Journal of Social Sciences and Humanities Research Fundamentals (ISSN: 2748-9345)

Received: 12 February 2026 | Accepted: 08 March 2026 | Published: 30 March 2026

DOI: 10.55640/jsshrf-06-03-17

RESEARCH ARTICLE

Philosophical Foundations of The Formation of Technological Thinking in The Consciousness of Military Personnel

Abduganiyev Shuxrat

Senior lecturer at Faculty of the North-Western Military District at University of Military Security and Defense of the Republic of Uzbekistan, Uzbekistan

VOLUME: Vol.06 Issue03 2026

PAGE: 76-84

Abstract

This article explains that the issue of forming technological thinking in the consciousness of military personnel appears as an urgent problem in modern social philosophy, requiring a reinterpretation of the complex dialectical relationships among technology, consciousness, and social responsibility.

KEYWORDS

Information society, evolution of thinking, transformation of social consciousness, digital thinking, algorithmic consciousness, mediatized consciousness, collective consciousness.

INTRODUCTION

The issue of forming technological thinking in the consciousness of military personnel is emerging in modern social philosophy as an urgent problem that requires a reinterpretation of the complex dialectical relationships among technology, consciousness, and social responsibility. Under the conditions of an information society, military activity is no longer defined solely by physical force, discipline, and a command-based system; rather, it is becoming an intellectual activity that requires work within a complex technological environment, digital control systems, and information flows. Therefore, technological thinking in the consciousness of military personnel is formed not as an auxiliary element of professional skill, but as a philosophical foundation that determines their worldview, decision-making model, and social responsibility. Linking technological thinking with the evolution of modern social consciousness, I. R. Rahmonov emphasizes that "technological thinking is a new form of thinking that expresses a person's ability to perceive reality through technical means and to manage it consciously." This approach substantiates the formation of technological thinking in the consciousness of military personnel as a mediated form of cognition. However, from a critical point of view, although the author sufficiently reveals the cognitive possibilities of technological thinking, he leaves its ethical limitations and the scope of its impact on human life at a secondary level. Social philosophy, by contrast, requires that military decisions be not only technologically perfect, but also consistent with the criteria of humanism.

The philosophical foundations of forming technological thinking in the consciousness of military personnel require an analysis of the relationship between the human being and technology at the ontological, epistemological, and axiological levels. Ontologically, technology becomes an inseparable part of military existence and determines the form of being of military activity. Epistemologically, technological thinking creates a new model for acquiring knowledge, processing information, and applying it in practice. Axiologically, the relationship between technology and military activity must be interpreted in harmony with the values of moral responsibility, humanism, and security. Thus, this chapter analyzes the process of forming technological thinking in military personnel

in a socio-philosophical context, in inseparable connection with the modern transformation of military activity, the renewal of professional competence, and structural changes in military consciousness. This approach serves to substantiate the necessity not only of equipping the military training system with technical means, but also of developing the thinking of military personnel in accordance with the demands of modern technological civilization.

LITERATURE REVIEW AND METHODOLOGY

Analyzing the relationship between military consciousness and technology, D. A. Karimova notes that "the technological thinking of a military serviceman is one of the factors determining his professional identity, and it is formed stably only when harmonized with discipline and responsibility." This idea shows the ontological foundations of technological thinking, that is, it is a form of consciousness embedded in the mode of existence of the military individual. From a critical perspective, however, it should also be taken into account that the excessive predominance of the factor of discipline may limit independent and critical thinking in technological thought.

