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Consciousness is a phenomenon that no one can define precisely. This is something that our brain gives rise to, it can’t be seen, and only the result of its activity could be evaluated. To determine the meaning of such term as «consciousness» it is necessary to consider its various aspects.

There are two opposite viewpoints that define consciousness:

1. Consciousness is a state of matter, with a set of functions, and it could be calculated. In this interpretation, consciousness is considered as a special property of matter, the function of the brain, and therefore a physical carrier of consciousness is required. This vision of consciousness characterises philosophical schools of physicalism and functionalism, and Dennett, an American philosopher, is the most prominent representative of them [5].

2. Consciousness is something intangible, it can’t be described with the help of physical and mathematical laws and can’t be calculated. The things we perceive exist only in our minds and it is impossible to prove their reality. This definition was taken as a basis by representatives of non-reactive functionalism.

Today it is possible to allocate two leading theories which are engaged in a problem of consciousness:

1. Property dualism. The main postulate of this theory is the impossibility of existence of consciousness separately from the physical carrier, but consciousness itself is not a material body, its properties can’t be attributed to anything real.

2. Substance dualism. This theory asserts that consciousness is a substance that exists everywhere and is not tied in anything physical or spiritual. Representatives of this study usually advert to the works of Rene Descartes. He questioned the existence of everything, and basing on this doubt, he concluded that a human exists only when he thinks, and consciousness is the foundation of the process of thinking [7].

Along with the presence of consciousness, there is an unconscious as well. Then the question arises: where is a line separating these two concepts?

Consciousness allows a person to reflect the objective reality on the psyche, analyse the situation, based on the experience acquired and accumulated earlier. Unconscious is responsible for reflex actions, worked out to automatism, in cases when the cause of action does not have time to reach the consciousness. These two phenomena complement each other, creating a holistic system that controls the behavior of the subject in the early stages of obtaining information. The manifestation of the unconscious can be observed in an experiment involving people with amnesia [9]. They were offered a list of words on various topics, then the list was taken away and the participants were given some forms with tasks to add syllables – the first syllables of those words that were proposed from the list, but they can be supplemented with different options. As a result, people added exactly the same words that had been shown to them earlier. Thus, in the processing of information they unconsciously chose things that didn't even remember.
However, there is a problem of freedom of choice. Is a person free to choose the reaction to a particular situation, or anything inside gives us necessary commands in advance, based on external conditions?

The problem is that there is no exact answer to this question. The earliest studies on this topic were conducted by Benjamin Libet, who studied brain activity response to various stimuli. For example, there was an experiment when a testee was asked to move any finger. The author of the study showed that while the activity of the cerebral cortex was being fixed, the excitation in the motor cortex could be recorded even before a person announced his decision according to what finger he would like to move [2]. Therefore, studying the cortex activation, it can be concluded what finger a person would choose.

Thus, we can say that firstly anything inside makes a decision, then gives us a signal, supported with the «hormones of happiness», makes us think that we take our own choices, but this is not the case, that is, human behavior is pre-programmed [1; 6].

But if a person's behavior is programmed, is it possible to program a computer so that it simulates the work of a human brain? Will it have consciousness?

There are several points of view on this topic. A philosopher John Searle argues that it is impossible with the help of a symbol system to create such a programmed machine that would function as our neural network, i.e. there is no program that can become rational. Consciousness is essential only for living things; it could not be transferred to a machine [8].

Transhumanism, which opposes the philosophy of Searle, is aimed at the development of science in the field of artificial intelligence. This concept positively assesses processes, which are happening in the world and doesn’t exclude the possibility of creating a «conscious» machine [4]. But there are many ethical questions associated with the perception of humanoid robots – how to treat them? Like people or devices?

Analysing the above, we can conclude that consciousness is something that is impossible to definitely comprehend, but we can try to describe it using any tool. The concept of consciousness is subjective, everyone individually decides what it means, whether it material or not. However, consciousness is an invisible control mechanism, a kind of behavior regulator, which forms the basis for the subsequent formation of emotions and actions. Due to consciousness, we can give a subjective assessment of things that surround us. As Alexey Ukhtomsky told: «There is no subject without object, as there is no object without subject». Thus, we can see the world the way we created it in our minds, and it's all because of consciousness.

**BIBLIOGRAPHY**