

UDK 001

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**DIALECTICS OF CONSCIOUSNESS AND UNCONSCIOUSNESS IN THE
PRESENCE OF MAN**

Abstract: The article describes the relationship and mutual influence of conscious and unconscious aspects in the life of an individual and society. Such concepts as attitudes, foundations, stereotypes are revealed. It is concluded that the unconscious and conscious are dialectical unity of the diametrical facets of subjective consciousness as a whole.

Keywords: unconscious, conscious, social, society, individual, personality, attitudes, foundations, stereotypes.

The importance of analyzing the unconscious is not in doubt, which is confirmed, for example, by the use of a mass consciousness management tool, the meaning of which is to study and exploit collective moods, symbols, instincts and emotions.

In addition, the study of the meaning of the unconscious prevents the occurrence of internal psychological conflicts that affect the interaction of social groups, promotes the formation of self-awareness, which, as a result, is the foundation for the development of harmonious ties in society [1].

It should be noted that the scientific world often does not pay enough attention to the problems of the social unconscious. The reason lies in the fact that society often identifies the concept of the unconscious with a natural phenomenon. Our point of view is based on the fact that real events in social processes are an unconditionally adaptive reflex in human society and are similar in nature to instincts.

We are talking about the so-called intuition or prediction of events, which defies rational explanation. Instinct, in most cases, meets the vital interests of the individual, regardless of whether the person himself is aware of his needs or not.

The unconscious in human activity is designated, firstly, as social and psychological attitudes. When it comes to attitudes, we mean the unconscious reaction of the subject to the influence of a particular situation in which he is forced to set goals and cope with tasks, his willingness to take active action, provided that the circumstances are necessary and relevant.

Conscious and unconscious attitudes constantly influence a person's actions and actions. It is important to note that attitudes can be both socio-group and individual psychological.

Social foundations are diverse in their manifestations. They form the basis of the mechanism of stereotype, prejudice or imitation. In this case, they often have a negative impact on a person's subjective actions, forcing him to perceive the surrounding reality inadequately and uncritically, including in the field of legal relations, to react to the situation impulsively, without a rational approach.

Therefore, the stereotypes generated by such an attitude are characterized by limited information about the desired object, which is compensated by an already formed view of the subject, the perception of which is given to a person without effort.

The unconscious and the conscious are connected indirectly. It would be wrong to equalize such concepts as rational and conscious.

If an individual subject acts in accordance with the socio-historical needs of society, without contradicting the general direction in the development of society, then his actions cannot be called irrational, despite their unconsciousness [2].

However, apparently, there is a certain line beyond which unconscious actions acquire an irrational coloring. It is not only about the action as a whole, but also about its individual moments. In other words, the concepts of rationality, awareness, irrationality and unconsciousness are very relative. In our opinion, only the degree of influence of the unconscious and the variety of its expression (creative or destructive) will determine whether this or that action is rational or irrational.

It follows from this that the unconscious and conscious are dialectical unity of the diametrical facets of subjective consciousness as a whole.

Having a single functional direction, the conscious and unconscious differ in the nature of their activities, as well as specific manifestations and other significant differences, since they are opposite interacting sides of subjective perception.

Dialectical interaction of conscious and unconscious is subject to all structural elements: worldview, self-awareness, system of value orientations, moral, aesthetic norms and many others. Thus, in the moral sphere, the nature of the choice of preferred moral values is not always realized by their bearer, at least until the end, which was demonstrated by the example of the work of L.N. Tolstoy.

Having a single functional task, but being opposite mutually opposing sides of subjective reality, the conscious and unconscious differ both in the nature of functioning and in specific forms of existence and manifestation, and hence in the most essential features. Among them are formalizability / informalizability, reflexivity / non-reflexivity, verbal/non-verbal form of expression. At the same time, there are mutual transitions in the dialectic of relations between the conscious and the unconscious. The interaction of the conscious and unconscious can be diverse, it can have the character of repression, but also be in a state of harmony.

In conclusion, the following conclusions can be drawn:

- * Conscious and unconscious represent the dialectical unity of the opposite sides of subjective reality as a single, albeit contradictory whole.

- * From the standpoint of scientific philosophy, idealistic and dualistic trends unilaterally interpret subjective reality, understanding the unconscious as a separate entity. By alienating the sensuous, they interpret the mind as the source of transcendental reality. In this interpretation, the unconscious appears as the dark side of human nature, as unknowable, not subject to scientific representation.

- * From the standpoint of idealistic and dualistic concepts, the unconscious has only a unidirectional functional task, which is to protect consciousness from overload; from the standpoint of scientific philosophy, this is a one-sided approach that does not take into account all the functions of the unconscious.

* The unconscious provides the formation of a wide field of opportunities for the creative realization of the human personality.

* Conscious and unconscious as expressions of the dialectical unity of the opposite sides of subjective reality differ in the nature of realization, specific forms of existence and manifestation.

* Consciousness, "feeding" and largely forming the unconscious, is to some extent able to control it, as well as determine the overall strategy of human thinking and human activity, i.e. from the standpoint of scientific philosophy, manifestations of the unconscious, being inscribed in the life of a person as a material social being, do not have a completely autonomous character.

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