

## Transformation of Human Consciousness in the Age of Technogenic Globalization: Phenomena and Trends

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**Abstract:** In this article we study the transformation of human consciousness, both public and personal, as well as the transformation of the man in the era of globalization socio-technogenic. Urgency of the problem associated with the increasing globalization of society, which makes the need for understanding the phenomena and trends of social consciousness and sense of self in terms of the key aspects socio-technogenesis and formation in the socio-cultural world space.

**Key words:** Transformation • Human consciousness • The era of technological globalization phenomena • Trends.

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### INTRODUCTION

**Formulation of the Research Problem of Human Consciousness Transformation:** One of the most important processes in the global development of the XXI century is globalization. Reflection globalization reduces to a consideration of its various aspects: economic, political, social, cultural, technological, environmental. However, in modern humanities research focus is set on the socio- economic globalization, revealing its trends, which does not allow fully characterize the laws of phenomena and trends of global development of the world system.

Our study presented highlights the growing global trend of technological transformation and the emerging technological transformation of globalization, which has a decisive impact on the architecture of the modern world. This approach will allow the world to present globalization as socio-techno-environmental and global society as mega-society that formed in an era of technological globalization. In the system approach is mega-society socio-techno-environmental system integrity is an evolving “society - technology - man – nature”, in which the mutual and synergetic interaction of the individual components of the system. As a result of globalization socio-techno-environmental society and nature, there are processes on a global scale, which is not only occurring

socio- technological transformation of global society and the biosphere as a techno – noo-sphere reality, but also the transformation of a man of his intellect and consciousness [1,2].

There is a problem of transformation of human consciousness research, both public and personal, as well as the transformation of the man in the era of globalization socio-technogenic. Urgency of the problem associated with the increasing globalization socio-techno-environmental society in different spheres of life and requires privat-sience research. However, the study of globalization should be interdisciplinary because of the need to consider processes arising from the universalization strengthening linkages and interdependencies of the countries and peoples of the world in various spheres of society.

Thanks to scientific and technical activity of technological society, the proliferation of artificial reality - the techno sphere, accelerated development in the last third of the twentieth century. Global information and communication technology comes the emergence of technological society, there are characteristic features of the era of technological globalization: the mechanization of culture and society, technological transformation of public consciousness; tehnogization human consciousness and identity, the formation of a new anthropological type - man-made man [3].

Modern social consciousness and self-consciousness associated with technological trends and civilizational techno-centrized oriented world of globalization. Technogenic globalization is changing the role of technology as a means of human existence in constructing factor not only of human existence, but his consciousness, culture, society. However, modern manmade theme interacts with anthropological themes more in terms of the transformation of human corporeality and development trends.

Proceeding from the above-mentioned processes of transformation of society and social consciousness occurring in a “global challenges”, the deep cultural and anthropological crises throughout the globe, there is a need for reflection phenomenality global social consciousness and sense of self in terms of the key aspects socio-techno-genesis and formation in the sociocultural world space.

**The Main Objective of the Study:** The main objective of the study is to identify phenomena and trends and socio-philosophical conceptualization of the transformation of human consciousness in an era of globalization. The research problem is specified as follows: generalizing the experience of a theoretical understanding of the phenomenon of globalization, social and technological humanities; identifying anthropogenic transformation of society and the characteristics of the era of technological globalization, technological transformations systematization of social consciousness in terms of key socio-cultural processes, identifying axiological and ideological aspects of socio-and antropo-dynamics human consciousness in an era of technological globalization, understanding of phenomena related to anthropogenic and virtual self-realization in modern society, the trend analysis of forming a new anthropological type - man-made man.

Scale specific problem within the problem to be solved by the project, due to technological modality of modern man in an era of technological globalization. Phenomena occur in the manifestation of human beings as social and cultural space, typological feature of which is not so much being associated with a permanent technical means to handling as consciousness due to technological globalization.

You cannot restrict the scope of the project research area of Western and Eastern world or a country, as socio-techno-environmental globalization processes

encompass the whole world. Tehno-centrized civilizational trends and direction of world development process causes technogenic nature and interdependence of contemporary social consciousness and sense of self.

Current state analysis of the phenomenon of human consciousness has a substantial history in foreign and domestic sociology, philosophy and science. Hegel saw the public consciousness as a stage objectification Spirit. Marx and Engels introduced the category of “social conscience” and thus presented the phenomenon in philosophy. Sociological “interpretation of consciousness, which is based on the principle of “collective regulation”, presented in the works of Durkheim, Cooley W, Popper. Consciousness in the cultural and social versions of psychoanalysis considered Jung, Erich Fromm, Herbert Marcuse.

