

The problem of consciousness in philosophy




□ Consciousness is the highest form of reflection of objective reality, peculiar only to man.

□ Consciousness is a specific form of human activity, the product of its relationship with objective reality.




Consciousness is the ability to direct your attention to the objects of the external world and simultaneously focus on those States of internal spiritual experience that accompany this attention; a special state of a person in which the world and himself are simultaneously available to him.

The background of the slide is a solid blue color. In the bottom right corner, there are several faint, concentric circles that resemble ripples on water, adding a decorative element to the design.

Types of consciousness

- *Social consciousness is a set of ideas, theories, views, ideas, feelings, beliefs, emotions of people, moods that reflect the nature, material life of society and the entire system of social relations;*
- *Individual consciousness is the spiritual world of the individual, reflecting social existence through the prism of specific conditions of life and activity of this person;*
- *Ordinary consciousness is the lowest level of public consciousness, its integral part, subsystem of public consciousness.*

Function of consciousness:

- Cognitive;
 - Forecast, foresight, goal setting;
 - Proofs of the truth of knowledge;
 - Value;
 - Communicative;
 - Regulatory.
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- The bottom right corner of the slide features several decorative concentric circles in a lighter blue shade, resembling ripples on water. There are three distinct sets of these circles, with the largest one being the most prominent.

👉 Psychological characteristics of consciousness include:

👉 “consciousness”, i.e. the totality of knowledge about the world around us.

👉 the distinct distinction between subject and object, i.e., fixed in men. that which belongs to the "I" of man and the "not-I" ego.

👉 ensuring goal-setting human activity.

👉 the presence of emotional assessments in interpersonal relationships.

There are various historical and philosophical interpretations of the problem of consciousness.

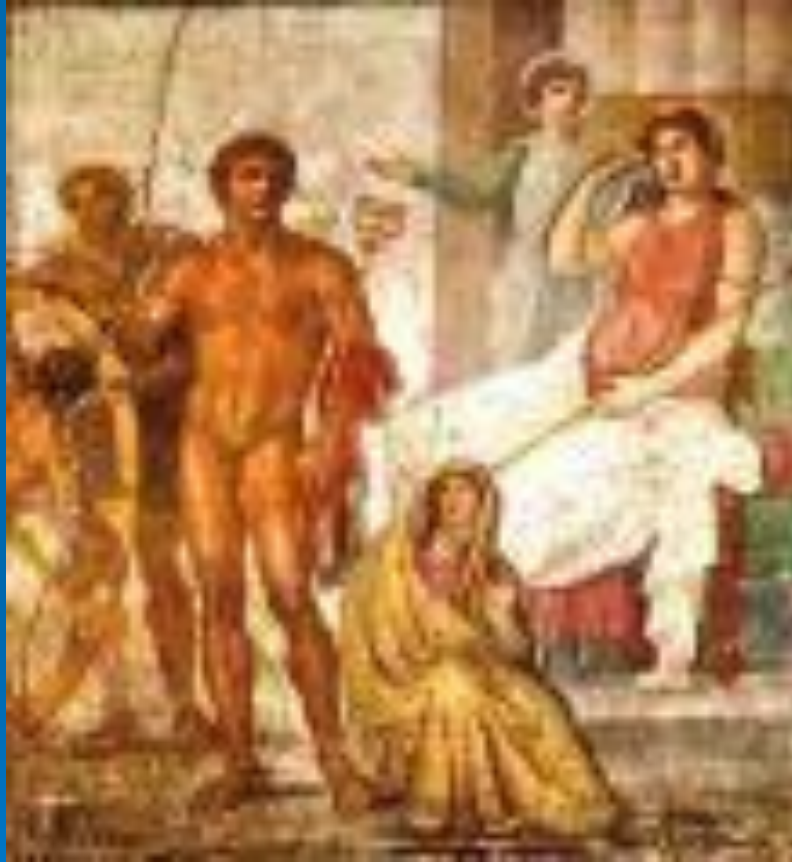
Depending on which worldview was dominant in a particular era, the understanding of consciousness also changed.



