

**ARTIFICIAL INTELLIGENCE AND CONSCIOUSNESS:
PHILOSOPHICAL ISSUES*****Jabborova Vasila Umarbek kizi****Student of group 110, Faculty of Medicine No. 1**Tashkent Medical Academy**jabborovavasila2006@gmail.com**Scientific supervisor: Umarova Farida Saidakaramovna**Ph.D.docent, Tashkent Medical Academy*

Abstract: The development of modern technologies, in particular the growing expansion of artificial intelligence (AI), requires a reconsideration of the philosophical foundations of human thinking. The ability of AI programs and systems to perform processes related to consciousness such as “understanding”, “understanding”, “decision-making” through complex algorithmic foundations, philosophically questions the possibility of being considered a truly “conscious being”. In particular, D. Chalmers’ “hard problem” – the explanation of consciousness as a subjective experience – is at the center of analysis. At the same time, reductionist approaches that try to explain consciousness only on the basis of physical-material processes are criticized, and the need to appreciate consciousness as a complex, multifaceted phenomenon is justified.

Keywords: Artificial intelligence, philosophy of consciousness, human consciousness, subjective experience, hard problem, algorithmic thinking, computer model of consciousness, free will, moral responsibility, consciousness and matter.

The problem of artificial intelligence (AI) and consciousness is one of the most complex and multifaceted problems of modern philosophy. Despite the fact that these two concepts are interconnected, the differences, philosophical approaches and problems between them are becoming increasingly deep. Basically, this connection is analyzed within the framework of ontological, epistemological, ethical, and information theory. The connection between artificial intelligence and consciousness intersects deep philosophical issues. Although it is possible to model human thinking through AI, aspects such as subjective consciousness, inner experience, and moral responsibility distinguish it from human consciousness. Therefore, in the conditions of modern technological development, continued philosophical research on this topic is necessary. Human consciousness is a complex set of mental and mental states that have a subjective experience. It is associated with thinking, emotions, perception, memory, intention, and conscious actions. There are different approaches to explaining consciousness in philosophy:

-Dualistic model (Descartes) – consciousness is independent of the body.

-Materialistic model (Dennett, Churchland) – consciousness is a physical process that occurs in the brain.

-Phenomenological model (Heidegger, Merleau-Ponty) – consciousness as a subjective experience and process of perceiving the world.

Artificial intelligence is a software or mechanical system that works on an algorithmic basis. It performs functions such as processing information, learning, making logical conclusions, and sometimes solving problems. However, AI does not have subjectivity, emotions, or internal states of consciousness (qualia). This distinguishes it from real consciousness.

Simulation or actual creation of consciousness:

Modern philosophy emphasizes that artificial intelligence can only imitate consciousness.

Searle's "Chinese Room" experiment shows that AI actions are based on algorithmic responses, not cognition.

Chalmers' "Hard Problem" shows that even if AI can perform external actions, it cannot reach the level of internal perception (subjective experience).

Dennett, on the other hand, considers consciousness as a set of cognitive functions and theoretically makes it possible to create consciousness in AI.

From a philosophical point of view, consciousness is a person's ability to understand himself and the surrounding world, to feel, think, and perceive. Although the concept of consciousness appears as a whole, it is divided into different forms and stages when analyzed. The main types of consciousness and their essence are presented below.

1. Empirical (experiential) consciousness is the simplest form of consciousness. It arises in the process of a person's interaction with the outside world through the senses. Through empirical consciousness, a person understands the beings and phenomena in his external environment. Characteristics: It is formed on the basis of sensations (sight, hearing, smell, etc.), grows through experience, is an object-oriented, everyday form of consciousness that exists in every person. Philosophers: John Locke, David Hume saw empirical consciousness as the main source of knowledge.

