



The Significance of Consciousness: Enigma of Mind and Philosophy

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ORIGINAL ARTICLE



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Received on : 27/07/2023

Revised on : -----

Accepted on : 04/08/2023

Plagiarism : 01% on 27/07/2023



Plagiarism Checker X - Report
Originality Assessment

Overall Similarity: **1%**

Date: Jul 27, 2023

Statistics: 20 words Plagiarized / 2620 Total words

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ABSTRACT

This article describes the nature of consciousness and its place in the Philosophy of mind. The term "consciousness" can be used to describe any mental or conscious state. Consciousness represents the entire conscious state of the mind. One must know or be aware of one's own state of mind. According to Searle. Consciousness is a biological feature of human brains and certain animal brains. The peculiarity of the human brain is that it differs markedly from other biological organs in its ability to generate and sustain the vast diversity of our conscious lives throughout Part. What matters is the relationship between events occurring in the brain and their personal subject. Introspective experiences that together make up our inner soul life David Chalmers discusses this problem in terms of the relationship between Physics and Psychics and Psychics and Phenomenology, dividing the problem of consciousness into light and heavy problems. A simple problem lies in explaining consciousness in terms of cognitive connections such as identification, integration, and behavioural control. The difficult question is why these features should be associated with a phenomenal experience.

KEY WORDS

Consciousness, Psychics, Phenomenology.

Since there have been people, questions about the origin of conscious consciousness have probably been raised. Early evidence for spiritual ideas and at least moderately reflective thought about the nature of human consciousness can be found in the Neolithic burial rituals (Pearson 1999, Clark and Riel-Salvatore 2001). Pre-literate societies have also consistently been shown to hold to some sort of spiritual or at the very

least animist viewpoint, which suggests some level of thought on the nature of conscious awareness.

Although the terms “conscious” and “conscience” are now employed rather differently, it is likely that the Reformation’s focus on the latter as an internal source of truth contributed in some way to the inward turn that is so typical of the contemporary reflective perspective of self. The Hamlet who performed on stage in 1600 already had a fundamentally contemporary perspective on the world and himself.

Consciousness had taken center stage in ideas about the mind by the beginning of the early modern era in the seventeenth century. In fact, from the middle of the 17th century until the late 19th century, awareness was commonly believed to be fundamental to or the sum of the mind. In his definition of cognition, René Descartes used the phrases reflexive consciousness and self-awareness.

The concept of consciousness is central to the philosophy of mind. Consciousness is generally accepted as the phenomenon of internal, personal, subjective, and qualitative consciousness. However, many philosophers dispute this belief. For them, consciousness is manifested in public physical behaviour. Thus, there are two types of his philosophical analysis of the concept of consciousness. Some say consciousness is real and subjective, while others say it is nothing more than human behaviour or other physical activity. Therefore, there is debate about the relationship between conscious mental states and physical brain states.

The Nature of Consciousness and Its Place in the Philosophy of Mind. The term “consciousness” can be used to describe any mental or conscious state. Consciousness represents the entire conscious state of the mind. One must know or be aware of one’s own state of mind. According to Searle, Consciousness is a biological feature of human brains and certain animal brains. The peculiarity of the human brain is that it differs markedly from other biological organs in its ability to generate and sustain the vast diversity of our conscious lives throughout part. What matters is the relationship between events occurring in the brain and their personal subject. Introspective experiences that together make up our inner soul life David Chalmers discusses this problem in terms of the relationship between physics and psychics and psychics and phenomenology, dividing the problem of consciousness into light and heavy problems. A simple problem lies in explaining consciousness in terms of cognitive connections such as identification, integration, and behavioural control. The difficult question is why these features should be associated with a phenomenal experience.

As most of us know, consciousness is a central concept in the Mind philosophy. Consciousness, a topic of much debate, has been interpreted differently by Philosophers. For some, it means “the inner, private, subjective, and qualitative phenomena of consciousness”. You need it to know and recognize your inner state of mind. According to naturalists, consciousness is a biological feature of the human brain and the brain of all animals. It is driven by neurobiological processes and is as much a part of the natural biological order as other biological functions such as photosynthesis, digestion, etc.

