Global consciousness and the role of philosophy in building global consciousness

Abstract

Globalization is an inevitable and objective trend; it has both positive and negative sides and poses for all countries and peoples both opportunities and challenges. Recognizing global issues requires global consciousness. Global consciousness, according to the author, has the following characteristics: (i) Reflecting the supremacy of universal values; (ii) It must be fundamentally adjusted in the self-consciousness of each nation as well as of each individual; (iii) Highly scientific. To build global consciousness, philosophy plays a particularly important role. This role manifests itself in its two basic functions: the worldview function and the methodological function.

Introduction

Today, the rapid development of technology, the multilateralism in the communication of cultures is increasingly systematized; The increasingly strong development of mass media has greatly reduced the limitations in communication in space and time. All of these factors and others have given rise to a host of global problems; These issues, in turn, have fundamentally changed the living situation of mankind. These are problems arising from the contradictions of the forms of social movement, as well as from the conditions of their complete existence in a unified whole in space and time. Perceiving global problems as consequences arising from the impact of political, economic and socio-cultural contradictions requires a global consciousness - a reflection of the idiosyncrasies of humanity in terms of social existence. And, to gain global consciousness as a new conception and perception of the world at the ideological level, requires great efforts of individual countries, regions and the whole world.

The influence of the globalization process on developing countries, including Vietnam, can be said to be increasingly evident, posing both positive and negative aspects, both advantages and challenges. In order to properly realize that process, countries need to adjust their individual consciousness, as well as the social consciousness of their nation, first of all, political consciousness, and even reform political institutions. capacity and scope to suit the requirements of the globalization trend, form new perspectives on international security and national sovereignty, and flexibly apply international standards. international law into social life. Vietnam also needs to actively build its own global consciousness so that when participating in the globalization process, Vietnamese people have the capacity to deal with and effectively solve problems with the world's people. Global issues have been, are and will continue to arise.

Discussions

Consciousness is the state of human psychological life, it is expressed in the subjective experience of events of the external world and of the individual's life. Modern philosophy has defined consciousness as self-consciousness, that is, the process by which the ego realizes its direct connection with knowledge of the world. In other words, when man has access to both the outside world and himself in consciousness, that consciousness is called self-consciousness. Studies of modern consciousness in the field of philosophy, psychology as well as in other human sciences have shown that, "the individual self is a cultural-historical product and therefore, The unity of consciousness that the Self creates is not something that is pre-existing. Neither biology, nor peculiarities of brain activity, nor psychological states determine the unity of consciousness. That unity is conditioned by the ego as the subject responsible for its activities and behavior. Therefore, the unity of consciousness with the self is built in specific cultural-historical conditions. The present cultural and social situation is a threat to the unity of the self and consciousness" (1).

Consciousness is, first of all, individual, but in consciousness there is always content that all people, or even higher social groups, have. When the needs, goals, of certain individuals and social communities are oriented to the content of consciousness of a certain subject, it is time to reveal the consensus and consensus among the subjects. In such a context, consciousness is no longer individual, but social.

Social consciousness is an essential element for the functioning of particular social groups as well as of society as a whole. On the other hand, the entire social system can function stably only when the content of social consciousness is, on a large scale, frequently reproduced and consistent with that system. In the context of current globalization, the consciousness of a determined social community cannot fail to recreate and change to suit the requirements of the inevitable and

objective trend - exchange and integration. The re-creation and restructuring of the social consciousness of a group or a nation must necessarily be a breakthrough of that social consciousness out of its previous narrow scope to become a global consciousness.

So, what are the characteristics of global consciousness? First, the central point of global consciousness reflects the supremacy of universal values over regional, ethnic, and class values. Here, it is necessary to clarify the content of the value to show the value of all humanity.

