

SOCIAL SIGNIFICANCE OF PHILOSOPHY OF CONSCIOUSNESS AND UNCONSCIOUSNESS

Muratova Dildora Abdumannopovna

Renaissance University of Education,

Associate professor of the department of "Social and Political Sciences"

muratovadildora959@gmail.com

тел: 90 9681159

Abstract: In this article, we tried to reveal the levels of human consciousness and unconsciousness under the scientific theory of various psychologists. The sociality of a person leads to the emergence of consciousness or unconsciousness of self-awareness in his spiritual world. A person understands himself, not only other people but also by understanding the framework of material and spiritual activities carried out by them. In the process of self-awareness, a person's ability to separate himself from the world around him and his relationship to it was revealed.

Keywords: Man, consciousness, unconsciousness, literature, personality, psyche, world, national consciousness, denial, behavior, society, social development, idealistic, "I" concept.

Introduction: Since time immemorial, man has been thinking and debating about what his unique consciousness is. One aspect of this debate is whether consciousness is a product of nature or is human consciousness divinely created? The second aspect is whether man has always understood the world in the same way? It is known that there are different forms of social consciousness. In the early stage of human society, due to the very simplicity of social development, the forms of human consciousness, or rather its specific manifestations, were also very simple. The uniqueness of the human mind is often not reflected in forms. Accordingly, during the next stages of human development, along with man, his consciousness also grew. He got his forms. In particular, the national consciousness took on a characteristic appearance of that time.

Socrates' concept that "if you know yourself, you know the world" [1: 106], is still gaining great importance in psychology and philosophy. Socrates, one of the first philosophers, noticed that self-awareness parallel to the awareness of the world surrounding a person, without the process of awareness of his own spiritual world, will remain empty. As philosophy began to take on the appearance of a separate field of knowledge, a view of the world and man, ideas began to appear about the restless character of the mind, about the critical attitude of the mind to itself. For example, Plato thinks that the activity of consciousness is not a passive perception, but a personal internal work in the nature of communication with oneself; argued that when the mind thinks, it does nothing but talk, ask itself, answer, affirm, and deny.

Literature review: Most of our literature is composed of foreign literature, mainly collected on the basis of the topic of our article. Also quotes from our own articles. In particular, Z. Freud's work entitled "Psychologia bessoznatelstva" was used to reveal it in accordance with the topic of our article. From our corresponding literature, E.P. Ilin's works "Psikhologiya individualnykh razlichy" show the highest goal of human life and the levels of



the Supermind of human consciousness. In addition, the works of K. G. Jung, which is the basis of our article, *Analyticheskaya psikhologiya: Proshloe i nastoyashchee*, are included. These include our personal thoughts on ways to analyze the level of human consciousness and unconsciousness through our scientific knowledge.

Research Methodology: The formation of self-awareness in the history of mankind and in the individual development of a person is impossible 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 evaluating oneself from the point of view of other people and society.[2: 201] Thus, the sociality of a person leads to the emergence of consciousness or unconsciousness of self-awareness in his spiritual world. A person understands himself, not only by other people, but also by understanding the framework of material and spiritual activities carried out by them. In the process of self-awareness, 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 the activity of the mind under control, that is, changes the mind itself. In the process of self-realization, a person is formed as a person, he begins to understand himself as a person, as an object of practical and spiritual activity.

From this point of view, it can be said that the question of understanding the nature of consciousness is one of the most ancient philosophical questions. Although consciousness and its various characteristics are a human phenomenon within the scope of research topics of such sciences as psychology, literature, sociology, philosophy deals with the study of issues such as the essence of consciousness and the relationship between its various manifestations. Since the question of the nature of consciousness is one of the oldest problems, it is natural that there have been various answers in the process of understanding it. The most ancient answer to this question was given within the framework of religious and mythological views.[3: 306]

In foreign psychology, the unconscious state of a person, wrong behavior and the first manifestations of psychological defense mechanisms present in him are interpreted; Repression is a form of unconsciousness as a defense mechanism. This unconsciousness is of two types: latent unconsciousness and repressed unconsciousness; the mental life of individuals has its various components. These consist of the Id, Ego, and Superego models, and they form the behavioral makeup of the individual. Instead of an explanatory classification of defense mechanisms, dividing them into types; a system of regulatory mechanisms aimed at eliminating or reducing discomfort, anxiety, and internal conflicts in psychological defense mechanisms; defense mechanisms contribute to the stability of the individual "I", but limit the possibilities of resolving internal conflicts; defense mechanisms are interpreted as a response reaction of a person in dangerous situations. The first theories related to the psychology of the unconscious go back to the famous psychologist Z. Freud. The first views of the theories related to the activity of the scientist's subconscious were presented to specialists in the work "Introduction to Psychoanalysis" published in 1915-1917. Z. Freud emphasizes that psychoanalysis is the science of treating nervous patients. [4: 401] During this treatment, there is nothing more than an exchange of words between the patient and the doctor. The patient talks about his past and present impressions, reveals all his feelings. The doctor, on the contrary, tries to listen to the patient's thoughts, reminds him of something, helps him keep his attention in a certain direction. In the human psyche there is unconsciousness along with consciousness. Consciousness and unconsciousness are recognized by scientists in the world philosophical tradition and psychology.