**The Degree of Problem Scrutiny:** Question of manmade consciousness of modern human civilization is directly linked to trends and techno-centrized oriented world historical process. Key areas of research in the world of science and theories that laid the foundations of socio-cultural approach to the analysis of social transformations, we should note the following areas: the concept of civilization Spengler and Toynbee, historical-cultural approach of the Annales school: J. Le Goff, M. Block, Febvre, Fernand Braudel, cultural and sociological version of psychoanalysis: 3. Freud, Jung, Erich Fromm, Herbert Marcuse, R. May, structuralism Bourdieu, Giddens, information and communicative approach Habermas and Luhmann, the concept of postmodernism Derrida, Deleuze, F. Baudrillard.

Many philosophical studies on different aspects of contemporary social and cultural dynamics, its value, mental and unconscious identification grounds. So, should highlight the work of LV Baev AA Krause, Kardonovoy, MA. Kataeva, OV Homjakova, SA Khrapova etc.

However, in the Russian and foreign philosophy and other branches of humanities problems of transformation of human consciousness and in the era of globalization sotsiotehnosferogeneza studied in isolation from each other. These phenomena and trends still were not subject to a holistic concept study and require special social and philosophical understanding.

Man-made phenomenon of globalization in the social and humanitarian knowledge indicates occurring today optimizing social and cultural reality in such a way that

there is a new techno-centrized ideal, part of which will be a society with a high level technogisation everyday life and social organization. The emergence of the Internet of Things will highlight the ideology of positivism, pragmatism, utilitarianism, which changes all spheres of human life and transforms its values to the values of hedonism and devalues the spiritual values.

**Identification of Technological Transformation of Society and the Characteristics of the Era of Technological Globalization:** Orientation of the world historical process can be defined as techno-centrized and global. Such civilizational trends define technogenic nature of modern human consciousness. Moreover, the transformation of technological society is to move the status of art and technology as a means of human existence in vector design of his being and consciousness. It is man-made mode of being of modern man has led to technological transformation of public consciousness. Highlighted such civilizational phenomena as “pseudomorphs” society, which is influenced by him other, more developed society [4] and “arheomorph” society got under multifactor dependence another more aggressive civilization [5].

Conducting systematization technological transformation of public consciousness in terms of key socio-cultural globalization processes.

Scientific and technical activity of technological society, the growth of the technosphere as artificial reality, rapid development in the last third of the twentieth century. global information and communication technologies has led to the establishment of technological society. Conducting systematization technological transformation of public consciousness in terms of key socio-cultural globalization processes indicated the occurrence of the characteristic features of technological era of globalization, such as mechanization of culture and society, technological transformation of public consciousness; technogisation human consciousness and identity, the formation of a new anthropological type - man-made man.

All modes of technological civilization define the substantive aspect of social consciousness. Manmade social consciousness mediate such significant socio-cultural trends, such as the emergence of “man-made unconscious” (E. Davis) aksiologo-technogenic, technogisation society, changing the identification of new images and styles of human social consciousness.

**Identifying Axiological and Ideological Aspects of Socio- and Antropodynamics Human Consciousness in an Era of Technological Globalization:** Our research comes from the fact that the world and the system of values determined by the type of consciousness, it forms a core of values identification images and behavior strategies of social actors. Since the value system largely determines the course of social development, technological transformation of public consciousness deformations of the values of the matrix plays a huge role. Matrix of values of social consciousness integrates images, perceptions of the most significant transformations of social life and present foundation of human consciousness, including the ideals and norms.

Devaluation of spiritual values in society technological globalization promotes new aksiosotsiodinamics which brings together with the dominance of corporeal Depending new basic values such as science-technic view of the world, not only scientific but also social rationality, ideal creative personality.

**Understanding the Phenomena Related to Anthropogenic and Virtual Self-realization in Modern Society:** There are two main types of reality of human existence: the material (out of indevedual sphere of life and of the world) and the ideal - virtual (sphere containing intention of knowing the world, yourself, self-image), creativity, etc.) - causes sotsiognoseogenic conjugation and interaction of social consciousness and sense of self. In the era of globalization, technological change occurs types and styles of images and identification of public consciousness. Virtuality technogenic world brings new insight into the dominant self-image of man and his behavior and one of which is the marginal consequences of escape from reality or escapism.

Note that identification processes are human and dictate correspondence certain images and matrices behavior (age, socio- interaktsionnnym, gender, ethnic, religious, professional) that are included in the social and spiritual life of society in social and individual consciousness.

In the modern era there was a trend technogization identity. “Changing social and cultural reality influenced technologizing leads to a change of social communications, identity styles, images of man, culture and society. These processes do not occur in isolation but in the context of systemic transformation of the global

world. Today of all high-tech greatest influence on identification images and styles of social consciousness has informatization. This is due to the fact that, unlike the nano-and biotechnology, information technology most widely" [6].

