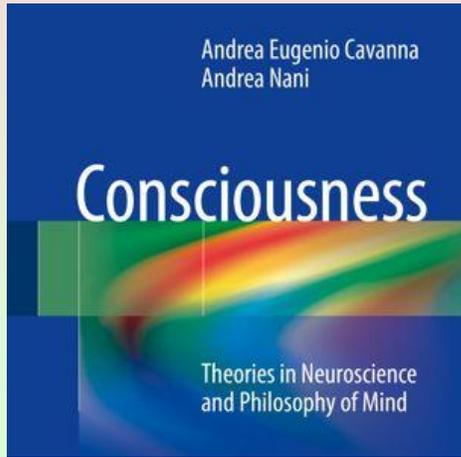


Common Responses to the Hard Problem

Benjamin Stucky





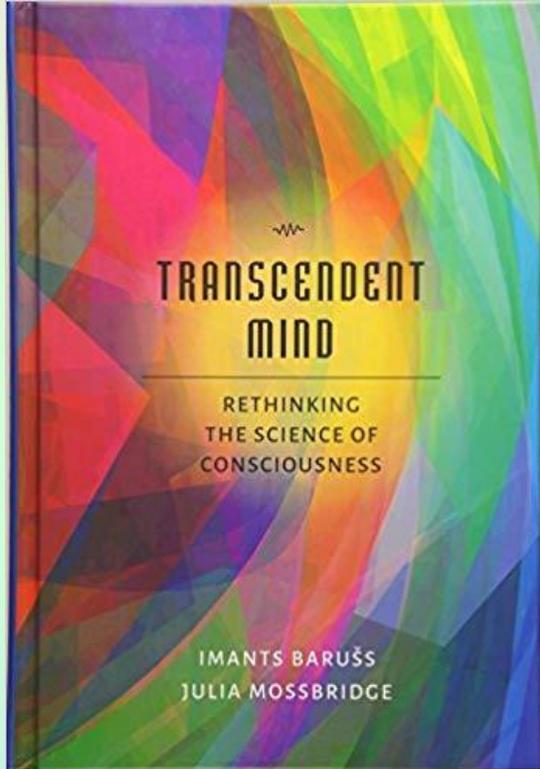
Editorial in Book
Consciousness:
Theories in
Neuroscience
and Philosophy
of Mind



Original Paper
Zeki (2003) The
disunity of
consciousness

Semir Zeki

Multiple
Consciousnesses?



Book:
Transcendent Mind

Chapter 5

Separation
of mind from
brain?

Reading and doing arithmetic nonconsciously

Asael Y. Sklar^a, Nir Levy^{b,1}, Ariel Goldstein^{b,1}, Roi Mandel^a, Anat Maril^{b,c}, and Ran R. Hassin^{a,c,2}

Paper:
Sklar et al. (2012)
Reading and
doing arithmetic
nonconsciously

Non-aware arithmetic?

→ They use a different
definition of consciousness
compared to our course!



BBC Radio 4: Wittgenstein's Beetle in a Box Analogy
[youtube.com/watch?v=x86hLtOkou8](https://www.youtube.com/watch?v=x86hLtOkou8)

Privacy of Language?

