

INTERPRETATION OF THE CONCEPT OF MIND IN EASTERN AND WESTERN
PHILOSOPHY

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Annotation: In given article concept mind, intellectual education, their seat in moral lives of capacity, as well as philosophical sights of thinkers about reason comprehensively is analyzed.

Keywords: mind, intellectual education, ingenuity, reason, consciousness, thinking, spirituality, capacity, sensual consciousness, feeling.

Резюме: В данной статье всесторонне анализируется понятии ум, умственное воспитание, их место в нравственной жизни вечности, а также философские взгляды мыслителей о разуме.

Ключевые слова: ум, умственное воспитание, сообразительность, разум, сознание, мышление, духовность, вечность, чувственное сознание, чувство.

Modern philosophers believe that the basis of human existence is reason and freedom. The great French philosopher R. Descartes considered thinking to be a necessary condition, an important sign of human existence: he put forward the idea that “I think, therefore I am.” The way of thinking, the ability to think consciously in a person did not appear suddenly, but went through several stages. Thinking and worldview are important factors determining the cultural process. Consciousness is not a general concept when considering the entire brain. That is, in the mind, a person stores information that is important for him after going through the processes of thinking, analyzing and observing. In a word, we can say that the mind is a storehouse of necessary information. Ibn Sina, “Man differs from all other animals in his speech, language and mind, thinking. The human mind is enriched by studying various sciences”¹, believes. According to Farabi, a person, by his nature, needs other people to organize, strengthen and improve his life. No one can do this alone. “Man is such a creature that he can satisfy his needs and rise to a higher spiritual level only in society.”² A person must be the architect, creator of his life, cultivate virtues and talents in himself. And he achieves this only when he lives and works in society. Man is a social being. Loneliness constantly impoverishes him, deprives him of his human image and the talent that leads to happiness. Ibn Khaldun views man as a social reality. He seeks a social essence in him. Man, as a creature, is a world of goodness and evil. Accordingly, he is a priceless gift, a possessor of reason, condemned to live every moment of his life striving for goodness rather than evil, love rather than hatred.

According to Descartes, Hobbes, Spinoza and other thinkers, reason is more important than the heart: reason governs feelings and passions.

The German philosopher Hegel put forward the idea of the historicity of man. In his opinion, man clearly manifests the absolute spirit in himself. Man is a product of the development of the absolute spirit. Man, as a subject of spiritual activity, is the creator of culture. Karl Marx linked the essence of man with labor activity. In his opinion, social existence determines social consciousness.

¹ Ибн Сина. Данишнамэ. - Душанбе.: 1957.-С..59

² Абу Наср Форобий. Фозил одамлар шаҳри. – Тошкент: “Янги аср авлоди” нашриёти, 2022. – Б. 69

Freud believed that not consciousness, but unconsciousness plays a decisive role in man. He explained the development of culture, art, and science by the limitation of the innate sexual inclinations inherent in man.

Representatives of existentialism were more interested in the individual aspects of man. Existentialists, rejecting the ideas of objective idealism and materialism, paid more attention to the analysis of his emotional experiences, the study of life and death, loneliness, fear, and other experiences in explaining the essence of man.

Some researchers place special emphasis on some characteristic of man and thereby try to reveal the essence of man.

A person has such a characteristic that he selects and selectively accepts everything he sees and hears. That is, this is a feature of consciousness. Consciousness is a place where a person puts the received information in one place, processes and changes it in his own way.

We saw a person walking down the street, and the mind tells us that we saw this person somewhere. And our mind has started analyzing. A person with good memory finds where the person was seen after the efforts of the mind. The conclusion is that consciousness is a concept that has taken on the processes of storing and analyzing important information. Rationalism (reasonable, rational) is associated with life. Rationality is closely related to the principle of a scientist's life, a person's position, attitude to the world, and personal problems. In the history of thought, the concept of rationality ("rational" - reason) is rational, that is, a person's conscious attitude to the world, ideas about the world and man, and concepts of doctrine come only from reason. Reason is the highest form of human thinking.

