



## The Study Of Tools And Systematic Qualities Of A Class In Classical Epistemology

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### ABSTRACT

The article scientifically investigates the tools and systemic qualities of consciousness in classical epistemology. The emerging non-classical epistemology seeks to explore the inner potential of the mind from a "new" perspective, abandoning ideas such as skepticism, fundamentalism, and subject-centralization, and explores issues that have escaped the attention of classical cognitive theory. It is also necessary to consider the application by postmodernism of the principles of a new approach to the process of cognition.

### Keywords:

classical epistemology, consciousness, tools, system, postmodernism, problems, principles, new approach, non-classical epistemology, skepticism, fundamentalism.

Today's emerging non-classical epistemology seeks to explore the inner potential of the mind from a "new" perspective, abandoning ideas such as skepticism, fundamentalism, and subject-centralization, and attempting to explore issues that have escaped the attention of classical epistemology. It is also necessary to consider the application by postmodernism of the principles of a new approach to the process of cognition. It is well known that postmodernism does not accept a single universal concept and intellectual despotism, moving away from any form of universalism and monism. He approaches not only positivist (logical) considerations, but also the norms and ideals of classical science from a critical point of view. According to the requirements of this approach, it is necessary to revise fundamentalism in classical science, to recognize the multidimensionality of the image of reality.

The concept of "consciousness" in different scientific literature and dictionaries is defined differently. In particular, Professor Abdulla Ayupov writes: "Consciousness is a product of natural development, a property of

matter, not of any matter, but of highly organized matter, that is, the human brain. But it is not enough for the brain to be conscious. Consciousness is closely connected with the natural and social environment surrounding a person, and can function under the influence of this environment" [1, p.542]. There is also a view of consciousness as a reflection of the psyche, according to which "... Consciousness is a peculiar, higher form of perception of the psyche. However, this cannot be the basis for identifying the concepts of the psyche and consciousness. After all, the psyche is inherent in animals. We should not forget that even when it comes to the human psyche, it has a wider scope than the concept of consciousness" [2, p.314]. There is a point of view that connects consciousness with being. In his opinion, consciousness is the highest form of perception of being in the human brain [3, p. 357]. According to Anvar Ziya (Yuldashev), consciousness is a product of knowledge, intellect, enlightenment, curiosity [4, p.2]. Philosophical and epistemological concepts now include consciousness, the mental reflection of being, the transformation of the

objective content of reality into subjective content, as well as specific socio-psychological mechanisms and forms of such perception at its various stages and levels [5, p. 77].- There is also a view.

Currently, the study of consciousness in science is interdisciplinary. The philosophical concept of consciousness summarizes new results obtained in such sciences as psychology, linguistics, semiotics, logic, anthropology, biology, cultural studies and related sciences. Modern views on consciousness are characterized by such connections between philosophical and scientific reasoning that within their limits these aspects are practically indistinguishable. In this sense, it can be shown that interdisciplinary concepts of consciousness are synthesized on the basis of the principles of phenomenological philosophy, on the basis of which it is possible to build a model of "artificial intelligence". We know that at the beginning of the 20th century, the founder of phenomenology, E. Husserl, considered consciousness as a set of pure possibilities. At the end of the last century, this definition helped in many ways to create a program for the theoretical justification of "artificial intelligence" as a virtual (potential, possible) reality. Comparing consciousness in the form of "pure possibilities" with the phenomena of the human mind and "artificial intelligence", they began to understand that these phenomena are ideal, reflecting specific forms of embodiment of consciousness. Some models of human consciousness or "artificial intelligence" can be seen as a realized feature of the possibilities of "pure consciousness". That is why the phenomenological concept of consciousness has served as an effective and optimal tool for building information-cognitive models of consciousness. In turn, "I thought that it (thinking) should be a much smaller part of our psyche than we imagined," writes the American psychologist J. James [6, p. 11]. Because we do most of our work unconsciously. What we learned and mastered before, we can do later without thinking. Only when faced with something unknown does the mind work, but this does not happen often. The Russian scientist M. Karpenko says that in

order to subdue nature, "it was not necessary to have a lot of intelligence, because very few people use only more than 3-5% of their brain when they think hard only at the end" [6, 11 - b.]".