materialism
sometimes physicalism

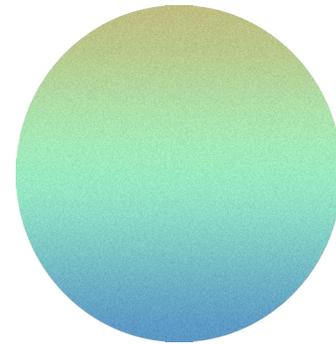


matter

dualism substance or property

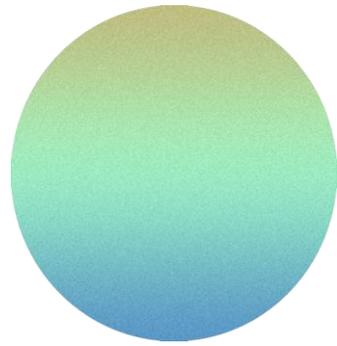


matter



consciousness

idealism



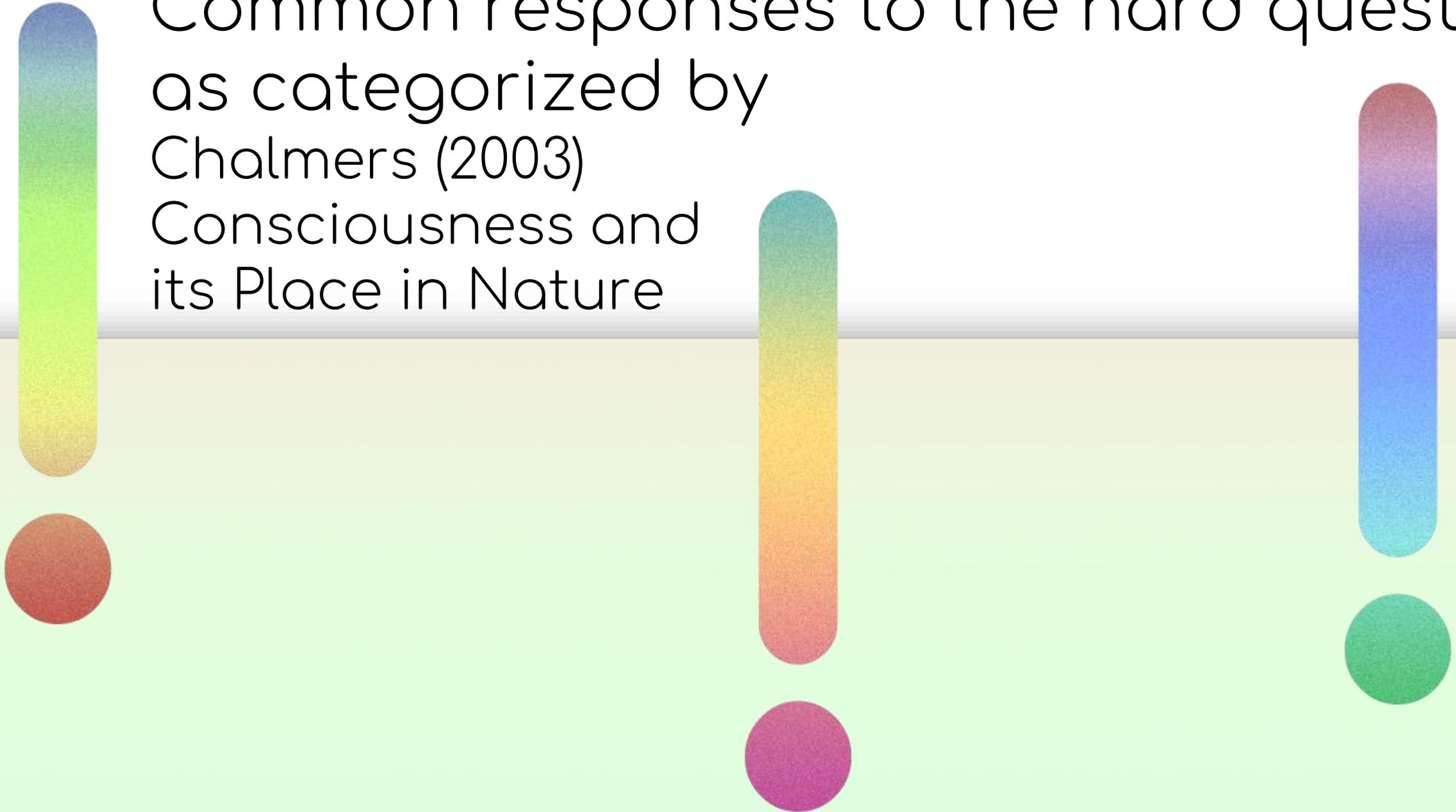
consciousness

neutral monism



one substance
neither matter
nor mind

Common responses to the hard question as categorized by Chalmers (2003) Consciousness and its Place in Nature



A materialism

there is no epistemic (knowledge) gap



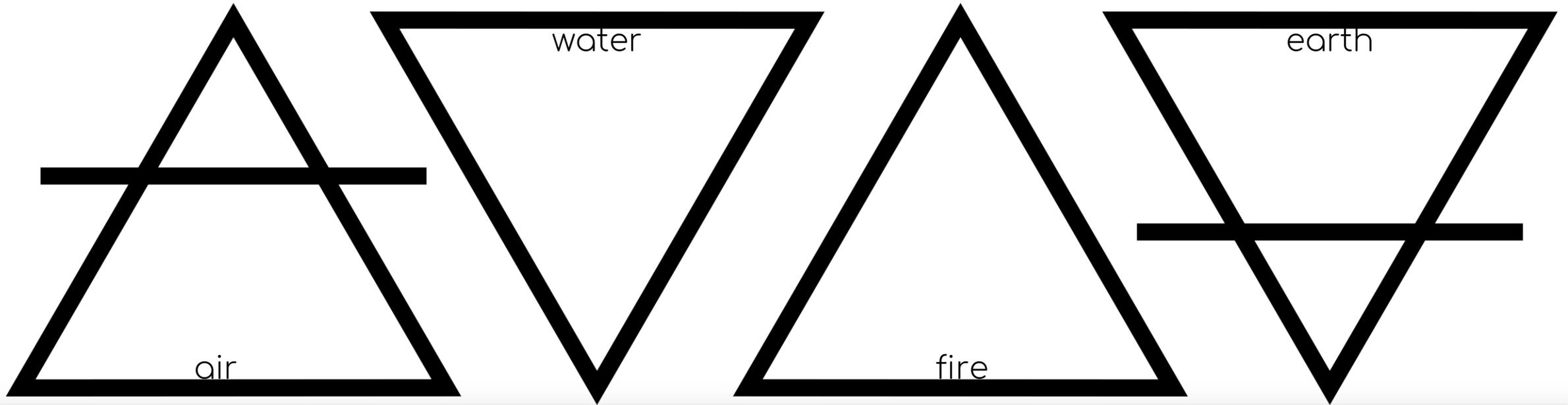
consciousness

does not exist
eliminativism

or

is fully definable by
functions *functionalism*,
behaviors *behaviorism*
information *computationalism*