2. Reflective (reflective) consciousness - a person's observation of his own thoughts and feelings, his attempts to understand. Reflective consciousness - a person's look into his own mind, analyzing thoughts through thought. Characteristics: It is formed through self-observation, works on the basis of introspection (internal analysis), plays an important role in philosophical thinking. allows a critical approach to his own thoughts. Philosophers: Descartes sees reflective consciousness as a "thinking consciousness": "I think, therefore I am."

3. Aesthetic consciousness is a form of consciousness that perceives the world through art, beauty, harmony, and emotions. It is manifested in the perception of works of art, the perception and understanding of beauty. Characteristics: Emotional, subjective, awakened by sensations, oriented to the criteria of beauty and harmony,

associated with inspiration and creativity. Philosophers: Immanuel Kant interpreted aesthetic consciousness as free and aimless enjoyment.

4. Social consciousness is a form of consciousness formed on the basis of the common views, customs, moral and ideological norms of people in society. Characteristics: Inseparably connected with society, encompasses ideological and ideological forms, manifests itself in the form of collective consciousness. Philosophers: Émile Durkheim saw social consciousness as a form of collective consciousness of society.

These types of consciousness are understood as a multifaceted and complex system that operates in various aspects of human life. Each type expresses a person's thinking, emotions, relationship with society, and spiritual development. In philosophy, these types allow for a more in-depth and comprehensive analysis of consciousness.

René Descartes (1596–1650) - sees the mind as a separate, independent entity from the body. His idea "Cogito, ergo sum" ("I think, therefore I am") is related to the primary role of the mind in existence and the concept of free will. For Descartes, the mind is a spiritual essence consisting of subjective experience, thought, and self-awareness. This approach rejects the idea of modern artificial intelligence, since there is no soul or subjectivity in AI. David Chalmers (1966–present) - divides the problem of mind into two: easy and hard problems. Easy problems explain the neural basis of the functioning of the mind, are related to algorithmic thinking and cognitive systems. But the "hard problem" lies in explaining how subjective experience, i.e. qualia, arises in the mind. According to him, artificial intelligence can never have true subjective consciousness, but only imitates external manifestations of consciousness. John Searle (1932–y)- Searle criticizes reductionist views on the computer model of consciousness in his famous "Chinese Room" argument. According to him, computers (i.e. AI) process information syntactically, but do not have semantic understanding. This means that there is no real consciousness. Immanuel Kant (1724–1804)- connects consciousness with the theory of knowledge, interpreting it as an active force that organizes external experience. He believes that the human mind is capable of knowing only through experience and cannot be modeled. In this approach, consciousness is closely related to the concept of freedom, moral responsibility, and the person. An artificial person is unlikely to have such freedom. Daniel Dennett (1942–y)- explains consciousness through complex cognitive systems and sees it as an evolutionarily formed algorithmic mechanism. It takes a reductionist approach to consciousness, which means that consciousness can be created without conscious experience. This view supports the concepts of artificial intelligence and virtual consciousness. Philosophers have different views on consciousness, with some ruling out the idea of artificial consciousness (Descartes, Searle), while others consider it theoretically possible (Dennett).

Conclusion

Modern technological progress, especially advances in the field of artificial intelligence (AI), require a new approach to one of the most complex issues in philosophy - the problem of consciousness. The ability of artificial intelligence to imitate intellectual activity, self-teach and solve complex problems raises the fundamental question of whether it is possible to achieve true consciousness through it. In particular, according to the dualistic approach, consciousness is interpreted as an independent entity separated from the physical world,

which implies the position that artificial intelligence can never have true consciousness. On the other hand, functionalism justifies the ability of AI systems to perform conscious actions. However, the essence of consciousness, the possibility of its full replication in an artificial environment, is still an open and controversial issue. This requires that discussions about artificial intelligence be conducted not only on a technological, but also on a deeply philosophical basis. Understanding the difference between human consciousness and artificial systems, clarifying the essence of consciousness, remains one of the most pressing tasks of 21st century philosophy.

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