




Rational Argumentation Mechanisms For Manipulating Consciousness

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Abstract: This article analyzes the rational mechanisms employed in manipulation. The rationalist manipulative mechanisms are examined within the context of different periods in the history of philosophy. Furthermore, the article explores the potential of rationalist cognitive mechanisms used in the manipulation of consciousness, such as logical thinking, associative thinking, and stereotype-based thinking. Additionally, it investigates the interrelated manifestations of rational cognitive mechanisms like logical thinking, associative thinking, stereotype-based thinking, and primitive logic in the process of manipulating consciousness. The article also specifically describes the influential capabilities of rational-cognitive mechanisms that differ from emotional mechanisms used in manipulating consciousness. It examines the manipulative properties of stereotypes that emerge during the thinking process. The functional aspects of stereotypes in creating manipulative effects that arise during the systematization and standardization of an individual's logical thinking are investigated. Particular attention is given to the aspects of stereotypes in analogical reasoning processes that lead to the dysfunction of logical thinking.

Keywords: Manipulation, rational thinking, logical thinking, primitive logic, associative thinking, metaphor, stereotype, sign system, cognitive structure, hidden influence, logical trick.

Introduction: It is known that numbers, words, and other similar symbols serve people in receiving information, thinking, and establishing relationships. Figuratively speaking, they are considered specific tools of consciousness. Throughout their cultural and

biological evolution, humans have developed complex mechanisms for these tools. One of these complex mechanisms is the phenomenon of rational, logical thinking. F. Nietzsche writes, "One of the great achievements of humanity is undoubtedly the art of drawing logical conclusions." Another German philosopher, A. Schopenhauer, concludes, "This is not some kind of natural phenomenon, as everyone can think, but only a few possess the ability to reason. However, despite this ability being discovered late, its status is now fading."

Indeed, most of today's intellectuals do not consider how delicate and complex this ability - the capacity for logical thinking that humanity has only recently acquired - truly is. The fact is that sciences such as psychology and social anthropology are products of an industrialized, modern society, and their concepts primarily reflect the psyche of a person who thinks within the framework of Western cultural standards. In the second half of the 20th century, an in-depth analysis of non-Western cultures by anthropologists revealed sharp differences in thinking patterns between these two sociocultural environments.

Analysis of the literature on the topic

Numerous studies can be highlighted that aim to reveal the essence of the phenomenon of mind manipulation and its socio-political, psychological, moral, and cultural aspects. However, some of these studies share certain ideological similarities, which necessitates a classificatory approach to their examination. Based on this, it is possible to distinguish studies aimed at investigating this phenomenon, formed on the basis of modern approaches such as functionalist, humanistic, reflexive, and revolutionary.

The phenomenon of mind manipulation is the subject of interdisciplinary research and is widely studied in fields such as philosophy, psychology, sociology, linguistics, and political science. Although this phenomenon has not been fully studied as a whole, some aspects have been analyzed to a certain extent from the perspective of the aforementioned research areas. In particular, E. Shostrom[1] and K. Horney[2]'s research revealed psychological differences between the object and subject of manipulation, while E.L. Dotsenko's[3] works synthesize the results of approaches aimed at explaining the phenomenon of manipulation and their psychological aspects. The works of G. Tarde, G. Le Bon, S. Moscovici, S. Sighele, V.M. Bekhterev, S. Freud, and C.G. Jung focus on analyzing the specific features of methods for influencing individual and mass consciousness. In the research of F. Zimbardo, M. Leippe, D. Myers, E. Aronson, and A.R. Pratkanis, specific aspects of the

processes of social influence on the cognitive structure of personality were analyzed.

Methodology

During the research, such scientific and philosophical principles as systematicity, theoretical-deductive reasoning, analysis and synthesis, historicity and logic, and comparative analysis were used.

Results and Discussions

The French anthropologist Lévy-Bruhl generalized the features of thinking in the period before "primitive logic," or rather, logical thinking. Some researchers even called this a pathological feature of human thinking. However, Lévi-Bruhl himself emphasized that the term "primitive thinking" should be used conditionally. Because here we were talking about two types of thinking structures that exist in one society, even in the consciousness of one individual. In other words, a person formed within the framework of modern Western culture can, under certain conditions, reason according to "primitive logic." The main essence of primitive logic is that it does not require constructing a chain of cause and effect and drawing conclusions based on experience. According to him, the cause of events acquires a mystical character. Levy-Bruhl writes the following about this type of thinking: "This type of thinking is not illogical or illogical, it is appropriate to call it a pre-logical type of thinking. I would also like to emphasize that it does not deny such contradictions as our way of thinking. This type of thinking is not inclined to give in to any unfounded contradictions, it is simply indifferent to contradictions. This is precisely why it is so difficult for us to observe this thought process." [4]

It should not be overlooked that in manipulating consciousness, the primitive logic implied by Lévy-Bruhl cannot be applied as a technology. It can be used separately, as an improvisation for specific situations. However, it is impossible to determine and predict the thinking algorithms that are important for manipulation using this logic.