A materialism

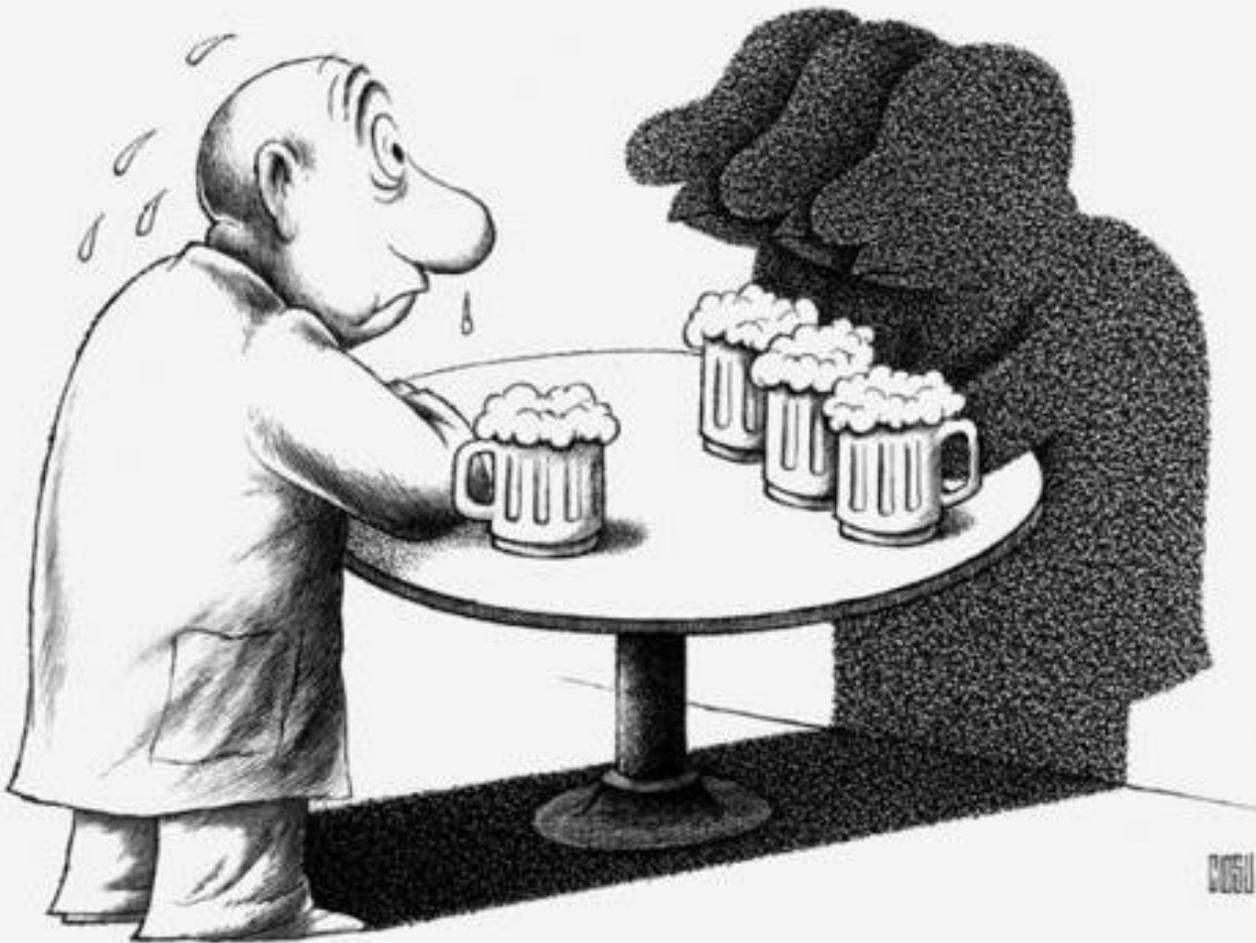


Folk Psychology Argument:

“ [...] the correct account of cognition [...] will bear about as much resemblance to Folk Psychology as modern chemistry bears to fourspirit alchemy. ”

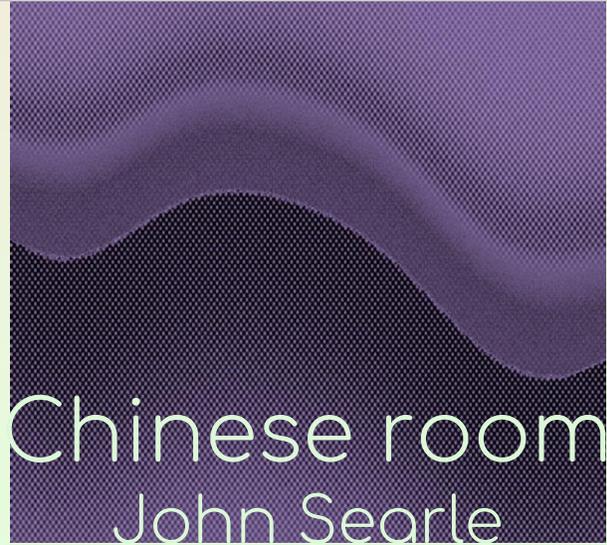
- Paul Churchland

A materialism



Illusion/Belief Argument:
“[...] something that is true:
I am not introspectively aware that mental images are brain-processes
to something that is false:
I am introspectively aware that mental images are not brain-processes.”
- DM Armstrong

A materialism



I do not understand Chinese. I am in a closed room and receive questions in Chinese. I answer them by using a rulebook which allows for perfect Chinese-English translation.

To the outside it looks like I speak Chinese.

B materialism

there is an epistemic
(knowledge) gap



but no ontological
(nature of reality) gap

phenomenal states are
identified with brain
states

Identity theory

B materialism



Consciousness is
distinct to physical
concepts, but it refers
to the same thing, like
water = H₂O

B materialism

“We materialists believe that these causal roles which belong by analytic necessity to experiences belong in fact to certain physical states.”

- David Lewis



B materialism

Identity needs to be epistemically primitive:

„How it is that anything so remarkable as a state of consciousness comes about as a result of irritating nervous tissue, is just as unaccountable as the appearance of the Djin, when Aladdin rubbed his lamp.“

- Thomas Huxley

C materialism (promissory materialism)

There is an epistemic
(knowledge) gap
between the physical
and phenomenal, but
closable in principle /
future.