According to I. Kant, there is nothing higher than reason. Reason is the ability of a person to know. The initial logical basis, logical sign, is the condition, the basis of any thinking, reasoning results. One of the Eastern thinkers, Farabi, distinguishes two forms of knowledge - sensory and rational knowledge. Drawing attention to the role of sensations that connect a person with the outside world, Farabi divides them into five types. He considers sensations to be the main source of knowledge and notes that sensations can be real only if the perception of a thing corresponds to the thing itself.¹ Farabi's views on the role of sensations in knowledge and in sensory perception in general are very similar to Aristotle's opinion that "a person who does not perceive knows and understands nothing." The difference between man and animals is that he is able to acquire knowledge with the help of reason and sensations. "The power of reason" embodies the intellectual perception of the things of existence. The mind, knowing the essence and causes of worldly phenomena, tries to know the heavenly bodies and their forms. At this last stage, the universe that affects man merges with reason and acquires the property of immortality. Reason serves as a connecting link between man and the first cause as the stages of the creation of the world, and the first cause, in turn, directly affects the mind. The moving mind is connected to the soul through the spirit, the soul takes its place in the human body, thus, the aspects of non-worldly life pass to man and ultimately the essence of man, his knowledge - his mind - acquires the property of immortality.

According to Farabi, just as the senses have an order, the mind also has its own corresponding order³. The first method is suitable for natural sciences (physics), the second for mathematics. Both methods are used only in science to gain a deeper understanding of one or another aspect of an object or phenomenon.

The German philosopher Kant said: "We know things with the help of the senses, and only knowledge allows us to observe; we perceive things with the mind, and as a result of perception,

³ Forobiy. Kitob al-Xuruf. – Dushanbe: Ilm, 1972. – 24-b.

concepts arise.”⁴. The proof of rational reasoning "is based solely on the fact that they constitute the intellectual form of any experience, and therefore their application can always be demonstrated in experience.”⁵

Another philosopher, Hegel, distinguishes three main stages: sensory clarity, perception, and reason. Sensory clarity inspires confidence in the correctness of perception, that is, in the fact that our sensations record the holistic image of a thing and do not leave anything out of it. Perception understands the object as something that has its own properties. Reason tries to find its inner content, essence, behind the sensory image of a thing. From these thoughts, it can be understood that reason is a phenomenon that determines the essence of a person, his identity and place in society. Therefore, mental education is of paramount importance.

“Intellectual education is an important component of the comprehensive development of a person, his preparation for life and work. Intellectual education. involves the accumulation of knowledge, analysis and synthesis of something, comparison and classification of things and phenomena, generalization, abstraction, and integration into a single system. The task of intellectual education is to acquire intellectual skills, that is, general educational skills used in the study of any subject - reading, listening, oral expression of one's thoughts, writing, working with sources, independent work skills, as well as special skills necessary for mastering a subject (the ability to read drawings, maps, and the ability to draw their results)”⁶ is called.

The formation of a scientific worldview, that is, explaining to children the scientific picture of the world, the basic laws of the development of nature and society, is also one of the important tasks of intellectual education. In this regard, it is necessary to familiarize children with everything that surrounds them as soon as they are born. Intellectual education in children occurs in the process of education, play, work, solving life situations, and communicating with adults and peers.

It is known that science is the highest of the spiritual values created by man, and it is developing in its own way. In turn, this process, as a means of further developing the intellectual culture and mental potential of people, creates the basis for the transition of the current world civilization to a new stage. That is why the Western thinker Arnold Toynbee, who was the first to notice that the spiritual and cultural development taking place in the world is giving rise to new concepts in human thinking such as “common home”, “common concern” and “common destiny”, said, “A new world history began in the 20th century.”

Such changes, along with a number of positive aspects, also create serious problems. Therefore, it is necessary to pay special attention to spiritual education in the development of a person's intellectual potential. Such activity has a positive impact not only on the spiritual sphere, but also on the economic, political and social spheres of society and leads a person to a more advanced stage of fundamental changes based on noble goals. Therefore, the great thinker Yusuf Khos Hajib did not in vain emphasize that “Whoever has reason, he is a real man.”

A person always thinks about something. The state of thoughtlessness, according to psychologists, is also a state of thinking about not thinking about anything at all. The dialectical path of cognition leads from cognition through the senses, from determining facts to logical thinking. Thinking is a person's consistent, indirect and general reflection of the essential properties and relationships of things. Creative thinking is aimed at obtaining new results in practice, science, and technology. Thinking is an active process aimed at posing problems and solving them. Diligence is an important sign of a thinking person. At the heart of the transition from perception to thought lies the expression of the internal and external essence of the object of knowledge, its division into

⁴ Кант И. Соч. Т. 6.М.: АСТ, 1999. – С.127.