The history of the formation of the concept of consciousness allows us to think about its basic qualities. This is due to the fact that the mind is equipped with tools (cognitive and communicative). If I can say, we are talking primarily about various means of consciousness - speech (speech), perception (logical) and figurative - perception, which ensure the daily life of people, their cognitive and communicative activity. The tools of the mind allow a person not only to acquire and process knowledge, but also to store, restore and evaluate it, make choices and make decisions. The tools of the mind play an extremely significant role in the creative activity of people, manifesting themselves in all its manifestations. Moreover, the instrumental nature of human conscious behavior shows us that the way of life of a person differs from the way of life of all other living beings. In the science of psychology, consciousness is explained by linking it with the psyche. In particular, according to psychologists E. Gaziev and B. Gasanov, a person has the highest stage of the psyche, the highest level of which is reflected in consciousness. Consciousness is the highest form, representing the entire psyche, and arose as a product of individual and joint activities of people, the process of interpersonal communication (communication, speech, language, through), social development. In addition to being a social product, it has the ability to understand existence, respond to it, pursue a goal, understand identity [7, p.10].

Systemic qualities of consciousness: these qualities are associated with the entire form of consciousness and the coordination of the interaction of its individual structures. Thanks to the qualities of communication and coordination, the psyche functions as a complex system of diverse types of processes: mental, emotional (intuition, perception, imagination), as well as impressions and intuition. The course of the process of

consciousness is provided by the resources of the structures to which it belongs. Each structure of the mind can interact with other structures and play a leading role. For example, if it is called emotional consciousness or memory, this does not mean that other structures of consciousness do not participate in its work.

The intentional ability of the mind is expressed when the mind is focused on something, someone, or something or someone. The orientation of consciousness is manifested in the relationship of a person with the world, in the relationship of historical, social, culturological individual-personal diverse aspects of a person. From the specific properties of the orientation of the mind, one can think about who (what) is the subject of the activity of the human mind. It is necessary to distinguish between the "internal" and "external" orientation of the mind. The mind can be focused both on the outer world of human existence and on its inner world. When a person is directed to the inner world, his orientation is manifested in self-awareness, self-control, self-analysis, evaluation and self-regulation, and so on. From this point of view, the formation of consciousness is connected with the process of self-awareness. However, this "I" is not formed by itself. Perhaps this process is a reflection of the influence of "forced" factors. According to Professor Anvar Choriyeu, the human mind primarily serves its own needs. In this sense, the human mind is free. But the free will of people occurs on the basis of some law [8, p. 201]. Indeed, the mind serves the needs of man. In turn, the awareness of this need is itself a "product" of the mind. That is why the answers to the question about the meaning of the mind, underlying its understanding of the human "I", are still different.

The epistemic quality of the mind is the state of the inner world of man. The epistemic state of consciousness usually refers to such situations as suspicion, a state of trust, a will, a belief. The nature of these states of consciousness is the accumulation of various signs. For example, each state of consciousness can be influenced by elements of knowledge

and other information - the value qualities of emotions - the qualities of will, the totality of elements of the unconscious psyche, as well as other mental and physical factors. For example, when we are aware of our guilt in something, we experience fear, excitement, self-confidence or a sense of satisfaction, the general characteristics of such situations are determined by the level of their awareness, confidence, satisfaction, sympathy, value, and so on.

When describing the concept of consciousness, its synonyms "mind" and "perception" are often used. We find that the use of synonyms is based not only on the arguments of everyday human communication, but also has a pre-existing historical and philosophical tradition. The word "mind" comes from the ancient Greek word "logos". The meanings of the words "gather", "put", "arrange" and the words "speak", "name" are closely related. The ancient meaning of the word "speech words" in Russian means to understand, think, decide on the basis of law, law, order, that is, on the basis of objective reason. Such meanings of the mind tell us that a person has his own qualities, that it is possible to listen to the voice of the mind. At the same time, the very concept of reason acts as an objective basis, principle, regulator.

"Objective cause" is a concept that expresses the principle of the reasonableness of the universe. Reason, as an objective principle, unites the universe into one whole, making it accessible to human knowledge. The concept of "subjective mind" refers to a person's mental preferences, his ability to know, understand and act. The concept of objective reason is somewhat outdated today, because the universe does not delight a person with the simplicity, clarity and comprehensibility of its rational structure. On the contrary, today's perception of the world presents it as a complex and unmanageable organization. The world brings a person more grief and anxiety than peace. People are still fighting, as if waiting for the universe to disappear altogether due to some kind of nuclear catastrophe or natural disaster.

