INDIAN JOURNAL OF PHILOSOPHICAL RESEARCH (IJPR)
[ISSN-3107-8060]
A Peer Reviewed, Biannual, Bilingual (English & Bengali) Online Journal
Volume-2, Issue-1, Jan-June' 2026

WHAT IS CONSCIOUSNESS AND HOW DOES IT ARISE

* Dr. Miroslav Kuka

https://doi.org/10.5281/zenodo.21076689

Abstract:

The most important characteristic of the contemporary society is perpetual change. However, the imposed social circumstances did not change the differences in the definition of scientific knowledge in relation to the other forms of the acquired knowledge. Based on current knowledge (philosophical, scientific, and religious), we do not have a reliable answer to the question of what consciousness is in the sense of a generally accepted definition supported by a scientific explanation. However, there are theories that point to certain interpretations when discussing consciousness. This comparative theoretical research, presented through a chronological perspective, compares philosophical, religious, and scientific understandings of consciousness, as well as the author's previous research in related fields: religion, philosophy, the evolution of psycho-physical capacities, emotional evolution and capacities, spatio-temporal synchronicities, optimization of trauma and its reactive transfers, psychological disorders and social mimicry. On that temporal continuum, we acquire experiences that generate experiential states (e.g. the emotions we feel at that moment), after which the experiences together with those experiential states are processed in our mind/brain and transformed into impressions (opinions, feelings, etc.) about that experience (e.g. after travelling to Paris we say "the city is beautiful, it has many... it lacks..." or "the film was boring, exciting, instructive..."). All personal experiences, together with the experiential states of those experiences, which are transformed into impressions, constitute our consciousness. Consciousness also includes our non-experienced experiences, i.e. imagination together with the experiential states it produces. Consciousness is individually determined, i.e. it depends on the individual capacities of the mind/brain (determined at birth) to process experiences together with experiential states into impressions, which constitute our consciousness. Collective consciousness is formed through the same mechanism as individual consciousness, subject to the formation of a critical mass (within a given social group) that transforms certain experiences, together with the lived experience of those experiences, into the same or similar impressions.

Keywords: Experiences, Experiential States, Mind, Brain, Consciousness, Collective consciousness

**Faculty of Education, Universiti, St. Kliment Ohridski in Bitola, North Macedonia and Academy for Educational and Medical Studies in Krusevac, Republic of Serbia*

1. Introduction

The British philosopher and mathematician Bertrand Russell (1872 - 1970) noticed that scientists who think they are studying a simple phenomenon, eventually comprehend that the question, e.g. "why the sky is blue?" is much more complicated than they presumed. In the same way, the question, 'what is consciousness?' offers answers that are filled out with vagueness, that do not accept clear and transparent definitions like speed and heat. The question often raised how should we think about consciousness: as an excuses for responsibility or irresponsibility, as dangerous or irrelevant, as disruptive or as crucial factors for our rationality? Which of the aspects of consciousness, i.e. of the various sensory, physiological, behavioral, cognitive and social phenomena that typically correspond to consciousness, we should consider essential?

The German philosopher Immanuel Kant (1724 - 1804), in the preface to the first edition of his book "Critique of Pure Reason" states that the human mind has a strange destiny: it is disturbed by questions that cannot be ignored, because the nature of the mind asks them by itself, but which it cannot resolve, because they exceed the power of the human mind. However, the American inventor of the Serbian origin, Nikola Tesla (1856 - 1943), states that science will make unprecedented progress when it begins to study non-physical phenomena, the pure nature of laws, that is, metaphysics.[16]

The most important characteristic of the contemporary society is perpetual change. Appreciating the occurrence of the information revolution, developed countries are abandoning the concept of industrialization and turning to servicing activities. Contemporary society is transforming into a postmodern one, which increasingly doubts the previous scientific explanations. However, the imposed social circumstances did not change the differences in the definition of scientific knowledge in relation to the other forms of the acquired knowledge.

"We consider a science the developmental system of true knowledge (theorems, hypotheses, theories, laws...) about the world, which are reached by applying certain methods, consciously or unconsciously, starting from a certain philosophical theory and world point of view. Science is more general term than theory, because every science includes a number of theories with which it interprets the results of research in its field: 1. Physics contains the quantum theory and the theory of relativity as its fundamental theories, 2. Biology contains Darwin's, Morgan's, Weismann's and the other theories, 3. Philosophy contains pragmatism, existentialism, phenomenology and the