⁵ Кант И. Соч. Т. 6.М.: АСТ, 1999. – С.127

⁶ O'zbekiston Milliy insklopediyasi, Davlat ilmiy nashriyoti, -T.: -2000, 553-bet.

particular and general. After all, scientific and philosophical knowledge does not consist only of sensations and imagination: no matter how beautiful sensory perception is, it is poor in content - it does not illuminate the essence of a thing. "It is better to live happily without wisdom than to live miserable with wisdom." - said Epicurus.

The process of social changes in spiritual culture and its impact on the development of the intellectual potential of a person is of paramount importance mainly in socially stable positive conditions in society. In this sense, it is appropriate to take into account the factors of development of the intellectual potential of a person and society and to quickly and accurately implement them in our lives.

Abulkasim Firdawsi. "A wise word is more valuable than jewels and crowns. The human mind was created first in the universe. The mind is the guardian of the heart. The mind also guards three more guards: the tongue, the eyes, and the ears. After all, goodness and evil enter the heart precisely through these three organs"⁷ they say.

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Annotation: This article provides a scientific analysis of the impact of the globalization process on the development of national cultures, taking into account that culture, as a component of social relations, cannot remain outside the changes, demands, and criteria taking place in economic and political life, and that these changes are significant in that they find expression in the ideological-political, religious-moral, scientific-philosophical, artistic-musical life of society, and most importantly, in human education.

Keywords: globalization, culture, national culture, transnational corporations, spiritual-moral life, spiritual-moral degradation, violence, technique and technology.

The development of culture, especially national cultures, is an objective process. This process occurs according to its own internal laws, but this phenomenon does not occur in isolation from

⁷ "100 Mumtoz faylasuf", "Yangi asr avlodi" nashriyoti. -Т.: 2013-yil, 190-bet.

other phenomena in society, but in connection, in connection. Such a phenomenon that has an impact on the development of culture is the process of globalization today.

The term globalization (French Global - the most general) was first mentioned in 1983 by the American scientist T. Levitt in the journal "Harvard Business Review" as a process of unification of product markets produced by Transnational Corporations (TNCs). Economists interpret this phenomenon as financial globalization, the formation of TNCs, the regionalization and acceleration of world trade relations, politicians interpret the acceleration of the process of transnationalization as an increase in the interdependence of the countries of the world, while sociologists explain it as the unification of the lifestyles of peoples of different countries and regions under the influence of the universalization of culture.

Globalization in the dictionary "Philosophy" - its scope, scope are problems that are diverse in nature and affect the entire world and humanity.⁸ This is, first of all, the disruption of the balance between nature and man - the threat of nuclear war, the ozone problem, the ecology, uncontrolled migration of the population, the shortage of raw materials, unemployment, the increase in incurable diseases, technical disasters, various forms of violence and aggression, crime and drug addiction, international terrorism, spiritual and moral degradation, manifestations of decline. Each of these problems today needs to be viewed from the perspective of universal humanity, the future, and find solutions for their common interests. Then it will be too late. At one time, the drying up of the Aral Sea was considered a regional problem and not given enough attention. Today, the salts that rise from it reach Antarctica. How long will the forests, fuel, drink, and water reserves of the Earth last if they are used indiscriminately? In particular, the manifestations of spiritual and moral life that have begun to depart from the image of humanity: drug addiction, prostitution, same-sex marriage, human trafficking, and the careless lifestyle of humanity are putting the fate of humanity itself in doubt. Thus, the process of globalization is not only a technological process that covers all aspects of economic and technical development, management systems, political and legal values, and lifestyles, but also a desire to achieve spiritual and moral influence and ideological superiority in the interests of various power groups using various means.

It is a gradual process for others to gradually achieve the achievements and discoveries made by one nation or country, or to adopt them as a universal value. However, it is acceptable and appropriate for it to be within the criteria of natural, social need. It is clear that the ghazal is the property of the East, our ancestors. However, Heine, Goethe, Pushkin, and Yesenin were not left out of the influence of this priceless property.

