

## PHILOSOPHY OF MIND AS A PROBLEM OF PHILOSOPHY AND SCIENCE: REPRESENTATIVES OF THE WEST AND EAST



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**Abstract:** The purpose of the scientific article is a comparative analysis of the philosophy of consciousness in the context of Western and Eastern theory. In the process of the three stages of scientific research, the authors used general scientific and unique methods, such as analysis, synthesis, generalization, induction, comparative, and content analysis methods. The Western and Eastern philosophy representatives' scientific and methodological works are analyzed to explain the problem of human consciousness. The features of Islamic monotheism in Al-Farabi's views, as well as the relationship between thinking and body in Ibn Sina's theory, are considered. The interpretation of the philosophy of consciousness of the Western region is presented on the example of Dennett's heterophenomenology and physicalism, the “Chinese room” thought experiment by Searle and others. The fundamental similarities and differences in explaining the philosophy of consciousness by Western and Eastern scientists are determined. The author's analytical criticism of these philosophical trends is provided.

**Keywords:** Al-Farabi's philosophy. Ibn Sina's views. Mind-matter relation. Dennett's philosophy of mind. Searle's Chinese room experiment. Artificial intelligence.

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**Resumo:** O objetivo do artigo científico é uma análise comparativa da filosofia da consciência, no contexto da teoria ocidental e oriental. No processo das três etapas da pesquisa científica, os autores utilizaram métodos científicos gerais e únicos, como métodos de análise, síntese, generalização, indução, comparativos e análise de conteúdo. As obras científicas e metodológicas de representantes da filosofia ocidental e oriental são analisadas para explicar o problema da consciência humana. As características do monoteísmo islâmico, nas visões de Al-Farabi, bem como a relação entre pensamento e corpo, na teoria de Ibn Sina, são consideradas. A interpretação da filosofia da consciência da região ocidental é apresentada no exemplo da heterofenomenologia e do fisicalismo de Dennett, o experimento mental da “sala chinesa” de Searle e outros. As semelhanças e diferenças fundamentais na explicação da filosofia da consciência pelos cientistas ocidentais e orientais são determinadas. A crítica analítica do autor a essas tendências filosóficas é fornecida.

**Palavras-chave:** Estudos comparativos. Experimento de pensamento. Relação mente-matéria. A tradição islâmica de pensamento. Inteligência artificial.

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### INTRODUCTION

The existence of the human species is based on evolutionary processes and, therefore, the study of its natural component has not lost its relevance for many centuries. In particular, this also applies to human consciousness, which is studied by the philosophy of consciousness. Thanks to the development of this philosophical discipline, modern science has a variety of approaches to the justification of personal reason, moving away from the primary classical explanation through various relations of consciousness and the external world to argumentation, using different aspects, such as language and behavior. However, despite this, the problem of the origin of human consciousness is open since any changes,

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in the social space, and any technological innovations call into question the appropriateness of applying the principles of existing theories. The philosophy of mind is compared with many other scientific disciplines, in particular ethics, jurisprudence, psychology, and so on, therefore, any discoveries in these areas actualize the study of consciousness in search of its corresponding improved interpretation and vice versa (Kraliuk *et al.*, 2021, p. 34-44).

Every new theory is based on the already existing previous theory, accepting and continuing, or denying it. According to this principle, the modern philosophy of consciousness is built in the scientists' scientific works. So, for example, P. Kumar (2022, p. 97-107), in his research, refers to the American philosopher Willard Quine's developments and provides a brief systematic review of his concept of the philosophy of mind. The scientist believes that W. Quine's views are close to the principles of physicalism, that is, they are close to understanding consciousness as a physical object that can and should be studied from a scientific point of view exclusively from a third person. At the same time, P. Kumar concludes that "Quine's non-reductive physicalism about the mind is based on the difference between two types of disposition" (Kumar, 2022, p. 97-107). For his part, J. Jorati (2021, p. 455-458) tries to consider Gottfried Leibniz's scientific views and substantiate his metaphysics and philosophy of consciousness. In particular, her work deals with the relationship between theology and naturalism in the concept of consciousness by G. Leibniz. The scientist argues that, contrary to G. Leibniz's conviction about the primacy of non-material substances, the researcher's later views should be defined as truly naturalized.