Dualism



matter

epistemic (knowledge)
gap and ontological
(nature of things) gap

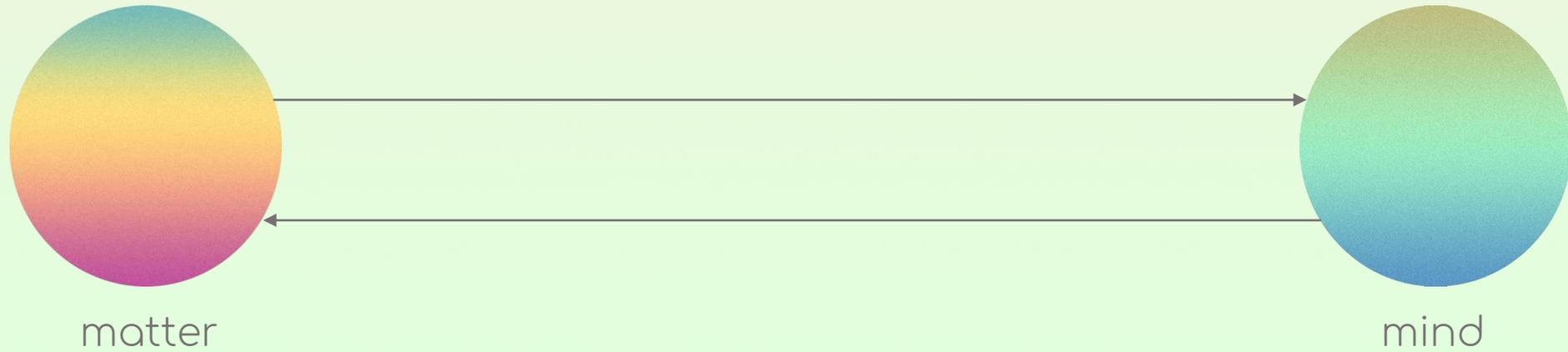
consciousness **has**
causal powers



consciousness

D dualism

substance dualism
interactionism



Dualism

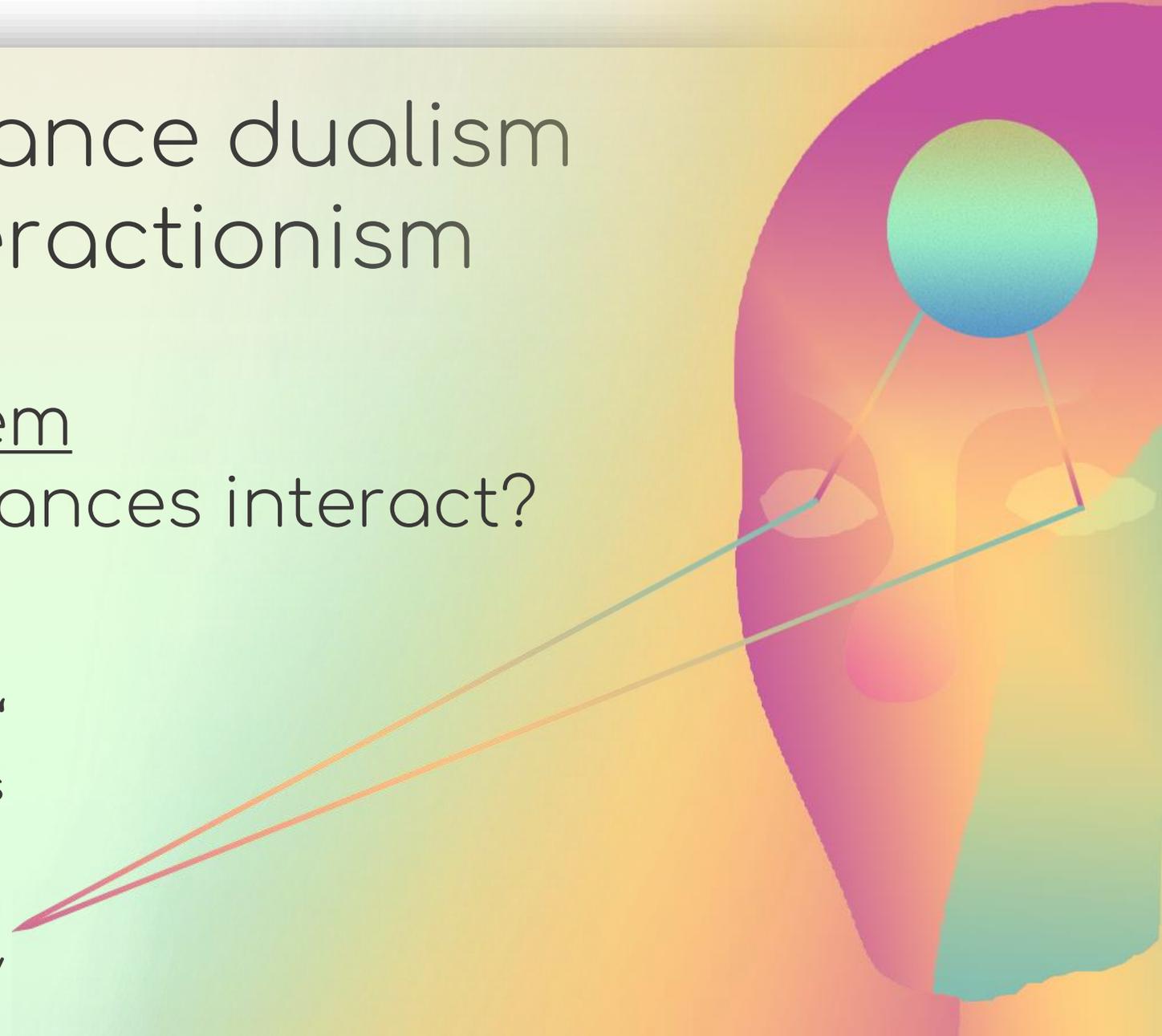
substance dualism
interactionism

Interaction Problem

How do the substances interact?

