International Congress on Multidisciplinary Studies in Education and Applied Sciences
Ipoh, Malaysia
September 30th 2022   **conferencezone.org**

NATIONAL IDENTITY AND RELATIONSHIP IN THE INFORMATION SOCIETY

Zakirova Nigora Khalmakhamatovna
Assistant of the Tashkent Institute of Textile and Light Industry

Abstract

The article scientifically analyzes the relationship between the information society and national identity. This is a neo-conservative doctrine that serves to strengthen the positive qualities of national self-consciousness and represents the protection of national interests, national mentality, spiritual maturity, and national "I". The article scientifically substantiates that the ideology of Uzbekistan, which has the function of national ideology, is a philosophical theory that serves rational, constructive changes, democratization and modernization of society.

Keywords: information society, national interests, national mentality, neoconservative doctrine, philosophical theory, constructive changes.

The theory of the "Information Society" was written by famous authors P. Drucker, R. Katz, J. Cash, I. Masuda, W. Martin, D. Nesbitt, A. Norman, M. Porat, M. Rubin, T. Stoner, E. Friedman, M. It was introduced by Earl and others [7, 8, 9, 10, 11, 12]. In the early 1980s, information about the emergence of this society in the West and in Japan was recorded by the American professor J. Martin and the Japanese scientist I. Masud [10]. Theories of the information society are divided into three types: theories specific to the concept of post-industrialism (Bell, Touraine). Conceptual drawings by Toffler ("Third Wave") and Dahrendorf ("Class and class conflicts in a productive society"). Of particular note is the concept of the information society by O. Toffler [13]. Philosophers have also paid particular attention to the problem of human alienation in a fully "technological" and "informed" world. The study of these studies shows that the alienation of a person from his national identity in the information society is closely related to his economic, political and spiritual worldview. Here, in the conditions of information and psychological wars, the "mechanization" of human existence, the exploitation of it by other people, the manipulation of human consciousness, the subordination of the will of people to their own selfish goals affect not only the consciousness of a person, but also the spiritual and spiritual world inside him, lead to alienation from national identity.

The term information society is often used to describe a society and economy that makes heavy use of information technology tools in everyday life. These people use the same or similar technology for a variety of personal, social, educational, business activities, even to fill their free time. However, regardless of technological progress, it is important to inform people about their identity and not allow them to be alienated from society. The same content was expressed

International Congress on Multidisciplinary Studies in Education and Applied Sciences
Ipoh, Malaysia
September 30th 2022   **conferencezone.org**

by A.Mominov, I.Saifnazarov, S.Otamuratov, Sh.Kakhhorova, M.Kuronov, M.Yakubova, G.Gaffopova, Kh.Sokiev, A.Tulyaev, M.Normamatova. and others [4, 12, 2, 15, 16]. For example, A. Mominov revealed the influence of the information society on the consciousness and outlook of a person [4, p.]. It is clear from this scientific study that the alienation of youth from their national identity means that they are excluded from society, its governance, relationships and the objectified things they have created. Alienation from national identity, along with the exclusion of universal human values and interests, also causes the growth of property, racial, group and class stratification in society.

Active actions in the information system of society are used to destroy or change information directed at the subjects of information and communication around it - citizens and society, extraneous information, psychological pressure, threats, false information. They can directly influence public opinion by changing behavioral processes. These methods of destabilizing the social situation have shaped information processes in human society since ancient times. Over time, they will only improve, and in a society where the most powerful media are used, they can become a big problem. In this regard, the following comments by A. Mominov are noteworthy: "If the power of states was determined by the number of inhabitants and the size of territories before the first industrial revolution and depending on the types of energy in the possession of the state and their number in the period between the first and second industrial revolutions, the power of the state to the present time, first of all, is determined depending on the information resources, that is, the knowledge that the state has, and to what extent it is used in production" [4, p. 148]. A. Mominov cites the statement of A. Dulles, the former director of the MRB, one of the founders of the theory of "free exchange of information" in 1946. Analyzing his opinion "If I were given the right to choose only one principle of foreign policy, I would choose the principle of free flow of information" , writes A. Dulles, the author says that in the West "free flow of information information" does not mean an unlimited amount of an unlimited amount of information. transmission, in which it is understood that the content of information is not limited by standards and that this information is not controlled by the state in the area where it is delivered" [4, p. 149], continues his opinion.

The most effective influence of information systems on social processes in society is called virtual reality. Due to the long-term impact of target information, stable ideas are formed in society, which can differ significantly from reality. The monopolization of information in society, especially the media, is harmful. Financial tycoons or political groups have started buying media and profiting from it for their own purposes.