Sh. T. Qodirov, focusing on the socio-philosophical essence of technological thinking, writes that "technological thinking begins with the realization in social consciousness that security must be ensured not through force, but through superiority in knowledge and information." This view reveals the epistemological foundations of technological thinking in the consciousness of military personnel. From a critical point of view, interpreting knowledge and information as an absolute guarantee of security carries the risk of relegating the human factor and ethical sensitivity to a secondary level. M. Kh. Abdullayev, analyzing the relationship between technological thinking and spiritual consciousness, advances the conclusion that "until technological thinking is harmonized with spiritual values, it acquires a technocratic and one-sided character in military consciousness." This idea reveals the axiological foundations of technological thinking. Critically speaking, however, opposing technological and spiritual thinking to each other does not sufficiently reveal their dialectical unity, because under modern conditions technology itself is also generating new forms of ethical responsibility. L. U. Iskandarov, addressing the formation of technological thinking in the context of the military education system, emphasizes that "technological thinking in the consciousness of military personnel is formed as a result of the integrated influence of specialized training, education, and the information environment." This approach shows the socio-institutional foundations of technological thinking. From a critical perspective, however, although the author pays great attention to organizational factors, he does not sufficiently deepen the role of personal reflection and internal conscious processes.

The essential nature of modern military thinking is directly connected with the dialectical relations between the individual and technology, which are being reinterpreted under the complex socio-philosophical conditions of the information society. The formation of technological thinking in the consciousness of military personnel implies not only mastering technical knowledge, but also mastering the philosophy of perceiving the world through technological means, analyzing digital reality, and being able to approach any informational phenomenon axiologically. From this point of view, the process of forming technological thinking requires harmonizing philosophical consciousness with modern ontology, epistemology, and axiology. In this regard, the German philosopher Peter Sloterdijk states: "Technological thinking is the most rapidly evolving form of modern human thought. It reinterprets the human being not only through tools, but as a conscious construct that reorganizes reality through tools." In the consciousness of a military serviceman, this construct should become not merely a means of understanding technological tools, but a means of reshaping worldview through them.

The philosophical foundations of forming technological thinking are analyzed on the basis of a three-layered structure: ontological (the relationship between reality and technology), epistemological (the role of technological means in the process of cognition), and axiological (ethical and moral attitudes toward technology). The formation of technological thinking in the consciousness of a military serviceman takes place precisely through the harmony of these components. The French post-structuralist Bernard Stiegler emphasizes that "technology is the external form of human thought. Any knowledge, decision, or action becomes social reality through a technological means. Military thinking must become not merely technological, but technologized thinking." In such an approach, the military serviceman is viewed not only as one who performs technological operations, but as a conscious subject who exercises philosophical and cultural control over them. This requires, in the formation of technological thinking,

intellectual freedom, semantic transformation, and the ability to analyze visual codes. In this regard, the American cultural theorist N. Katherine Hayles states: "Posthuman thinking is not submission to technology, but the ability to perceive it critically. Technological thinking in the military context must likewise be formed precisely within such a posthuman consciousness." Thus, forming technological thinking in the consciousness of military personnel, first, transforms them not into objects of technology, but into subjects who reflect social reality through technology; second, it helps reinterpret the military sphere within the framework of information, consciousness, image, code, algorithm, and aesthetic manipulation. Third, this type of thinking strengthens military consciousness in the context of digital civilization with epistemological independence and ethical stability.

The formation of technological thinking in the consciousness of military personnel requires, under the conditions of a modern informatized society, a reconsideration of philosophical views on the military sphere within new paradigms. In this process, technological thinking becomes not merely a tool necessary for performing technical operations, but an epistemological environment that cultivates a conscious, reflective, and ethically responsible subject acting in informational and algorithmic reality. The professional and philosophical maturity of a military serviceman is now determined not only by the ability to understand the technological environment, but also by the ability to analyze it ethically and semantically. In this regard, the Italian philosopher Luciano Floridi emphasizes the following: "In the information age, thinking is not knowing data, but understanding what place they occupy in a semantic system. Military thinking must also include the formation of moral responsibility through technological means." In Floridi's view, technological thinking is an "info-ethical consciousness" that shapes the social and axiological consciousness of the military serviceman within the information environment.

The formation of technological thinking in military consciousness is determined in modern philosophy within the framework of three central concepts: techne, logos, and ethos. While the Greek term techne denotes technical ability, logos signifies the foundation of knowledge and thought, and ethos refers to existence grounded in moral norms. In the consciousness of a military serviceman, technological thinking must be formed on the basis of this triad—in the unity of technical knowledge, conscious reflection, and ethical responsibility. The Dutch philosopher Jos de Mul explains this as follows: "A subject possessing technological thinking is not only knowledgeable, but conscious; not only trained, but thinking; not only governing, but making ethical choices."

