



## **POSITIVE AND NEGATIVE ASPECTS OF THE TRANSFORMATION OF THE HUMAN MIND IN THE DEVELOPMENT OF MODERN MAN-MADE CIVILIZATION**

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### **Abstract**

The unique landscape of the modern world is much more complex. The unity (similarity) of social organisms is manifested in three aspects. First, these are arbitrarily selected characters, similarity in elements obtained separately. This similarity is called a general, universal lifestyle. Second, the similarity in terms of the same features that make up the most basic system, i.e., countries that are similar to each other. Third, the similarity of the unity of countries at different levels of the single world historical process, because the more developed stage will have passed the previous stages, and will have retained all the unique vital aspects from the development of the past.

The uniqueness of the present is due to a number of factors, the number of which is also increasing, and their similarity is also growing. First, it is a technical scientific progress, a modern information revolution, these factors are relevant to each country to some extent and suddenly lead to social consequences. Second, in the present world, is the unified interaction of countries. However, both commonwealth and competition between states lead to the same results. Finally, a unifying effect stems from aggravated global problems. At the same time, the current flow of information, the weakening of thinking skills due to computer technology, the proliferation of theoretical patterns, constructions, models, images, diagrams and other "waste" that are voluntarily or involuntarily added to the idea that prevents real knowledge of reality. should also be taken into account [1].

For example, one should also strive to know a living society, not a system in general. In short, in order to be useful to humanity, science must emerge from its crisis, transform (change) [2].

The universal way of life has emerged under the influence of the world economy, the activities of multinational companies, international trade, television, and cultural ties. As D. Nesbit and P. Eburdin, researchers of modern development analysis, point out, "there are international aspects of youth culture in all cities of the developing world. We are breastfeeding, our music, our fashion is both a new universal way of life in Seattle. This lifestyle creates a single consumption, people drink the same coffee, the same meaningful water, make the same furniture, wear the same brand of clothes,





listen to the same rock music while driving a Honda or Audi or entering a McDonald's". [3]

The universal lifestyle affects a large part of people's daily lives, although for now it only covers the consumer sector. Intensive cultural contacts and exchanges are taking place. In the West, various cultural and religious systems of the East, oriental medicine, oriental customs are gaining popularity. From the West to the East there is a more cultural flow. English is becoming an almost universal language. Television and movie theaters are basically showing western and American films. People in the East are adopting more Western values. such an invasion of western (mostly American) culture is called "cultural imperialism." Such invasion and conquest in itself give rise to the opposite - "cultural nationalism", the desire to preserve and protect national traditions, customs, institutions, values. Such traditions are especially felt in Islamic countries. At present, the pursuit of national interests is linked to economic, political and cultural pressure from the West, which is extremely difficult to put down. Now, an in-depth objective analysis and course of events show that the root cause of the current general crisis of civilization is Western man-made civilization[1]. This shows that "the crisis is the end of this centuries-old culture, this society has lost its creative potential." This, in turn, means that the values underlying culture are in crisis. The concept of neoliberalism, formed in the 1970s, was the last attempt to save the life of this crisis-ridden civilization, and its "soul convulsions" shook the whole world [4].

One of the factors that is changing social life today is the constant change of technique and technology. Indeed, who imagined twenty years ago, in the lifetime of a generation, that the cell phone would appear and that people would be able to communicate comfortably with people who roamed the deserts, mountains and valleys far away from populated areas. Now no one can imagine themselves without a cell phone. Or take a car, a radio, a TV, a computer, we can't imagine our lives without them. So, under the influence of technology and technology, a new form of development is emerging.

Today, the interference of the mass media and the media in a person's private life, with the influence of the press, radio, and television on the human mind, has cast doubt on the government's hopes of realizing the best ideals of people's lives. It turned out that at the beginning of the third millennium, the main resources of the world community were not with the potential of industrial and agricultural production, but with the potential of information and communication technologies. The risk of an explosion provided by information technology is no less than the increase or pollution of the planet's population. Today, information resources have begun to play a leading





role in social, economic and political life. Information and knowledge have become common human capital in economic, social and political senses. Information technology is a synthesis of computers and methods of transmitting digital information over telecommunications networks. At the heart of any information technology is the ability to digitally display text, sound and visual images.