Particular attention should be paid to the Philippine researcher N. Mabaquiao's (2022, p. 83-102) developments. The author believes that the modern philosophy of consciousness comes from physicalism since most of the processes of the mind are explained from a scientific point of view. But besides this, there remain a certain number of questions about the work of consciousness to which natural science cannot give answers. That is why scientists are looking for alternative options for studying consciousness, one of which is Buddhist thought. In addition, a significant part of modern research, in the context of the philosophy of mind, is devoted to its relationship with other related sciences. For example, P. Steinberger (2021, p. 364-384) considers consciousness and political action according to Aristotle's views. Iranian scientists study the relationship between psychology and the philosophy of mind, referring to Z. Freud and A. Maslow's (Abdolmalaki; Shahhatami, 2022, p. 219-230) origins. Ethics is of particular importance in the theory of consciousness. In particular, this concerns the freedom of choice and taking responsibility for one's actions and decisions (Tuncdemir *et al.*, 2022, p. 1-19; Seo *et al.*, 2021, p. 1407-1421). Namely, based on the interpretation of the concept of consciousness, it is determined what is ethical or unethical. Namely, based on the choice of the concept of the philosophy of consciousness, it is possible to argue, for example, the possibility or impossibility, as well as the ethics or non-

ethics, of endowing artificial intelligence with consciousness (Presti, 2020, p. 19-39; Jeong *et al.*, 2022, p. 3776-3788).

Despite the extensive body of scientific and philosophical literature on the philosophy of mind, there remains a specific aspect that requires special attention: the comparative philosophy of consciousness. This study aims to explore the interpretation of the philosophical problem of consciousness by conducting a comparative analysis of the findings from Western and Eastern scholars. The authors will focus on two philosophical traditions, namely the Arab-Muslim and American ones, to elucidate the differences in their interpretations of human consciousness. The investigation will draw on Al-Farabi's philosophy and Ibn Sina's analysis of the soul-body relationship and mental faculties, as well as Dennett's physicalist approach to consciousness.

## **2 MATERIALS AND METHODS**

The scientific study of the philosophy of consciousness, as a problem of philosophy and science, took place in three stages. The first stage of scientific work involved identifying the features of the philosophical interpretation of the problem of human thinking in the context of Eastern scientific results, as well as substantiating their influence on the formation of Kazakhstan inhabitants' modern value field. The second stage of the study of the selected issues was aimed at determining the principles of interpretation of the individual's philosophy of consciousness in the Western socio-cultural space, as well as their comparison with the results of the previous stage. In the third stage of scientific work, a comprehensive comparative analysis of the perception of the problem of human consciousness, in Western and Eastern scientific and philosophical works, was carried out by the results of the first and second stages, as well as a comparison of the last data of the work with the conclusions of other scientists' related scientific studies.

In the theoretical exploration of the philosophy of consciousness, the authors employed a comprehensive range of scientific methods, both general and specific to their unique research. Notable, among the scientific methods used for cognitive purposes, were analysis and synthesis, comparison, generalization, induction and abstraction. The practices of analysis and synthesis were used to process the theoretical base of the study, represented by the scientists' scientific and methodological works, who belong to the Eastern and Western directions of the philosophical interpretation of the problem of human consciousness. Also, these methods were applied to substantiate the relevance of the research topic. The comparison method helped to compare the state of the study of the problem of human consciousness at different stages of linear historical development.