Philosophers and naturalists have always been concerned about the sources of consciousness. Different strategies of his research have developed: realistic, objective-idealistic, phenomenological, vulgar-materialistic etc.

The vulgar-materialistic trend reduces consciousness and thinking to material changes. in the end, the nature of thinking is determined by food, which affects the brain and its work through blood chemistry.

The opposite approach, the collective idealistic approach, defines consciousness as independent of the brain, but determined by a spiritual factor (God, idea).



- In antiquity, under the prevailing cosmocentric worldview, man's attention was entirely directed to the world around him.

Consciousness was defined as the universal connection between mind and object, which exist independently of each other. Ancient philosophy discovered only one side of consciousness - orientation to the object.



- In the culture of Christianity, there is a need for inner concentration. It was caused by the need to communicate with God through prayer. In it, a person must go inside himself. Along with prayer, there was the practice of confession, in which the ability to self-analysis and self-control was consolidated. Consciousness is the ability to reproduce experiences, rising to the level of God and a testimony to the insignificance of man.

- In Modern times, man refuses God, he wanted to be God, the king of nature, relying on his Mind. This indicated the formation of a new spiritual experience of people, in which a person is freed from the power of the supersensible. Man has been declared the beginning and cause of everything that happens to him in the world.

Therefore, consciousness is presented as a vessel that already contains ideas and samples of what is to be encountered in the world. This teaching was called idealism. But the experience of turning to the inner world was used in the statement that consciousness is open to itself, i.e. it is self-consciousness.



The philosophical-realistic direction in understanding the sources of consciousness identifies the following factors:

- The external objective and spiritual world; natural, social and spiritual phenomena are reflected in consciousness in the form of concrete sensory and conceptual images.
- Socio-cultural environment, ideas, social ideals, ethical and aesthetic attitudes, legal norms, knowledge, means, methods and forms of cognitive activity. This allows the individual to see the world through the eyes of society.
- The spiritual world of the individual, his own unique experience of life and experiences. Even in the absence of external interactions, a person is able to rethink the past, make plans, etc.
- The brain as a macrostructural natural system that provides the General functions of consciousness at the cellular and tissue level of matter organization.
- The source of consciousness is probably the cosmic information and semantic field, one of the links of which is the human consciousness.

Idealistic philosophy interprets consciousness as something independent of the objective world and creating it.

□ Objective idealism (Plato, Hegel, etc.) turns consciousness into a divine, mysterious entity, separated from both man and nature, seeing in it the primary basis of all things.

□ Subjective idealism (Berkeley, Mach, etc.) considers consciousness, torn from all social ties, as the only reality, and all objects – as a set of representations of an individual.

Materialism understands consciousness as a reflection of reality and connects it with the mechanisms of higher nervous activity.

- The pre-Marx materialists interpreted man as a natural, biological being, and turned consciousness into a passive contemplation of the world.

- Marxist philosophy understood consciousness as follows:
 - consciousness is social in nature;
 - a person thinks with the help of the brain;
 - the consciousness of the subject, i.e. aimed at being;
 - consciousness is closely related to language.

Consciousness and being are the most General philosophical categories, the interpretation of which depends on the solution of the main question of philosophy.

