

THE PHENOMENON OF THINKING: AN ETYMOLOGICAL, SCIENTIFIC AND SOCIAL PHILOSOPHICAL ANALYSIS.

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Abstract

Ushbu maqola tafakkur tushunchasining etimologik kelib chiqishi va ilmiy jarayonda tahlil qilinishidagi qarashlarda qanday nomlanganini haqida ma'lumot beradi. SHu bilan birga, mualliflar tafakkurga "kishilarning ijtimoiy ishlab chiqarish faoliyati jarayonida paydo bo'ladi.

Аннотация - в данной статье представлена информация об этимологическом происхождении понятия мышления и о том, как оно называется во взглядах на анализ в научном процессе. При этом авторы считают, что мышление «возникает в процессе общественной производственной деятельности людей.

Ключевые слова; Мышление, мысль, знание, интеллект, интеллект, научное знание, мировоззрение, мышление.

Annotation - this article provides information about the etymological origin of the concept of thinking and how it is named in the views of the analysis in the scientific process. At the same time, the authors believe that thinking "appears in the process of people's social production activity.

Key words; Thinking, thought, knowledge, intelligence, intelligence, scientific knowledge, outlook, thinking.

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Kalit so'zlar; Tafakkur, fikr, ilm, aql, zakovot, ilmiy bilim, dunyoqarash, fikr yuritish

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The concept of "thinking" is not found in other, international languages, for example, English or Russian. We can find its socio-philosophical essence in the works of our great grandfather Alisher Navoi. The great poet and sage writes: "The person who does all my work is the person who knows by thinking." In this place, the poet wants to say that thinking is given to man, he is able to do, know and understand blind things with the help of thinking. In another work, the poet states: "Let the people of prophecy be

patient and think for the good of life." In the fourth volume of the "Annotated Dictionary of the Uzbek Language" published in 2008, the concept of "thought" is defined as follows: "thinking, thinking, thinking, the process of active perception of objective reality in imagination, understanding and discussion, is the ability of a person to think." Similar views can be found in the work "Spirituality: An Explanatory Dictionary" published in 2010. In it, it is noted that thinking has the following functional characteristics: thinking 1) reflects reality in a generalized way; 2) objective existence directly reflects; 3) the product of human creative activity and research; 4) is expressed, understood and communicated through language. In our opinion, reality is generally reflected by consciousness, intelligence, and worldview, so these subjective phenomena should be considered as attributes of thinking. need Thought is not a product of thinking in itself, it is manifested through subjective phenomena such as intelligence, perception, knowledge and worldview. Therefore, saying that thinking "directly reflects objective existence" can lead to its identification with all subjective phenomena.

In the work "Dictionary of Philosophy" thinking is defined as "the highest product of the specially structured matter brain, the active process of the reflection of the objective world in concepts, discussions, theories and examples". This "active process" brings forward the subjective phenomena of intelligence, perception, knowledge and worldview, which give activity to thinking. In "Encyclopedia of Philosophy" thinking is interpreted more broadly. "Thinking is the highest form of objective world perception; the process of reflection of objective reality in the mind. In the process of consciousness, thoughts, opinions, ideas, assumptions, etc. are formed in a person, and they are expressed in the mind of a person in the form of concepts, judgments, and conclusions. At the same time, the authors believe that thinking is "in the process of people's social production activity. Thinking is a product of social development. Like all social phenomena, the way of thinking is determined by social conditions. It exists only depending on the method of production, social structure of society, ideological views and other social relations. The fact that thinking is a product of social processes indicates that it is a subjective reality like consciousness. However, thinking and way of thinking manifests itself only through intelligence, perception, knowledge and worldview. It is impossible to think without these. These aspects of thinking are not clearly revealed in scientific and philosophical sources. In this sense, thinking consists of thoughts, opinions, and imaginations, and sometimes it is the reality associated with consciousness. Such an approach pushes back the peculiarity of reason, rationality, perception, and opens the way to abstraction of thinking. In our opinion, thinking is the search for ideas based on reason, worldview, rationality. So, from the etymological point of view, thinking is a subjective reality such as searching for ideas, thinking, observing.

Regarding social-philosophical and epistemological interpretations of thinking, there is still no clear approach in scientific literature. Therefore, if we look at it in harmony with intelligence, knowledge, worldview, our thoughts on this matter will be clarified.

Thinking can be divided into personal, group, national, ethnic, universal, depending on its subjects. Each of them is an object of independent research. We are interested in the features that have social aspects, which requires special aspects of social philosophy.