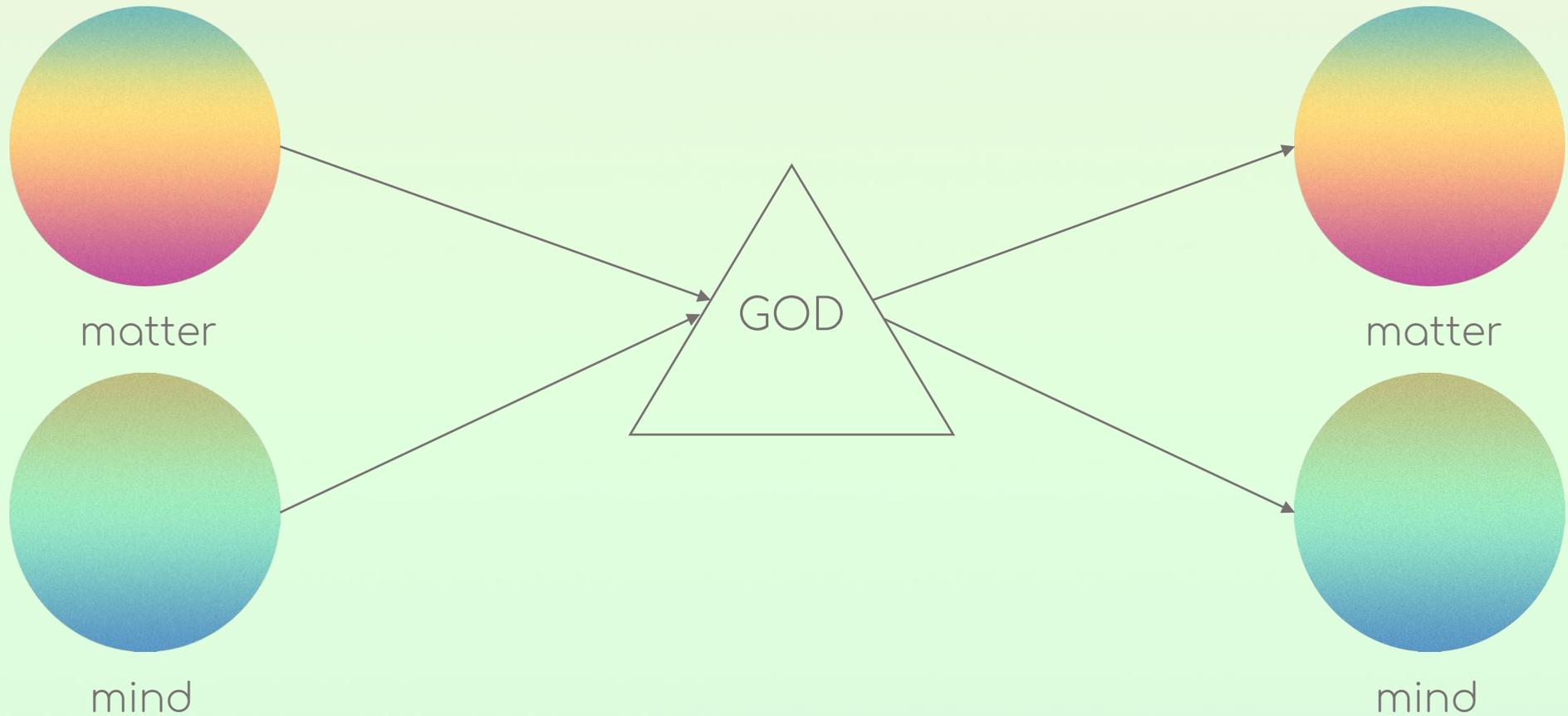
„cogito ergo sum“
- René Descartes

Intuition that mind can
also affect the body

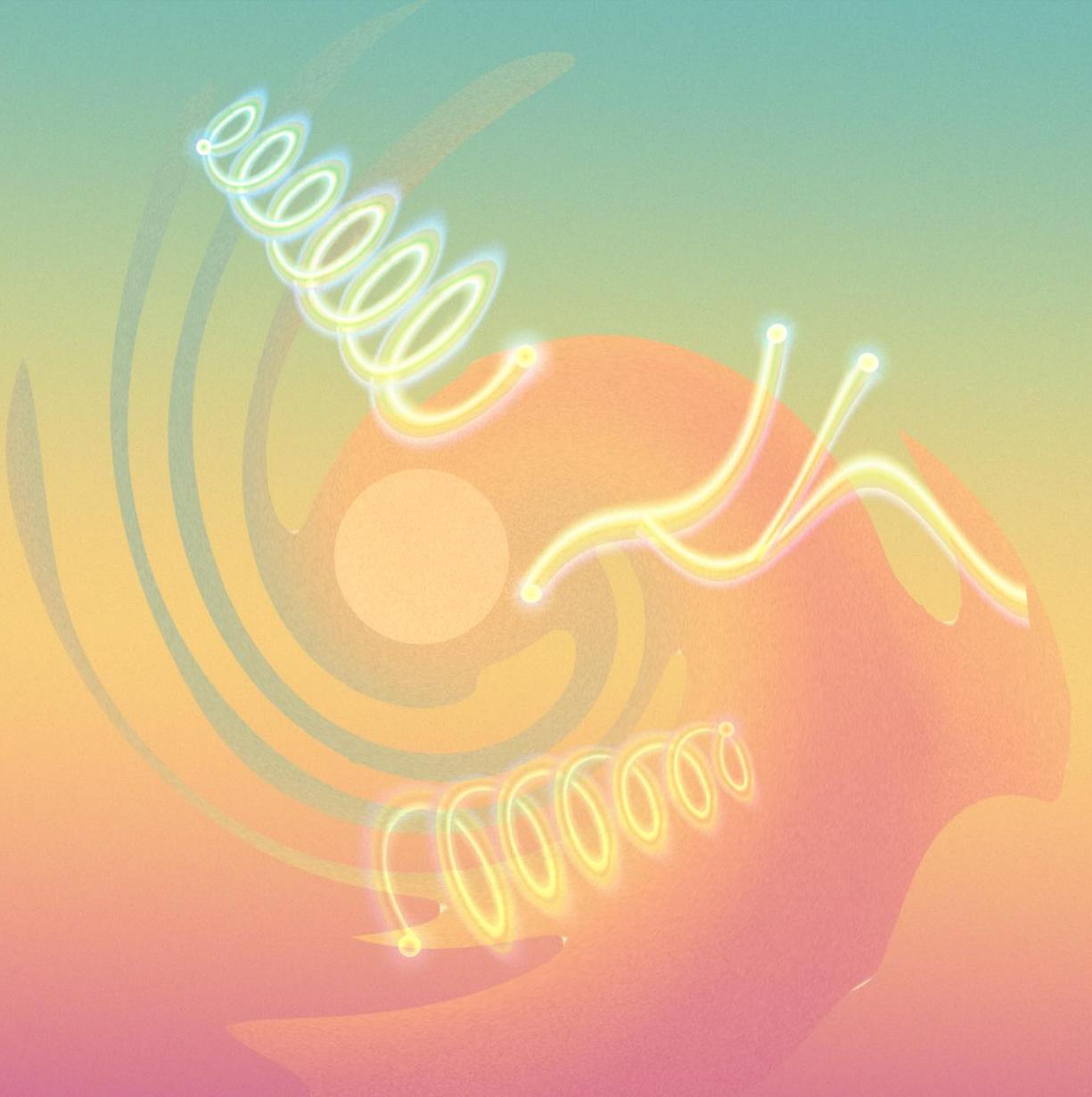


D dualism

substance dualism
occasionalism



Dualism



substance dualism
occasionalism

Al-Ghazali

Causality is not observed,
only succession of events

Laws are gods will

D dualism

substance dualism
parallelism



D dualism

substance dualism
parallelism