other philosophical theories, which develop philosophical sciences such as logic, ethics, aesthetics, etc. Scientific knowledge was preceded by religious and common sense knowledge that still exists today. *Religious knowledge* has its roots in human practice. It does not come from experience, but it is the fruit of divine revelation. Religious truths or dogmas (from the Greek *dogma*, meaning thought) were declared to the chosen ones (Moses, Jesus, Muhammad...), thus are considered eternal and immutable. This means that religious dogmas (about the divine origin of man, about the immortality of the soul, about the Last Judgment...) even if they can be properly presented as scientific knowledge and proven in some way, are not scientific knowledge, because their accuracy cannot be objectively verified and one can only either believe in them or not believe in them. *Common sense (laic) knowledge* is the practical knowledge of a person, which has acquired in the process of his life experience and which theoretically serves him to direct successfully his practical activities. This knowledge comes from practical experience and allows us to interpret phenomena and predict their course with some success. Thus, the practice of melting and processing metals, treating people and animals... centuries before the advent of science was based on common sense knowledge. However, the shortcomings of these knowledge is that they are unverified, unreliable, full of prejudices and their successful application is limited by their one-sidedness, resulting from the fact that they are derived from the limited practice of individuals and social groups (e.g. the common sense understanding is: The sun rises in the East and sets in the West, i.e. the Sun revolves around the Earth). If we compare the statements that we consider correct based on common sense, we will see that there are also those that are mutually excluding: for some, based on common sense, the position about the existence of God is correct, and for others, it is the position about his non-existence. Due to these shortcomings of common sense knowledge, our activity cannot rely on them, but needs to be guided by higher forms of knowledge, i.e. *scientific knowledge*, characterized by objective truth, and thus a high degree of successful application in practice, forecasting and changing the course of events. In order to achieve this, each science has a specific object of its study. According to subjects, which make up certain areas of reality, science is divided into five large groups: 1. Mathematical, 2. Natural (physics, chemistry, biology...), 3. Psychological, 4. Social (political economy, pedagogy, history, sociology...), 5. Philosophical. Depending on its subject, each science has its own specific method, i.e. ways to reach the truth.

Nothing in the world is so liable to doubt as the truth is. Namely, what is true and what is untrue, what is axiom and what is dogma, what is a man and what is his shadow, it is not often easy to find out. All questions and answers can be summarized in the following way: there is the truth as a goal and the truth as a means. Where the truth ceases to be the goal and turns into the means that is the point when the truth turns into a lie, axiom into dogma and the man as a subject of the truth becomes an object of manipulation because he goes out from the sphere of anthropology and becomes an object of theology and ideology. The essential issue of what is the right path of the truth gives a conclusion from the up-to-now historical heritage: Although the truth is a real rarity, offer is always higher than demand".[15]

2. Manuscript Formatting

Based on current knowledge (philosophical, scientific, and religious), we do not have a reliable answer to the question of what consciousness is in the sense of a generally accepted definition supported by a scientific explanation. However, there are theories that point to certain interpretations when discussing consciousness. Most often, consciousness is understood as: ● subjective experience (what it is like "to be me"), ● self-awareness (awareness of oneself as an individual and distinct being), ● conscious perception (awareness that we are perceiving something), ● intentionality in decision-making.

The French philosopher and mathematician René Descartes (1596-1650), in his work *Meditationes de prima philosophia* (1641), equated consciousness with thinking ("Cogito, ergo sum"), considering consciousness to be the essence of the soul (*res cogitans*) and separate from the body (dualism).[7] In contrast, the English philosopher and physician John Locke, in his work *An Essay Concerning Human Understanding* (1690), defined consciousness as the perception of what occurs in one's own mind, emphasizing the importance of experience and introspection.[24]

German philosophy produced some of the most influential thinkers in history, shaping Western thought through idealism, existentialism, and critical theory. Thus, Immanuel Kant (1724-1804) the founder of classical German idealism, in his work *Kritik der reinen Vernunft* (1781) spoke of the "transcendental unity of apperception," that is, he considered consciousness to be the condition of the possibility of experience, that which unifies all our representations into a single "I think".[11] The founder of phenomenology, the German philosopher Edmund Husserl (1859-1938), in his work *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie* (1913), interpreted consciousness as always

"intentional," that is, consciousness is always consciousness of something, emphasizing immediate experience and the analysis of the structure of lived experience.[9] In fact, consciousness is a fundamental feature of reality. Sigmund Freud (1856–1939), an Austrian neurologist and founder of psychoanalysis, a clinical method for the assessment and treatment of pathologies originating from conflicts within the psyche, in his work *Die Traumdeutung* (1900) distinguished between the conscious, the preconscious, and the unconscious. Freud believed that consciousness represents only a small part of psychic life, while unconscious drives and repressed desires strongly influence our behavior.[8]

American philosophers include a wide range of thinkers, from pragmatists to contemporary analytic philosophers. Thus, one of the pioneers of American philosophy and psychology, William James (1842-1910), in his work *The Principles of Psychology* (1890) described consciousness as the "stream of consciousness," that is, a continuous and changing flow of thoughts, feelings, and perceptions.[10] The American philosopher John Searle (1932–2025), in his work *The Rediscovery of the Mind* (1992), argues that consciousness is a biological phenomenon that arises from neurobiological processes but has a subjective ontology and cannot be reduced to purely computational models.[26] The American philosopher Thomas Nagel, in his work *Mortal Questions* (1979), which includes the essay "What Is It Like to Be a Bat?", emphasizes the subjective character of consciousness; that is, according to him, consciousness always has the perspective of "what it is like" to be a certain being, which cannot be reduced to an objective description.[25] The Canadian-American analytic philosopher Patricia Churchland, known for her contribution to neurophilosophy and the philosophy of mind, in her work *Neurophilosophy* (1986) advocates a neurophilosophical approach, arguing that understanding consciousness requires progress in neuroscience and that traditional philosophical concepts may be replaced by scientific explanations.[3]