The generalization method contributed to summarizing the results of scientific work based on the data obtained using the methods of analysis and synthesis. Thanks to the process of induction, in the course of scientific development, the philosophy of consciousness was considered a separate problem of science and philosophical doctrine based on the analysis of its components, in particular, the Arab-Muslim philosophical heritage and the American philosophical school. In the end, the method of abstraction was used to separate the philosophical understanding of the consciousness of the West and the East from the socio-cultural prerequisites of the eras of their emergence, which contributed to drawing attention to the key principles of thinking. In Muslim literature, Al-Farabi was called the “Second Teacher” after his successful commentaries on Aristotle’s (the “First Teacher”) and Plato’s (Tercan; Nuryseva, 2021) works. Ibn Sina (Avicenna; 980-1037 CE) was the most famous physician and philosopher of his time (Sarrafzadeh *et al.*, 2001). S. Schneider calls Daniel Dennett one of the most influential philosophical voices in the consciousness researchers’ community. Dennett’s explanation of consciousness was intended to develop both a theory of consciousness and a powerful critique of the commonly accepted view of the nature of consciousness at the time (Schneider, 2017, 314-326). John Searle’s scientific achievement has generated a significant scientific discourse that concerns, not only his famous “Chinese room” argument, but also consciousness (Lombardi, 2017). These researches’ fundamental works and their international recognition became the starting point for the analysis.

Turning to unique methods for obtaining new scientific knowledge, it is worth noting that the content analysis method helped to determine the general theses inherent in the representative scientists’ thinking within some philosophical regions, based on the classification into Western and Eastern scientific circles. At the same time, the basis of the scientific study of the philosophy of consciousness, as a philosophical and scientific problem, was the method of comparative studies. This scientific method of cognition helped, not only to compare the philosophical interpretations of the West and East representatives’ consciousness, but also to compare the key value narratives of the two societies that come from the above interpretations.

In addition, for a visual designation and display of the information presented in accordance with the formal-logical and systematic scientific approaches, the authors used graphic and tabular material, which streamlined the data obtained by the logic of the study of the philosophy of mind. The combination of the selected scientific and methodological approaches and methods of cognition allowed us to conduct the planned research and achieve the set goals.

### **3 FEATURES OF THE ARAB-MUSLIM INTERPRETATION OF THE PHILOSOPHY OF CONSCIOUSNESS**

First of all, it is worth starting with the fact that the philosophy of mind, as a field of scientific knowledge, has a highly huge theoretical base. This is because the problem of explaining human consciousness has existed since the man's appearance as a separate subject of being. Even though many interpretations were formed in accordance with individualized prerequisites in the form of the researcher's personal experience, or the characteristics of the socio-cultural space of his stay, all theories are interconnected. In particular, this also applies to the Arab-Muslim philosophy of consciousness, which made European scholasticism possible. Thus, based on the fact that the basic principles of the Eastern philosophy of consciousness of the Middle Ages are represented by the totality of the its researchers' views, the scientific work should consider its representatives' individual concepts and, first of all, it is talking about Al-Farabi (Al-Farabi, 2020, p. 10-15).

The Arab-Muslim thinker Al-Farabi (2020, p. 7) is a unique representative of the philosophy of consciousness, which is associated with the diversity of his fields of study. Possessing excellent knowledge of Aristotle's philosophical developments, Al-Farabi tried to form his own system of explanations related to the scientific field of such disciplines as logic, physics, metaphysics and mathematics. So, for example, the philosopher considered logic as a separate art form since he compared "[...] the relation of logic to the intellect and intelligible objects of being with the relation of grammar to language and words". At the same time, Al-Farabi argued that logic is indispensable knowledge for a person and indicates the intention to comprehend the methods of correct thinking. Investigating human cognition and the connection between the soul and the body was among the fundamental objectives of Al-Farabi's philosophical endeavors. Scholars argue that elucidating the nature of human cognition enables a deeper understanding of the essence of human existence itself.