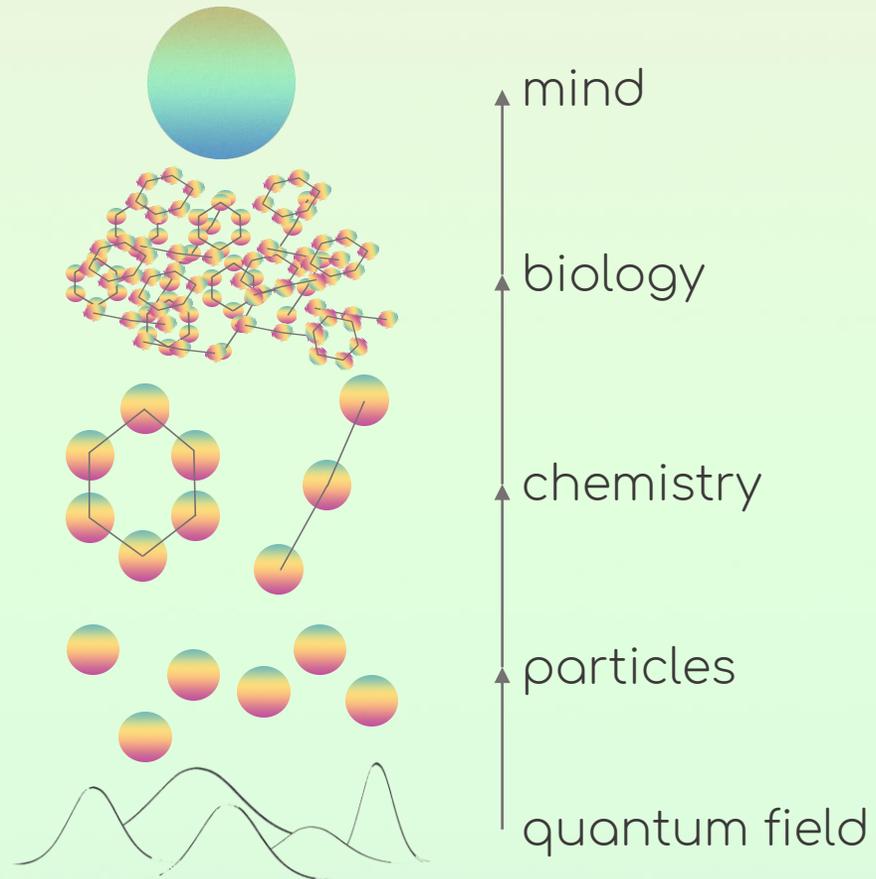


Gottfried Leibniz

solve the interaction problem with
pre-established harmony

Dualism

non-reductive
emergentism



Dualism

non-reductive
emergentism

Wetness of water

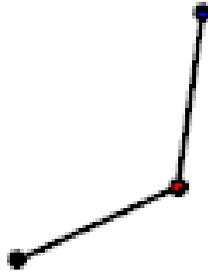
emerges
emerges
emerges
emerges
emerges
emerges
emerges
emerges
emerges
emerges

Water molecules

D dualism

non-reductive
emergentism

Is true emergence
possible?