Daniel Dennett (1942-2024), an American philosopher who studied the philosophy of mind and science, in his work *Consciousness Explained* (1991) rejects the idea of a "central observer" in the brain. Dennett proposes the "multiple drafts" model, according to which consciousness arises from parallel brain processes without a single central locus of consciousness.[5] David Chalmers, an Australian philosopher working in the philosophy of mind and language, in his work *The Conscious Mind* (1997) distinguishes between the "easy problem" of consciousness, that is, how the brain processes information (attention, memory, perception), and the "hard

problem" of consciousness, that is, why these processes are accompanied by subjective, or inner, experience. From his analysis he concludes that subjective experience (qualia) cannot be fully explained by physical processes in the brain. Chalmers also maintains that the "hard problem" of consciousness still has no definitive solution.[2]

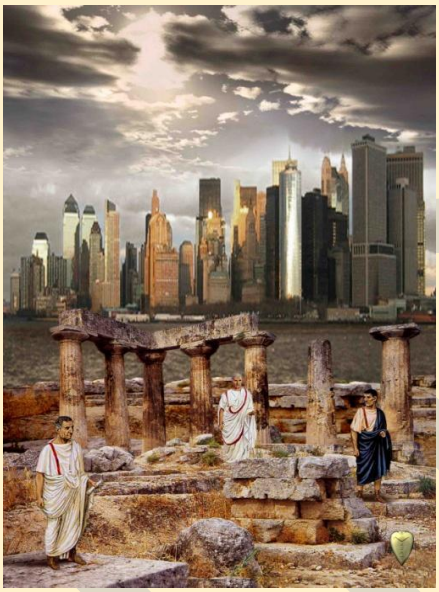

Figure 1. Miroslav Kuka, HISTORY OF PHILOSOPHY. c. 2005. Private collection

Contemporary science studies consciousness through neuroscience, cognitive psychology, and artificial intelligence. In contrast to philosophical approaches, most neuroscientists regard consciousness as an emergent property of complex neural processes (the whole possesses properties that the individual parts do not possess). States such as coma, dreaming, and meditation are known to have measurable neurological patterns, while injuries to specific regions of the brain can alter both personality and consciousness [anaesthesia systematically "switches off" conscious experience, while thalamocortical connections transmit sensory, motor, and associative information that correlate with waking consciousness].These observations suggest that consciousness is closely associated with physical processes in the brain, yet there is still no consensus as to why and how subjective experience arises. In other words, we know a great deal about the mechanisms involved, but we still lack an answer to the question "why subjective experience exists".

Antonio Damasio, a Portuguese neuroscientist, in his work *The Feeling of What Happens* ("1999) explains consciousness as a process in which the brain constructs a "map" of the body and emotions, emphasizing that feelings are crucial for the emergence of conscious experience.[4] Stanislas Dehaene, a French cognitive neuroscientist, in his work *Consciousness and the Brain* (2014) develops the "Global Workspace Theory", according to which information becomes conscious when it is "broadcast" across a wide network of brain regions-that is, when it becomes available to other systems such as memory, language, and planning...[6] Christof Koch, an American neurophysiologist, in his work *The Feeling of Life Itself* (2019) advocates the Integrated Information Theory (IIT), according to which

consciousness is a fundamental property of systems that possess a high degree of informational integration.[12] According to this theory, consciousness exists wherever sufficient integration is present, even in very simple systems.

In contrast to philosophy and science, religions offer different interpretations of the nature of consciousness, yet almost all agree that consciousness is not merely a biological function of the brain but also possesses a deeper spiritual dimension.

In Christianity, consciousness is understood as being connected with the soul; that is, the human being possesses an immortal soul created by God (consciousness continues to exist after death).[19,20] In the Bible, the human being is described as a being "created in His own image," and consciousness is regarded as a gift from God with a moral dimension (conscience).[1] In Islam, consciousness is associated with the concept of the soul (*ruh*). God (Allah) breathes the spirit into the human being, who possesses consciousness and free will. The Qur'an emphasizes that human knowledge is limited in comparison with Divine knowledge. Consciousness is accountable before God on the Day of Judgment.[27] In Judaism, consciousness is considered part of the spiritual structure of the human being, within which different levels of the soul are distinguished (*nefesh, ruach, neshamah*). The human being possesses moral accountability and free will. In the Torah, the human being is described as a being in relationship with God, and consciousness is associated with ethics and relationship to the community.

