



Ontological Approach to the Problem of Consciousness

Alimatova Nargis Abdukhalilovna*

Tashkent State University of Economics

*Correspondence: Alimatova Nargis Abdukhalilovna
Email: nargis2207@gmail.com

Received: 28-02-2026
Accepted: 09-03-2026
Published: 14-04-2026



Copyright: © 2026 by the authors. Submitted for open access publication under the terms and conditions of the Creative Commons Attribution (CC BY) license (<http://creativecommons.org/licenses/by/4.0/>).

Abstract: *This article provides a theoretical examination of the problem of consciousness as one of the central issues in modern philosophy, with particular attention to its relation to the functioning of the human mind and brain. The study aims to analyze consciousness as a fundamental category of ontology and to trace the major philosophical approaches to this problem throughout the history of philosophical thought. Special emphasis is placed on recent conceptions of consciousness developed within contemporary Western philosophy. Furthermore, the article identifies current trends in the investigation of the nature of the human mind and evaluates their philosophical significance. The findings of the study contribute to a deeper understanding of the ontological, epistemological, and interdisciplinary dimensions of consciousness research.*

Keywords: *Consciousness, Philosophy of Mind, Ontology, Contemporary Western Philosophy, Human Mind, Interdisciplinary Research, Philosophical Anthropology.*

Introduction

In the context of globalization, the consciousness of younger generations is increasingly shaped by diverse and often competing streams of information. Among the most influential factors are, first, extremist and radical ideological narratives, and second, the widespread dissemination of popular culture—particularly lifestyles associated with Western societies—through mass media. Under such conditions, the need to protect young people from harmful informational influences has made the philosophical investigation of consciousness and the study of contemporary approaches to it especially relevant.

At the same time, the national initiative “Prospects for Developing the Higher Education System until 2030” places strong emphasis on the preparation of competitive specialists. Such individuals are expected to possess a broad worldview, a high level of consciousness, creative and critical thinking abilities, intellectual independence, and an orientation toward innovation. Achieving these objectives requires a deeper understanding of the essence and nature of consciousness, since the effective formation of competitive human capital depends on understanding the mechanisms through which consciousness is shaped and influenced.

Despite the extensive treatment of consciousness in the history of philosophy, a significant research gap remains in integrating classical ontological interpretations with

contemporary interdisciplinary approaches, particularly in relation to the social and educational challenges of the present era. Existing studies often focus either on the metaphysical foundations of consciousness or on its cognitive and psychological dimensions, while insufficient attention is given to its role in shaping the worldview and intellectual autonomy of young people under conditions of global informational influence. Therefore, the aim of this article is to analyze the philosophical essence of consciousness, examine modern theoretical approaches to its interpretation, and reveal its significance for the formation of intellectually competitive and socially responsible individuals. The novelty of the study lies in connecting the ontological and epistemological analysis of consciousness with contemporary educational and socio-cultural transformations, thereby expanding the interdisciplinary potential of consciousness studies.

Methodology

The problem of consciousness in philosophy has been addressed in the scientific works and articles of both foreign and Uzbek researchers as follows. Brazilian philosopher A. Pereira proposed the theory of projected consciousness and the concept of triadic monism[1]. Russian researchers Mombey-ool S.M. and V.L. Sitnikov [2] studied the structure and meaning of the "I" and "other" images in the consciousness of youth. A.N. Knigin [3] conducted a comprehensive study of the problem of consciousness using the methodology of natural realism in his manual. I.F. Mikhaylov [4] researched the manifestations of consciousness in the cyber environment. Ye.M. Kovshov [5] analyzed the approaches to studying existing consciousness in contemporary philosophy. Uzbek researcher B.X. Karimov [6] discussed the origins of consciousness, its scientific foundations, and the ideas of I.P. Pavlov, I.M. Sechenov, and Sigmund Freud, summarizing scientific, philosophical, and psychological perspectives on consciousness. The paradigms for understanding consciousness in the history of philosophy were highlighted by A.K. Khakberdiev[7].

In the research process, scientific methods such as comparison, analysis and synthesis, as well as the unity of historical and logical approaches were utilized.