However, in the recent past, that is, in the 20s and 50s of the last century, the concept of the unconscious was condemned and considered an idealistic concept in the former union. Since the 60s, the concept of unconsciousness has been revived, and its phenomenon has been actively studied. [5:208]

At the same time, all the things that are the focus of a person's mind cannot be brought into consciousness with the help of memory, it is also inappropriate to include them in the unconscious. For example, we have received a lot of information in the past, but it does not directly affect us in every moment of our conscious action. It can actually be sent to the focus of consciousness, but they also affect our behavior in a certain way. The realm of the unconscious includes the instincts of a person, free from the quality of a biological being. Instincts create unconscious desires, feelings, impulses of desire in a person, and then they become the sphere of consciousness.

In this sense, the unconscious can control human behavior and influence the mind in a certain way. Here are two facts from the literature. In cinemas of some foreign countries, during the screening of a feature film, special shots are shown advertising a certain product. These frames are shown in a time that is invisible to the human eye (ie, less than 0.5 s.) and did not interfere with the viewing of the movie. The audience did not see these frames, but they were recorded by the ongesti and influenced the behavior of these people after the session. The demand for goods advertised in this way increased 2-3 times than usual. [6: 302]

Analysis and results: On the basis of ideas about the unconscious, Freud created his worldview, as well as his doctrine of the relationship between the human psyche, the conscious (I) and the unconscious (it).

According to Freud, the human psyche has three areas: "He", "I", "Higher ego". "It" is a deep layer of unconscious aspirations, in which the pleasure principle leads. "I" is the sphere of consciousness, which connects the unconscious with the outside world, and the principle of reality applies. The "higher self" is the inner personal conscience, a kind of moral prohibition, so to speak, the sociality inside the human mind. "I" strives to be a mediator between the world and "He", to make "He" conform to the world and to harmonize the world with the will of "He". "I" tries to help the outside world under the influence of "He" and to implement the traditions of this world. "I" seeks to replace the principle of satisfaction that dominates "He" with the principle of reality. The functional importance of the "I" is that it is given the right to rule over the urge to act under normal conditions. In relation to "He", "I" should rein in the horse power like a rider, that is, like a rider, he should start it in the direction he wants. In the same way, "I" turns the usual desire of "He" into action, as if he wanted it. Z. Freud exaggerated the essence of "He" in relation to "I". Such an exaggeration affects the psychological rather than the epistemological aspect of the relationship between unconsciousness and consciousness, and the question of the causes of human behavior. But this situation determines the inner essence of the tradition, which is directed towards exaggerating the origin of Z.Freud's worldview from the unconscious. Contrary to the main views of the scientist is the opinion that "all mental processes are mainly unconscious". [7: 378]

Simplification of consciousness to unconsciousness means the epistemological temporality of Z. Freud's thoughts in the problem of mental and physiological relationship. In addition, although the scientist thought about the social aspect of the issue of consciousness, he did not reveal the importance of the social factor in the formation and development of the human mind and psyche.



This is a difficult issue for modern psychology, which has only just begun to identify the specific forms of the problem of socialization of the psyche.

Freud defines the "I" as follows: "I... we imagine the structure of the mental processes of a person and call it the "I". It is this "I" that is related to the mind, which controls the sense of desire to move towards the external world. "It is such a center of the soul that it controls every private action, the night turns into a dream and it also controls it. We also depend on this "I" to squeeze out of the mind. According to Z. Freud's observations, the subconscious "I" of patients resists the "I" in their consciousness. Patients do not want to approach this object or event, because their "I" has been suppressed. But the patients could not reveal the reason for this reluctance. Patients were not aware of the resistance itself. Freud concludes from this that the structure of the "I" contains features of the unconscious. So, according to Freud, everything that is repressed from consciousness is unconscious, but unconsciousness is not exactly the same thing as repressed phenomena [9; 16]. In particular, the lower realms of the unconscious are somewhat more meaningful. Freud raises the question of how to raise the unconscious to the level of consciousness. According to the scientist, consciousness is the superficial part of these phenomena [10; 112]. All our external and internal impressions and feelings are understood by our mind. They are related to internal mental states. When they are connected with the mind, the sense of impression is realized. If they are closed without connecting with consciousness, then they become unconscious. The preconscious area does not affect impressions and feelings. They are both conscious and unconscious. When an emotion is received, consciousness is realized after entering into word form. So the main part of consciousness is the mechanism of thinking, that is, it is manifested through words. According to Freud, the "I" is the core of consciousness, which is closely connected with the preconscious. Freud introduces two concepts to define the conscious and unconscious, which are the concept of the "I" and the related concept of the preconscious.