Figure 2. Miroslav Kuka, STONE ON STONE c. 2005. Private collection

One of the fundamental philosophical, religious, and scientific (neuroscientific) questions is whether consciousness can exist without the brain. Neuroscience generally regards consciousness as a product of brain activity. For example, brain injuries alter personality and identity; degenerative diseases (e.g., Alzheimer's disease) gradually affect memory and the sense of self; and when the brain ceases to function (biological death), there is no empirical evidence that consciousness continues to exist (the AWARE project).[28] Thus, there is currently no scientific evidence that consciousness can exist independently of the brain. In contrast to scientific perspectives, many religions maintain that consciousness is independent of the brain. In Christianity and

Islam, the soul survives the body; in Hinduism, the *Atman* passes into a new body; and in Buddhism, the stream of consciousness continues (although without a permanent soul). Philosophical dualism (known since René Descartes) maintains that mind and body are distinct substances; that is, the brain is an "instrument," but not the source of consciousness. Many of the current uncertainties become clearer once the concept of consciousness is defined in a precise and unambiguous way.

3. Materials and Methods

This is a comparative theoretical study, representing a type of scientific research in which various theories, models, or concepts are compared in order to understand their differences and similarities and to identify the advantages of theories that better explain particular phenomena. Through this approach, the researcher does not necessarily collect new data, but instead analyzes and compares existing theories and scientific explanations in an attempt to formulate his own hypotheses, theories, or laws. This comparative theoretical research, presented through a chronological perspective, compares philosophical, religious, and scientific understandings of consciousness, as well as the author's previous research in related fields: religion,[19] philosophy,[21] the evolution of psycho-physical capacities,[17,18] emotional evolution and capacities,[15] spatio-temporal synchronicities,[16] optimization of trauma and its reactive transfers,[13] psychological disorders and social mimicry.[14] In each of these studies, consciousness represents the most important determinant of the analyzed content.

4. Discussion

Previous knowledge (philosophical, scientific, and religious) has revealed only fragments in attempts to define consciousness, without integrating them into coherent conceptual frameworks that would be scientifically indisputable. In the Gospel of John (1:1), Christ is referred to as the Word, or Logos. The concept of Logos originates in Greek philosophy (particularly in Stoicism and Platonism) and denotes the rational principle that governs and orders the universe. It is the mediator between God and the world through which divine wisdom and reason are expressed. The meaning of the word is multiple, it can be seen, for example, in exorcism, i.e. the religious rite of reciting prayers to possessed persons in Church Slavonic (Orthodox Church) or Church Latin (Catholic Church).

We will not address theories of language evolution; rather, using the example of the Serbian language, with the specific features of its etymological connections and morphological structures, we will examine the meaning of the word "Consciousness" (srb. "svest" → pronounced as it is written). This phenomenon exists in

other world languages, but for example, the word "consciousness" is unique to Slavic languages, specifically Serbian. The word "Consciousness" (Serbian: "svest" → pronounced as written) phonetically contains within it the word "news" (Serbian: "vest" → pronounced as written), which is not a feature of other contemporary languages (English *consciousness* ↔ *news* - there is no phonetic and etymological-morphological connection, nor in German, French, Spanish, or other languages).

Analysed through the Serbian language in phonetic terms, *"svest"* consists of *"vesti"*, i.e. experiences. However, to be brought into conscious awareness the news, i.e. experiences, they must be processed by the human mind/brain. News, i.e. experiences that are not processed by the human mind/brain, remain at the level of non-conscious processing; we cannot use them because we are not aware of them (we have not brought them into conscious awareness). In the Serbian language, there a common saying "come to your senses" (Serbian: "osvesti se"), i.e. become aware of what you are doing or saying, i.e. learn from your experiences. Only when children develop speech (age 3-4 years) is it possible to organise experiences into narratives, i.e. structured stories.

From birth, we exist along a single temporal continuum and have a subjective sense that time is passing. On that temporal continuum, we acquire experiences that generate experiential states (e.g. the emotions we feel at that moment), after which the experiences together with those experiential states are processed in our mind/brain and transformed into impressions (opinions, feelings, etc.) about that experience (e.g. after travelling to Paris we say "the city is beautiful, it has many... it lacks..." or "the film was boring, exciting, instructive..."). All personal experiences, together with the experiential states of those experiences, which are transformed into impressions, constitute our consciousness. Consciousness also includes our non-experienced experiences, i.e. imagination together with the experiential states it produces. Consciousness is individually determined, i.e. it depends on the individual capacities of the mind/brain (determined at birth) to process experiences together with experiential states into impressions, which constitute our consciousness (Kuka M., 2026).