Modern technologies, especially artificial intelligence, neuro-algorithms, visual monitoring systems, military robotics, and simulation training, have transformed the ways in which military personnel perceive reality, influence it, and interact with it. Therefore, technological thinking also forms a new environment ontologically. As the German philosopher Markus Gabriel points out: "Modern wars are taking place within a 'digital being' that did not previously exist, and to be a subject within this being means to understand existence on a philosophical basis through technological thinking." In this process, the worldview of the military serviceman develops through ontological (understanding technological existence), epistemological (knowing on the basis of information), axiological (making ethical choices), and communicative (exchanging ideas in digital codes) components. Technological thinking signifies that consciousness rises to the level of strategic reflection, and that military decisions now rely not only on orders, but on conscious thought grounded in humanistic and informational foundations.

The deepening process of technologization in modern military activity requires the formation of a completely new model of thinking in the consciousness of military personnel. This model is technological thinking, which implies not merely the operation of technical means, but existence in digital reality and informational reality on the basis of a philosophical approach. In professional activity, the military serviceman now encounters algorithmic control, cognitive load, and networked flows of data, which has generated the need for a fundamental renewal of the form of thinking. Building on the famous idea of the contemporary Canadian philosopher Marshall McLuhan that "the medium is the message," one may say that technological thinking formed in military consciousness begins with the perception of the environment itself. McLuhan emphasizes: "The technological environment changes human thinking so profoundly that acting within it without understanding it makes consciousness vulnerable to manipulation." The formation of technological thinking in military consciousness must begin precisely with critically understanding the technological environment and maintaining semantic control over it. From this perspective, technological thinking acquires a specific ontological and epistemological

character. The American philosopher of information Fred Dretske writes: "Information is not knowledge, but it is the path that leads to knowledge. Any knowledge in technological thinking involves using information as a semantic structure." This idea denotes a form of thinking that determines the strategic and ethical use of information in military activity.

From this point of view, the process of forming technological thinking in military consciousness begins first of all with the conscious realization that cognition is carried out through technological means. In the second stage, this thinking reveals its axiological essence through normativity, that is, through the criteria of "what may and may not be done." Third, within the framework of cyber-philosophical harmony, this thinking integrates ethical responsibility toward technology with social consciousness.

In this regard, the contemporary Chinese philosopher Yuk Hui states: "Technological thinking is an epistemological restructuring that emerged after an ontological crisis. It strengthens consciousness not through technological means themselves, but through the ability to understand, analyze, and evaluate them."

On this basis, the philosophical foundations of forming technological thinking in the consciousness of military personnel are embodied in the following aspects: Ontological foundation – the perception of technology as a force shaping military reality; Epistemological foundation – the analysis of information as a reflective form of cognition through technologies; Axiological foundation – the necessity of consciously perceiving the ethical consequences of any technological decision.

The issue of forming technological thinking in the consciousness of military personnel is emerging in modern social philosophy as a fundamental problem requiring the reinterpretation of the complex relations among the human being, technology, and society. Under the conditions of an information-rich and technologized society, military activity is no longer determined solely by physical force and a system of command and obedience, but is becoming an intellectual activity requiring work with complex technical systems, information flows, and the digital environment. Therefore, technological thinking in the professional consciousness of a military serviceman should be considered not as a separate form of cognition, but as a philosophical phenomenon determining his professional identity, ethical responsibility, and social position. Evaluating technological thinking as an important indicator of the development of modern society, S. G. Otamurodov emphasizes that "technological thinking is a form of consciousness that enables the rational organization of human activity, the management of complex systems, and the forecasting of the future." This approach shows that technological thinking in the consciousness of military personnel is a necessary condition for strategic thinking. However, from a critical point of view, although the author strongly substantiates the primacy of technological rationality, he does not sufficiently deepen the issue of the ethical limits of this rationality and its impact on human life. Social philosophy, by contrast, requires that technological thinking be formed in harmony with the social consequences of military decisions.