Knowledge, intelligence, thinking and perception are factors that harmonize the basic activities of man and society on the basis of general rules and values. A society and a person, relying only on reason and perception, understand each other as two subjects, realize that progress can be achieved by supporting each other. In his treatise, Aristotle wrote that "some people act according to reason, and their abilities are also according to reason." Phenomenon of thinking is a product of its impact on social consciousness and social relations, its expression in them. The formation of this product consists of different stages. "In socio-philosophical literature, they are "personal, group, national and universal according to the subjects of social consciousness, according to their objects: subjective and objective, according to their types - mytho-theological, philosophical, scientific, psychological , according to aspects: sensitive, emotional, metaphysical, educational, according to educational characteristics: ideological, redagogical, liberal, according to connection with life goals: views, beliefs, ideals, according to functional aspects : it is divided

into educational, technological, diagnostic, etc." It is known that the systematic functional analysis of the object is not advanced at first glance, it consists of certain systems according to its internal characteristics, and reveals the permanent and dialectical interdependence of these systems. Based on the goals and directions of our research, it is appropriate to analyze the phenomenon of thinking from a mytho-theological, philosophical and scientific point of view. Such an approach "allows, firstly, a harmonious view of worldly knowledge and religious knowledge, and secondly, to clarify the methodological aspects of the problem, thus giving a scientific-philosophical and positive direction to research." This approach is in accordance with the "scientific positivism" of O. Comte and G. Serenser.

In mythotheological views, according to modern interpretations, the factors of intelligence and perception are not the priority, they are manifestations of lifeless, fantastic and irrational awareness of objective existence. Today, scientific and secular knowledge does not always support mytho-theological views, if they are interested in these aspects, they imagine archaic categories as the first form of consciousness, in the expression of irrational experiences.

However, in our opinion, mytho-theological imaginations were a product of their time, a real reality for primitive people. According to the well-known ethnographer, cultural scientist E. Taylor, the philosophical thinking of primitive people was expressed in animistic and totemistic views, and this thinking was important for the future stages of thinking of primitive people as their relationship to the world, surroundings, and life. This was the stage of thinking in which primitive people did not separate themselves from the wider world, they accepted non-living forces and, since the social consciousness was not yet sufficiently developed, fantastic imaginations as a real reality for themselves. The fact that the first, primitive thinking consisted of non-living elements was not a tragedy for the people of that time, because with the help of this thinking, they understood the world, understood themselves, and entered into relationships. Animistic, totemistic and anthropomorphic views, as the "primitive philosophy" of their time, took place in the minds, imaginations and relationships of people, the whole consciousness was the subjective reality within these fantastic imaginations. Later they became theological imaginations. So, mythological and theological thinking harmonization took place on the basis of the formation of a certain life experience and rational thinking in people.

It was not in vain that religion was based on rational thinking, it enriched mythological imaginations with a certain way of thinking, i.e. elements of awareness. It is for this reason that theological ideas have a certain form of rationality and mythological aspects, which is why this harmony has led religion to take a deep place in people's way of life as a concrete reality. The history of thought shows that people could not stay within the framework of "primitive philosophy" in the process of evolutionary development, evolutionary development encouraged them to enrich their non-life imaginations with new approaches, rational thinking, intellectual research. Later, religion, like mythological imaginations, became their real existence, a reflection of their social life. It is for this reason that later in thinking, especially in philosophy, the approach that subjective views prevail over real life reality was widespread and built the entire way of thinking on the traditions of subjectivism. B. Srinoza, D. Yum, Hegel, V. Solovev, N. Berdyaev, V. Rozanov, R. Florensky, M. Heidegger supported the transformation of religious philosophy into a major stream in the new era, when reliance on reason, understanding, and rationality came into force. -power is rare in thinking. In the legacy of these philosophers, mytho-theological thinking reached its peak, their religious-philosophical research allowed not only to preserve the first primitive philosophy, but also to open new aspects of intellectual thinking. Although the formation of philosophical thinking began with Thales, Heraclitus, Platon, and Aristotle in antiquity, the new era had a great impact on its development as intelligence, understanding, and rational activity. B. Russell, who researched the history of philosophy, shows that the new era introduced rationality to Aristotelian scholasticism, enriched philosophy with intelligence, understanding, new methods, and established the possibility of knowing the universe. That's why B. Russell notes the rational, intellectual approaches to the methods of knowledge in the life and philosophical researches of R. Descartes and F. Bacon as characteristic signs of the new era. metaphysical

research could no longer remain in the bosom of non-life, spiritualism and mysticism. Nevertheless, the mind and thinking were not completely freed from irrationality. V. Dilthey, A. Bergson, D. Bohm, H. Ditfurt, D. Ikeda, K. Rribram, CH. Tart continued the rational search from sensitive cognitive experiences such as religious visions, fantasy, intuition. For example, according to V. Dilthey, the task of philosophy is to study life outside of itself, which is actually irrational. We find a similar idea in A. Bergson's theory of evolution. It is true that searching for the rational in religious ideas or presenting irrational motives as a product of intelligence and perception has existed since ancient times.