The current information age has a direct impact on various spheres of society. The impact of information technology on the economy is reflected in the improvement of production and services. Information technology is useful in education, knowledge creation, expanding research opportunities, modeling, analyzing experimental data, and generating new knowledge. High-speed computers and artificial intelligence are of particular importance. The global communications network is becoming the most important factor. Arrows Earth's satellites, telephone cables intercontinental and intercontinental networking, the emergence of new electronic communications have formed a single International Information Network System. The time has come when any information can be transmitted to any point of the globe at the speed of light.

Another aspect of modern civilization that differs from earlier civilizations is related to a certain thesis that the raw materials and energy resources of our planet are limited. Until now, the resources of our Earth have ensured the success of civilizations, but the trend of their extinction is becoming more and more stable. Another important difference is the fact that our planet is becoming more polluted and that man is increasingly attacking nature (organic, inorganic living). In any case, the nature of man's use of nature today leads to catastrophic consequences and threatens his subsequent survival.

According to the American sociologist Bell, postindustrial society is a highly developed social system, a level of service industries with a very high level of knowledge and technology aimed at meeting the material and spiritual needs of people [5].

The American sociologist E. Toffler (1928) predicts the transition to the "third wave", ie "highly industrialized civilization". According to him, humanity is moving from agrarian and industrial development to a highly industrialized era. Beginning in the 1950s, dramatic changes began to occur in industrial production, supply, and people's lives and needs. The commonalities, stereotypes, and traditions formed in an industrial society have become dangerous, that is, they have eroded diversity, and in a "super-industrial civilization" (post-industrial society) "absolutely new institutions and constitutions for future generations" have been created. The transition to the "third wave" requires new ideas, from computers and satellites to video discs and interactive television. This will require conscious decentralized testing".[6]





Indeed, now, in addition to production, the service sector is being recorded as a sign of social development, growth [7, 8, 9, 10, 11, 12]. Almost all institutions and enterprises are engaged in the service. For example, in the past, cultural and artistic workers - entertainers, trumpeters, drummers and hafiz - worked for two or three days to make a living. Now they are a wealthy class. This is due to the influence of the man-made civilization that popularized and influenced their art.

In general, the development of man-made civilization has created a number of conditions for human existence and material and spiritual wealth, as well as the spirituality of members of society and the process of biophysical and biochemical impoverishment of the elements of nature. According to the law of dialectics, these two processes require each other and negate each other. This is the condition of existence. With this in mind, we need to take into account the negative aspects that can ultimately lead to changes and improvements in technology with all the tools of production, as well as interpersonal relationships with nature and society. For example, as Stepin points out, the idea of changing the world and man's subjugation of nature has dominated the culture of man-made civilization at all stages of its historical development process, to the present day. This idea is and still is an important component of the "genetic code" that determines the existence and evolution of man-made societies.

In short, the main tool that allows us to dominate nature has been science and technology to this day. Therefore, in the context of the Western understanding of culture, there is no place for pure Eastern values such as conscience, truth, kindness, compassion, devotion, love, spirituality. They have largely become more specific concepts of religion and the culture of the past. Therefore, in the West, when we say spiritual culture, we mean mainly armed with intelligence, technique and technology. As a result, it is common for most people in the West today to consider themselves more civilized than people in the East. However, in the West there was a view of culture in the same way as in the East, and there are still attempts to preserve and protect these views. However, the scientific worldview, such an approach has become increasingly limited in the later stages of development of science and technology. It should be noted that different cultures differ in their ways of meeting their needs at different times. General methods of civilized organization of life (clothing, home, food, play, labor, language) are now supplemented by specific methods (legends, beliefs, rituals, traditions, customs). Despite the dynamic development of all nations in their inability to express themselves in the form of Europeans, they are not without many shortcomings. In particular, the consequences of scientific and technological progress have had a devastating effect on culture,





bringing man to the brink of ecological catastrophe. Europeans with natural resources could not restrain their desires. They became connected to their technical, information, economic and political systems. All of this would have prompted a reconsideration of the traditional question of the relationship of body and soul.

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