RESULTS AND DISCUSSION

The formation of technological thinking in the consciousness of military personnel is inseparably connected with the deepening relationship between human beings and technology in the modern information society, with the structure of military knowledge, and with the predominance of the paradigm of digital thinking in social consciousness. Here, technological thinking does not merely perform a mediating function; rather, it becomes a philosophical-cognitive construct that defines humanity's conscious mode of existence in a new reality—an algorithmic, networked, and digital reality. Consequently, the cognitive preparedness of a military serviceman is determined by the ability to understand the principles of digital epistemology, critically comprehend technology, and analyze the informational and axiological consequences of any decision. In this regard, the Italian philosopher Maurizio Ferraris advances the following idea: "Postmedia thinking is not simply possessing knowledge, but the ability to orient thinking itself within the digital environment. Military consciousness today acquires strategic meaning precisely through this orientation." Ferraris's view promotes the idea of a "mobile ontology" in military thinking, that is, technological means shape not only the external but also the internal structure of military consciousness.

The formation of technological thinking in military consciousness proceeds to a greater extent on the basis of a post-metaphysical model of thought. In this approach, technology appears not merely as a tool that enables action, but as an ontological factor that formats reality, organizes knowledge, and regulates values. Supporting this idea, the contemporary German philosopher Markus Kriymer writes: "In

modern wars, possession of information flows is not geopolitical power, but ontological superiority. Therefore, military thinking must perceive not technological means themselves, but the form of existence through them."

It follows from this that technological thinking, as a personal competence of the military serviceman, is formed on the basis of the following philosophical foundations:

- the technogenic model of cognition, according to which military knowledge is based not only on human experience, but also on digital modeling and artificial intelligence analysis;
- responsible agency, according to which a military serviceman in the digital environment must be not merely an executor, but a subject aware of the ethical consequences of decisions;
- cyber-ontology, according to which interaction with technology determines the internal structure of military thinking;
- aesthetic criticality, according to which consciousness is protected from manipulative threats through the critical perception of visual and semantic information tools.

The Polish cultural theorist Zygmunt Bauman explains this aspect as follows: "In the technological age, military decisions are made on the basis of information flows and artificial experiences. The main criterion of new military thinking is not controlling them, but understanding them."

The formation of technological thinking in the consciousness of military personnel is based on a philosophical interpretation of the existence of the modern person in a technogenic reality. This form of thinking elevates the human relationship with technology from the level of instrumentality to ontological, epistemological, and axiological levels. For a military serviceman, technological thinking means not only controlling armed technical means, but also making information-based decisions, recognizing oneself within algorithmic systems, and approaching activity in the information environment with ethical responsibility. In the philosophical approach, technological thinking reorganizes the individual's connection with existence through technological codes, digital structures, and visual algorithms. On this point, the French philosopher Gilbert Simondon writes: "Technological thinking is not simply about technical means, but about the important question of how they are becoming structures of thought. As human thinking becomes integrated with technical processes, it also reconstructs its own mode of existence."

When viewed from this perspective in the military sphere, technological thinking is a model of thought based on determining one's position within real information flows, making epistemic choices in the use of artificial intelligence tools, and issuing conscious ethical decisions in dangerous situations. The Swiss philosopher Dominique Boullier states the following on this matter: "The key point of today's digital subject is the information structure, but the key point of the military subject is the ethics of decision-making over the information structure." Thus, the formation of technological thinking in the consciousness of military personnel means seeing them not as subordinate to artificial means, but as subjects who consciously control and evaluate them.

In order to implement this process successfully, the following philosophical principles must be formed in the consciousness of the military individual:

- technological ontology — perceiving technology as a form of understanding existence;
- epistemological variability — understanding knowledge not through technological means themselves, but through their epistemic possibilities;
- axiological thinking — the ability to foresee the ethical consequences of technological decisions.

