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Socio-Cultural Directions Of Human Transformation in the Scientific Development of Uzbekistan

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Abstract--*In the context of globalization, radical changes in science, education, technological development and cultural life have a significant impact on the transformation of human consciousness. And the process that we call globalization today is also a product of technogenic civilization. In this regard, the development of technological civilization has led to a growing need not only for traditional views on consciousness, but also for the study of the nonlinear paradigms of consciousness. Radical changes in the human mind as a result of the development of technogenic civilization have not only allowed man to dominate the human race, but also to make it technologically manipulated both in natural and social cultural life, before turning him into an active subject of policy of hegemony over various regions.*

Therefore, this system of changes in the human mind derives many other features of technogenic civilization, and it appears as a distinct genome that promotes the existence and progress of civilization. This article discusses the impact of ecology, the main problem of technogenic society, on the way of humanity.Research on the impact of various environmental problems in the technogenic community, including the ozone depletion, climate change, tropical forests, fires and floods, land, water, air pollution, tsunamis, chemical and bacterial war tests have been discussed. That is, the analysis of the impact of increasing environmental problems in the technogenic community on the human gene pool, the attitudes of members of society to the realities of society. The problems of the environment have been studied for each person's rational attitude to nature and the practical steps taken to preserve it.

Keywords--*technogenic, society, ecology, nature, crisis, human, factor, necessity, resources, technocratic system, environment, social, political, humanitarian, system, attitude, law, protection, world.*

I. INTRODUCTION

Due to the global technological crisis, mankind has come to terms with the fact that the biosphere, the not the atmosphere, and the regeneration process, completely destroyed their lives. In other words, advances in science and technology have led to the need for serious attention to the issues of human spiritual culture, inner world, and spirituality, and re-analysis of complex changes in the human mind. Therefore, most philosophers conclude that the technogenic leap will not last long, or that civilization may be lost in its waste and that it must be brought into the development stage of another human consciousness.

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At a time of global moral and psychological crisis, humane non-humanistic technogenic civilizations have been extremely aggressive, and now, in a "panic," we are relying on our national spiritual and cultural foundations. it is good for us to go. It is emphasized that today the prevalence of diseases that are difficult to treat in society is not only related to the environmental conditions and the spread of technogenic civilization, but also to a greater degree of kindness and depression in people. Nick Bostrom of Oxford University writes about the problems in the process: “With the acceleration of technological progress, human beings are now approaching a critical turning point in their development. In the face of nuclear threats that are well-known to humanity, the rapidly evolving technologies in nanosystems and machine intelligence are now joined by unprecedented capabilities and challenges. Our future, if any, depends on our attitude to these processes. As we continue to rely on rapidly evolving technologies, we need to better understand the dynamics of the transition from human society to the post-human society (or, more precisely, anti-humanity). In particular, we need to be aware of where the trap is and what paths inevitably lead to death. ”[1]

II. REVIEW OF THE LITERATURE ON THE TOPIC

LMorgan, J.F.Liotar, M.Chhoran, E.Toffler, Y. Habermas, A.Toynby, S. Huntington, A.Ahiezer, B.S.Erasov, V.Stepin and many others. From our research, we can say that technology and technology have always been at the center of human attention. Because these factors, which are a practical result of human creative activity, directly determine the development and prospects of society [2]. Prior to the industrialization of the society, its activities in the form of technology and artisanal craftsmanship were seen as a quality. Most of the scientists who have conducted research within the Commonwealth have created fundamental changes in the human mind as a result of technological advancements, the development of advanced engineering and technology in society, the work of specialized engineers to control them. It is a human being at this stage of development, with a particular emphasis on the creation, the creation of technical and technological devices have tried to analyze in detail the complex changes in their psychology [3]. S.Shermuhamedov, A. Achildiev, J. Ramatov, K. Nazarov, IS Saifnazarov, BO Turaev, MN Abdullaeva, BR Karimov , T. Artikov, S. Kushokov, F. Yuldasheva, SM Adilkhodjaeva, S. Otamurodov and others.