However, it cannot be forgotten that these researches also have the intention of expanding the scope of intelligence. Therefore, it is not correct to dissolve the rational in the irrational into pure mysticism, thus calling all religious-philosophical researches mysticism. Sometimes it happens that the philosopher turns to myths, theological examples and experiences to justify his rational ideas. For example, A. Camus refers to the myth of Sisyphus, Z. Freud and K. Yung to the subconscious elements, e. Such approaches cannot be attributed to Siritism, i.e., myths and irrational examples are methods used to justify the rational.

Philosophical thinking has its own characteristics. It is close to mysticism in its aspiration to be a universal method. Until now, philosophy has been considered the father of sciences, all sciences are being developed in its system of sciences. According to Mimol, quantum physics, physics, theory and history of medicine developed on the basis of medical science. And the science of philosophy approaches these sciences not from the point of view of fatherhood, but as an old man who needs the support of the authorities to test and confirm his ideas and views. "It is impossible not to see unconventional changes in modern philosophical thinking, and these changes lead to a "reevaluation" of theoretical and scientific philosophy. the most important thing is that philosophical thinking did not stop researching its fundamental aspects, that is, the universe and the place of man in it, the connections between consciousness and existence, methods of knowing and understanding existence, and the laws of the general development of society. It is from this point of view that philosophy makes a great contribution to the development of human thinking and expands the human mind, cognitive possibilities and rational approaches.

As man's intellectual and moral pursuits expanded and developed, he turned knowledge into a separate type of activity. The ancient Greeks (Phales, Rittachus, Anaximander, Heraclitus, Ryphagoras, Zeno, Socrates, Plato, Aristotle) who turned philosophy into a field of scientific knowledge, focused all their intelligence on understanding the universe. Heraclitus says about the world: "this world is the same for all creatures, neither God nor man created it, but it always existed, it will exist forever in the form of a living fire, it can sometimes grow stronger and sometimes fade away." Erikur expresses a similar idea: "The universe is perfect." That is, the universe with its infinity, on the one hand, increased the epistemological interest in man, and on the other hand, it confirmed the limitation of consciousness and perception. This antinomial situation prompted Socrates to say, "I know that I know nothing", and B. Russell, who was recognized as a great philosopher and expert in human knowledge and was awarded the Nobel Prize, repeated this opinion almost 26th century later. He concludes his famous work "Knowledge of Man" and writes: "All human knowledge is unreliable, uncertain and relative." It is clear that human scientific research to know the world is as complex and full of contradictions as life and development itself. is re-evaluated over time. In this case, it is important not to come to the conclusion that human thinking and scientific research are useless and useless. A person believes in his future and intelligence, looks at them with optimism. Artism turns scientific knowledge into a positive, creative phenomenon.

The formation of scientific knowledge in young people begins with school education. The first scientific ideas are formed on the basis of mastering and learning certain subjects. However, this education does not negate the influence of family education. The interests, activities, and lifestyle of parents and adults are reflected in the outlook of a schoolchild or student. In general, stereotypes, behavior, and social attitudes of a person are a reflection of the influence of ethnoculture on the mind. For example, "the ethnoculture of the Uzbek people, which has become a historical and cultural paradigm, on the one hand, includes important, stable, sometimes conservative experiences, woven in the long process of development,

and on the other hand, it is dialectical, prone to innovation, transformation, complementing each other in a way, formed the national culture". Family education, including school education, are manifestations of this national culture. Therefore, the basis of the formation of the first ideas should be sought in the upbringing in the family, and in a broad sense, in the national culture.

Young people express family values in their behavior, in their desire to learn, in their attitude to books and reading. So, a child comes to school, a student comes to an educational institution with a certain life, scientific and educational outlook. In this view, the influence of daily needs and observations is strong, it is necessary for the school to fill this view with scientific knowledge and worldview.

Scientific observations show that sometimes we do not take enough into account the place of the life and scientific outlook acquired in the family by the school and educational institution in the worldview of young people. For example, according to our scientific observation (February 10-17, 2020) conducted in the schools of Urganch city, Khiva city, Koshkurir district, it was found that 85-90% of primary school students, middle school students 60-65% of students, 47-50% of high school students emphasize that the attitude towards science and enlightenment in the family affects studying.

Another differentiating aspect is that young people have become "Internet children". It is an axiom that the information and scientific news distributed by the Internet drastically change their attitude to science. It is not easy to focus the attention of young people on a certain knowledge in such a complex conflict situation. Riskologists use the concept of "setting" to direct a person to a certain life goal. In accordance with the differential characteristics and interests of such youth, "ustanovka", in fact, "scientific ustanovka", is also necessary in the formation of a scientific worldview. School is the main place of formation of this institution, life goal, direction of behavior and spiritual and spiritual program.

Young people as a separate socio-demographic layer have their own diverse interests, aspirations, values and life satisfaction. These differential aspects do not affect their scientific and epistemological interests.

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