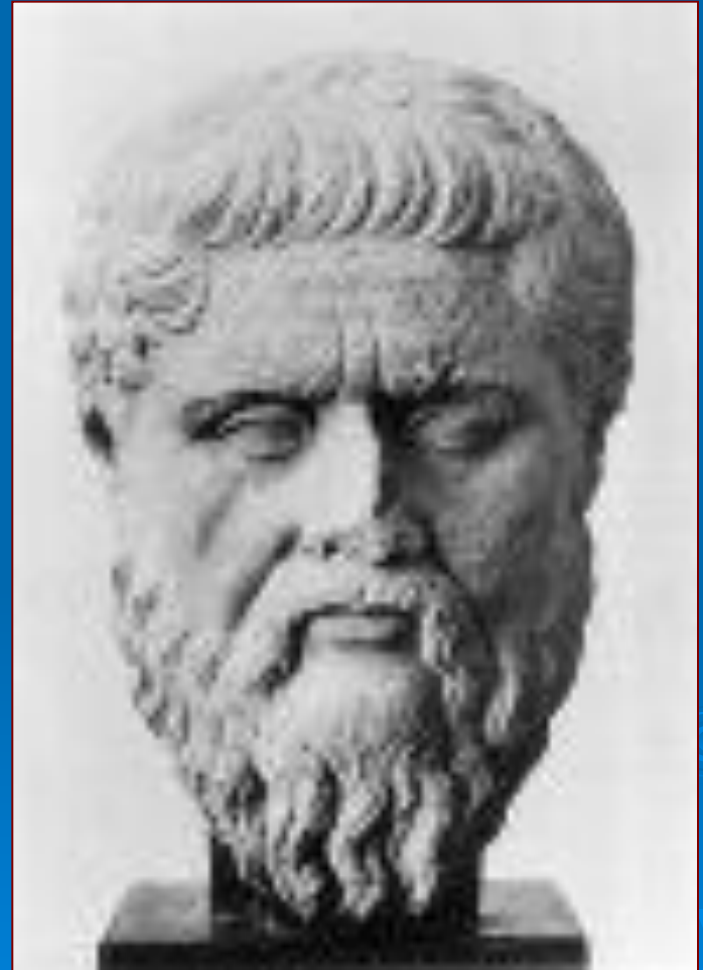
Being is a philosophical concept that denotes the objective world, matter, that exists independently of consciousness. Considering the materiality of the world and its being as identical concepts, dialectical materialism rejects the idealistic idea of being as existing before or independently of matter, as well as idealistic attempts to derive being from the act of consciousness. On the other hand, it is not sufficient to emphasize only the objectivity of being, since in this case the question of the material or ideal nature of being remains unclear. While recognizing being as primary and consciousness as secondary, dialectical materialism nevertheless treats consciousness not as a passive reflection, but as an active force that influences being.

Analysis of understanding " consciousness» different thinkers



Plato (428-347 BC) ancient Greek idealist philosopher, disciple of Socrates

According to Plato, consciousness is a set of signals coming from the sense organs. its task is to compare these signals, establish similarities and differences between them, contrast the individual and find the common to bring them to one form.



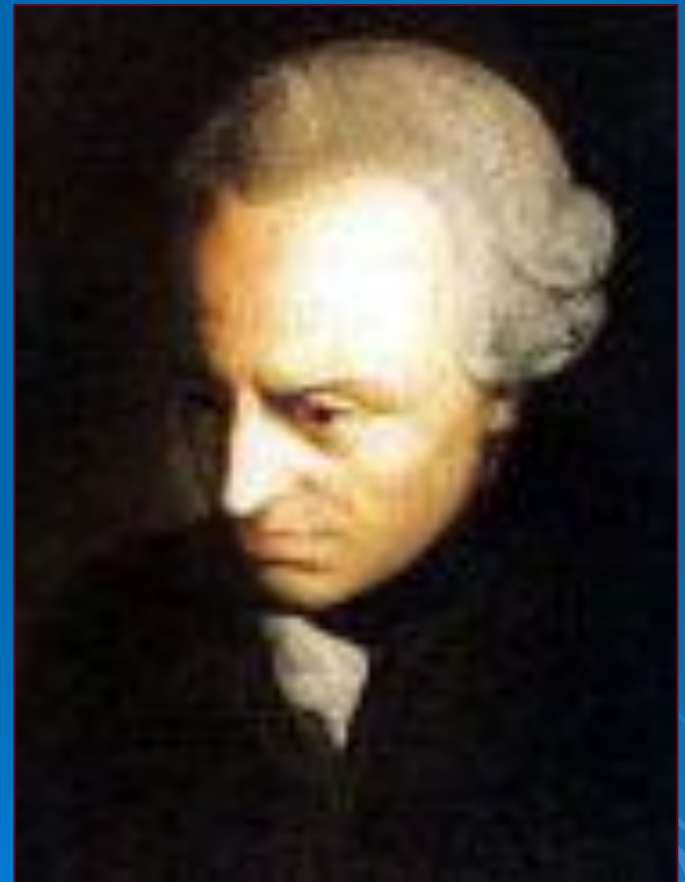
Rene Descartes (1596-1650) French philosopher, mathematician, physicist, physiologist

The first thing a person discovers in himself is his own consciousness. The existence of consciousness is the main and absolute fact, and the main task of psychology is to analyze the state and content of consciousness. Thus, the "new psychology", having received the spirit of Descartes' ideas, made consciousness its subject.