According to the Soviet Philosophical Encyclopedia published in 1970, volume 5, entry "Value", "value is a concept used to indicate, firstly, the positive or negative meaning of a customer. some form, regardless of its existential and qualitative aspects, (ie, tangible values); second, the normative aspect, the predetermined assessment of the phenomena of social consciousness (i.e. subjective values). The material values include: the good and the bad of nature, belonging to natural wealth and spontaneous destruction; consumer value of labor products (generally what is necessary, beneficial to life); the good and bad sides of society belong to social phenomena; progressive or reactionary significance of historical events; the cultural heritage of the past manifests itself as the property of the contemporary generation; the meaning of scientific truth; moral good and evil in human activity; aesthetic features of natural and social objects as well as of works of art. Subjective values include: social settings, commands and prohibitions, goals and projects reflected in the form of normative notions (of good and evil, justice, beauty and ugliness, on the meaning of history and the role of man in defining ideals, norms, and principles of action).

This definition has caused controversy, the purpose of which is to clarify the concept of "value". The question is: 1/ If the value is two-sided, then what is the value of all humanity? 2/ Does every meaning become a value?

Regardless of one's stance, phenomena taking place in social life, such as evil, social injustice or political reaction, are considered counter-valued. In social life, sometimes a phenomenon that occurs for one nation is evil, but for another nation, another area is an advantage, and vice versa, when considering the good, it must also be placed in the such correlation. Therefore, the determination of what is value cannot be derived from what is meaningful in general, but must be considered from the interests of all mankind, related to the existence of the entire human race and sustainable development. of it, i.e. to social progress. We argue that a generally accepted definition of value is one that derives from a positive connotation, not from a dualistic sense of value. Either way, however, the negative connotations continue to exist and global consciousness, more than ever, has a responsibility to orient values for all of humanity for its very existence. type. The value of the whole humanity is the most common value that each individual human being, each nation on this planet must cherish, it must be placed above national and regional values.

If this point is ignored, the global consciousness will lose its value. However, even if a global consciousness is created, the world community is still a multi-ethnic community and the conflicts arising from that multi-ethnicity are never fully resolved. . The problem is, how do these contradictions not become conflicts, threatening the life of mankind on the whole planet.

Putting the value of the whole humanity above the national and regional values expressing the ideal and noble purpose of human life. However, doing that is not easy, even seems an illusion in a world full of complexity like today. Even developed countries, always calling for the implementation of humanitarian issues, such as human rights... still do not show goodwill when participating in solving global problems. In addition, political and economic clashes between the great powers continued; the bitter conflict between the North and the South is in danger of turning into a dangerous conflict; Tensions in class and race relations in many countries and regions exist.

Global consciousness cannot eliminate those objective contradictions, but at the very least, it can only be set aside to ensure constructive cooperation of all countries and peoples in resolving the issues. Global problems are threatening the entire human race.

Once in everyone's conception of the world that they are present in as a common home, objective contradictions always appear, existing regardless of their will and consciousness. However, what is certain that everyone on this planet can do is work together to overcome those contradictions, find unity and, best of all, find a common voice in solving global problems.

The principle "it is better for the whole world to die, than to lose justice!" reality is deprived of its human meaning; because, after all, justice is for everyone, for people. However, when the world is threatened by threats like today, it becomes a crime to adhere to that principle. Justice, like all other categories present in social life, is only relative. To absolutize it, to exalt it above the destiny of mankind is inhumane and inhuman. First of all, save the world in its own right – it may or may not be fair, some are beautiful and others are ugly. That is the important task that global consciousness must undertake. In that sense, recently, global consciousness has been called the new political thinking. In short, global consciousness needs to be universal, not just professional politicians.

The world is an organic whole; Therefore, it is impossible to ignore a small, simple unwholesome act of an individual that seems to have no effect on others and more broadly on a global scale. It is an action related to man's relationship with nature, relationship between man and society, between communities, etc.

Second, global consciousness requires a radical adjustment in the self-consciousness of each people and nation, including in the self-consciousness of individuals. The state of cosmic political

psychology, the feeling of being a citizen of a world that was ridiculed in the past, even ostracized, has now become an organic element of political culture.

Therefore, the relationship between individualism and collectivism has taken a new step forward, becoming the value of social culture that people take as the basis for their practical activities. Thus, the superiority of global collectivism is increasingly asserted, it goes against the individualism that once dominated in nations and peoples. And, it cannot be helped that in order to save the world, global solidarity from the element of consciousness needs to become a universal reality. Such a shift reflects the co-occurrence of individualism and collectivism. However, in that trend, there can be no coercion of the collective over the individual.