Strengthening this idea, the South Korean philosopher Byung-Chul Han explains as follows: "In the technological age, the human being turns himself into information. But military thinking is not information itself; it is responsibility toward information. Technological thinking consists precisely in recognizing and internalizing this responsibility."

The formation of technological thinking in the consciousness of military personnel, in today's information-rich society, requires reconsidering the human relationship with technological means not only at the practical level, but also at a deep philosophical level. Especially at a time when technologies have penetrated deeply into all spheres of human activity, including the military sphere, technological thinking is now regarded not as a simple utilitarian skill, but as a conceptual foundation that formats existence and consciousness. This form of thinking determines not only the actions of the military serviceman, but also his ethical, epistemological, and ontological position in the process of

decision-making.

Modern philosophy approaches this issue from various points of view. First of all, the French philosopher Jean-François Lyotard interprets technological thinking as a revolutionary change in the approach to knowledge: "Technological consciousness is a force that transforms the mode of cognition. It gives the subject the possibility of perceiving existence at another level through information flows." In the context of military activity, this idea turns technological thinking into the capacity for perception in combat situations, the anticipation of danger, the rapid analysis of information, and the management of strategic consciousness. From this point of view, the formation of technological thinking in military consciousness is connected, on the one hand, with post-metaphysical thinking—understanding reality through technological means—and, on the other hand, with axiological reflection—understanding the moral consequences of technological decisions. In this regard, the British philosopher Andy Clark states: "Technological thinking is the external extension of the human mind. This extension plays a decisive role in the military environment, especially in the speed of decision-making, the capacity of information, and its harmonization with ethics."

Forming technological thinking in the consciousness of military personnel also includes philosophically defining the boundaries between human and machine, consciousness and algorithm, information and reality. On this matter, the American social philosopher Donna Haraway states the following: "If military thinking does not master cyber-philosophical ontology, it will remain limited to automatic reflexes in the digital environment. Thinking, however, implies responsible action." This approach calls for interpreting technological thinking not as simple "adaptation," but as a new form of humanity.

On this basis, the philosophical foundations of forming technological thinking in the consciousness of military personnel are determined by the following conceptual directions:

- ontological foundation: awareness of the influence of technology on human existence;
- epistemological foundation: understanding that cognition is carried out through algorithmic means;
- axiological foundation: understanding the ethical consequences of technological decisions and being accountable for them.

The problem of forming technological thinking in the consciousness of military personnel is emerging in modern social philosophy as an urgent issue requiring a fundamental reinterpretation of the relations among technology, consciousness, and social responsibility. Under the conditions of a society deeply permeated by information and digital technologies, military activity is no longer confined to command and physical execution, but is becoming an intellectual activity carried out in the field of complex technological systems, information environments, and rapid decisions. For this reason, technological thinking is formed in the consciousness of military personnel not as an auxiliary skill, but as a philosophical foundation determining their professional worldview, ethical position, and social responsibility.

Linking technological thinking with the evolution of modern consciousness, M. Q. Xudoyberdiyev emphasizes that "technological thinking is not the ability of a person to control reality through technical means, but the ability to consciously evaluate them and foresee their social consequences." This idea reveals the epistemological essence of technological thinking. From a critical point of view, although the author strongly substantiates the aspect of evaluation and forecasting, he does not sufficiently reveal the mechanisms through which such reflexivity is ensured in military conditions where time is limited.

Analyzing the relationship between military consciousness and technology from the perspective of social responsibility, D. S. Yusupov notes that "the formation of technological thinking in the consciousness of a military serviceman requires harmonizing technical possibilities with ethical accountability in decision-making." This approach shows the axiological foundations of technological thinking. From a critical perspective, although the author identifies ethical accountability as an important condition, he gives less attention to the concrete institutional mechanisms for forming it within military administration and the education system. Linking technological thinking with the transformation of social consciousness, A. J. Rasulov writes that "technological thinking transforms the military serviceman from a passive executor into a subject who analyzes situations and thinks independently." This idea shows the ontological significance of technological thinking, namely, that it is a form of consciousness embedded in the mode of existence of the