The part of the brain that most participates in processing our experiences and experiential states into impressions is the hippocampus (located in the medial part of the temporal lobe). The role of the hippocampus:

- processing new experiences,
- converting short-term experiential states into long-term memory,

- linking emotions, context, and events. When we undergo an experience (e.g. a conversation, travel, discomfort...), information first passes through sensory centres in the cerebral cortex, after which the hippocampus organises and "records" it as an impression. The process does not take place in only one part of the brain; the following also participate:
- the amygdala (a paired, almond-shaped structure located deep in the temporal lobe), which is crucial for processing emotions within an experience (e.g. fear, joy, satisfaction...),
- the prefrontal cortex (located in the anterior part of the frontal lobe), which assists in the interpretation and evaluation of the meaning of the experience, decision-making, and impulse control,
- the neocortex (the most developed, superficial part of the cerebrum), which stores long-term memories and is responsible for cognitive functions such as thinking, language, planning, perception, and memory.

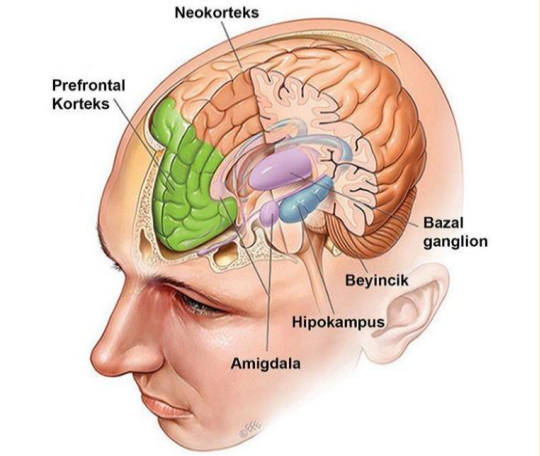

Figure 3. The part of the brain that most participates in processing our experiences and experiential states into impressions

In physical terms, the "human spirit" cannot be described as a separate material substance, since contemporary science does not recognise a "spirit" that exists independently of the body. What people refer to as the spirit is most often described through mental processes that are connected in the brain by electrochemical signals. In that sense, the "spirit" would physically be a pattern of neuronal activity, i.e. a dynamic network of electrical and chemical processes. The brain consumes energy (glucose and oxygen) and produces measurable electrical activity (EEG). A number of philosophers and scientists describe consciousness as an organised flow of information within the nervous system; thus, from a physical perspective, the "spirit" may be understood as a complex pattern of information processing in the brain. It follows that news, i.e. experience, becomes consciousness only after it has been processed by the human mind/brain, i.e. transformed into an impression.

All human experiences represent potential consciousness. Processed experiences (experiential states), through the impressions formed by the human mind/brain, become consciousness, whereas unprocessed experiences (experiential states) remain at the level of non-conscious

processing. Consciousness represents our capacities (cognitive, conative, emotional...), which, in accordance with our individual nature (temperament, character...), may or may not be utilised in life.[15,17] As experiences increase over time, our consciousness correspondingly increases and is refined (at age 7 we are more conscious than at 3, at 15 more than at 10, at 40 more than at 20...). Our experiential responses to the same experiences are temporally (age-related) variable. For example, in early childhood, when a toy is taken from a child (experience), the child often accompanies this experiential state with crying. As the child grows, they modify their experiential responses to the same or similar experiences.[23]

However, a person does not have to personally undergo all experiences. Imagination (non-experienced experience) is the human capacity to create images, experiential states, and impressions of that which has not been personally experienced (e.g. "I read a book and imagine what an event looks like" or "I have not been to Tokyo, but I can imagine how life there is"...). Most scientists and philosophers have used imagination as a driving force within their conclusions (● imagination enables the generation of new ideas, ● posing questions, ● thinking about things we have not seen or verified...). Imagination, together with the experiential states it produces, may be described as training of consciousness (e.g. illusion is our sense of an inner "mystery", i.e. a misinterpretation of brain processes).

Collective consciousness is formed through the same mechanism as individual consciousness, subject to the formation of a critical mass (within a given social group) that transforms certain experiences, together with the lived experience of those experiences, into the same or similar impressions. The initial condition for the formation of collective consciousness is the individual sense of collective belonging: to a particular people, a religious community, or any other constituted social group.

For example, if a population is subjected to torture, killing, expulsion... by another population, these experiences, together with the lived experience of them (fear, rage, anger...), may, after individual processing by the spirit / brain, give rise within the oppressed population to a critical mass that forms the same or similar impression of the stated experiences (lived experiences), i.e. forms collective consciousness. Viewed historically, collective consciousness has in most cases been formed through conflict, e.g. colonizer and

colonized populations, religious wars... Collective consciousness is also often shaped through manipulation, i.e. through controlling others by means of deception, pressure, or emotions.

Figure 4. Miroslav Kuka, WHEEL OF HISTORY. c. 2004. Private collection

Most devices that operate on sophisticated technologies, i.e. advanced, complex, and highly precise technologies, have been created by human beings (consciously / unconsciously) according to the structure and mode of their own functioning. The processing of experiences by the spirit / brain and the formation of impressions, which constitute our consciousness, procedurally take place in the same way as information processing in a computer, except that a computer does not have our experiences and impressions.