At the same time, the already existing scientific knowledge of the natural sciences of his era, including physiology, medicine, physics, and so on, became essential for Al-Farabi's (1988, p. 4-6) research. Based on the data of these disciplines, the philosopher assumed that "[...] man is a consequence of the development of nature", having qualitative differences with animals at the mental level. At the same time, the man's essence is connected with his division into two components. One of which is closely associated with nature, and the second, with the heavenly immaterial soul. The problem of cognition, in Al-Farabi's philosophical views, is considered through the relationship between man and nature, in which the subject and object of awareness are substantiated, respectively (Doszhan, 2022, p. 40-44). Thus, man, as a subject, cognizes nature as an object. This process of cognition is possible due to the presence of many means and abilities of human existence. In this case, it is talking about feelings, ideas, memory and reason. And proceeding from this, Al-Farabi offers his view on the comparison of man and animal. Scientist claims that a person, like an animal, can feel,

but only a person has a mind, or more precisely, consciousness. The presence of consciousness is the main difference between man and animal. However, it is worth noting that Al-Farabi believes that, to achieve perfection in a person, only the presence of consciousness is not enough. Language and craft are also needed.

In the context of the Arab-Muslim researcher's philosophy of consciousness, it is also appropriate to display the relationship between the soul and the intellect. According to Al-Farabi (2002, p. 37), the soul is the essence. Thanks to this essence, the natural substance, that is, the body, gets the opportunity to know the world. And it is the intellect, particularly the theoretical one, that is the basis by which a person receives the essence. It is also worth adding that "[...] the actualization of theoretical intelligence, in particular the process of identifying a human substance and its act, contributes to the improvement of the personality" (Al-Farabi, 2002, p. 37).

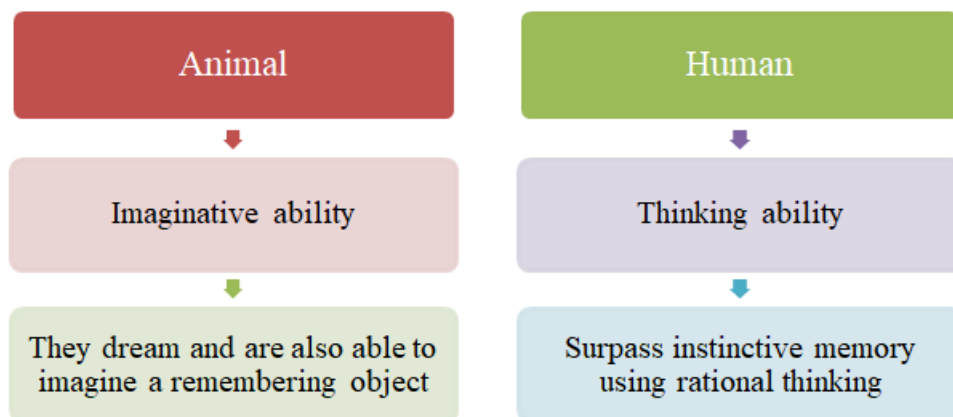
At the same time, this improvement stage is possible due to the existence of intelligence from the outside, which has the name "universal" (Amangazykyzy *et al.*, 2021, p. 251-268). The maximum approximation to the ideal of universal intelligence is the greatest happiness for Al-Farabi. Here, the similarity of the Arab-Muslim philosopher's views with the ancient Greek tradition, whose representatives searched for the ideal of everything in a single source, is especially clearly visible. Finally, it is worth paying attention to the substantiation of differences in the man's and animal's reactions to external stimuli in the context of the philosophy of mind. So, Al-Farabi (2020, p. 59-60) suggests that, behind positive or negative responses to feelings and imagination, there is a "rapid force" that is inherent only to man. The impetuous force is the source of motivation for a person's social behavior. Thus, a person's reaction to various sensual or imaginary effects from the outside is thought out and conscious, while in an animal, the response is an automatic phenomenon (Chung, 1987, 1988). In particular, and therefore in scientific circles, it is about human choice and animal will.