If we compare the scale of social development to the pyramids of Egypt, today's generation is at its highest stage, and common features and aspects prevail over differences in the political-legal, social-economic, material-technical, cultural-spiritual aspects of peoples in different regions. This process is accelerating in an endless, boundless way. There are no geographical, regional, political-state borders for globalization. It attracts developed and developing countries in a way. However, its consequences and scope of influence are not the same for regions and peoples at different stages of development. For the United States, whose dollars circulate in 70% of the world, and China, whose GDP is 11-13% per year, and for the countries of Africa and Latin America, which have just embarked on the path of civilization, its impact and consequences are

⁸ Falsafa, qomusiy lug'at. Toshkent- 2004- yil, 95-b.

different. Especially for developing countries that have not yet managed to recover, its result is undoubtedly negative. Material and technical assistance, financial support, technical and technological achievements, the use of world experience, assistance to the development of these countries is a positive phenomenon. Material and technical assistance and agreements based on narrow interests should not make small states dependent on countries that are at the forefront of development.

What made the Japanese nation Japanese is that they were able to protect themselves from external influence and pressure, that they relied on national morality as the basis of independence, and that they felt a single nation - the Fatherland. Despite being part of the world, they still have a national language, national spirit, and national cultural traditions. They approach any value from the perspective of national interests.

It should be noted that the world community not only recognizes independent Uzbekistan, but also respectfully uses its experience. The future of Uzbekistan is a great state, an experience of prosperity, a path of spiritual uplift. Our country was the first to initiate reforms related to the quality system of education. Even in the United States, this process began after us. Today, Russia is implementing it. So, in politics and mutual cooperation, there must be a harmony of interests, not one-sided, but two-sided, or multilateral. Only then will national spirituality and culture not be undermined.

According to information, speech as a means of communication has existed for 500,000 years, writing for 5,000, book publishing for 500 years, television for 60 years, and modern media for 10-20 years, but technological progress has brought them to the forefront in terms of their impact and reach.

“Nowadays, if something happens in a distant corner of the world,” said I.A. Karimov, “it becomes known to the whole world in an instant... The good and bad things happening in countries far away from us, their impact, enter our lives with lightning speed, without us even having to ask. The movements in the modern information field are so intense, so fast that now, as before, this event happened far away from us. We cannot sit idly by and think that it has nothing to do with us”⁹. So, globalization is an objective process. Its impact and consequences depend on the level of development of a particular country, its ideological defense capabilities, and its immunity.

Culture, as a component of social relations, does not remain aloof from the changes, demands, and criteria taking place in economic and political life. These changes have found their expression in the ideological-political, religious-moral, scientific-philosophical, artistic-musical life of society, and most importantly, in human education.

In developed countries, not only do they fill the markets of developing countries with their own industrial products, but in the direction of geopolitics, they are trying to influence the mentality and culture of nations and peoples, to instill in them "ideas" and "values" that are contrary to their lifestyle, consciousness, and national customs and traditions. In a certain sense, this is achieved.

⁹ Karimov I.A. Jamiyatimiz mafkurasi xalqni xalq, millatni millat qilishga xizmat etsin. T.: “O’zbekiston” 1998. 9-b.

However, the essence, the peculiarity of any national-cultural development is: historical-vertical development, preserving heritage and national values, enriching them on the basis of universal culture, and passing them on to future generations.

The conclusion of the parties is that globalization is a socio-historical phenomenon: firstly, it is an objective process that has been operating locally in the previous stages of human development (the interaction of the East and the West: scientific and technical achievements, production, architectural experience, political leadership, legislative skills, painting and music, etc.); secondly, it is an evolutionary-gradual state - from the advanced stages of human development (vertical development) it assimilates the achievements of development in different regions (horizontal interaction) in the spirit of the era, time, improving and enriching these values; thirdly, in essence, globalization is a natural, legal process, but a certain force (invasion), occupation (colonialism), violence (fascism, terrorism): Of course, it will not end with a positive outcome.

As I.A. Karimov said: "There is only one proven method in the world to understand the truth. You need to compare. You need to compare."

Today, regarding the cultural development of Uzbekistan, our President Sh. Mirziyoyev said the following: "137 national cultural centers are playing a leading role in developing ethnic identity and further harmonizing interethnic relations in our country. They are developing their own unique culture, language, folk crafts, making a significant contribution to the mutual enrichment of different cultures, strengthening the feeling of a single multinational family in each of us."¹⁰, – Their opinions are important.

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