Result and Discussion

Currently, interdisciplinary research on consciousness is being conducted with the aim of developing a comprehensive theory of consciousness. New approaches are emerging regarding the ontological status of consciousness. Methods for addressing the problems of "heavy" and "light" consciousness are being explored, alongside efforts to uncover the neural mechanisms of conscious activity in the brain. Here, we present new concepts of the "theory of projected consciousness," as well as Brazilian philosopher and scholar Alfred Pereira's concepts of triadic and neutral monism. A. Pereira's published scientific articles are written in English and Portuguese, making them less known to the general public, although they are extensively discussed in the West.

A. Pereira's approach is interdisciplinary, encapsulating a new perspective on the ontological issues of consciousness. In Western research, various approaches that differentiate consciousness based on its ontological stance are identified. The ontological

criteria allow for the determination of the proportionality between consciousness and reality, as well as their fundamental foundations. Based on the chosen perspective, consciousness is compared to private and absolute (cosmic) consciousness, or to spiritual or material origins, and their interrelations. The interdisciplinary nature of consciousness research often limits itself to the specific scientific domain in which the research is conducted. Thus, quantum physicists, neurobiologists, and cognitive scientists choose biological or physical substance as the ontological basis.

These approaches are reflected in models of consciousness that are either biological (e.g., D. Kahneman, D. Tononi, M. Tegmark, S. Dean, etc.) or quantum-informational (e.g., R. Penrose, G. Stepp, S. Hameroff, D. Chalmers, etc.). In these models, consciousness is presented as a property of matter or as an attribute of neuronal activity in the brain. Idealism, which recognizes the highest intellect as the source of consciousness, is rarely considered in Western science, despite consciousness having its place as the ontological basis of reality in Buddhism and religious philosophy.

Dualism and Triadic Monism

In Western concepts, dualism is widespread, positing that consciousness and the physical world are partially independent substances or realities that are interrelated (e.g., D. Chalmers' naturalistic dualism, G. Stepp's quantum interactive dualism, etc.). Additionally, consciousness is often seen as permeating the entire cosmos, manifesting in equal measures, which is associated with panpsychism and its variations (such as panprotopsychism and cosmopsychism).

A. Pereira's approach is characterized as triadic monism, presented in his 2014 article titled "Triadic Monism: The Physiological, Mental-Unconscious, and Conscious Aspects of Brain Activity." [8:210] According to his concept, three fundamental aspects come together in brain activity:

1. Physiological Aspect: This encompasses all material and energetic processes (including metabolism, catabolism, etc.).
2. Unconscious Aspect: This manifests in psychological and neuronal activity, forming cognitive and emotional unconscious processes.
3. Conscious Aspect: This includes the sensations of the "self" and cognitive functions (such as the formation of emotions, memory, attention, behavior, aesthetic judgment, and moral views).

Triadic monism is a philosophical theory that showcases the interrelatedness of these three aspects. In this model, the processes of consciousness are explained physically through the transmission of electrical signals. Neuronal dendrites generate signals based on the amplitudes of potentials, leading to large astroglial waves that integrate information and produce sensations. When the signal returns, it modulates cognitive and behavioral functions. In the experience of consciousness, physical, unconscious, and conscious aspects manifest sequentially, transitioning from potential states to actual reality. This approach is closer to cognitive science and neurobiology than to philosophy.

The differentiation of three aspects in A. Pereyra's model aligns with the contemporary demands of the interdisciplinary study of consciousness, which extends beyond the traditional boundaries of philosophy and psychology. As V. A. Lektorsky notes, "consciousness is not a world enclosed within its own shell; nor are introspection, self-awareness, and reflection merely the fixation of such states of the world. Rather, consciousness in fact transcends its own limits and is directed toward external reality". [9:170].

Conclusion

A critical limitation of the concepts examined is that they fail to adequately address the intersubjective dimension of consciousness and language. Approaches that do not take into account the social, linguistic, and cultural dimensions of consciousness remain incomplete, which suggests considerable potential for further research in this area.

The significant philosophical themes raised in A. Pereyra's works—such as projective processes within consciousness, its dynamic structure, and the role of potentiality in conscious activity—deserve deeper theoretical reflection as well as rigorous empirical investigation.