In modern society, the scope of alienation has expanded and its means have increased. The Internet and changes in technology have exacerbated the alienation. The Internet can lead to social exclusion and alienation. Social isolation can lead to psychological and emotional symptoms. Today, there are many technological tools and other factors that create social exclusion and accelerate alienation. IPOD, mobile phones, internet (chat, game...) For

example, we can see people sitting at the same table and socially isolated from each other. One of them is fiddling with an iPod, another is talking on a cell phone, a third is talking on a cell phone, and a third is seeing how many "likes" his last Facebook post has received. These people, sitting at the same table, are actually not having a dialogue, but a monologue. It's nothing more than a lonely crowd. This situation creates social isolation and, consequently, alienation. It happened that, for example, it was possible to watch the house from smart TVs, and it also became known that this type of TV sends information to the center about what a person is watching. That is, you can record that a person is looking at a computer screen or a smart TV in his room at home, which sites he visits, what he does. That is, in the information society, the phenomenon "Our older brother is spying on us" becomes a reality.

Social entropy, which is the bearer of chaos, extreme uncertainty, confusion and disorder, chaos and decay, the absence or inaction of the prohibition principle, destroys the development prospects of a society striving for openness and democracy. If we take into account the growing process of globalization in the world, we can understand the scale of this risk. Globalization, with all its positive aspects, is a source of global entropy for every weak, incompetent person. public self defense. In order to benefit from globalization, it is necessary to avoid its negative effects and protect against its consequences. The problem is that under the name of Europeanization and universalization, as a result of obvious intervention in our culture and way of life, our national traditions, social values, social institutions are being eroded, and their protection is fundamentally weakened. Today, thanks to various information and communication means, the widespread dissemination of a "culture" that is far from national self-expression, devoid of humanity, intellectual power and inspiration, responsibility and conscience, does not harm democracy and human rights in the least. From this point of view, an extremely important factor for the new generation is the understanding of their rights and freedoms, the struggle for them at the level of science and intellect, a sensitive attitude towards historical temples of wisdom, examples of heroism and patriotism. . So far, it cannot be said that the situation and the work being done are satisfactory. As a result, certain sections of our youth are subjected to spiritual attacks from political and religious circles with different intentions and become weapons in the hands of insidious forces. According to these circles, youth is not at the level of knowledge, creativity and creation, internal order and human freedom, responsibility and conscience, but in the direction of superstition, ignorance, venality, slavery, emphasis on false "values" and obedience. "leaders". Thus, in essence, the right to be a person is taken away from a person, and the life project of youth is seriously damaged.

Alienation is changeable both in its essence and in its forms of manifestation. As they say, each era puts its stamp on alienation. The current speed of social time is constantly increasing, so the variability of alienation is also increasing. We believe that volatility can rise to such a level that, as a result of rapidly growing alienation, a person will not be able to get out of the

"distress line" as a person. This feature, if it becomes widespread, can lead to the death of the entire society, of humanity itself, to a terrible end. In this sense, the serious concern of many scientists with the fate of mankind and the future of individual civilizations is understandable. It is not for nothing that alarming bells are ringing in different parts of the world today, among the reasons leading humanity to chaos and the clash of civilizations, negative factors and trends associated with human existence stand out.

Today, the scientific and practical study of the phenomenon of national identity is one of the important tasks facing national philosophy. Self-consciousness is a matter of special importance in Russian philosophy. The socio-philosophical analysis of this problem is approached from the standpoint of the socio-political and philosophical outlook of our country. Language and national consciousness are important elements of national identity. The very national consciousness is an expression of the survival of the nation. In a society with a national consciousness, the traditions of the Motherland, patriotism, patriotism, national statehood are preserved and passed on from generation to generation on the way to the future of the nation.

One of the important factors that live by the national and spiritual values of each nation and determine its national identity is the language of this nation. Language is one of the main attributes of the existence of any nation. Social categories such as language, nationality, and class are important in defining identity. A nation and people with a national identity deserve to live. The idea of self-rethinking is the core of national identity and the cornerstone of the traditions of national statehood.

In a cultural-democratic society, the moral values that manifest national self-consciousness are the inviolability of the national qualities of peoples. The Uzbek ideology is a combination of socio-cultural and ethno-political aspects of the philosophical and sociological theory of our national statehood. A group of people with a certain culture become the founders of their language, traditions, religion, history and, finally, their state.