In the nineteenth century, Hegel, in his work on the philosophy of law, said that "what is done by reason is a fact, and that all reality is rational is considered by a political conservative, even a reactionary. The subjective mind, that is, the free will of a person, became the basis for changes in society. However, such claims of subjective reason, for example, were not fully understood in ancient and medieval societies. If a person wanted to behave wisely, he had to submit to objective reason, that is, reason reflected in the cosmic or divine mundane order.

The ancient Greek philosopher Parmenides put forward the principle of the identity of being and thinking. He said that truth is reached through reflection, and reasoning is based on emotion. "It must be what it thinks" - this is how Parmenides' thesis can be characterized. "Being" is that which exists (exists), it is unchanging and eternal, therefore it is not known by the senses, but is open to the mind. This is how ancient Greek philosophy explained the connection between the existence of the objective mind and the subjective mind of man. Since then, the thesis about the relationship between objective and subjective reason, although in various modifications, has gained stability in European philosophy. For example, the Christian idea that the world was created by God caused a centuries-old dispute between the will and the mind: was the will of God subordinate to his mind? The volunteers insisted on a free interpretation of the act of creation, while their rivals, the intellectuals, argued that the preference for freedom is fraught with madness. The dispute about the relationship between will and reason arose again in the work of A. Schopenhauer. He vehemently opposed the principle of the unity of being and thought put forward by Hegel. In his opinion, this principle consists in replacing the living process of determining being with an abstract idea. Therefore, both the acts of creation of the Schopenhauer universe and the actions of man are subordinate to man. First, Schopenhauer doubted the definition of man as a "rational being" and spoke of the unconscious nature of human relationships.

Along with the concept of mind, the concept of perception (reason) plays an important role in the formation of ideas about the mind. When explaining the nature of human cognitive abilities, reference is often made to the philosophical tradition of English empiricism and sensationalism. For example, J. Locke described perception as the ability to combine the data of emotional experience (the doctrine of simple and complex ideas). Proponents of sensationalism denied the role of the mind as a special human ability. Unlike rationalism, they limited themselves to the assertion that the concept of perception is a faculty dependent on the senses. However, I. Kant tried to restore the difference between reason and perception. In his opinion, knowledge thinks in accordance with the forms and rules of logic. The mind provides the basis for reasoning and plays a crucial role in relation to perception. According to Kant, knowledge and reason are different human abilities: knowledge is the ability to think about objects, and reason is the ability to analyze judgments of reasoning. Showing the functions of the mind, I. Kant turned it into a theoretical and practical mind.

An example of such a distinction can be found in ancient philosophy. The difference between mind and intellect was related to how a person lived, how he behaved in the universe. From that time on they began to expect practical advice from philosophy. A person who controls other people must also learn to control his own behavior and thus be able to control himself. He lacks self-awareness and gymnastics, an ascetic, withdrawn demeanor. Plato, for example, likened the human body and soul to a rider and a horse, saying that truth determines goodness and virtue. He warned of the need to improve both the spiritual and physical methods of managing people, given the potential danger on both sides. Aristotle believed in more knowledge than Plato, and an educated person was undoubtedly considered a virtuous person. According to Aristotle, in practical life one cannot rely only on pure mental representations. Human behavior should be based on the commonality of logic and the facts of life.

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In conclusion, it can be said how the mind has different views of itself. In fact, since a person is a conscious being, his interests, needs and attitude towards the environment and everything that exists are also manifested at the level of his consciousness. The volume of human consciousness, interests and needs develops according to their "coercive" force. In this sense, in our opinion, regardless of whether consciousness is a "product" of the brain, psyche, society, the emergence of various needs in a person is a necessary

reflection of a "conscious" attitude towards them. A positive indicator in the mind of a person is that a person cannot satisfy these needs to the extent and under the conditions that he wants, but that he has the interests of others and must take them into account in order to satisfy his needs. But this positive indicator does not always work in a person. Because in the mind of a person there are also a number of negative indicators, such as putting one's own interests above the interests of others, selfishness, malice, and so on. Therefore, the elimination of these negative aspects of the human mind, enriching it with the spirit of goodness has always been a problem, and it is inevitable that it will remain on the agenda in the future.

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