Immanuel Kant (1724-1804) German philosopher and scientist, the founder of it classical idealism

According to Kant, the content of consciousness is based on a priori ideas that cannot be deduced from experience. They are assimilated by the individual by contemplating the external world with the internal sense of the subject. Consciousness, receiving from outside the chaos of sensory phenomena, introduces a certain order into it by means of a priori ideas. A priori forms are space, time, causality, etc. It is this a priori basis, which is inherent in all people, that he calls transcendental consciousness.



Georg Wilhelm Friedrich Hegel (1770-1831)

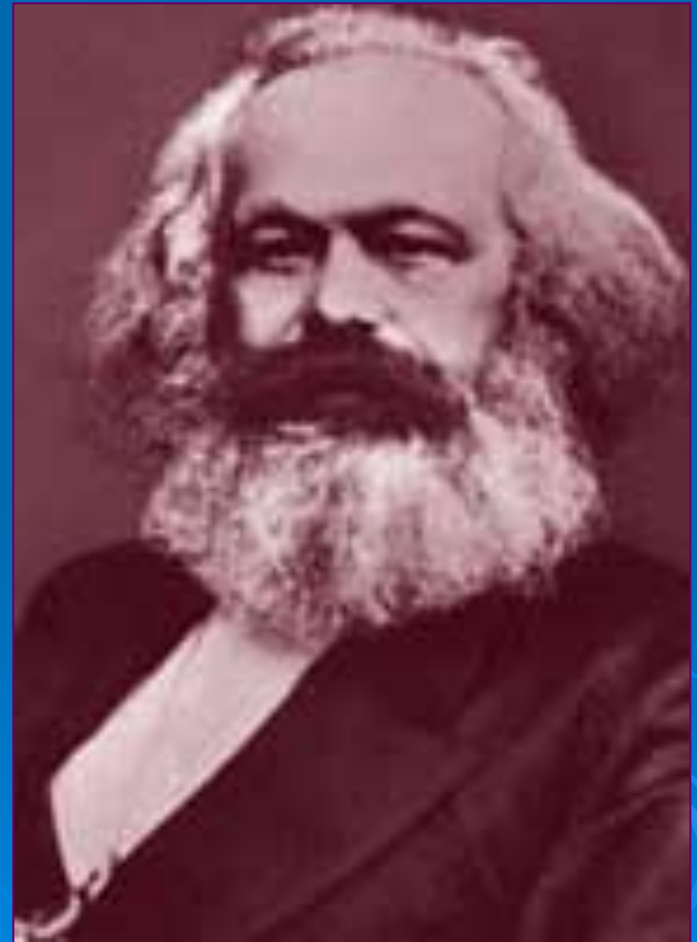
German philosopher, an objective idealist

Hegel believed that habit covers all types and stages of the activity of the spirit. According to Hegel, habit is a corporeality reduced to pure ideality, which is inherent in the soul as such. This means that "being for oneself" is a completely unconscious content, but at the same time the basis of consciousness to which this "being for oneself" goes back. Thus, Hegel asserts that in habit our consciousness is simultaneously present in a thing, interested in it, and, on the contrary, absent from it, indifferent to it.



Karl Marx (1818-1883) founder of scientific communism, dialectical and historical materialism, and scientific political economy

- it is impossible to separate consciousness, thinking, from the matter that thinks;
- consciousness is derived from matter, extremely simple and clear.



Friedrich Engels (1820-1895) German philosopher, sociologist

- Human consciousness arose as a result of the transition of our ancestors to labor and production activities.
- The development of consciousness, the development of the human psyche is determined by the course of the socio-historical process.
- This development was expressed primarily in the emergence of new human needs.
- By mastering nature, man has learned to control himself.