III. RESEARCH METHODOLOGY

In the course of the research, the following general and philosophical methods were used: historical, objectivity, abstraction, concrete, systematic analysis, comparative analysis.

IV. ANALYSIS AND RESULTS

Socio-cultural aspects of industrialization as a result of the development of a global technogenic civilization have begun to focus on technological aspects of human activities such as political processes, scientific knowledge and understanding of the world. That is why many philosophers have at this time sharply criticized the negative aspects of technicalization. They also sought to prove that an increase in the number of elements of economic development leads to the destruction of spiritual values. After all, a person may be deprived of his freedom and spirituality for the sake of material prosperity. As a result, technology becomes the sole purpose, and in this process a person can even imagine himself to be an extra machine.

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"Technogenic civilization seemed to have made a lot of progress to mankind," says Stepanov. "Many people have linked their dream of a better future to that civilization. Just half a century ago, no one could have imagined that anthropogenic civilization would be facing a global crisis that would bring mankind to the brink of self-destruction. "[4]

In the 1990s, mankind experienced two major revolutions. The first was done in politics and the second in technology. The political revolution has destroyed socialist camps, opened borders, or loosened discipline. It has created conditions for free movement of people around the world. Acceleration of scientific results to the international occupation by means of human factors or mass media and books. Strengthening communication removed regional barriers in the development of new literary works and new literary ideas. Second, the technology revolution is also important. People have been able to become aware of what is happening, transmitting or even happening over a short period of time through computers and mobile devices.

At present, the development of science has shifted from technology and production to a single system called "Science - Technology - Production". Science plays a leading role in this system. At the end of the twentieth century, science becomes a productive force of society, characterized by the intensification of its relationship with all spheres of social life, and the strengthening of its social role. Modern science is the most important feature of the scientific and technical revolution, its driving force. The scientific and technical revolution is the formation of a single system of the most important areas of human activity: theoretical knowledge of the laws of nature and society, a complex of techniques and techniques for changing nature (technology), the processes of creation of material goods, and various forms of practical behavior. created opportunities for However, today, technical and technological communications use global processes in information and other fields to use their own economic interests. Nowadays, the world economic order is increasing the disparity and disproportionality between developed and developing countries. In this regard, there are various assumptions about what the future holds for society and civilizations. These are the assumptions about the clash of civilizations, economic, technological and information neocolonialism, religious and ethnic conflicts.

From this point of view, technogenic civilization is not merely a result of technology and technology, it is primarily anthropological problem. As society develops, its moral system also needs change. In this sense, the individual "becomes morally polished according to the needs of society [5]. A number of scientific studies are being carried out to address the adverse effects of technogenic civilization [6]. One of the reasons for such unpleasant consequences is that the morals of society are not up to date. The need for modern education and upbringing of the population, especially young people, has become clear in order to prevent these undesirable consequences.

In order for anthropogenic civilization to have unintended consequences, it is necessary to form positive social qualities in people. Some scholars believe that the ways in which anthropogenic civilization can be brought out of crisis are determined by: Changing priority values in the hierarchy of cultural values; the elimination of technocraticism as a way of thinking and activity, a consumer approach to nature, human egocentrism; the creation of a new approach to nature based on co-evolutionary strategies and nonviolent behavior; ecological culture, formation of ecological ethics; Formation of social and cultural paradigm in engineering, including: changing

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techniques for measuring and evaluating techniques, incorporating socio-cultural, human and humanistic criteria into this evaluation system along with technical and technological optimization and economic efficiency; Use of the best achievements of the eastern (traditional) and western (technogenic) civilizations, formation of a new type of civilization development and many others.

