

Priorities of Preventing Human Spiritual Alienation in the Technical Development of Society

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ABSTRACT: As the development of society progresses, the process of spiritual alienation of a person is taking place. One of the unique features of the present time is characterized by the spiritual alienation of a person and the loss of the meaning of life. In fact, due to the development of technology, the threat to human life has become so real that in the structure of modern values, life itself has begun to appear as the most important value on a global scale. It is known that the industrial society is human-oriented, and the main goal of the technological process is to obtain economic profit, and it creates many social and moral problems. Today, the problem of alienation and the crisis of the world cannot be analyzed from a philosophical point of view without taking into account the conflicts in the relationship between man and machine. With this name in the 1920s, N. Berdyaev wrote: "In this age of weakening faith, not only the old religious faith, but also the humanistic faith of the 19th century has weakened, and the only strong faith of a modern civilized person has passed to technology, faith in its unlimited development. Now technology has become the last love of man" [11]

Introduction

Economist, sociologist scholars "...within the framework of manufactured civilization, two types of society are being formed: industrial and post-industrial. The post-industrial stage of human development is characterized by social changes associated with achievements in modern scientific, technological, information and other fields. The third area of economic activity (after agriculture and industry) – such successes as bringing the service sector to the forefront-involves recognizing the leading role of Science and knowledge, receiving and disseminating information, ensuring the management of society by an educated and cultural elite made up of scientists and qualified professionals. [13. p.50-57]

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Materials

In the second half of the 20th century, the scientific and technological revolution was also in full swing. In spirituality, the scientist principle was also formed that with the power of reason and technology, all the problems that are transverse before humanity can be solved, that is, the strengthening of the foundation of rationalism also continued. It is known that this principle was introduced in the 20th century West by E.Durkheim, M.Weber, U.Rostou, D.Developed by Bell et al. This has become inextricably linked in science with the formation and development of "cybernetics", "genetics", "quantum theory", "theory of relativity", "molecular biology", General Theory of systems, etc. These new branches were the fruit of a high degree of theorization and internalization of the sciences [10. p. 14-19; 17; 18; 19].

At this point, it is worth noting that spiritual alienation of a person in technical progress has its own characteristics. If earlier the process of alienation was manifested in the form of a predator, now it seems to be dressed in attractive clothes. In this process, spiritual alienation is manifested in the form of the last "harmony" of the objective world, which does not allow a person, his desires, and the development of his protective mechanisms. Thanks to the development of Technology, a person became "conditional", "something" without realizing it. Man, relying on the ideology of the modern society of needs, also began to alienate from his natural needs. One of the forms of such separation can be called spiritual alienation. In addition, the fact that spiritual alienation is vividly manifested under the influence of technical changes in a person is noted by most social scientists. In this matter, it would be appropriate if we now think not about the control of the human mind, but about the transformation of the human body. On the one hand, for social norms, a man is trying to artificially change his body using various dietary methods, bodybuilding, cosmetic surgery, etc. On the other hand, a person is providing artificial implants for manipulating the machine.

The machine, as an artificial organism, is more satisfying the desires of a modern person than an "outdated" living body. Experiments are underway to introduce microchips into the brain and arms. In the context of the Covid-2019 pandemic, people were required not to get close to each other. This resulted in the placement of all bank-related operas with plastic cards consisting of a small microchip inside the human hand. This creates problems of varying degrees in the issue of human relations. Life itself confirms that a person who has lost his individuality under the influence of social norms and the technical influence of Culture also loses his natural physical condition. Of course, it can be safely said that technological progress creates an opportunity to save health and the lives of many people by creating artificial members. However, unfortunately, the effect of the technique on a person is not limited to this, since there is an increasing negative effect of the technique.

Internal, spiritual alienation, identified in the age of the Internet, is a small part of this diversity of humanity; nevertheless, a person is looking for new solutions to eternal problems. One of the controversial, but popular ways to overcome human alienation in the modern world is virtual reality and its variety-computer games. Computer games are a way of controlling a person's consciousness with the help of virtual, imitative systems of reality, experiencing unusual emotions, falling into an altered state of consciousness, forming and strengthening certain skills. In modern society, the process of alienation is gaining momentum. And this process raises doubts about the increase in the degree of freedom of the individual and is faced with the issues of freedom in general, the meaning of life, humanity, the authenticity of a person in modern society. At this point, A.Kuznesov notes that "the awareness of the majority of the population of developed countries about the dangers of global problems of our time, the growth of anti-war and environmental movements and parties also cannot solve these problems" [15. p. 108-115].

