

HISTORY OF CONSCIOUSNESS

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ABSTRACT

The article shows that the history of consciousness is related to the history of the beginning of the formation of a person as a human being, and that consciousness has been viewed for a long time as a phenomenon within the sphere of a person, his consciousness is planetary, that is, the globe. It is stated that modern science shows the need to approach the issue in a broader framework.

Key words: consciousness, religious understanding of consciousness, history of consciousness, psychology, sociology, informatics, philosophy.

ONGNI O'RGANISH TARIXIDAN

ANNOTATSIYA

Maqolada ong tarixi insonning inson bo'lib shakllana boshlashi tarixi bilan bog'liqligi va ong uzoq vaqt davomida inson, uning ongi planetar, ya'ni yer shari doirasidagi hodisa sifatida qarab kelingani aks ettirilgan. Hozirgi zamon fani masalaga kengroq doirada yondashish zarurligini ko'rsatmoqdaligi bayon qilingan.

Kalit so'zlar: Ong, ongni diniy tushunish, ong tarixi, psixologiya, sotsiologiya informatika, falsafa.

ИСТОРИЯ СОЗНАНИЯ

АННОТАЦИЯ

В статье показано, что история сознания связана с историей начала становления человека как человеческого существа, и что сознание долгое время рассматривалось как явление внутри сферы человека, его сознание планетарно, то есть земного шара. Констатируется, что современная наука показывает необходимость подойти к вопросу в более широких рамках.

Ключевые слова: сознание, религиозное понимание сознания, история сознания, психология, социология, информатика, философия.

Everything in life has a history of origin. Since the mind is versatile, it is studied by such sciences as psychology, sociology, informatics, and philosophy.

Since the history of the origin of consciousness is one of the ancient problems, it is natural that there were different answers in the process of understanding it. The oldest answer to this question is given within the framework of religious and mythological views.

The religious understanding of consciousness is based on interpreting it as a divine phenomenon, a miracle created by God. In many religions, the human mind is described as a tiny reflection of the great divine mind, its manifestation form. The soul in the human body is the carrier of our desires and thoughts. When the soul dies, so does the mind. Although the roots of such views are very ancient, they still have many supporters. After all, it is directly related to the creation of the universe and man. As one recognizes that the universe and man are created, it is natural for one to recognize that consciousness is the power of creation.

In the history of philosophy, we find different views on these issues. In particular, according to the history of Islam, consciousness is a blessing given to man by Allah. And in Farabi, we read the opinion that when a person dies, his soul does not die, the soul separated from the body joins with new souls and continues to live.

In studying the history of consciousness, it is also understood that consciousness is a reflection of materiality in the brain. Such views also have ancient roots. By the 18th century, views were formed that tried to connect consciousness directly with the activity of the human brain. At the same time, cases of distorting the essence of consciousness have appeared within such approaches, which are called the materialist direction. An example of this is the views of representatives of the current called "Vulgar Materialism" in the history of philosophy. They believe that just as the liver produces bile, the brain produces consciousness. This approach leads to the conclusion that consciousness is not an ideal, but a material phenomenon. Although bile can be seen, the mind cannot be seen, grasped, or measured.

So, when and under what factors was consciousness formed historically? Is it really related to the brain?

The history of consciousness is related to the history of the human being. For a long time, man and his consciousness have been viewed as a phenomenon within the sphere of the planet. Modern science shows the need to approach the issue in a broader framework. Because the evidence of science is proving more and more deeply that it is not correct to limit the emergence of man only to the processes that took place on earth, that he is a natural product of the evolution of the universe.

As a person is the bearer of biological and social movement, it is necessary not to forget the organic connection between forms of movement, the fact that its higher forms depend on, rely on, and grow from their lower forms. In other words, there is an integral relationship between them.

The history of consciousness cannot be separated from the solar system and its changes over millions of years. It is from this point of view that the formation of consciousness can be considered as a cosmic phenomenon.