Conclusion/Recommendation: In short, the content of consciousness is interrelated with all the identified sources of knowledge in the process of formation. In the origin of the human psyche, its formation, improvement and development, unconsciousness is the first stage, and consciousness is the second stage. However, with the emergence of consciousness, unconsciousness does not merge with it, it becomes a part of the human psyche, a certain level, as a result of its active contact with consciousness. The unconscious in humans and animals has important differences as well as commonalities. In man, the unconscious is humanized and socialized, it becomes a biosocial phenomenon by its nature.

REFERENCES:

Валиев, Л. А. (2022). АУРОБИНДО ГҲОШНИНГ ФАЛСАФИЙ АНТРОПОЛОГИЯСИ. Oriental renaissance: Innovative, educational, natural and social sciences, 2(Special Issue 23), 319 - 326.

1. Эрнийёзов, У., РАМАТОВ, Ж., Тухтабоев, Э., Валиев, Л., Жуманиёзова, Н., & Хасанов, М. (2022). ШРИ АУРОБИНДО ҚАРАШЛАРИДА ИНСОН ВА УНИНГ МАЪНАВИЙ ЮКСАЛИШ ЗАРУРАТИ. World scientific research journal, 9(1), 197-202.

2. Valiyev, L. (2020). Moral virtues and the role of Nations in the Education of a developed Generation in "Bahoriston". Science and Education, 1(Special Issue 1), 27-36.

3. Валиев, Л. А. (2021). Ауробиндо Гхошнинг ижтимоий-фалсафий қарашларида инсон ақли. Academic research in educational sciences, 2(2), 808-815.



4. Валиев, Л. А. (2022). ГҲОШ ТАЪЛИМ КОНЦЕПЦИЯСИНИНГ ШАХС МАЪНАВИЯТИДАГИ ЎРНИ. Academic research in educational sciences, 3(TSTU Conference 1), 241-244.
5. С.Раматов, Ж. С., Ҳасанов, М., & Валиев, Л. А. АУРОБИНДО ГҲОШ ҲАЁТИ ВА ИЛМИЙ ФАЛСАФИЙ МЕЪРОСИ.Л.А.Валиев. ГҲош таълим концепциясининг шахс маънавиятидаги ўрни. ТДТрУ.2022. Б.522-526
6. Rahmonova, S. (2023). DYNAMICS AND MAIN DIRECTIONS OF SPIRITUAL AND CULTURAL REFORMS IMPLEMENTED IN UZBEKISTAN. Modern Science and Research, 2(10), 850-854.
7. Rahmonova, S. (2023). YANGI O‘ZBEKISTONDA MA’NAVIY-MADANIY ISLOHOTLAR. Current approaches and new research in modern sciences, 2(10), 40-43.
8. Rahmonova, S. (2023). YUKSAK MA’NAVİYATLĪ AVLOD-UCHĪNCHĪ RENESSANS BUNYODKORLARĪ. Наука и технология в современном мире, 2(3), 76-79.
9. Rahmonova, S. (2024). THE REFORMS IMPLEMENTED IN NEW UZBEKISTAN ARE THE FOUNDATION OF THE THIRD RENAISSANCE. Modern Science and Research, 3(2), 394-399.
10. Qizi, R. S. S., Shukhratovna, T. S., & Karamatovna, M. A. (2024). Implementation of Education and Protection of Children's Rights in the age of Technology. SPAST Reports, 1(7).
11. Rahmonova, S. (2023). DYNAMICS AND MAIN DIRECTIONS OF SPIRITUAL AND CULTURAL REFORMS IMPLEMENTED IN UZBEKISTAN. Modern Science and Research, 2(10), 850-854.
12. Rahmonova, S. (2023). YANGI O‘ZBEKISTONDA MA’NAVIY-MADANIY ISLOHOTLAR. Current approaches and new research in modern sciences, 2(10), 40-43.
13. Rahmonova, S. (2023). YUKSAK MA’NAVİYATLĪ AVLOD-UCHĪNCHĪ RENESSANS BUNYODKORLARĪ. Наука и технология в современном мире, 2(3), 76-79.
14. Rahmonova, S. (2024). THE REFORMS IMPLEMENTED IN NEW UZBEKISTAN ARE THE FOUNDATION OF THE THIRD RENAISSANCE. Modern Science and Research, 3(2), 394-399.
15. Qizi, R. S. S., Shukhratovna, T. S., & Karamatovna, M. A. (2024). Implementation of Education and Protection of Children's Rights in the age of Technology. SPAST Reports, 1(7).
16. Rahmonova, S. (2023). DYNAMICS AND MAIN DIRECTIONS OF SPIRITUAL AND CULTURAL REFORMS IMPLEMENTED IN UZBEKISTAN. Modern Science and Research, 2(10), 850-854.
17. Rahmonova, S. (2023). YANGI O‘ZBEKISTONDA MA’NAVIY-MADANIY ISLOHOTLAR. Current approaches and new research in modern sciences, 2(10), 40-43.