Recognition of state not yet recognized. The human brain is an organ like any other in a biological system. Its distinguishing feature is that it differs markedly from the other her biological organs in its ability to produce and sustain all of her vast species of our conscious life. In general, however, the term consciousness is used to describe any conscious state of mind, whether it is a present state of mind or a state of mind that has yet to be realized. This paper describes the nature of consciousness and its place in the philosophy of mind

What is consciousness? To answer this question,

Consciousness is what distinguishes humans from much of the world around them. It can be said to be a central feature of the mind. According to Descartes, “The essence of man is to think of the matter.” In other words, man is essentially a spiritual being, and it is not the body that makes us who we are. The essence of the mind is consciousness. That is the awareness of one’s thoughts and purpose. Therefore according to Descartes, “All other animals in are merely complex, unconscious machines.” is accepting for them, consciousness is an object of introspection, what we can see inwardly when we look within ourselves, it is immaterial, contingent,

and linguistic and behavioral expressions. For them, consciousness is something that each of us can directly access in our instance.

Wittgenstein said that consciousness is 'life itself'. Commenting on Wittgenstein, Johnston said, "To understand the concept of consciousness, it need not be defined or described.

But be aware of what it means to say that someone is conscious. The important thing is to understand the meaning of the concept, not the explanation. It can therefore be best understood by placing one's consciousness on the appropriate life form of. Consciousness, as Searle puts it, is simply "a sensation or consciousness that begins in the morning when you wake from a dreamless sleep and continues throughout the day until you fall asleep at night, fall into a coma, or die. His subjective state means ' . , or to others. "The sage, a says, becomes unconscious.

For Chalmers, the question of consciousness belongs to both the realm of science and philosophy. He, therefore, argues that the problem of consciousness must be explained in philosophical terms. Scientific explanations are not enough. We are intimately connected with consciousness. We are almost obsessed with it. None of us, however, can fully comprehend what awareness and conscious experience mean. Our act of perceiving, thinking, and ultimately acting does not occur in isolation. These are the results of her dynamic clusters of causality and information processing. These processes make one thing "feel". This inner dimension is known as 'conscious experience'. These conscious experiences are a prominent part of the mind's inner system. According to Thomas Nagel, "A living being has a conscious mental state, and only if there is something similar to being that living being, that is, something for the living being. Similarly, there is something a state of mind is conscious of and similar to being in that state of mind, or a state of mind is said to be conscious when there is a qualitative sense or quality of experience. Qualitative emotions are also called "qualia" and called phenomenological properties. Accounting for these properties is central to the description of consciousness itself, which lies at the heart of the mind-body problem. According to him, third-person accounts have trouble explaining how consciousness is possible in the purely physical universe. Words are ambiguous words. may represent "cognitive ability" or they may represent the ability to investigate and/or report's mental state. Sometimes it shows the ability to focus attention, sometimes it shows the ability to control behavior voluntarily. It is used interchangeably with "vigilance" and in other cases also means "knowing something". In this case, Chalmers makes it clear that he sees consciousness as "the subjective quality of experience - what it means to be a cognitive agent." He points out that of all the terms found, (nearly) are synonymous with 'consciousness', with 'experience' being the most important. Here he presents a list of conscious experiences such as sight, hearing, touch, smell, taste such as heat and cold, pain, other bodily sensations, conscious thoughts, emotions, and self-senses, with appropriate descriptions.

The Nature and Mind

This section discusses the nature of the mind and how consciousness relates to mental phenomena. What is the mind? The common opinion is that the head is just the brain. Second, the head is a software routine running on neurological hardware. people have a heart It means perceiving that they have sensations, emotions, beliefs, thoughts, intentions, desires, etc. So the question arises: What does it mean to have a mind? What is it to perceive, to feel emotions, to have beliefs, to have goals? I believe that the best way to understand the nature of the mind is to understand modern scientific discoveries and hypotheses about the mind. According to modern science, the mind is only a physicochemical mechanism. In traditional philosophy, the mind is the mysterious inner arena that governs the physical behavior of our bodies. For Descartes, this inner arena is like a spiritual entity.

According to Descartes, the mind is a thinking substance. But materialists and behaviorists reject Descartes' ideas. They accept the view that the mind is part of the material world. For them, mind and mental state are just specific areas of behavior. According to them, there is nothing spiritual in the human mind.