Information processing in a computer (analogous to the processing of human experiences) takes place through several steps within a system called the input - processing - output (IPO) model. A computer receives data (a human being receives experiences), the computer processes the data by means of programs (a human being processes experiences through the spirit / brain), and then the computer produces a result (a human being transforms processed experiences into impressions, which constitute our consciousness). The mode of computer functioning:

Input → User or a device enters data (text, numbers, images, sound...) into the computer by means of (a keyboard, mouse, microphone, camera). Processing → a computer processes data by means of the processor (CPU) and programs, i.e. the processor executes instructions stored in the software and performs mathematical and logical operations. The main components of processing are the CPU (Central Processing Unit), which executes instructions, and RAM memory, which temporarily stores the data currently being processed. All information in a computer is represented in binary form (0 and 1). Output → After processing, the computer displays or sends the result (monitor, printer, speakers...). Storage → Processed data can be permanently stored on devices (hard disk, SSD, USB memory...).

Information in the brain is not stored in one place as in a "file," but is distributed across networks of neurons. Memory arises through the strengthening of connections between neurons, and this process is called synaptic plasticity. The main parts of the brain involved in memory are: ● Hippocampus is crucial for the formation of

new memories (especially facts and events). As a "temporary recorder," it helps information to be transferred into long-term memory, ● Cerebral Cortex stores long-term memory. Different parts store different types of information: visual memories → posterior parts of the brain, sounds and language → temporal lobe... ● Amygdala is associated with emotional memories (which is why events that were highly stressful or emotional are remembered better), ● Cerebellum is important for procedural memory (skills).

Based on existing knowledge, I consider consciousness to be individually determined at birth, irrespective of the quantity of experiences to which we are exposed over the course of life (we may be exposed to a large number of experiences, yet through our spirit / brain we become aware of, i.e. process into impressions, only that quantity of experiences which is determined by the capacity of our spirit / brain at birth). The analogy between the psycho - physical capacities of humans (and, as I reasonably assume, consciousness) and computers has been described in the scientific paper: *The Hypothesis of the Predetermination of Individual Psycho-Physical Capacities*".[17,18]

"The realization of any social value is determined by our psycho-physical capacities. It is believed that these capacities, through the creation of opportunities for their emergence and development, can be increased to a certain extent, through the influence of a scientific knowledge and the wider social environment. However, we are of the view that the personal capacities we inherit by birth, substantially limit the possibilities of influence of the social environment and the available scientific knowledge, considering that their impact is negligible. In this sense, we believe that pedagogical and especially psychological scientific knowledge, have primary contribution in instilling an individual's "nice feeling" within the inherited capacities. We often describe our practice with one illustrative example: "a Trabant can never be made into a Mercedes, but a Trabant driver can be assured or convinced, if he is in personal conflicts, that it is a nice feeling to drive in a Trabant." For example, if the psycho-physical predispositions of an individual, in this example, for the sake of simplicity of understanding, are primarily physical, such that 100 meters cannot run faster than 12 seconds, then there is no science other than chemistry (also limited possibilities), which at that time can lower below, irrelevant in terms of quality and quantity was done.

We believe that even sports psychology cannot give more capacity than it was given by a birth limited capacity of an individual. Thus, the capacities we inherit by birth, without significant effects on

change, determine the scope of our achievement, which we shall vividly explain in the following example. When purchasing a computer, a product is also provided with a declaration stating technical characteristics of the product purchased, e.g. hard disk is of 40 GB memory storing capacity. This means that the memory storing capacity and where appropriate, using the processed content within that computer is situated within the specified range and goes not beyond. When a child was born, by analogy to a computer purchased and viewed individually, there are also defined and limited psycho-physical capacities, with which we are not familiar with immediately, but over the time we find out through discovery, through various comparative analyzes. Thus, with the birth of a child, parents do not receive a declaration of the child`s capacities and the child's psycho-physical capacities are already defined. If in computer working of 40GB memory storing capacity, we need some additional need for example, some extra 5 GB memory storing capacity, we can try to formatting the new hard disk memory storing capacity on our own or with the assistance of a technically trained person. However, as soon as the new formatting is done, the warranty for our computer is no longer under the responsibility of the factory manufacturer, but rather falls under the jurisdiction of the "lower level", i.e. of the one who performed the subsequent formatting of the hard disk memory storing capacity. Also, in these newly established circumstances, it is no longer the same computer: it often works hard, is prone to system failure etc. If in the meantime we need for e.g. 2 GB more memory storing capacity and we try to reformat the hard disk capacity, the computer will due to the original, i.e. factory capacities, after a certain period of time, become unusable or usable within limited capacities, often less than the initial ones, stated in the declaration. Similar to a computer, it is the same with a child. As soon as it is crossed, scientifically still clearly unmeasured psycho-physical limit of an individual, failures occur, most often expressed in the phenomena of destructive expression: drug addiction, alcoholism, prostitution, etc. or in personal social inadaptability: irritability, instability, impulsivity, egocentricity, falsehood, a sociality or ferocity."

