Uzbekistan. Fourthly, the use of new pedtechnologies that increase the efficiency of environmental education, the creation of new modules. Fifth, technological civilization is primarily an anthropological problem, therefore it is necessary to use modern, effective methods of humanization of human-nature relations. In spiritual and moral education, it is necessary to rely on the achievements of technological civilization, to multiply the positive aspects in it and to serve them to man, to be the main goal.

We can say that the crisis of technological civilization is especially strongly manifested in the socio-spiritual sphere. This crisis is primarily a consequence of the fact that science is completely alienated from moral values and relies on a technocratic, narrow individual positivist methodology that serves the ideology in secret. This is also evident, for example, in the content of the documents made from the pulpit of the prestigious International Organization of the Roman club.



First, the problem of spiritual alienation should be considered as a mechanism of social integrity between philosophers. If, for example, ideology is recognized as an attribute of a social being, if the program of a particular political party is not understood as one or another strategy, then alienation means the existence of a link between the general spiritual content of the period and the specific form of its fracture in the individual environment. But alienation is a specific sphere of this social existence. Secondly, society in its activities is, of course, the most difficult part of the universe. If natural law has objectivity as an extremely common feature in its activity, then in society such a law is necessarily returned by conscious will features. The processes of separation are influenced by the dominant - subordinate relationship. In this aspect, the possibility of giving a negative assessment as the essence of the processes under consideration arises.

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