In anthropogenic civilization, the new generation is unaware of the cultural innovations of the technogenic plan and is changing the social and biological nature of the human being. In addition to changing and significantly reducing the intellectual and physical involvement of a person in the labor process, it is possible to artificially change the body - replace the diseased organs produced or grown from biological materials in modern medical laboratories. Health and human health interventions disrupt natural selection, lead to genetic pathology, and have positive, negative consequences for humans and their offspring. Thus, in the biosphere, human nature gradually disappears. This allows us to draw the following conclusions. The creative and destructive tendencies of conflicting scientific, technical and technological consciousness stem from the essence of modern biosphere and human evolution. Because of the technogenic development of the entire planet, cellular and even genetic changes in natural life are on the rise. And it is becoming increasingly difficult for us to think not only about nature conservation, but also its evolution, the rational and safe effect of scientific technology on natural biological systems, because man can no longer afford the achievements of technogenic society. Critical support for the entire spectrum of technogenic development, sociocultural dynamics, contrary to the needs of modern social life, violate the biological principles of the entire biosphere, shake and destroy them. The solution to the environmental crisis can be seen not in the removal of the scientific and technical subsystem from the system of human life, but in the rationalization of all other systems in the fight against humanization and its economy.

In technogenic civilization, science, technical creativity, and science are considered as important values. The realization of all noble aspirations, the welfare of the people and, ultimately, their happiness are inextricably linked with science and technical progress. They are considered a prerequisite for prosperity. Technogenic civilization and its achievements may give people the impression that society should only follow this path of development. Research shows that by the second half of the 20th century, the lives of humankind and our planet were in danger. Mankind for the first time realized that he could destroy himself and the whole earth. Examples include possible thermonuclear war, nuclear power plant deaths, increased emissions from thermal nuclear production, depletion of mineral resources, depletion of drinking water, melting glaciers and more. The world is changing rapidly, but people still hold the belief that the riches of nature, including the water we drink and the air we breathe, do not end. The members of such a society believe that nature has an endless wealth and strength, no matter how much we use it, it does not change its former state, its ability to recover is endless. Such ideas have given rise to an offensive approach to nature, which is one of the characteristics of technogenic civilization. A number of recent studies have shown that nature is as fragile as glass, which, for a time, overcomes its effects, and when the effect is exceeded, it can break like crystal glass and cause irreversible processes in it.

Transformation of the human consciousness in technogenic civilization as a priority tendency of formation of social system, as well as maintenance of priority of rationalization of market economic relations. The

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transformation of human consciousness in technogenic civilization influences scientific, technical, technological, social, biosphere and other processes. In particular, there are pros and cons of the impact of market relations on the development of technogenic civilization. For example, despite a significant increase in wealth in the context of market relations and meeting the rapidly growing needs of the population, tangible goods continue to be extremely inhumane by the market mechanism as most of the population is deprived of basic livelihoods. The analysis of these and other processes allows us to draw the following conclusions. Based on the current economic paradigm, a technogenic civilization is subject to a special interpretation of economic consciousness that is applicable to all sectors. This is precisely because humanization of the economic mechanism requires the establishment of rational social and natural governance over the market system. The purpose of market relations should be to provide not only the qualitative growth of economic interests, but also the provision of environmental and economic stability and the development of society and the biosphere.

Today, the Earth's rock (the atmosphere), the air (atmosphere), the water layer (the hydrosphere), the living world (the biosphere) are disappearing. With each passing day, his bio-physical and biochemical status changes and he becomes impoverished. The life of a person living on this land and being an integral part of the biosphere is endangered. Prevention and overcoming this kind of catastrophe is one of the most pressing issues. Our research has shown that the technology needed to implement the technology needed to preserve the soil, minerals, water, and air needed for human life. At the same time, we need to take measures to protect the environment from pollution, to minimize emissions, and to send the waste to recycling, and so on. In general, the balance between nature and society has become a matter of life. Among the tasks mentioned above is the raising of environmental literacy and humanization of the relationship between nature and society. To do this, we need to revise our educational and upbringing activities and to bring them up to date.