Self-consciousness, in general, is a national-psychological process, through which a conscious person approaches the world, and the world approaches a person, its globalization, humanization of the world takes place. Self-consciousness creates socio-psychological conditions for the elimination of any conflict between man and the world, misunderstanding of its solution. Most importantly, in the process of self-realization, a person acquires knowledge about himself, and the acquisition of unknown knowledge about himself glorifies human feelings and emotions, opens up new ways to enrich the content of thinking and his psyche. This process increases the experience of a person's relationship to the environment, to himself, purifies his morals and thinking. It purifies a society consisting of exactly the same people. In reality, alienation is nothing more than the "rough lifestyle" of social media addicted young people in this information society. Because such young people present their reality differently on the Internet, and thus distance themselves from their reality.

Conclusion

Nowadays, people are more mobile than ever. Depending on these mobility processes, people interacting with them will have different ethnic, religious, gender, profession, beliefs and outlook on life. regardless of their religious or sexual affiliation, they may develop a different identity that develops a sense of belonging to the mainstream society in which they live. These hybrid identities play a key role in developing a sense of belonging to mainstream society. For example, a person can form a sense of national identity by describing themselves not because of their Uzbek identity, but because of their work. Relationships with colleagues and the work identity they form represent a hybrid identity of the individual. Through this identity, the individual has created a sense of belonging to an underlying, larger society that is inclusive of all. he can characterize his work and create a sense of belonging to society. Relationships with colleagues and the work identity they form represent a hybrid identity of the individual. Through this identity, the individual has created a sense of belonging to an underlying, larger society that is inclusive of all. he can characterize his work and create a sense of belonging to Azerbaijani society. Relationships with colleagues and the work identity they form represent a hybrid identity of the individual. Through this identity, the individual has created a sense of belonging to an underlying, larger society that is inclusive of all. Speaking about the relationship between the concepts of hybrid identity and migration, one can come to the following conclusion: before migration, people have certain identities, but with the codes/messages they receive from the new environment, people begin to doubt their identity. As a result of this process of questioning and interacting with other individuals in the new society, the individual enters into a process of self-determination and at the end of this process creates a hybrid identity that is completely different from the individual and, if possible, includes their other new identities in accordance with the nature of the social process. . New hybrid forms are an important indicator of the profound changes brought about by mobility, migration and multiculturalism. If a person is involved in a social process because of his interest, he accordingly creates his hybrid identity.

References

1. Abuladze D.G. National self-consciousness: essence, structure, contradictions: dissertations ... of a candidate of philosophical sciences. - Moscow, 2000.

2. Atamuratov S.A. National culture and national identity in the process of society renewal (socio-philosophical aspect): Abstract of the thesis. dis. ... Doctor Philos. science - T., 1992. - 308 p.

3. Madrakhimova F. Information age and threats of "mass culture"//.- Public opinion. Human Rights 2013. No. 1 B. 146.

4. Mominov A. Information society and problems of formation of information culture of the individual//.- Social thought. Human Rights 2012. No. 3 B. 148.

International Congress on Multidisciplinary Studies in Education and Applied Sciences
Ipoh, Malaysia
September 30ᵗʰ 2022 **conferencezone.org**

5. Tashanov A. Characteristics of subversive activities and subversive ideas//. - Public opinion. Human Rights 2017. No. 2 B. 109.

6. Fourth instance: Collection of laws, regulations and other documents of the Republic of Uzbekistan. - Tashkent: Labor, 2003.

7. Nesbit J., Eburdin P. Mega trend 2000. - Moscow, 1994.

8. Drucker P.F. post-capitalist society. New York, 1995.

9. Katz R. Japan: a system that has gone bad. The rise and fall of the Japanese economic miracle. Armonk (New York) - L., 1998.

10. Masuda Y. Information society as a post-industrial society. Washington, 1981.

11. Porat M., Rubin M. Information economy: development and measurement. Washington, 1977.

12. Saifnazarov I. Spiritual maturity and political culture. - Tashkent: Shark, 2001.

13. Stonir T. The wealth of information. Profile of the post-industrial economy. L., 1983.

14. Toffler E. Mother of metamorphoses. Knowledge, fortune and power on the threshold of the 21st century. M., 2001.

15. Sokiev Kh.V. Features of personality formation in the information society. Doctor of Philosophy (PhD) Dissertation in Philosophical Sciences. Tashkent, 2022.

16. Kodirov N.M. Socio-philosophical analysis of the formation of information culture among the youth of Uzbekistan. Doctor of Philosophy (PhD) Dissertation in Philosophical Sciences. Samarkand, 2021.