The analogy in the functioning of human beings and computers, i.e. a form of reasoning based on similarity between two objects, phenomena, or concepts in certain properties, was described in the scientific paper: *Causal Relationship Between Experienced Trauma and the Optimized Algorithm of Traumatic Reactions - Can a Revived Trauma Govern a Person*?.[13]

"The functioning and optimization of such an algorithm can be vividly

illustrated by the example of the Internet-the first computer network, created in 1969 under the control of the U.S. Department of Defense. Today, the Internet represents a fusion of technology and social processes. Initially confined to non-commercial use, it soon expanded into the domains of commerce and business. The computer algorithm was created by humans in their own image, in much the same way that humans have historically portrayed God in their own likeness, through form and affirmative attributes.[19]

Throughout the human life course, individuals pass through specific developmental stages, each characterized by dominant interests: 1. Childhood (primarily defined by interest in play); 2. Adolescence (primarily defined by sexual interests); 3. Maturity (primarily defined by the pursuit of income and existential stability; 4. old age.

In the first twelve years of Internet development, the majority of information was acquired (or learned) through games-analogous to the childhood stage in human development. During this period, video games were the dominant form of engagement (e.g., Atari, Pong, Nintendo, Sega...). In the subsequent fifteen years of development, the Internet came to be dominated by the pornography industry, a development analogous to human adolescence. Research has shown that X Videos, one of the world's most visited adult websites, receives over 4.5-billion-page views per month-three times more than CNN. Moreover, the duration of visits is significantly higher: whereas average website visits last 3 to 6 minutes, visits to pornographic sites often range from 15 to 20 minutes. In the following stage of Internet development-25 to 30 years after its inception-commerce and business became dominant alongside pornography, paralleling the adult stage in human life. In August 2008, the domain "bitcoin.org" was registered, marking the online presence of what would become the world's most widespread cryptocurrency. Later that October, Satoshi Nakamoto published a scientific paper titled "Bitcoin: A Peer-to-Peer Electronic Cash System", now widely known as the "Satoshi White Paper." At the beginning of 2009, Bitcoin software became publicly available, and the first 50 Bitcoins were "mined" by Satoshi Nakamoto, thereby initiating the practice of "crypto mining." Today's crypto era dominates in both informational and energy terms, as mining consumes enormous amounts of energy (electricity, water, etc.). It is estimated that the energy expended on Germany's economy is equivalent to the energy used for crypto mining. Simply put, mining involves solving specific mathematical problems; by solving them, a certain amount of cryptocurrency is

obtained, which in an increasing number of countries can be converted into official fiat currency. Today, the Internet effectively controls the entirety of global money, a topic that is the subject of separate socio-economic analyses.

On another level of artificial intelligence algorithmization (optimization through accumulated information), we might ask: what mathematical problems are actually being solved through mining? Through mining, the Internet "learns" to understand humans by optimizing the systems it uses: education, the economy, industry, communication, and so forth... With such algorithmic optimization, it becomes possible, in perspective, to more easily manage human populations (for example, the concept of fifteen-minute cities), where humans will consume ever less energy because the algorithm itself is designed to consume ever more energy."

5. Conclusions

Existing knowledge (philosophical, scientific, religious), which provides incomplete, i.e. fragmentary definitions of consciousness, has been integrated into a single, comprehensive theory, which we reasonably assume to be objectively true, thereby ensuring a high degree of successful application in practice, as well as in predicting and influencing the course of events. This theory, in its simplified form, states: From birth, we exist along a single temporal continuum and have a subjective sense that time is passing. On that temporal continuum, we acquire experiences that generate experiential states (e.g. the emotions we feel at that moment), after which the experiences together with those experiential states are processed in our mind/brain and transformed into impressions (opinions, feelings, etc.) about that experience (e.g. after travelling to Paris we say "the city is beautiful, it has many... it lacks..." or "the film was boring, exciting, instructive..."). All personal experiences, together with the experiential states of those experiences, which are transformed into impressions, constitute our consciousness. Consciousness also includes our non-experienced experiences, i.e. imagination together with the experiential states it produces. Consciousness is individually determined, i.e. it depends on the individual capacities of the mind/brain (determined at birth) to process experiences together with experiential states into impressions, which constitute our consciousness (Kuka M., 2026).

Collective consciousness is formed through the same mechanism as individual consciousness, subject to the formation of a critical mass (within a given social group) that transforms certain experiences, together with the lived experience of those experiences, into the same or similar impressions. The initial condition for the

formation of collective consciousness is the individual sense of collective belonging: to a particular people, a religious community, or any other constituted social group.