Gif from: en.wikipedia.org/wiki/Double_pendulum

E dualism



matter

epistemic (knowledge)
and ontological
(nature of things) gap

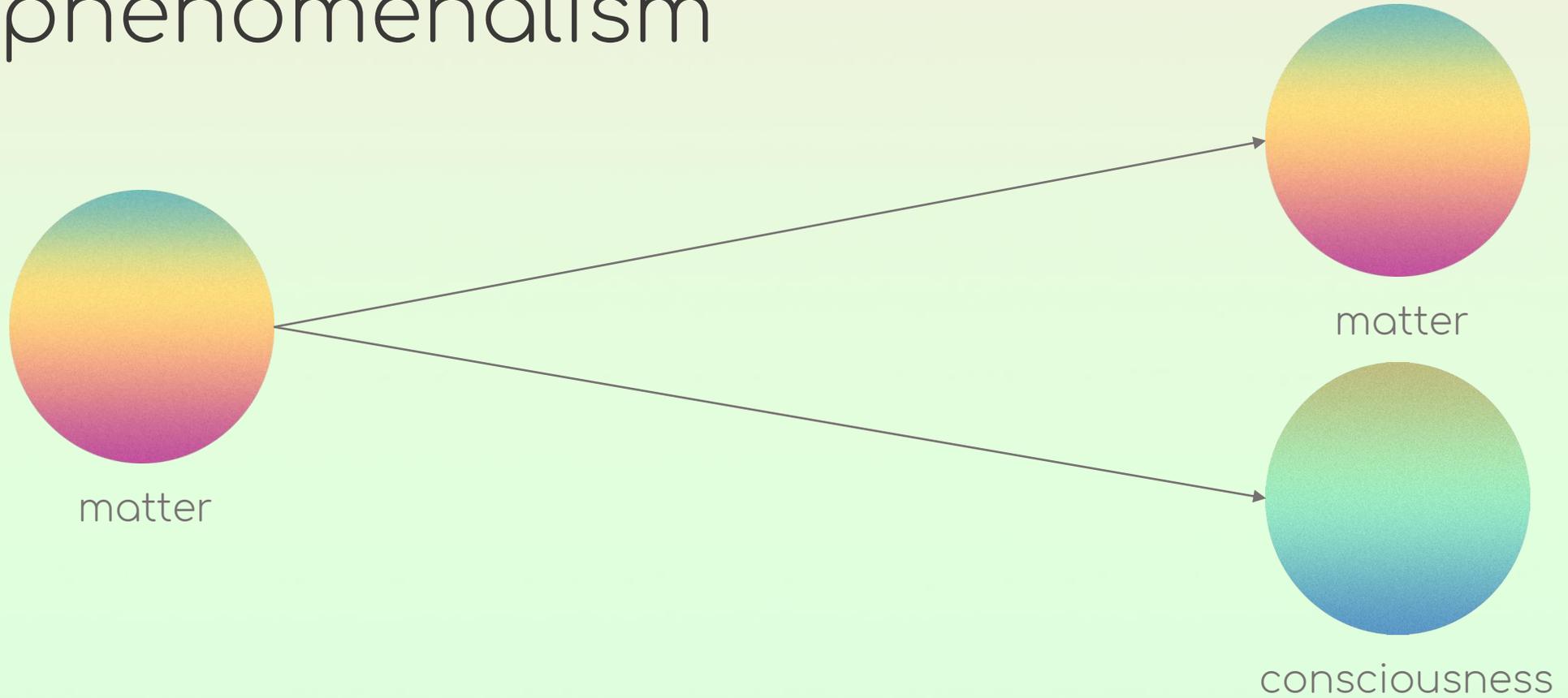
consciousness has
no causal powers



consciousness

E dualism

epiphenomenalism

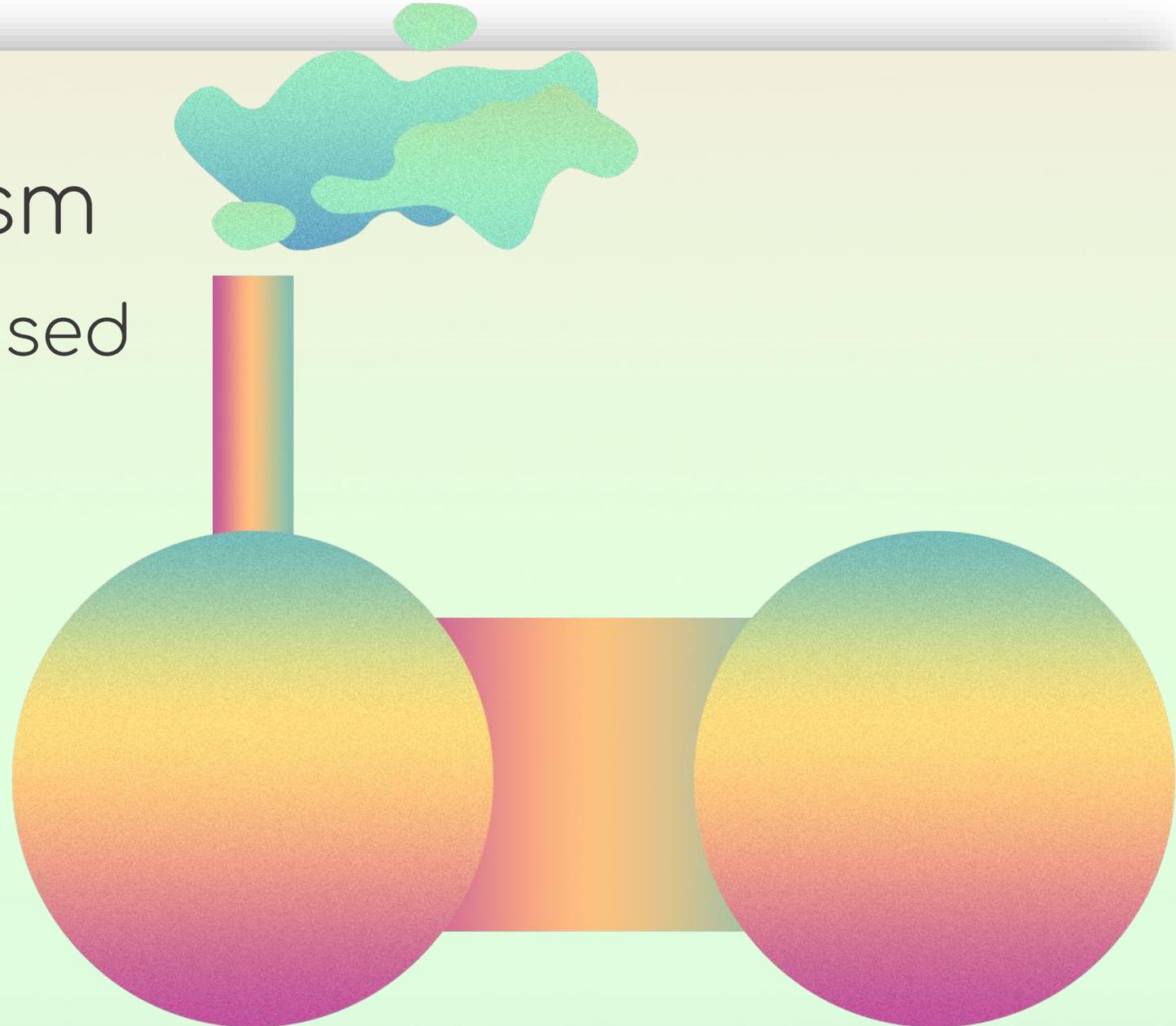


E dualism

epiphenomenalism

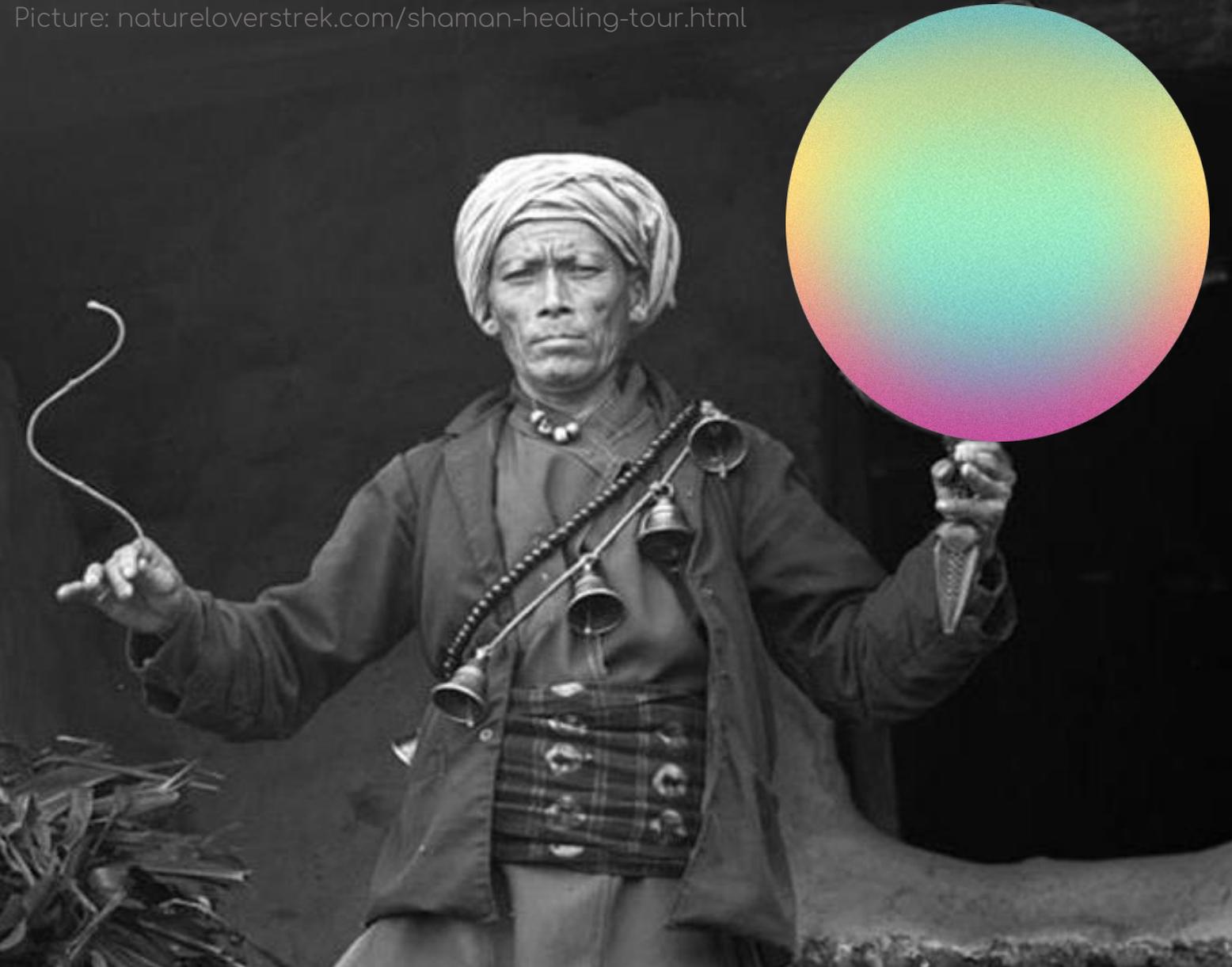
matter is causally closed
and mind delayed

we should have no
knowledge about
mind, because mind
should not influence
the physical



F monism

Picture: natureloverstrek.com/shaman-healing-tour.html



panpsychism

intrinsic properties
of physical world are
themselves
phenomenal
properties

e.g. animism in
shamanic traditions

F monism

panpsychism

Combination problem

„Take a hundred of them [feelings], shuffle them and pack them as close together as you can (whatever that may mean); still each remains the same feeling it always was [...].“

- William James

How should conscious atoms combine to a higher conscious entity?

monism

idealism



only
consciousness
exists

monism



Photo from: www.sriramanamaharshi.org

"Truly speaking, pure consciousness is indivisible, it is without parts. It has no form and shape, no 'within' and 'without'. There is no 'right' or 'left' for it. Pure consciousness, which is the Heart, includes all, and nothing is outside or apart from it. [...] The body is itself a mere projection of the mind, and the mind is but a poor reflection of the radiant Heart."
- Sri Ramana Maharshi

monism

"I regard consciousness as fundamental. I regard matter as derivative from consciousness. We cannot get behind consciousness. Everything that we talk about, everything that we regard as existing, postulates consciousness."