References

- Abdurakhmanov, K. H. (2023). *The digital economy: Trends and prospects in Uzbekistan*. Tashkent State University of Economics.
- Alimov, R. (2024). Digitalization as a factor of sustainable development in Central Asia. *Central Asian Economic Review*, 12(2), 45-58.
- Eshov, M. P. (2022). National strategies for digital transformation in emerging markets. *Journal of Global Economic Studies*, 8(1), 12-25.
- Gulyamov, S. S. (2023). *ICT and economic modernization in the Republic of Uzbekistan*. Fan Publishing.
- Ismatov, A. (2021). *The role of e-government in modernizing public administration*. Adolat.
- Khamidov, O. (2025). Digital infrastructure and public administration efficiency. *Journal of Modern Governance*, 9(4), 201-215.
- Mirziyoyev, S. M. (2022). *Strategy of development of the New Uzbekistan for 2022–2026*. Tasvir.
- Nazarov, F. (2023). Challenges of implementing digital technologies in traditional industries. *Uzbek Economic Review*, 15(3), 77-89.
- Nixon, G.M. (2018). Projecting the trees but ignoring the forest: brief critique of Alfredo Pereira Jr.'s target paper. *Trans/Form/Ação*, 41. 269-292.
- Pereira, Jr. A. (2018). Consciousness and cosmos: Building an Ontological Framework. *Journal of Consciousness Studies*, 25(3–4). 181–205.
- Pereira, Jr.A. (2014). Triple-aspect monism: physiological, mental unconscious and conscious aspects of brain activity. *Journal of Integrative Neuroscience*, 13(2). 201-227.

-
- Pereira, Jr.A. (2014). Triple-aspect monism: physiological, mental unconscious and conscious aspects of brain activity. *Journal of Integrative Neuroscience*, 13,(2). 201-227.
- Rakhimov, M. (2024). Digital literacy and the future of work in Uzbekistan. *Human Capital Development*, 6(2), 34-47.
- Rustamov, D. (2022). E-governance and its impact on corruption reduction: The Uzbek experience. *International Journal of Public Policy*, 11(1), 55-70.
- Saidov, A. (2023). Legal frameworks for the digital economy in Central Asia. *Asian Journal of Legal Reforms*, 4(2), 101-118.
- Turdiyev, B. (2025). The impact of digital platforms on retail trade in Central Asian markets. *Asian Business Review*, 14(2), 140-155.
- Umurzakov, B. (2021). Digital transformation and its influence on small business growth. *Entrepreneurship Quarterly*, 5(4), 12-25.
- Yusupov, A. (2026). Investing in IT: A strategic move for Uzbekistan's economic future. *Journal of Sustainable Business Practices*, 20(1), 92-108.
- Zokirov, S. (2024). Cybersecurity and data protection in the digital economy of Uzbekistan. *Tashkent IT Review*, 7(3), 15-29.
- Каримов, Б.Х. (2019). Инсон онги муаммосининг фалсафий ва психологик жиҳатлари [Philosophical and psychological aspects of the problem of human consciousness, in Uzbek]. *Psixologiya*, 4. 93-99
- Книгин А.Н. Философские проблемы сознания. Томск. Томский государственный университет, 2006.
- Ковшов, Е.М. (2019). Две тенденции исследования сознания и его измененных состояний в современной философии и науке. *Философские науки*, 10. 45-48.
- Михайлов, И.Ф. (2018). Человеческий мозг и сознание: биология или вычисления. *Философские проблемы информационных технологий и киберпространство*, 2. 92-110
- Момбей-оол, С.М., Ситников, В.Л. (2020). Структура и содержание Я-, Он- образов в сознании молодежи в Республике Тыва. *Вестник университета*, 2. 201-210.
- Хакбердиев, А.К. (2021). Онг ҳақидаги тасавурларнинг ривожланишида фалсафий қарашлар [Philosophical perspectives on the development of concepts about consciousness, in Uzbek]. *International Conference on Research in Sciences, Education and Humanities Hosted from Basel, Switzerland*, 12-14