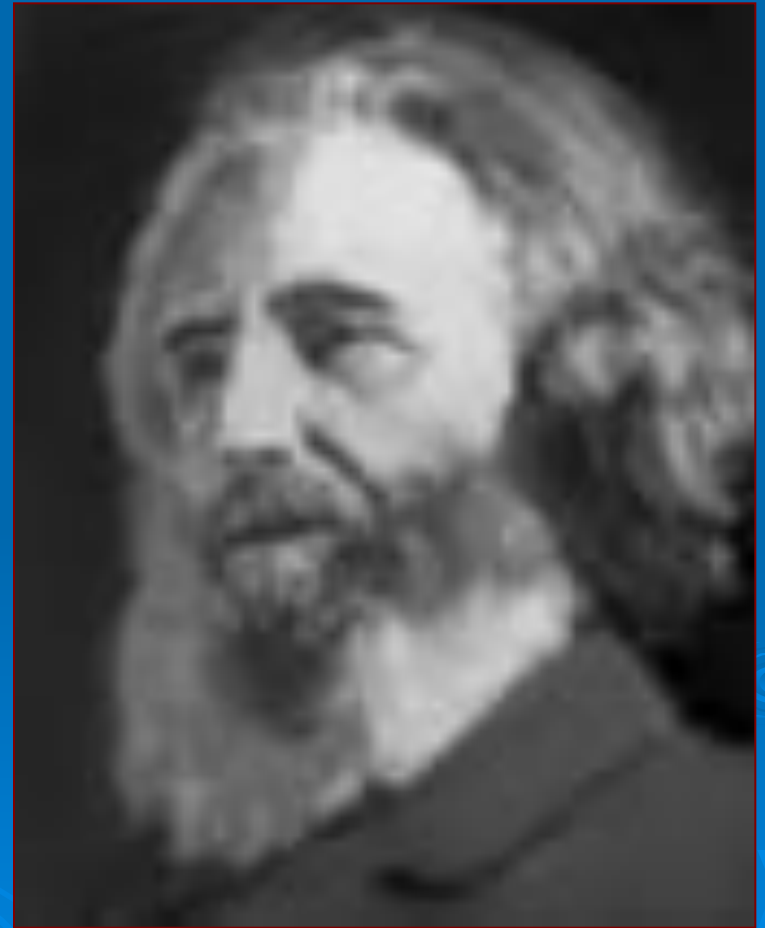
Wilhelm Wundt (1832-1920) German physiologist and psychologist, physiologist, idealist

Wundt spoke of consciousness as "the totality of States that we are aware of", i.e., phenomena, contents that replace each other as on a stage.



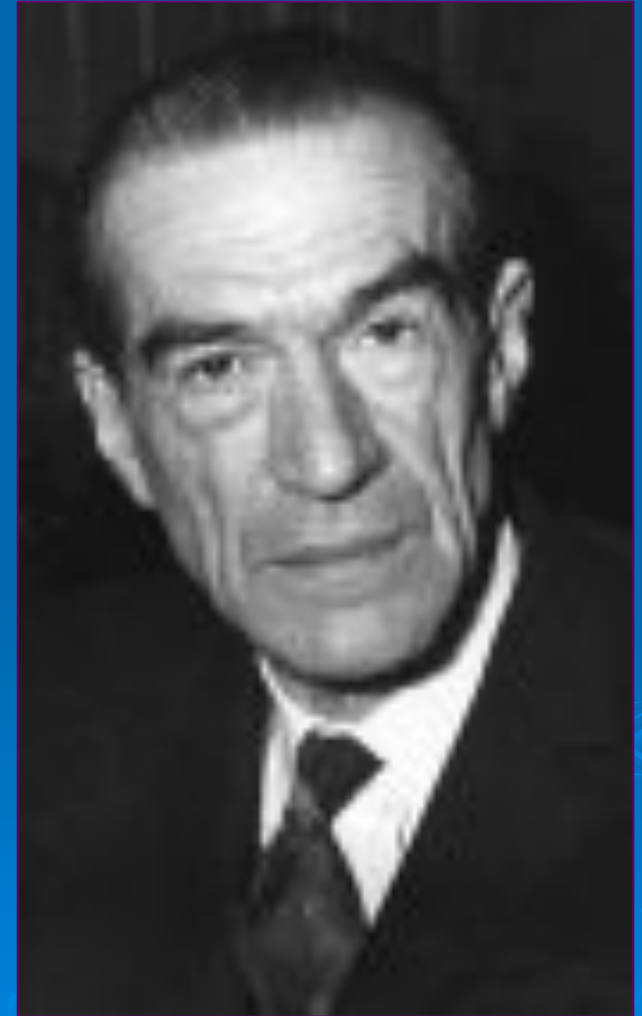
Brentano, Franz (1838-1917) Austrian philosopher and psychologist