Indeed, according to Armstrong, “the verdict of modern science seems to be that the sole cause of psycho-extensive behavior in humans and higher animals are the physicochemical functioning of the central nervous system.” According to psychologists who understand our concept that a state is nothing but the cause of a particular action, and who equate these mental states with purely physical states in the central nervous system, between sensation and perception There is a very close logical relationship. Selective Behaviours. Perceptions can be thought of as internal states or events that can induce a particular kind of selective behaviour for the environment. Consciousness is nothing but the perception or awareness of our state of mind. Drivers in the self-driving state recognize or perceive the road unless he does. The car becomes a ditch. However, he is now unaware of his perception of the road. He is aware of the way, but he is unaware of what is happening in his perception and mind.

Consciousness or experience is like perception, for Kant it is an ‘inner sense’.

We cannot directly observe the minds of others, but we do have the power to directly observe our inner minds and “perceive” what is happening there. Auto state driver is a driver with closed “inner eyes” and is currently unaware of what is going on in his head. A person who is or is aware of his thoughts and feelings is a person who has the ability to distinguish between different states of mind.

He can say he is angry only when he is angry. But such verbal actions are only the mere expression or result of consciousness. Consciousness itself is an internal state, the type of internal state that gives humans the capacity for such behavioural expression.

The term “consciousness” is used broadly to denote any state of mind or anything related to the state that makes it a state of mind. Consciousness includes not only our awareness of our states but also those states themselves, whether we are aware of them or not. When a person is angry, it is a state of consciousness, even if they are not aware that they are angry. If he knows he is angry, it is a different modification of consciousness, not the same. It is consciousness that makes a fact a mental fact. Descartes uses the word “thought” to describe the thought acts and to refer to the entity in which those acts exist. He states that “Thought is substance” means only the general concept of consciousness, and “Thought is the essence of mind.” The essence of a thing is defined as what is necessary for it to exist. Descartes claims to have a clear and definite realization or realization that one is a thinking thing, nothing but the thought that is part of one’s nature. For Descartes, every act of thought is identical to an act of consciousness. The act of thought is equated with the act of consciousness.

Cognitive acts are therefore conscious acts. Our perceptions, understandings, judgments, etc. can only be defined and explained about consciousness. The mind is endowed with various capacities such as sensation, understanding, and will.

A body is an object or being whose essence is to occupy her space. Having shape, size, and position in space, he is completely unaware. The mind, on the other hand, is quite different.

Non-spatial, having no shape, size, or location. Its essence is simply to have consciousness: thoughts, feelings, memories, perceptions, desires, emotions, etc. The whole human essence is the spirit. In our current life, our spirit is intimately connected to our body, but it is not our body that makes us who we are. In fact, according to Descartes, it is possible to have a life that remains essentially oneself without having a body at all. Therefore, the essence of the mind is consciousness. H. Own thoughts and awareness of objects.

Chalmers has two different concepts of the mind. They are phenomenological and psychological. The former explains that the concept of mind is a conscious experience, and mental states are conscious experiences. The psychological concept of mental states is that the mind is the basis for the cause or explanation of behaviour. The phenomenological conception of the mind relies on the “feelings” of the mind, whereas the psychological conception describes his

Mind based on its behaviour. Phenomenological properties are illustrated when trying to understand the conscious experience of mental states.

CONCLUSION

We can say that the nature of mental states, whether they are phenomenological, psychological, or a combination of both, can be explained by two factors: the fact of conscious experience and the fact of behavioural causality.

Consciousness is a state of mind. Consciousness you may wonder: How could stimulation of the nervous system produce such an amazing state of consciousness? Of course, in the miraculous way that gin arises from lamps, consciousness may not arise from the brain. The mind contains more than consciousness. Modern Cognitive science has taken a deep dive into mental processes. It provided behavioural statements and considered the internal basis of behaviour. According to him, "Such a state may or may not be conscious.

For modern philosophers, consciousness is originally a cognitive process. Awareness of what is going on in the human mind. According to many philosophers, consciousness is a purely subjective process and therefore cannot be explained scientifically. for functionalism. Consciousness is what happens when certain processes in the brain are mechanical. According to many others, consciousness is not just a brain process. It is very different from the mechanical processes of the brain.

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