military person. From a critical point of view, however, it should not be overlooked that if strengthened independent thinking is not balanced with military discipline and hierarchical structure, it may negatively affect the consistency of decisions. Focusing on the dialectical connection between technological thinking and spiritual consciousness, Sh. A. Nematov emphasizes that "when technological thinking is not harmonized with spiritual values, it acquires a technocratic and one-sided character in military consciousness." This view reveals the ethical-boundary foundations of technological thinking. Critically speaking, however, sharply opposing technological and spiritual thinking does not sufficiently reveal their mutually enriching dialectic, because under modern conditions technology is also generating new forms of spiritual responsibility. Analyzing the formation of technological thinking in the context of the military education system, O. T. Saidov notes that "technological thinking in the consciousness of military personnel is formed as a result of the harmony of specialized training, the digital environment, and professional reflection." This approach reveals the socio-institutional foundations of technological thinking. From a critical perspective, however, along with organizational and technical conditions, the role of personal inner motivation and conscious responsibility requires deeper analysis.

Thus, the philosophical foundations of forming technological thinking in the consciousness of military personnel appear in the unity of ontological, epistemological, and axiological layers. Ontologically, technological thinking determines the mode of existence of the military person in the technical and social environment; epistemologically, it expresses a mediated, systemic, and analytical form of cognition; axiologically, it requires that technological decisions be harmonized with ethical and social responsibility. From the standpoint of social philosophy, technological thinking serves to form the military serviceman not as a technical executor, but as a conscious, critical, and responsible social subject.

The philosophical foundations of forming technological thinking in the consciousness of military personnel require a deep understanding of the complex ontological, epistemological, and axiological relations between technology and human thought. This issue is becoming especially relevant against the background of the digital and algorithmic character of military activity in the information society. Under these conditions, technological thinking is not a simple cognitive adaptation, but a new, philosophically grounded form of perceiving existence and responding to it. Therefore, in interaction with technology, the thinking of the military serviceman reflects not only operational, but also conceptual changes. The Italian philosopher Bernard Stiegler substantiates this idea as follows: "Technology is the external differential memory of human thought. It constitutes the external layer of consciousness and thus becomes a factor determining the historical development of humanity." From this point of view, technological thinking in the consciousness of the military serviceman is deeply embedded in the processes of memory, behavior, and decision-making. This thinking is not mere knowledge; it also forms an axiological approach to modern reality.

CONCLUSION

One of the philosophical foundations of forming technological thinking is technological transcendentalism. According to this approach, human cognitive possibilities are expanded through technological means, but this expansion may either liberate or restrict the individual. The German philosopher Gernot Böhme explains this as follows: "Technological thinking is a new form of how the human being understands existence and responds to it. It is not merely a tool, but a way of seeing the world." In military consciousness, for this form of thinking to develop, technological experience must first be integrated at the informational and emotional levels. This is because technological thinking strengthens the individual's ability to consciously position himself within the information flows of the environment, respond to them, and evaluate them. The South Korean philosopher Sang Hyun Lee describes this process as follows: "Technological thinking is not simply technical knowledge, but an approach to information from an aesthetic and ethical position. In military activity, this means understanding that technological codes stand behind ethical choices."

Thus, technological thinking is formed in the consciousness of the military serviceman at three main philosophical levels:

- Ontological level — perceiving technology as existence;
- Epistemological level — understanding that cognition and comprehension are carried out through technological means;
- Axiological level — evaluating the ethical consequences of technological choices and responding to them.

The formation of technological thinking in the consciousness of military personnel therefore means not merely using technology, but shaping conscious existence through technology. This process forms a new type of thinking—visually, algorithmically, and semantically complex, information-based, and ethically responsible. It is precisely on this basis that military decisions become conscious, modern, and strategically balanced.