Brentano considered it necessary to study consciousness as the unity of all spiritual acts by the method of so-called "internal perception", that is, an unbiased and "direct" perception of everything that occurs in consciousness.



A. N. Leontiev (1903-1979) Russian psychologist

A special function of sensory images of consciousness is that they give reality to the conscious picture of the world that is revealed to the subject. It is due to the sensory content of consciousness that the world appears to the subject as existing not in consciousness, but outside of it-as an objective "field" and the object of its " activity»



L. S. Vygotsky (1905-1981)

Russian psychologist

Human behavior is different from animal behavior, it is mediated by tools and is social in origin. Psychic activity is also mediated by tools, although these tools are different: speech. Animals do not have speech, which regulates mental processes, and therefore there is no mental activity. Consciousness and the psyche do not arise in activity, but rather precede it. "Consciousness is not inside us, but outside of us", it relies on external sign systems.



Jean Paul Sartre (1905-1980) French philosopher and writer, head of French atheistic existentialism

According to J. p. Sartre, consciousness is the absolute, transphenomenal dimension of the subject in the light of being. It has no content and consists in the affirmation of a transcendent object, i.e., an object that consciousness takes possession of because it transcends itself. Sartre denies the existence of the subconscious and the



M. K. Mamardashvili (1930-1990) the Soviet philosopher, doctor of philosophical Sciences, Professor

- Consciousness is primarily the consciousness of the other. But not in the sense that a person is detached from the familiar, everyday world in which he is located. At this moment, the person looks at it as if through the eyes of another world, and it begins to seem strange to him, not for granted. This is consciousness as evidence.
- The term "consciousness" basically means some connection or correlation of a person with another reality over or over the head of the surrounding reality.



Artificial consciousness: myth or reality?



- One of the topical philosophical problems is the relationship between the objective and subjective, the place and role of man in the world, free will, consciousness, and the Genesis of understanding.
- These questions, one way or another, arise when discussing the problem of artificial intelligence, since in connection with this problem there is a need to clarify the nature of consciousness, the functions of consciousness and its capabilities.
- The problem of artificial intelligence arose at the beginning of the last century and has been actively discussed since the middle of the last century due to the rapid development of computer technology.

Background

- At the beginning of the seventeenth century, Rene Descartes suggested that the animal is a complex mechanism, thus formulating a mechanistic theory.
- In 1623, Wilhelm Schickard built the first mechanical digital computer, followed by the machines of Blaise Pascal (1643) and Leibniz (1671). Leibniz was also the first to describe the modern binary number system, although many great scientists were periodically interested in this system before him.
- In the nineteenth century, Charles Babbage and Ada Lovelace worked on a programmable mechanical computer.
- In 1910-1913, Bertrand Russell and A. N. Whitehead published the Principles of mathematics, which revolutionized formal logic.
- In 1941, Konrad Zuse built the first working software-controlled computer. Warren McCulloch and Walter Pitts in 1943 published a Logical Calculus of the Ideas Inherent in Nervous Activity, which laid the Foundation for neural networks.