It is noted that technogenic civilization is the next stage of the most important social development in human development, on the one hand, as a positive phenomenon, and on the other, an event that has internal conflicts and even destructive effects. There is a debate between optimists and pessimists in this regard. The restoration of environmental balance is also driven by techniques and technologies, such as waste treatment technologies, air and water purification techniques, medical and technological methods that enhance human life, and medical and therapeutic methods. This means that it is not about technology and technology, but rather the use of them as rational, humane means of harmonizing human-nature systems.

Science plays a special role in determining the strategy of historical and civilization change in the context of globalization. In this sense, the basis of scientific progress that has led to a new quality of life in the developed countries of the East and the West is the idea of the effective use of scientific achievements. After all, science not only revolutionizes the production sector, it also affects many other areas of human activity, regulates them, and restructures their scientific knowledge standards. In this context, it is natural that the discussion of the problems of modern historical and cultural civilization requires an analysis of current trends in science development and its prospects. Although there are anti-socialist movements in modern society, along with the centristist approaches, science is still regarded as one of the highest values of civilization and culture. However, this was not always the

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case, and science did not take such a high place on the scale of the primacy of values in all cultures. In this regard, it promotes a deeper understanding of the peculiarities of the type of civilized development that stimulates the widespread use of scientific knowledge in human activities.

The ideological and ideological features of the world historical and cultural civilization are also related to the gnoseological development of historical knowledge. This situation has socio-historical, socio-political, spiritual and educational character that inevitably allows us to assess not only the progress of our country, but also of our actions based on it. A comparative study of the importance of the reforms being undertaken in this area, both pre- and post-independence, demonstrates the urgency of defining priorities in the work.

So, technogenic civilization, first of all, anthropological problems, the elimination of its negative aspects depends on the person, his nature, environment and relationship to himself. Techniques and technologies do not lead to negative results, they are subject to human goals, labor activity and production needs. In our view, most sociologists focus on the negative effects of anthropogenic civilization. The purpose of this critical approach is to draw attention to social, environmental, democratic, medical, sociological, anthropological problems that have arisen in the future, and which are now in place for social institutions and humankind, thus encouraging humanity to take action. Such a traditional approach in Western philosophy and sociology is not in vain, and today, researchers from Uzbekistan are also discussing global environmental problems.

The ethical criteria of East and West technogenic civilizations are related to their respective social relations. Changes in social attitudes lead to changes in worldview principles and ethical standards associated with it. For example, in the West, such as the hierarchical stratum of clergy in the early stages of civilization, pyramids, rituals, sacred structures of statehood, and the disciplinary structure of the organization, which is based on the idea that society is governed by the supernatural world. In the Orient, in the later higher stages of civilization, ethical norms, specially regulated by the educated upper, are developed. As a result of new changes in the structure of society, new moral values are created.

The peculiarity of modern technogenic civilization is that it is not only a direct demonstration of rational human activity, it is recognized not only as a biological process, but also as a product of a complex social relationship between people. It is important to maintain a healthy dialogue between nature and society, nature and human beings in order to preserve the natural environment. Human health is associated with anthropogenic environmental degradation. Therefore, eliminating the threat of the global environmental crisis is an important prerequisite for improving human living. Nothing in this life is eternal. When the rate of environmental change exceeds the adaptive capacity of the human body, it can lead to fatal events. This means that there are environmental needs that are objectively caused by human biological needs. Therefore, it is important to correlate the pace of environmental change with adaptive capabilities of both the individual and the population.

At present, the growing environmental crisis is caused by the lack of natural resources and the degradation of human habitat due to environmental problems. Therefore, in the techno- logical society, environmental issues show the level of self-awareness of the modern man and society. It is important to understand and accept new values, ethical relationships, in order to create a new image of a person with a good conscience. That is, first, it is

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necessary to regulate the consumer's self-sufficiency in nature and nature; Such a wise move will save the environment for future generations. This requires a centralized solution to environmental problems, and no good results can be achieved without the active efforts and initiatives of various social and humanitarian subjects.