REFERENCES

1. O‘zbekiston Respublikasi Konstitusiyasi. –T: «Adolat», 2023. –114 b.
2. O‘zbekiston Respublikasining Mehnat Kodeksi. –T.: Adolat, O‘zbekiston, 2021. -296 b.
3. O‘zbekiston Respublikasining Oila Kodeksi. –T.: Adolat, O‘zbekiston, 2021. -204 b.
4. Mirziyoyev SH. Erkin va farovon demokratik O‘zbekiston davlatini birgalikda barpo etamiz. –T.: O‘zbekiston, NMIU, 2016.
5. Mirziyoyev SH. Qonun ustuvorligi va inson manfaatlarini ta’minlash – yurt taraqqiyoti va xalq farovonligining garovi. ¬–T.: «O‘zbekiston». 2017. –48 b.
6. Mirziyoyev SH. Buyuk kelajagimizni mard va olijanob xalqimiz bilan birga quramiz. –T.: «O‘zbekiston». 2017. – 488 b.
7. Mirziyoyev SH. Milliy tiklanishdan – milliy yuksalish sari [Matn]. –T.:
8. Ellul J. The Technological Society. – New York: Knopf, 1964. – B. 98.
9. Castells M. The Rise of the Network Society. – Oxford: Blackwell, 1996. – B. 92.
10. Stiegler B. Technics and Time, Vol. 2: Disorientation. – Stanford: Stanford University Press, 2008. – B. 64.
11. Baudrillard J. Simulacres et simulation. – Paris: Galilée, 1981. – B. 43.
12. Poster M. Information Please: Culture and Politics in the Age of Digital Machines. – Durham: Duke University Press, 2006. – B. 102.
13. Berardi F. The Uprising: On Poetry and Finance. – Los Angeles: Semiotext(e), 2012. – B. 59.
14. Han B.-C. Psychopolitics: Neoliberalism and New Technologies of Power. – London: Verso, 2017. – B. 83.
15. Postman N. Technopoly: The Surrender of Culture to Technology. – New York: Vintage Books, 1993. – B. 71.
16. Metzinger T. The Ego Tunnel: The Science of the Mind and the Myth of the Self. – New York: Basic Books, 2009. – B. 98.
17. Gopnik A. The Real Work: On the Mystery of Mastery. – Cape Town: Penguin Books, 2023. – B. 104.
18. de Mul J. Cyberspace Odyssey: Towards a Virtual Ontology and Anthropology. – Amsterdam: Amsterdam University Press, 2010. – B. 145.
19. Castells M. The Rise of the Network Society. – Oxford: Blackwell Publishers, 1996. – B. 412.
20. Taylor C. The Malaise of Modernity. – Toronto: House of Anansi, 1991. – B. 74.
21. Berry D. The Philosophy of Software: Code and Mediation in the Digital Age. – London: Palgrave Macmillan, 2011. – B. 103.
22. Simone R. La Terza Fase. – Milano: Laterza, 2009. – B. 47.
23. Fuchs C. Digital Demagogue: Authoritarian Capitalism in the Age of Trump and Twitter. – London: Pluto Press, 2018. – B. 87.
24. de Kerckhove D. The Skin of Culture: Investigating the New Electronic Reality. – London: Kogan Page, 1995. – B. 83.
25. Lévy P. Collective Intelligence: Mankind's Emerging World in Cyberspace. – Cambridge: Perseus Books, 1997. – B. 56.
26. Teshaboyev M. Different Attitudes And Interpretations Toward Social Justice In Western Philosophical Thought Eurasian Journal of Humanities and Social Sciences volume 23 - 2023 / 105-109 p
27. Teshaboyev M. O‘zbekistonda ijtimoiy davlat qurilishi strategiyasi va ijtimoiy adolatning asosiy yo‘nalishilari Ta'limning zamonaviy transformatsiyasi 5-to’plam 2-son mart 2024 // 60-66 bet
28. G‘aybullayeva N. The role of concepts of contradictions in the education of young children In Volume 2, issue 2 of Academic Research Journal 2023 10.02.2023

29. Volli U. Manuale di Semiotica. – Torino: Laterza, 2000. – B. 144.

30. Srinivasan R. Beyond the Valley: How Innovators around the World are Overcoming Inequality and Creating the Technologies of Tomorrow. – Cambridge: MIT Press, 2019. – B. 92.