Unlike this type, logical thinking is transparent, and all its structures are deeply studied. Therefore, the program for entering it can be changed arbitrarily, consequently depriving a person of the ability to think correctly. By turning the logical chain of human consciousness into chaos, the manipulator can achieve many things: the victim feels helpless and gives all their will to the guide. If a change in the logical program in a person's consciousness leads them to a conclusion convenient for the manipulator, then that's excellent. It is precisely with the help of these methods that manipulators deprive the majority of the world's population of the ability to think structurally.

For a deep analysis of this problem, we will observe the process of rationalization of thinking throughout the historical development of humanity. This is especially noticeable in the transformation of the medieval person into a modern person. In this sense, science, by forming thinking on a rational basis, left no room for religion in terms of reason and logic. As a result, traditional values and the traditional way of thinking gradually disappeared. Rationality freed man from many obligations and restrictions in the form of values, customs, taboos. These processes, in turn, led to the emergence of a bourgeois society that promoted the idea of a "free individual."

Scientific methods were not limited to the laboratory, but formed logical thinking at the level of other types of activity, even at the level of everyday consciousness. These very factors proved that scientific methods do not always work. After all, it turned out that most problems at the level of everyday consciousness cannot be solved by mechanical calculations of the scientific worldview.

R. Descartes' words: "I cannot accept anything as truth without knowing it clearly, explicitly, and to the end. I discuss only those things that leave no room for doubt and are as clear as day to my mind." These words revealed the essence of rationalism, which denies the authority of pre-existing customs, values, and traditions. In some cases, even philosophers interpret rationalism as opposed to thinking. For example, M. Heidegger proclaims: "The mind, which has been renowned for centuries, is considered the enemy of thought."

Furthermore, regarding the disappearance of traditions under the influence of rationalism, K. Lorentz states: "The rise of scientific research has led to the formation in people's minds of the attitude that one should not believe in what is not proven. Therefore, scientifically minded youth have lost faith in cultural traditions. Such a skeptical view is, of course, dangerous for any cultural tradition. Because they contain an enormous amount of information that cannot be proven by scientific methods"[5].

Regarding rationalism's pursuit of dominance over traditional thinking, N.A. Berdyaev puts forward the following conclusions:

"Indeed, no one doubts that science is a unique value. Science is a necessary, indisputable fact for man. However, one can easily argue about the distinction between such concepts as "value," "science," "scientific," and "necessity." Scientific is the application of the criteria of science to other spheres, in particular, to the spiritual sphere. Literally, these fields are alien to science. Scientificity arises from the

belief that science is the highest value of spiritual life, that everyone must obey the order it establishes, that its prohibitions and permissions must apply in all spheres. However, it should not be forgotten that scientific nature is not science, as it has nothing to do with science. Because no science sets directives for fields that are alien to it."

As a result of logical thinking, rationalism, which arose in the heart of European culture, later (negating all values) reached the level of nihilism. The ideas of F. Nietzsche, who was called the great Nihilist philosopher of the West, were continued by M. Heidegger in the 20th century. In this sense, Heidegger cites the organic connection between Western rationalism and nihilism: "For Nietzsche, nihilism was not only a crisis. Nihilism was a logical continuation of Western history, moreover, it was a product of the laws of history. The gradual devaluation of higher values within this culture signifies a high stage of rationalism."

In the fundamental history of ideologies, it is noted that one of their main functions is the creation of metaphors in the minds of people. Because any poetic-artistically expressed thought always plays an important role in uniting people and controlling their behavior. In combination with associative thinking, metaphors allow one not to expend much intellectual effort in the process of manipulating consciousness. This is one of the main tricks of manipulators.

Indeed, in the process of persuasion or manipulation, it is possible only from a purely abstract, theoretical point of view to distinguish this as rational thinking, this as associative thinking, this as feeling and emotion, and this as reason. In reality, however, all of this is a holistic manipulative target. However, despite this, the tools of manipulative influence are chosen, first of all, individually, in accordance with a specific situation, especially in accordance with the cultural image of the audience. In essence, the general conclusions of sociodynamic research are characterized as follows: in today's modern type of culture, logical thinking acquires only fragmentary significance in the process of persuasion. This fragmentation requires the liberation of the intelligentsia from the status of a morality police. As a result, public consciousness becomes more susceptible to manipulation.

