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## **CONTEMPORARY PHILOSOPHY**

### **IN SEARCH OF THE ELUSIVE HUMAN CONSCIOUSNESS**

Perhaps, never before has a person looked at oneself so intently. The human genome was analyzed and an epigenomic map was compiled [2]. Huge resources are directed to the study of human consciousness, the reproduction of its functions and the creation of its integral model - artificial intelligence.

Consciousness begins with the perception of one's otherness, stands apart from the surrounding world. The awareness of belonging to a special system of relations, of one's difference from the world, makes a person look for more complex ways of explaining reality (internal and external), and the use of metaphors and symbols becomes the prototype of theoretical thinking.

A key feature of human consciousness is the ability to construct a global picture of the world, a holistic understanding of reality, which is formed based on a set of knowledge and ideas, a system of values, and life experience.

The increasing complexity of intellectual capabilities leads to the emergence of the ability to assess the importance of certain objects, goals, sort them according to the degree of significance. The hardest part is identifying the true goals: survival and self-preservation require an understanding of what life is, and to identify the primary goals, one needs an understanding of life meaning.

Reality itself does not distinguish between the main and the secondary, the significant and the insignificant. Hierarchization, structuring is carried out by consciousness. The value system is a component of consciousness, not reality. Evaluation concepts important/not important, good/bad are developed by consciousness.

The need to explain and comprehend is inherent in the person. Moreover, the explanation is often formulated in such a way that its content is not directly related to the knowledge acquired in direct interaction with the natural and social environment, is not deduced from everyday experience.

Images and meanings created by consciousness construct reality as it is given to a person. Human consciousness models it in such a way as to establish its own location and to streamline its topology. The ancient Greeks accurately grasped the role of consciousness in this world: an amorphous, heterogeneous reality is given a form, structure, and purpose. At the same time, the horizons of the known (material) and understood (spiritual) expand. The boundaries of the assimilated, cultural world are expanding and the image of oneself, self-understanding is changing. The peculiarity of human consciousness lies in the ability to develop methods of discovering and using knowledge.

Human consciousness has evolved not to perceive and understand the entire volume of information coming from the surrounding world but the order to identify patterns and

relationships that can be useful for life. The key task of consciousness is to cope with the uncertainty, ambivalence of information. The information does not indicate what to do [1]. Consciousness correlates a certain ordered sequence of signals with the desired result or state of affairs. A behaviour strategy is chosen that is optimal to achieve the desired goal. Cope with the initial uncertainty of the life situation, the consciousness predicts the possible outcome of the case, formulates an idea of the future. The ability to predict and plan the future is an effective survival strategy for a living being.

What is required for successful predicting? Motivation, awareness of the issue of interest, open-mindedness, the ability to distinguish one's own projections (transferring one's desires, aspirations, preferences to the future) from the actual state of affairs. However, only one intellectual effort, the desire to understand is not enough, you still need luck.

Y. Lotman has an interesting definition of intelligence. Its feature is the creation of new information, that is, information that cannot be unambiguously deduced from the existing one according to the given algorithms and has a certain degree of unpredictability [3]. Thus, consciousness is inherent in the ability to generate the unpredictable and at the same time eliminate uncertainty, foresee and predict.

Solving intellectual tasks and problems requires independent judgment. It is better to think about philosophical issues in private. You can solve a math problem. Even if its decision is incomprehensible to the majority, this does not implore its value. Solving intellectual dilemmas can be done with one's mind, but dealing with ethical dilemmas requires the presence of an impartial and competent interlocutor.

Dialogue remains today one of the available ways to reveal the presence of consciousness and self-awareness in a living being. Of particular interest in this regard are value judgments, namely the analysis of moral judgments and the solution of ethical dilemmas. An essential component of consciousness is moral values [4]. The ability to distinguish good from evil is the basis for the recognition of sanity. It is the ethical

assessment of our judgments and actions that allow others to understand who we are. However, the complexity of this method lies in the fact that there is no generally accepted quantitative method for assessing ethical judgments.

The creation of an analogue of human consciousness is, no exaggeration, the number one task for modern science. The desire to create a working model of human consciousness, to give the concept of artificial intelligence a universally accepted definition has not yet been crowned with success. It is not possible to reproduce what is not yet clear. Several breakthroughs and advances in computer technology reflect the fragmentation of modern human's knowledge about oneself.

In one of the scientific works of Y. Lotman, written back in the 70s of the last century, the movement of information within the semiotic sphere and human consciousness is schematically presented.

According to Y. Lotman, thinking can be initiated by external stimulus, for example, rhythmic repetition of a set of sounds, movements, colour combinations, etc. But these stimuli are just the beginning of "internal introspection" [3], an internal monologue, during which many assertions acquire new meaning. The vital activity of human consciousness, according to Lotman, is a combination of communication with the outside world with autocommunication. Moreover, the growth of new meanings occurs mainly in autocommunication.

If we transfer this model to AI, then it should "... include two differently arranged systems that would exchange information generated within them" [3]. As you can see, according to the author, there may be more such systems. Two algorithms support auto-communication, one - the exchange of information with the external environment, and another provides the ability to dialogue with another consciousness. In total, to model human consciousness, you need at least four programs that work independently of each other but are interconnected.

To create a working model of human consciousness, ideological foundations are needed that only philosophy can offer. The vulnerability of modern science is the use of extensive methodology and reductionist ideology in the study of human nature. The lack of a clear universally valid definition of artificial intelligence is a problem for work in this direction. The experience of philosophy, which for many centuries has been fighting against the erosion of concepts and the ambiguity of definitions, is invaluable and underestimated. Many ethical and existential issues arising in connection with the use of artificial intelligence cannot be resolved without the participation of professional philosophers.

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