From a social point of view, alienation is people's lack of faith in their own strength, their mental and spiritual weakness, finding it useless to take the necessary measures, noticing that they are forced to act in violation of the rules accepted in the social environment, alienation or incompatibility with the goals of the environment or society in which they live, from the person himself. - consists of his dissatisfaction, feeling

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alienated from himself, looking at his creative powers as a foreign quality. I. Kolyadko: "The social and cultural foundations of the crisis stages in the development of modern societies are manifested in the interaction and interdependence of the destructive and constructive components of the crisis in the transformation processes, first of all, the main values of man-made civilization. The anthropological crisis helps to fundamentally change the stereotypes of public consciousness, the regulatory principles of thinking and activity" [14. p. 76-80]. Because "at the root of alienation are factors related to the social environment. It is a reflection of a person's distance from himself, his essence, his inability to realize his identity or his inability to recognize it. In this case, there is a disconnection between a person and his place, status, status, and duties in society. Even worrying and thinking about parents, children, loved ones weighs on him. Age and gender are not important in this process" [1].

Result and discussion

Spiritual alienation means the disconnection of the eternal connection between a person and his place, status, position in society and the socio-ethical task he performs. About the concept of alienation, Ogursov: "Human activity and its results represent the objective transformation of an independent force that opposes and dominates him, and the related transformation of a person from an active subject to an object of a social process" [16].

Violation of the norm in the relationship between a person and society, the fact that a person is deprived of the characteristics that determine his essence, and cannot find his place in society, is the essence of alienation. Alienation in the cultural sphere of the society creates a moral decline that leads to deep negative consequences in social life. For this reason, S. Jabborova: "The state of spiritual alienation had an irregular character in earlier times, but now it has a technological character, and it is used in social struggles" [12. p. 1752-1760] expresses an opinion. Today, the following general approaches to the nature of spiritual alienation can be applied:

The first is alienation, which involves the transfer of rights and certain characteristics by a person to another, often a collective entity or institution.

Secondly, the processes of spiritual alienation are independent, self-alienation, a process related to the existence of separate mechanisms, social phenomena (self-sufficiency, for example, money in the functioning of the social system). As a reason for the independence of elements of human-made culture, spiritual alienation occurs based on the intersection of indirect and social objective laws.

In addition, due to technological progress, the state of alienation processes is being changed. In other words, alienation stops the processes necessary for the development of society. Of course, alienation is a human trait. Nature cannot control it. However, the boundaries of identity, emerging in the process of development, changes in the natural world can clearly demonstrate the dialectic of "general - individual" through special. Similarly, such differences, which are broadly interpreted as cultural, are among the most visible features of human life. Thus, alienation is universal. Moreover, in this specificity it is active: in its objective form it is a cultural construct, and in its procedural form it is a human construct. A person's realization of another common property - creativity - alienates himself in any environment. Alienation is a holistic phenomenon. Therefore, any of its individual aspects cannot be ignored in this whole. From a spiritual point of view, a person sometimes tends to alienate himself from society. Scientists believe that "at the initial stage of children's socialization, they allocate a social role to themselves and partially oppose it. In addition, they say that there is alienation as a form of objectively overcoming mandatory theoretical knowledge in the educational process" [2; 3; 4; 5; 6; 7; 8; 9; 20]. In everyday communication, alienation of "I" occurs, otherwise conversation is impossible. A similar process of alienation occurs during "internal dialogue". In addition, this is not a loss, not a sacrifice, but becomes a kind of self-expression in this world.

Based on the above, we believe that the following can be recommended:

The first is a comprehensive study of scientific-philosophical and theoretical issues of technical development, bringing together specialists in various fields of science in this regard.

The second is to study the impact of technical development on the lifestyle, health, and nature of the population of Uzbekistan.

The third is the use of new pedagogical technology that increases the effectiveness of environmental education, creating new modules.

Fourthly, technical progress is, first, an anthropological problem; therefore, it is necessary to search for modern, effective ways of humanizing human-nature relations. In spiritual and moral education, the main goal should be to rely on technical achievements, increase its positive aspects and make them serve people.

Conclusions

So, the crisis of man-made civilization is manifested especially strongly in social and spiritual spheres. This crisis is primarily the result of science being completely alienated from moral values and relying on a technocratic, narrow individualistic positivist methodology that secretly serves ideology. This is also evident in the contents of documents made from the pulpit of such a prestigious international organization as, for example, the Club of Rome.

First, the problem of spiritual alienation should be considered among philosophers as a mechanism of social integrity. If, for example, ideology is not understood as a program or strategy of a certain political party, but is recognized as an attribute of social existence, then alienation means that there is a connection between the general spiritual content of the era and the specific form of its refraction in the individual environment. Nevertheless, alienation is a specific area of social existence.

Secondly, the society in its activity is definitely the most difficult part of the universe. If the natural law has objectivity as a very general feature in its operation, then in society such a law is necessarily reflected by the properties of the conscious will. Divorce processes are influenced by dominance-subordination relationships. This aspect creates the possibility of giving a negative assessment as the essence of the considered processes.

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