Current status of the issue

- ❑ Some of the most impressive modern projects:
- ❑ Robot Deep Blue-won the world chess champion.20q-a project based on the ideas of AI, based on the classic game "20 questions".
- ❑ Speech recognition. Systems such as ViaVoice are able to serve consumers.
- ❑ Robots in the annual Robo - Cup tournament compete in a simplified form of football.



Currently, there are several points of view on the problem of artificial intelligence and consciousness. Let's look at them in more detail.



First point of view

- ➡ According to this view, all thinking is calculation. Calculation refers to actions that are defined by some algorithms. Conscious awareness, according to this view, it is also a calculation.
- ➡ It is considered possible to create artificial intelligence and that it is only a matter of time and technology.
- ➡ Awareness is due to the complexity of the calculations that accompany brain activity. Consciousness is an emergent synergistic effect of complex, non-linear relationships of computational procedures of the brain.

Second point of view

- ✎ Consciousness is a characteristic, special manifestation of physical activity of the brain. Any physical activity of the brain can be modeled by calculations. But even modeling it by means of calculations cannot be called sensation, in which they lie. Lie you can simulate the processes corresponding to the state when the rational creature experiences fear, but you cannot call the fear of the computer itself.
- ✎ Often the basis of intellectual behavior of a person is emotions, on the basis of which algorithms and all sorts of logical chains are built.
- ✎ Therefore, human intelligence will not be exactly like artificial intelligence, in which the process is just the opposite of feelings, emotions are supposed to be modeled.

Third point of view

Proponents of the third point of view believe that awareness is the result of physical activity of the brain, but even this activity can not be modeled by any computational means. The inability to simulate the external manifestations of consciousness means that after a sufficiently large number of questions, the computer will lose its way and start answering differently from a human.

Arguments of the third point of view in favor of the fact that it is impossible to build a model of artificial consciousness and intelligence:

1. It is impossible to create a closed formal system of logically based rules that would be sufficient to prove all statements, even in elementary mathematics. The brain is a closed system and, apparently, it cannot fully know itself.
2. Brain activity may not be based on computational processes.
Non-computational processes are defined here as processes that cannot be completed and have no end. Therefore, if such processes are possible in mathematics, then why can't they be involved in the activities of the brain.
3. In our daily activities, there may be situations when we do not think or speak. What then happens in the nervous system? Psychologists say it is something unsymbolic, nonverbal. But if it is unspeakable, how can we model it, and what kind of calculations can it be?

Fourth point of view

- ✎ Not only can consciousness not be modeled, but the problem of consciousness is not a scientific problem in the traditional sense of scientific problems.
- ✎ Consciousness is personal, individual, unique, and therefore not subject to scientific study.
- ✎ An effective ability is attributed to the psychic, i.e. reality can be the result of our experiences, thoughts, desires, etc. It turns out that the mental is not reducible to physical and physiological processes, it can not be the result of these processes alone and nothing more.
- ✎ With this understanding of the role of consciousness and its functions, the dichotomy between subject and object disappears.

Analyzing the articles and works of modern authors, we can conclude that most modern works indicate that artificial consciousness can be created by anyone who has sufficient technical capabilities.

However, in this case, consciousness is understood as a picture, a reflection of the external world that occurs in our head.

These authors believe that the possession of consciousness (in the narrow sense of the word) does not yet mean the ability to think, to draw conclusions. That is, you can, like most animals, have consciousness, but not have intelligence.

Consciousness is the ability to perceive and become aware of yourself, your inner and outer world. In this sense, all beings, from the primitive to the human, have consciousness.

Modern authors believe that all our conscious processes are nothing more than a set of nerve impulses that have nothing to do with the objects that we see, hear, smell, and touch.

We should not be aware of our nervous activity, should not see, perceive consciously what is happening. Just as a computer or calculator cannot be aware of its actions, it does not know what it is doing or why it is doing it.

Conclusion

Philosophy focuses its attention on the relationship of matter and consciousness as the main question, and thus on the problem of consciousness. The significance of this problem is found in the fact that the species to which we humans belong is designated as intelligent. Based on this, it can be said that a philosophical analysis of the essence of consciousness is extremely important for a correct understanding of the place and role of man in the world.