Instead of rational thinking, associative thinking prevails. In the standard of Western culture, methods based on associative thinking are used to persuade a modern person. Usually, these methods are also considered part of creative thinking. The main essence of these methods was put forward by the American scientist William James, and it is noted that associations, together with a certain image, have a certain power of

influence. For example, in a simple advertisement for mineral water, the depiction of the sea, moonlight, and mermaids is associated with deep emotional states in a person.

Also, the texts selected for the headlines form associations with various voiced sounds. These methods are masterfully mastered by the authors of advertising slogans and trademarks throughout their work.

In practice, these methods are perceived as an aesthetic means of persuading the consumer. However, these methods, by their very nature, do not involve persuasion, but demonstration, misleading by arousing emotions. Because the authors of advertising in this sense require the consumer not to believe, but to follow unconditionally. For example, the images of frivolous girls depicted on the labels of detergents, the sound and music of the same content chosen for advertising - all this indicates that manipulative influence is an integral part of the cultural image of modern society.

It is known that if a person does not want to fall under the influence of a manipulator and acts in their own interests, they must determine the following three aspects, in particular: the present, the future, and the transition from the present to the future. The desire not to expend intellectual effort encourages a person to accept metaphors and analogies invented and carefully worked out by others who are ready, instead of independently reflecting on these three aspects.

Therefore, illusory representations, carefully crafted by manipulators, do not allow a person to determine their present and future state. For example, most patriotic or religious people today define current situations with illusions aroused through associations.

In his extensive research, the historian A. Toynbee argues that the main cultural currents in society arise from the activities of minority groups, or, as the scholar puts it, the creative stratum. This stratum arises not because they are more talented than other members of society, but because they can freely realize their creative potential. The creative stratum that Toynbee refers to manifests itself in a unique way, especially in modernizing societies. They are called by different names in these societies: democrats, liberals, intellectuals. Against the backdrop of old, rigid, in particular, dogmatic values, "democrats," in other words, the new intelligentsia, appear as a social group rich in different metaphors, possessing a free way of thinking, promoting new allegories and slogans.

Metaphors are ready-made standard representations of thinking that possess an aesthetic, attractive character. In essence, metaphors represent the artistic

expression of existing social stereotypes in society. Therefore, one of the tools undoubtedly used by manipulators is social stereotypes. Philosophical dictionaries define them as follows:

Social stereotypes are a collection of stable perceptions formed through a person's life experience or various sources of information. Stereotypes are used to evaluate real objects, relationships, events, and people. In this sense, stereotypes are an integral part of individual and social consciousness. They help facilitate the necessary condensation of perception and streamline the process of obtaining information in the human mind. Typically, stereotypes also shape a person's emotional attitude towards an object or phenomenon. Therefore, their formation involves not only informational or cognitive characteristics but also deep socio-psychological factors.

It is known that no person can live without the "automated" nature of perception and thinking: they lack both the psychological capacity and time to contemplate and reflect on each event and phenomenon in advance. Thus, stereotypes are considered a necessary instrument for human intellect and thinking; due to their stable nature, they are easily studied, modified, and assimilated. As a result, manipulators target their victims from various angles using stereotypes. The beneficial aspects of stereotypes for human consciousness, more precisely, their ability to evaluate without excessive thinking and deliberation, lead manipulators to turn them into a kind of filter that allows reality to be perceived in a way that is convenient for them.

In his work "Public Opinion," the famous American journalist Walter Lippmann advances a scientifically grounded concept that stereotyping is a unique tool of propaganda. He states: "One of the most effective means of influencing human consciousness is manipulation created and carried out by a whole gallery of stereotypes. We are given an idea of the world without seeing it. For the most part, we become familiar with things without actually experiencing them. These pre-prepared perceptions, if we do not understand their essence, secretly control the process of perception"[6].

In the context of modern society, the hidden forces of stereotypes are especially evident in commercial advertising and trademarks. Frequently repeated words and images form stereotypes about the high quality of products of a particular brand. For example, the fact that we buy products from well-known brands without hesitation and do not express doubts about them is precisely the hidden power of stereotypes.

If it is possible for a manipulator to manipulate the attention of the majority in relation to a certain event,

then it will not be easy for those who do not support this idea. It is extremely difficult to convince the masses not to make quick decisions, to return them to the right path, to convince them that there is manipulation. In this regard, F. Nietzsche writes: "People do not have time for reflection. They don't have their own opinions, whether true or false, because the spirit of the times has advanced so much that people have fragmented perceptions of things and events, just like tourists watching the road through train windows."