In addition to Al-Farabi's philosophical system, the scientist Ibn Sina's (2007, p. 16-19; 2019, p. 34-35) heritage is particularly important in Eastern philosophy. His research united all areas of activity, so the philosopher was considered one of the most famous encyclopedists of the Middle Ages. Ibn Sina paid much attention to philosophy, which he divided into three components, in particular physics, metaphysics and logic. Thus, the scientist studied the natural component, methods of human cognition, and direct cognition itself as one of the processes of being. It is also worth noting that Ibn Sina stood out for his materialistic approach to philosophical justification. So, the scientist tried to explain the principles of logical thinking based on being from the laws of the objective world. This indicates that the philosopher was moving away from understanding logic as an art form. Here, it is talking about logic as a separate science. In addition, Ibn Sina's philosophical paradigm called into question the appropriateness of applying religious ideology to the

philosophical interpretation of being. According to the researcher, “The world was created not by God, but by emanation, that is, by a natural method through a series of minds created by him” (Sina, 2007, p. 16-19). Ibn Sina states that, without the presence of eternal matter, God was unable to create anything. Thus, both God and the world, in a particular case, are endless since a causal relationship operates here.

He was referring to the principles of Ibn Sina’s (2013, p. 48-53) philosophy of consciousness. It is worth saying that he considers the separate existence of the soul and body. The philosopher endows these concepts with specific qualitative characteristics, in connection with which the physical body is perceived as something “perishable” and the soul as something primordially pure, incapable of being a basic form of the previous one. The relationship between the soul and the body is necessary since the creation of the body primarily provides for the need for a specific control base, which is the soul. The soul is “[...] created and distributed by celestial intellects into the physical body, trying to bring it into moral and intellectual perfection” (Sina, 2013, p. 48-53). At the same time, the philosophy of Ibn Sina’s consciousness has a certain similarity with Al-Farabi’s views. In particular, it is talking about the difference between a person and an animal due to the presence of consciousness (Sina, 2007, p. 39). The Arab-Muslim philosopher understands consciousness itself as a mental ability aimed at finding answers to practical questions. A person can create abstract and logical judgments according to the received empirical data precisely because of his cognitive ability. Thus, a comparison of an animal and a person takes on this form (Figure 1).

**Figure 1** – Philosophical Interpretation of the Differences Between Animal and Human Capabilities



Source: Developed based on work Al-Farabi (2007)

In addition, Ibn Sina (2013, p. 69-78) tries to draw boundaries between thinking and inner feelings. The philosopher claims that the process of cognition with the help of internal



senses is necessary, but it is not enough to obtain actual knowledge. Thus, Ibn Sina separates the intuition from the thinking faculty and the brain, and defines it as part of the soul. As a result, as it can be sawed, the philosophy of consciousness of the Arab-Muslim region, due to its focus on human cognitive abilities and religious culture, as a link in morality, has become an essential prerequisite for forming modern socio-cultural spaces, in particular, Kazakhstan.

#### **4 PRINCIPLES OF INTERPRETATION OF THE PHILOSOPHY OF MIND IN THE CONTEXT OF WESTERN SCIENTIFIC RESEARCH**

The modern philosophy of consciousness of the Western tradition is based on the close relationship between man and the latest technologies. Due to this characteristic, most of the research is aimed at obtaining empirical data, in connection with which the likelihood of forming objective philosophical interpretations increases. Suppose previous scientific paradigms focused on explaining the philosophy of consciousness through the relationship between man and animal. In that case, the current Western developments pay attention to the relationship between man and artificial intelligence. Thus, in this subsection, special attention will be given to analyzing Dennett's (2017, p. 103-120) and Searle's (2005, p. 62-83) philosophical concepts.

First of all, it is worth starting with Dennett's (2014, p. 146-188) philosophical studies. This philosopher is representative of the modern American tradition of philosophy of mind. Dennett's views are based on the theory of physicalism and a relatively naturalistic interpretation of man and his consciousness. In his explanations, the philosopher often refers to Charles Darwin's studies and, in particular, his theory of evolution. Based on the primary relationship between man and nature, as well as the man's natural origin, Dennett believes that the issue of human consciousness can be explored with the help of natural sciences.