The unique picture of the modern world is far more complex. The unity (similarity) of social organisms is manifested in three aspects. First of all, these are the similarities between the selected characters, the selected elements. This similarity is called a universal, universal way of life. Secondly, the most important is the similarity of the main features of the system, which is the similarities between countries. Third, the similarity of the unity of the countries at different levels of the single world historical process, as the more advanced stage will have passed the previous stages, leaving behind all the unique aspects of its past development.

Technogenic civilization is a legitimate consequence of the development of society, and it cannot be artificially stopped, and it should only be channeled into the human society. This requires a systematic approach to the problem. Technogenic civilization can be referred to as "macro system", "meso system", "micro system". Macrosystem includes two mesoscale systems. The first is the system of negative consequences associated with the degradation and degradation of the relationship between nature and society, and the second is that intergroup and interpersonal relationships within society change and produce negative consequences. The meso system is made up of micro systems. As a result of the human inhumanity and cruelty to them:

The depletion of natural elements;

- dangerous changes of the biosphere and the whole globe;
- pollution of the natural environment due to improper use of technology.

As humans are bio-social beings, there is a need to preserve their social identity, in addition to its biological nature. As the social environment of the person is shaped by the social environment surrounding him, the social environment is also beginning to change today in the face of the negative effects of man-made civilization. As a result, the meso system came into being. This mesoscale system is composed of micro-systems that include social, family, educational, labor, social, and social environments that result from domestic and foreign policy. According to academic E.Rtveladze, the first states in Central Asia were born on the basis of civilization. There are villages near cities and states [7].

The social environment in the country as a result of domestic and foreign policy and economic and social activities is known as the "macro-social environment" and its purity preserves. The public environment, continuous education and the social environment in the work community are known as the “meso social environment” and its health depends on the spirituality of those who live and work there. The emergence of civilization is connected with the formation of agriculture based economics, metallurgy, crafts, first exchange and commodity-money relations, groups and classes resulting from property stratification, the hierarchical management under the monarchy, the apparatus of succession, and the establishment of legal institutions. 8].

At present, the crisis of civilization means the loss of previous meaning of human and social life and the need to find new ones in front of them. This is because human motivation and motivation is now transforming the

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size of the harvest, from the "secondary variable" into the driving force of reality. Therefore, it is possible to assume that technogenic civilization will be replaced by a new anthropogenic civilization. Without following the path of fantasy, it is impossible today to imagine this civilization completely and clearly. But we have the right to note that there are alternative ways to develop it. This alternative is dictated by the nature of the creator of technogenic civilization. A living person is a creature full of contradictions. Today, such tensions are exacerbated by the fact that a person who has been identified by a particular group of the past has been replaced by a person who is able to focus on different cultural norms, values and goals. For the most part, he does not know what to do with the inner freedom he achieves, his own free wills and motives; He is not always ready to choose a particular path. The analysis of individual and collective behavior of people in the context of more civilized modern societies will at least give an idea of the possible scenarios of civilization development.

V. CONCLUSION AND SUGGESTIONS

We begin with the system of adverse consequences of technogenic civilization and how to overcome it, with its secondary system of negative consequences. The first and main element of this system is the depletion of natural elements on the Earth. The following are some of the best ways to keep our planet's natural elements from falling.

The first of these is:

- minimizing the use of natural elements in the production process as economically as possible and in minimal amounts;
- synthesis of artificial raw materials instead of the natural elements used as raw materials for production;
- implementation of measures for restoration (recultivation) of territories and elements of nature changed as a result of economic activity;
- the use of industrial and agricultural wastes as secondary raw materials to pollute nature and the environment;
- Carrying out of actions for cleaning of natural areas, environment from waste;
- transition from waste technologies to waste and other industries. When we do these things, we can mitigate and, to some extent, eliminate the effects of man on nature.

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