Third, global consciousness is characterized by a high degree of science. This shows that it is not possible to solve global problems simply through "sane thinking", through skillful avoidance of possible downsides in the application of these principles. latest achievements of the sciences. The complex complex of global problems can only be solved on the basis of the full use of the complex of scientific knowledge that today is being combined into focal disciplines. In particular, global consciousness needs to make use of the important conclusions of the interdisciplinary sciences. In this regard, the following three solutions can be offered:

First, not to interfere in the development of complex organizational systems (such as "socio-natural" systems), it is better to understand why the trends of these systems what happens naturally and how to make the systems work in the most smooth way. This has been reflected in the philosophical thought of Taoism, that human beings must respect and strictly obey the laws of nature, considering it as the supreme command. However, the policy of "no-action" proposed by the Taoist school cannot be applied to the modern world; because, in the course of their practical activities, people have carried out natural reclamation for immediate and long-term benefits.

Summarizing that process of activity, people now realize more losses than gains, especially in the global context. Therefore, understanding the self-organization of systems is an important task of modern science, in order to ensure the co-evolution and co-evolution of the above-mentioned complex organizational systems.

Second, in principle, complex systems always have some choice of development path. Therefore, after recognizing and rejecting the plan that the book of apocalypse (the New Testament about the destiny of the world and man, even the prophets mentioning "the end of the world"), , is the ability to perceive the use of achievements of scientific and technical progress, to find the next development plan to suit the needs and requirements of humans and not to harm nature. . In other words, how should the development be maintained in a sustainable way.

Unlike religious beliefs, scientific beliefs have a solid basis of experiment and experience. On the other hand, the achievements of modern science and technology have made it possible to make fairly accurate forecasts about many areas of complex organizational systems; However, whether those systems develop sustainably in a way that benefits people and nature, requires a adjustment in the way of thinking and doing of people as citizens of the world in the face of challenges. global problem is posed.

Third, if you want to optimize complex systems and operate those systems, you should not use force, but create chains of impact: small impacts on complex systems, but important ones. Accurate, organized, proved effective. Consciousness in general and global consciousness in particular can contribute to that small, but very subtle impact in its preeminence, beyond the individual consciousness, the consciousness of the national community.

From the above basic contents of global consciousness, we can confirm with certainty that the role of philosophy in the formation of global consciousness is not small. Philosophy is the worldview, which is the synthesis of people's views about the world in general and about its relationship with that world in particular. The essence of philosophy is reflected in the reflections on common issues in the "World - People" system. From that, it can be seen that the role of philosophy in building global consciousness today is reflected in its two basic functions - worldview function and methodological function.

The most important of the worldview functions is the humanistic function. Philosophy not only helps people have accurate reflections on themselves, the meaning of its life, and its relationship with the surrounding world, but also orients human activities, for society and for the whole human race to avoid mistakes in the "society-natural" relationship.

The second function in the worldview function is the socio-ethical value function. It is the function of building values, that is, studying the concepts of values, such as truth, goodness, beauty, and justice; from there, giving the concept of social ideals. The origin of social ideals, according to P.I. Novogorodxev, one of the founders of the Moscow school of legal philosophy in the early twentieth century, is in the living personality of man. In On Social Ideals, he wrote: "A natural principle of personality must be reduced to the thought of all mankind, to the solidarity of the whole world… Social ideals can be considered as universal principles. of freedom" (2). In our opinion, this can be seen as the correct view of the pivotal role of philosophy in the formation of global consciousness.

The next basic function is the cultural-educational function. This is an important function in the formation of a cultured personality of man: the orientation to the truth, the good, the beauty. Philosophy helps people avoid the superficiality and short-sightedness of everyday thinking, better

understand the contradictions and happenings in the world to find ways to resolve those conflicts effectively. .

Finally, one of the other worldview functions that need to be mentioned is the information-reflection function. One of the important tasks of philosophy is to study the worldview in its conformity with the level of modern science, with historical practice and with the intellectual demands of man. Like a science, philosophy is a dynamic and complex information system designed to gather, analyze, and process information with the aim of finding new information.