At the same time, the American philosopher is an ardent critic of dualism in the context of defining the philosophy of mind. Dennett argues that the explanation of consciousness, as the relationship between the physical body, matter, and the soul, is definitely characterized as semi-mystical. In particular, this indicates a radical difference from the Arab-Muslim philosophy of consciousness, which is built precisely on the dualistic opposition of the two categories. In addition to the above, Dennett (2017, p. 202-253) explains the functionality of consciousness with the help of the physical structure of the brain. Thus, the human brain creates a variety of parallel functional states that are "[...] responsible for the implementation of certain human activities", as a result of which it is talking about a functionalist interpretation of the process of consciousness. At the same time, Dennett very often compares the man's activity and the one of machine. He concludes that human consciousness is identified with the functioning of programs on a computer. For example, if a person lives in certain emotional states, he can express them with the help of the body. If the

computer interacts with some external stimuli, then the reaction to them is manifested with the help of programs.

Drawing upon a physicalist perspective, Dennett (2014, p. 75-102) presents his approach, known as heterophenomenology, for examining human consciousness. This method suggests that the investigation of an individual's consciousness can be conducted externally, raising doubts about the veracity and reliability of subjective experiences in the study of consciousness. However, it is essential to add that this theory has a huge amount of criticism since even the methods of observation, comparison, or description of a person's consciousness from the outside cannot determine what a person feels at one time or another.

For example, let's take a situation where a person was hurt. On the one hand, it is clear that a person is in pain when a person expresses his feelings through facial expressions, gestures, and so on. On the other hand, it is impossible to understand and determine how much a person is in pain because there are no clear indicators and reliable information about a person's consciousness who is in pain. Even after receiving a detailed description of the feeling of pain on the part of the person being tested, it is impossible to understand how exactly the other person lives these emotions since here it is talking about the individuality of human consciousness. In the same context, it is appropriate to consider Dennett's arguments about a person's inner "I". The philosopher believes that it does not exist at all. The scientist defines the inner "I" as remnants of classical metaphysics based on binary positions. However, in one way or another, Dennett's philosophical system has its followers since the principles of physicalism, in modern scientific discourse, continue to occupy leading positions.

The American philosophy of mind, in addition to Dennett's studies, is represented by Searle's (2015, p. 32) philosophical developments. This philosopher, like his compatriot, conducted a study of consciousness compared to man and artificial intelligence. However, if Dennett (2015, p. 116-136) argued that the human mind functions like a machine in Alan Turing's test, Searle (2005, p. 178) was a critic and objector of this experiment. In particular, the philosopher raised the issue of naturalness and imitation of consciousness.

First of all, it is worth starting with the fact that Alan Turing's experiment implied the definition of strong artificial intelligence, that is, intelligence comparable to humans. The computer, having deceived a person in the process of communication, proved, as it were, its "reasonableness". However, Searle (2008, p. 51-62, 2015, p. 77-90) doubted the reliability of this conclusion. The problem is that it is not clear how it is possible to interpret the behavior of the computer. Is its behavior imitation or reality? In contrast to the criticized test, Searle offers his thought experiment, which is called the "Chinese room". The essence of the test is that a person, who does not speak Chinese, is given a book with a detailed description of the composition of hieroglyphs, without their semantic explanation. This person is placed in a closed space. Behind the door, there is a person who speaks Chinese, whose task is to

pass questions on paper through a slot under the door. Thus, the person from the room, not having clear information about what is said on the sheet, uses the algorithm in the description to answer the question. In contrast, when receiving the answers, the person outside the door is convinced that the meaning of his questions is clear. And the answers were provided in an informed manner. Based on this test, it becomes clear that “[...] the ability to own symbols and follow an algorithm is not enough to talk about the presence of knowledge, the presence of consciousness” (Searle, 2008, p. 51-62). Since the functionality of the computer is built precisely on manipulating symbols, it can be said that its actions are unconscious.