In this sense, the purpose of manipulators does not necessarily coincide with existing stereotypes. As long as stereotypes help direct human thinking in a direction convenient for the manipulator, that's all. Using stereotypes as a specific target is somewhat easier for a manipulator. This is especially evident in the manipulation of the rational-thinking intelligentsia, whose intellect is free from traditional values and religious fanaticism. Because this type of thinking arises in the form of ready-made, easily recognizable stereotypes of humanity's historical experience. In manipulating public opinion, stereotypes characteristic of all groups and strata of the population are also used, based on the cultural typology of society. The largest number of studies in this area belongs to European and American scientists.

Stereotypes are used as a tool of manipulation, especially when reaching an audience. The process of capture or seizure is one of the important operations of mind manipulation. In its implementation, the manipulator, while capturing the audience's attention, turns them into supporters of preferred attitudes. It evokes in the audience a sense of belonging to a group called "We." Moreover, the manipulator acts in accordance with the stereotypes of the audience, and does not oppose them. At this stage, the manipulator gains the audience's trust and creates the impression that "we are related to each other."

One of the well-known socio-psychologists, F. Zimbarda, asserts that the effectiveness of a person entering into communication is initially determined by expressing an opinion that corresponds to the views of the audience. "Imagine," writes Zimbarda, "that, on the one hand, the audience unanimously approves the argument, and on the other hand, the audience expresses dissatisfaction with the presented argument. It should not be overlooked that the audience should not even suspect that they are being manipulated.

It is noteworthy that a manipulative ideological system that has disappointed the audience can soon regain its respect. Because the manipulator skillfully uses

stereotypes that are close to the audience's values. For example, to create a warm impression of the former Soviet Union, films, songs, and programs reminiscent of the childhood and youth of the older generation are broadcast in the media. As a result, an impression arises in the consciousness of the audience that "on the contrary, those times were good." This is a convenient situation for the manipulator, who can instill the desired attitude in the public.

In many cases, manipulation of consciousness involves bringing stereotypes into a context convenient for the manipulator or creating a new stereotype, in other words, an illusory attitude, creating a false impression. As a result, these stereotypes become habitual. For example, in the 1930s, a stereotype was formed in Germany: "If we expel Jews from the country, the German people will live prosperously." In this sense, if the manipulation program continues for a long time, it is possible to maintain public consciousness in a standard perception without any excessive effort.

If it is successful to create a large-scale, strong stereotype and instill it in the public, then it can be used for a long time for various purposes. For example, in the 40s and 60s of the last century, a stereotypical image of the former USSR was created in the USA: "an empire of evil that threatens the interests of Americans." Similar stereotypes, such as the "immoral US," were formed in the public consciousness of the former Soviet Union. These stereotypes served to justify the Cold War between the USA and the USSR for public opinion. As a result, both sides focused on developing the military sphere and further strengthening weapons production "in countering the enemy." In 1981, the American philosopher Samuel Huntington noted: "In some cases, it is necessary to use interventions or US military actions as an excuse. For example, this could be a US military action against the former Soviet Union. As a result, such an impression arises in the public. In the USA, a doctrine from Truman's time operates. In some sense, there is a need to justify military actions for the invasion of the Dominican Republic or Lebanon. However, carrying out an action against the USSR does not require any effort to change public opinion. Because the existing stereotype is applied"[7].

Conclusion

Summarizing the above analysis, the following conclusions can be drawn:

1. Due to their complex theoretical structure, rational mechanisms of consciousness manipulation have fewer possibilities in terms of initial impact compared to emotional mechanisms.
2. In terms of logical validity and consistency, rational mechanisms for creating a manipulative effect

demonstrate longer-lasting durability compared to emotional mechanisms.

3. The mechanisms of rational and emotional manipulation can be studied separately only for methodological convenience. However, in manipulative practice, they are considered interdependent cognitive elements of the consciousness structure.

4. Stereotypes function as a rational mechanism for manipulating consciousness by simulating the process of logical reasoning, either by presenting ready-made thinking standards or creating a truth effect for a thesis.

5. Associations also serve as a logical psychological mechanism, influencing the directions of reasoning in the rational thinking process, thus making it susceptible to manipulative influence.

6. There is a significant need for content that develops critical thinking skills to enable early diagnosis of rational manipulation mechanisms and minimize their level of influence.

7. Analysis through questioning, as an important mechanism of critical thinking, performs an effective function in the early diagnosis and prevention of manipulations.

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