The methodological function also has fundamental aspects related to science. These are the suggestive function, the coordination function, the association function, and the logic-epistemological function. Any scientific method has its logical and cognitive reasoning capabilities. Beyond the limits of those abilities, its effectiveness is reduced or completely lost. Philosophical methodology in relation to the methods of particular science, has the task of establishing a logical relationship between groups of methods. The particular sciences need logic, epistemology, and general methodologies of cognition. That function is performed by dialectics as logic. It finds the means for the fullest, most accurate reflection of the nature of the evolving and ever-changing object.

Conclusion

In short, the future of humanity is always an important worldview and methodological issue, while social forecasting is always an ideological model for the next development of mankind, i.e., philosophical reflection. About future. Philosophical arguments are extremely important about the necessity of global consciousness. Humanity is facing pressing global problems and therefore,

more than ever, philosophy is not only a special means, but also an indispensable spiritual encouragement to solve those problems.

References

世界衛生組織。 (1999)。糖尿病及其並發症的定義、診斷和分類：報告 WHO consultation。第 1 部分，糖尿病的診斷和分類（編號：WHO/NCD/NCS/99.2）。世界衛生組織。

世界衛生組織。 (2015)。 WHO 全球行動計劃在野生脊髓灰質炎病毒和順序接種疫苗後將脊髓灰質炎病毒設施相關風險降至最低 (Poliovirus 設施相關風險) (Poliovirus 設施相關的風險) (Poliovirus)。世界衛生組織。

世界衛生組織。 (2002)。 2002 年世界衛生報告：降低風險，促進健康生活。世界衛生組織。

世界衛生組織。 (2000)。 2000 年世界衛生報告：衛生系統：改善性能。世界衛生組織。

世界衛生組織。 (2016)。 2016 年世界健康統計數據：為可持續發展的可持續發展目標監測健康。世界衛生組織。

世界衛生組織。 (2007)。功能、殘疾和健康的國際分類：兒童和青年版本：ICF-CY。世界衛生組織。

世界衛生組織。 (2004)。疾病和健康相關問題的國際統計分類 ICD-10：第十次修訂。第 1 卷：表格列表（第 1 卷）。世界衛生組織。

世界衛生組織、加拿大公共衛生署和加拿大。加拿大公共衛生署。 (2005)。預防慢性病：一項重要的投資。世界衛生組織。

世界衛生組織。精神衛生部門、藥物濫用部門、世界衛生部門、世界衛生部門。精神衛生、藥物濫用部門。心理健康，世界健康組織。心理健康證據和研究團隊。 (2005)。 2005 年心理健康圖集。世界健康組織。

世界衛生組織。 (2003)。飲食、營養和慢性病的預防：報告聯合 WHO/FAO eexpert consultation（第 916 卷）。世界衛生組織。

世界衛生組織。 (2006)。空氣質量指南：2005 年全球更新：微粒物質、氧化氮、二氧化氮和二氧化硫。世界衛生組織。

世界衛生組織和國際煙草控制研究。 (2008)。 WHO 報告在全球煙草流行，2008 年：MPOWER 包裝。世界衛生組織。

世界衛生組織、研究特別計劃、熱帶疾病培訓、世界衛生組織。 Department of Control of Neglected Tropical Diseases，世界衛生組織。流行病和大流行警報。 (2009)。登革熱：診斷、治療、預防和控制指南。世界衛生組織。

世界健康組織，世界健康組織。老齡化和生活課程單元。 (2008)。 WHO 全球報告 on 跌倒在 older 年齡。世界衛生組織。

世界健康組織，世界健康組織。物質濫用部門，世界衛生組織。精神健康和藥物濫用部門。 (2004)。 2004 年全球狀況報告。世界衛生組織。

世界衛生組織。部門of 暴力、傷害預防、世界健康組織。暴力、傷害預防和世界衛生組織。 (2009)。全球狀況報告 道路安全：是時候採取行動了。世界衛生組織。

世界健康組織和世界健康組織。生殖健康。 (2015)。衛生工作者在提供安全流產護理和產後產檢方面的作用。世界衛生組織。