Therefore, in the context of the analysis carried out, the difference between human consciousness and the artificial intelligence of the program is clearly visible. Being another philosopher of language, Searle (2005, p. 35-41) concludes that the software of a machine, in particular a computer, operates exclusively with syntactic objects. In contrast, the human mind operates with semantic ones. Moreover, the philosopher also refers to certain principles of the naturalistic approach, explaining the presence of reason due to the brain. However, in further studies, Searle formed contradictory arguments, which became a pretext for criticizing his views. Thus, in this subsection, an analysis of American philosophers of consciousness was carried out, in the context of which representatives’ different views of one tradition were identified, and the principles of interpretation of consciousness in the Eastern and Western philosophical paradigms were compared.

## 5 PROBLEMS OF PHILOSOPHICAL CONSCIOUSNESS IN THE WORKS OF CONTEMPORARY SCHOLARS

As stated earlier in the study, one of the principles for developing modern philosophy of mind is the interpretation of previous scientific works written in the field of knowledge of the human mind. In particular, this also applies to the topic of the philosophy of consciousness as a problem of philosophy and science in the framework of writing a scientific article. It is worth noting that, in the current scientific community, there is a huge number of developments related to the topic of a scientific paper. Thus, G. Tokoyeva (2021, p. 1-4), in her scientific work, paid particular attention to existential issues in the context of Al-Farabi’s philosophy of consciousness. The scientist found out that, in the philosophy of Al-Farabi, a person is displayed as a reasonable subject acting in being, that is, reality. At the same time, the man’s essence lies in his intention to improve morally and intellectually. A similar analogy can be drawn with the results of the study in the previous sections of the scientific article. In particular, it can be seen similarities with the interpretation of intellectual perfection, which is understood as the highest happiness. Thus, the acquisition of new knowledge makes the human essence truly happy.

They are turning to the interpretation of Ibn Sina's philosophical views. It is worth mentioning a related study by M. Apriani and S. Syahidin (2021, p. 71-80). These authors' scientific development is exciting because, in addition to their interpretation of Ibn Sina's philosophical concept, they offer an innovative method of applying the principles of the Arab-Muslim scientist's philosophy in the process of forming the Indonesian education system. Thus, medieval moral models of behavior are reflected in modern socio-cultural spaces. In particular, this thesis also confirms the results of the scientific article described above, the essence of which is the application of Arab-Muslim philosophical principles in the current scientific and educational space of Kazakhstan.

It is worth adding that the problem of representatives' comparative analysis of the medieval Arab-Muslim philosophy of consciousness is also quite discussed in scientific research. So, for example, I. Mursidin (2020, p. 51-66) studied the peculiarities of A. Al-Kindi's and Al-Farabi's philosophical concepts. Consequently, in the course of her research, the scientist described the relationship between religion and philosophy according to A. Al-Kindi's views, as well as the theory of emanation and the attitude towards religion in Al-Farabi's teachings. In particular, related topics were considered in the previous section of the scientific article when analyzing the interpretation of consciousness in Al-Farabi's (1988, p. 4) and Ibn Sina's (2019, p. 8) works. Thanks to the method of comparison, it was determined that Al-Farabi's philosophy gravitates towards the universal source, while Ibn Sina's principles are based on the identification of God and matter. At the same time, in the process of writing a scientific work and analyzing Arab-Muslim philosophical sources, a significant influence of the ancient Greek philosophical tradition on the formation of the Arab-Muslim philosophy of consciousness was noticed. Y. Ramadhani (2020, p. 124-136) comes to the same conclusion. In his version of a brief history of the philosophy of the Muslim Middle Ages, the author describes in detail the relationship between ancient Greek and Muslim thinkers, in particular, he talks about Aristotle's philosophical system, whose followers can be considered Al-Farabi, Ibn Sina and others.