And scientific philosophy explains that the essence of consciousness is a highly organized matter, that is, a property of the human brain, with the help of which reality is reflected. Consciousness is a property of the human brain. Its essence is to reflect reality.

It can be said that the philosophers' approach to self-awareness in relation to the subjective world itself began with Socrates' famous slogan "Know thyself." Socrates, one of the first philosophers, noticed that in parallel with the awareness of the world around a person, self-awareness, without the process of understanding his own spiritual world, will remain empty. As soon as philosophy began to take on the appearance of a separate field of knowledge, a view of the world and man, ideas about the restless character of the soul and the critical attitude of the mind towards itself began to appear. For example, in the history of philosophy, Plato's mental activity is not a passive perception, but a personal internal work in the nature of communication with oneself; He said that when the soul thinks, it does nothing but talk, ask itself, answer, approve and deny.

The formation of self-awareness both in the history of mankind and in the individual development of a person without a social factor, without communication, without distinguishing oneself from others, and at the same time, without comparing oneself with others and their life positions, without comparing oneself with other people and it is impossible without an assessment from the point of view of society.

Thus, the sociality of a person leads to the emergence of self-awareness in his spiritual world. A person understands himself, not only by other people, but also by understanding the value of material and spiritual activities performed by them. In the process of self-realization, a person can separate himself from the world around him and try to determine his attitude towards it. If the mind allows a person to control his practical activity, then self-awareness takes control of the activity of the mind, that is, it changes the mind itself. In the process of self-realization, a person is formed as a person, begins to understand himself as a person, as an object of practical and spiritual activity.

The direction that started a new era in the history of the study of the origin and essence of consciousness was carried out by the great Austrian scientist Sigmund Freud. According to Sigmund Freud, the psyche consists of three layers: the unconscious, subconscious phenomena, and consciousness itself. Along with consciousness, unconsciousness and subconscious phenomena are also important in human life and activities.

Long before Sigmund Freud, the great Russian physiologists I. Pavlov and Sechenev proved that the process of reflection of an event in the human brain is a complex phenomenon with their doctrine of conditioned and unconditioned reflexes. History has shown the wisdom of their opinion that the issues of consciousness should not be limited only to higher nervous activity.

One of the most important achievements of the 20th century is the creation of computers. Their creation, on the one hand, was the result of attempts to create a tool that serves to lighten the human mind, thinking, and power, and on the other hand, the burden that falls on this power. This tool, which appeared in the middle of our century, went through the path of rapid development. Initially, there were computers that could perform thousands of operations per second, but today's generation of computers can perform 10 million complex operations admirably.

Well, what does this have to do with the essence of human consciousness and thinking? The fact is that EHMs also have characteristics characteristic of human thinking. It is possible to think that if a person transfers his own characteristics to them more and more, eventually, at some point, he will become a slave to this very weapon he has created. It has led to the question of whether it will not turn around. Let's say a computer can certainly perform pre-programmed operations millions of times faster. Their "memory" power is extremely high, etc. k. But these are the thoughts of EHMs, their domination over humans is unlikely.

Since the 21st century is the age of information, the study of the history of consciousness is of great importance. Like any progress in science and technology, cybernetic machines are the result of human practical activity, and they are subject to objective laws of existence. Thought, intuition, consciousness, all other things related to mental activity are properties of the human brain. There is a big difference between a cybernetic device and a human brain. The human brain is subject to chemical, physical, biological and social laws. Man cannot live in isolation from society. Human consciousness appears and develops only within the framework of social relations. All this is not specific to the content of the "mind", "memory" of the cybernetic device. So, it is clear from the above that the human mind has created a cybernetic device and is improving it. Man-made machines cannot replace or surpass human consciousness. Because man himself created such intelligent machines and controls them. A machine is a dead thing without a person, just as it cannot be born without a person.

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