References:

1. Books of the Bible in Canonical Order (2026) https://www.usccb.org/offices/new-american-bible/books-bible

2. Chalmers D (1997) The Conscious Mind, Oxford University Press https://www.goodreads.com/book/show/144960.The_Conscious_Mind

3. Churchland P (1986) Neurophilosophy, The MIT Press https://direct.mit.edu/books/monograph/4792/NeurophilosophyToward-a-Unified-Science-of-the

4. Damasio A (1999) The Feeling of What Happens, Houghton Mifflin Harcourt https://www.goodreads.com/book/show/1120012

5. Dennett D (1991) Consciousness Explained, Little Brown & Co https://www.goodreads.com/book/show/2172498

6. Dehaene S (2014) Consciousness and the Brain, Viking https://www.goodreads.com/book/show/18079692-consciousness-and-the-brain

7. Descartes R (2007) Meditationes de prima philosophia, Project Gutenberg https://www.gutenberg.org/ebooks/23306

8. Freud S (1972) Die Traumdeutung, Project Gutenberg https://projekt gutenberg.org/authors/sigmund-freud/books/sigmund-freud-die-traumdeutung/

9. Husserl E (2009) Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie, PhilPapers https://philpapers.org/rec/HUSIZE

10. James W (1983) The Principles of Psychology, Harvard University Press https://www.goodreads.com/book/show/55966.The_Principles_of_Psychology

11. Kant I (1974) Kritik der reinen Vernunft, Grundlage der modernen Philosophie https://www.getabstract.com/de/zusammenfassung/kritik-der-reinen-vernunft/3725

12. Koch C (2019) The Feeling of Life Itself, The MIT Press https://mitpress.mit.edu/9780262539555/the-feeling-of-life-itself/

13. Kuka M (2025) Causal Relationship Between Experienced Trauma and the Optimized Algorithm of Traumatic Reactions - Can a Revived Trauma Govern a Person?, Journal of Psychology and Neuroscience, 1 - 8 doi.org/10.47485/2693-2490.1127

14. Kuka M, Talevski J, Đokić I (2026) Mental Disorders and Social Mimicry in the Context of Everyday Functioning, Journal of Psychiatric Insight Review, (1 - 10) doi.org/10.63721/26JPIR0128

15. Kuka M, Talevski J, Janković I (2024) Hereditary emotional capacities - redefinition of emotional categorizations and manifestations, American Journal of Human Psychology, 41 - 47 https://doi.org/10.54536/ajhp.v2i1.2598

16. Kuka M, Panovski M (2023), Causal connection of macro and micro systems in function of spatial - temporal resonance, European Journal of Applied Sciences, 172 - 198.

https://drive.google.com/file/d/1kqxrIG-qCumGnsVmzgC6hQNGevcXtGXN/view

17. Kuka M, Krunic M (2020) The hypothesis of the predetermination of individual psycho-physical capacities, International Journal of Advanced Research, 865 - 869 https://dx.doi.org/10.21474/IJAR01/10850

18. Кука М, Крунич М (2020) Гипотеза о генетической предопределенности индивидуальных психофизических способностей без возможного влияния на их потенциальное изменение, Образование и наука в россии и за рубежом, Москва / Россия, (37 - 46) https://elibrary.ru/item.asp?id=44473725

19. Kuka M (2006) Istorija religije - argument ateizma (History of Religion - Argument of Atheism), Belgrade https://www.kuka-grosmeister.com/ofbooks/index.html → Top 14 Books (Book No. 1. PDF 1.)

20. Kuka M. Mijatov Ž (2013) Svet duša - razgovori (The world of souls - conversations), Belgrade https://www.kuka-grosmeister.com/ofbooks/index.html → Top 14 Books (Book No. 1. PDF 3.)

21. Kuka M (2006) Istorija filozofije (History of Philosophy), Belgrade https://www.kuka-grosmeister.com/ofbooks/index.html → Top 14 Books (Book No. 2)

22. Kuka M (2008) Istina o Bogu (The truth about God), Belgrade https://www.kuka-grosmeister.com/ofbooks/index.html → Top 14 Books (Book No. 1. PDF 2.)

23. Kuka M. Živkovic V (2010) Upoznajte i proverite razvojne i intelektualne sposobnosti svoga deteta (Get to know and check your child's developmental and intellectual abilities), Belgrade https://www.kuka-grosmeister.com/ofbooks/index.html → Top 14 Books (Book No. 11)

24. Locke J (2008) An Essay Concerning Human Understanding, Oxford University Press UK. Edited by P. H. Nidditch https://philpapers.org/rec/LOCAEC-22

25. Nagel T (1979) Mortal Questions, Cambridge University Press https://www.goodreads.com/book/show/257865.Mortal_Questions

26. Searle J (1992) The Rediscovery of the Mind, Published under the Bradford Books imprint https://mitpress.mit.edu/9780262691543/the-rediscovery-of-the-mind/

27. The Qur'an Project https://www.quranproject.org/The-Quran-Project-1-p

28. https://www.aware-project.org/

29. Figure 1,2,4 https://kuka-grosmeister.com/digital-art/

30. Figure 3 https://www.researchgate.net/figure/About-the-crown-Cortex-prefrontal-in-the-concept-of-nasiyah-41_fig2_374753955

———