Communicative information sphere generates a virtual identity that serves as a demonstration of the new ontological reality. Man falls into a maze of identities, which provokes the "blurring" of the contours of traditional cultural identities. "In the public mind shaped "cross-border identity", positioning the image of "a man of peace", "a man without a specific cultural orientation. People and social consciousness are in a situation where the scope of traditional culture and identity is destroyed, a single world culture has not yet formed, besides technical services through him open access to culture and identity of all countries, the result is a cultural and ideological eclecticism" [7].

There is the need to restore a person's identity synergetic that would result from the interactions of all kinds of identity and will create integrative "self-image" of a person. "Benchmarks for the answers to these questions are in the public consciousness, culture and the very system of social interaction in the form of value orientations, images and identification of adaptation strategies".

Trend analysis of the formation of a new anthropological type - man-made man.

Qualitative change in the relationship of man to himself, life priorities, values and the reality in the era of technological globalization has created so powerful technological support system of his life that arose not only benefits, but also a threat to the existence of man as a social antropologicistic species. Introduced in the sociocultural knowledge concept of "man-made man" in the mass consciousness is perceived as a person creates and enjoys the fruits of high technology. This view of technological optimism, trends which are the destinations of transhumanism and immortalism. But there are also technological pessimism, which claims not only harm the specific technologies, but also the destruction of the human species in terms of technological globalization, kibergization, cloning, etc. leading to the collapse of civilization. Therefore, our study is the third point of view, including a common optimism and pessimism of the first and the second direction by emphasizing the sotsiotehnogennom nature of globalization and its impact on human consciousness.

All accelerating race in the basic sciences and industry supertechnologies leads us to the notion of being transformed, so-called "posthuman" that may arise in the future.

In this regard, not only scientists, but also the whole society concerned with the problem and the potential of new technologies to change the supernova of man, his nature. Opinions diverge polar modern society. Transhumanist position is the need to change the infinite nature of man. It is opposed their hard critics commenting on their ideas. The main question is, what will be the place in society posthuman - machine exists with a share of the human mind and the lack of any feelings and emotions Would the human mind and whether it will do the mind And how long will it be

"For not" overloaded "the desire to deceive themselves and others, it is obvious that there is that after the death of human flesh to die and his mind and then do not have to complicated proofs. Divorced from any soil, hanging in chains "archived quantum" drop in the ocean of information - and here people. Ontologically this virtual host, agent communication, cross functional relationships. But whether it can then consider whether it will at all - mind That is, have, let posthuman, superhuman, but subjectivity, i.e. Isolation and reflection as attributive property that distinguishes consciousness, the idea of an objective set before them the rest of the world " [8].

Another part of the society sees the danger posed by biotechnology. The main "fear" is that future developments will be able to change the mind of biology and it will lead to the disappearance of the man himself. Destruction of all ethical framework, the invasion of human nature turns him into a superman, potentially superior man. Next played fantastic scenarios about the armies of cyborgs, clones, mutants and their totalitarian control over mankind. And it cannot generate a number of social and ethical issues [9].

Talking about the nature of man, his role and place in the world, in the process of evolution can not only talk about the mind, intellect, consciousness. Man, his nature - is, first and foremost, spiritual, spirituality - is the beginning of society, expressed in the form of moral values and traditions. Man - this is moral and sensual. And the loss of spirituality lead to the loss of the man himself. Technological thinking our civilization erases value axiological component of human nature. Happiness, freedom, morality, conscience - these values have no

place in the posthuman space. Then the question arises: how man proclaiming transhuman future, whether there is even talk about the Man

Optimistic view of the future is based on humanity, human spirituality. After all, spirituality is a major difference between the highest honor and human society, which distinguishes it from the animal world. All attempts to change human nature, the invasion of his physicality and even strengthening the mind, regardless of the natural limits of the human, unable to compete with the very nature - the creator of man. Thus, *gehnogennaya* globalization becomes a powerful tool for humanity solve many of its problems, the means of conquering many negative factors, but only depends on the person, that these technologies will not conquer himself, his essence and its nature.

### CONCLUSION

Thus, in the era of globalization occur *gehnogenic* cultural and civilizational processes: formation of technological society *tehnogization* society culture, the formation of a new anthropological type - man-made man as an objective process, a consequence of human development. Thing in the person of a new era - the preservation *existentiality* personality with all its fundamental attributes. Also marked the transformation of public consciousness on two main levels of its dynamics: the social and anthropological trend which has become a classic vector from a new non-classical form.

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