In addition to studying the Arab-Muslim thinkers of the Middle Ages, modern researchers pay attention to the American tradition of interpreting human consciousness. For example, the analysis of Dennett's philosophy of mind is presented in scientific articles by S. Miguens (2022, p. 1-9) and F. Fallon (2022, p. 1-10). First, scientists pay attention to the influence of language as an instrument of human activity on the development and theory of the evolution of human consciousness. Thus, the change in obtaining access to information in the human brain, with the help of speech apparatus and semantic content, is substantiated, directly contributing to improving thought processes (Romaniuk, 2021, p. 220-237; Romaniuk; Yavorska, 2022, p. 168-187).

Secondly, the rhetoric is supported by criticism of Dennett's anti-realistic views. Similar conclusions were obtained in one of the sections of the scientific article. However, in this case, it was not about anti-realism but rather about the American thinker's not entirely reliable philosophical system. In the context of comparative methods of studying the American philosophy of mind, it is also appropriate to discuss existing similar studies. In particular, the philosophical debate on the interpretations of consciousness by J. Derrida and Searle is reflected in of P. Borbedal's (2020, p. 62-81) work. J. Slagle (2013, p. 117-122) paid attention to separate representatives' brief analysis of the philosophy of mind, including Dennett, Searle and others. Consequently, each work revealed the individualized characteristics of research in the field of philosophy of mind.

One way or another, based on a systematic analysis of modern research, it can be argued that the comparative study of Eastern and Western philosophy of consciousness is the latest topic in scientific circles. Thanks to the description of the philosophical substantiation of consciousness in Arab-Muslim and American sources, it became possible to argue the correlative connection between all consciousness concepts. In addition, the study of two polar philosophical paradigms helped to determine that the Arab-Muslim philosophy of consciousness gravitates towards a dualistic interpretation of consciousness, that is, with the help of the categories "spirit" and "matter". It also defines human consciousness based on the human-animal comparison (Prychepii, 2022, p. 30-39). In fact, it can be said that the medieval philosophy of the East is focused on the theoretical and rather abstract nature of the study. At the same time, the American philosophy of mind explains consciousness from the human-artificial intelligence relationship, moving away from dualism and the classical tradition. Moreover, Western research is focused on conducting empirical experiments that can provide a reasoned justification for a point of view.

In addition to the qualitative differences between the philosophy of consciousness of the West and the East, there is one common but significant feature in their study. In this context, it is talking about the intention to explain the functionality of consciousness with the help of natural sciences. Just as Al-Farabi (1988, p. 367-380) tried to interpret consciousness based on knowledge in medicine, biology, physics, and so on, so Dennett (2017, p. 305-331) leaves the future study of human consciousness to neurobiology. Thus, a comprehensive study of the problem of philosophical consciousness, in the field of philosophy and science, is of practical value since it contributes to the search for a rational explanation of the differences between sociocultural spaces, as well as a unifying force to form a universal value paradigm for intercultural dialogue.

## CONCLUSIONS

The authors conducted a comprehensive theoretical study to define the philosophy of consciousness as a problem of philosophy and science. They analyzed two philosophical traditions - the Arab-Muslim and American - to understand the differences in their interpretations of human consciousness. The study clarified the features of the Arab-Muslim interpretation, including Al-Farabi's philosophy based on Aristotle's system and Ibn Sina's analysis of the relationship between the soul, body and mental abilities. It also emphasized the importance of modern studies in the American philosophical tradition, particularly Dennett's physicalist approach to consciousness. The authors proposed their own interpretation of the American thinker's philosophy using the method of persuasion criticism and examined Searle's empirical studies on human consciousness versus computer programs. By conducting a comparative analysis of Eastern and Western traditions, the study contributed to the understanding of consciousness explanation.

The research presented a systematic analysis of philosophical interpretations and the authors' position, highlighting the novelty and practical significance of the study. Future research will focus on comparing the philosophy of consciousness in the Western European tradition with other philosophical paradigms to develop an original author's system.

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