- Max Planck

Picture: newspaper.com from "The Observer" 1/25/1931

INTERVIEWS WITH GREAT SCIENTISTS. VI.—MAX PLANCK. THE PARADOX OF THE QUANTUM. SPACE AND TIME. NO MORAL PROGRESS OF MANKIND. BELIEFS AND "PHANTASIES."

We publish below the sixth of a series of interviews by Mr. J. W. N. Sullivan with leading men of science in this country and abroad.

The interviewer's aim has been directed less to the scientific achievement of these thinkers than to the philosophic attitude to which their work has brought them.

Professor Max Planck is among the most eminent of German physicists. He has devoted himself particularly to thermodynamics, and his work upon radiation and upon the quantum theory led to the conferment upon him of a Nobel Prize. He was born in 1858.

Interviews with Sir A. S. Eddington (December 21), Mr. H. G. Wells (December 28), Sir J. H. Jeans (January 4), Prof. Schrödinger (January 11), and Sir Josiah Stamp (January 18) have already appeared.

(By J. W. N. Sullivan.)

Professor Max Planck has recently been appointed Director of the Kaiser Wilhelm Gesellschaft, at Berlin, but his position in the world of science is not to be measured by such attainable distinctions, exalted as they may be. For there must always be a Director of the Kaiser Wilhelm Gesellschaft, whereas Planck is one of the few truly original minds of his time, creator of the revolutionary and immensely important Quantum Theory. This theory, together with Einstein's Relativity Theory, covers practically the whole of modern physics. It would hardly be too much to say that the major part of the work now being done in theoretical physics proceeds on the basis of ideas which have grown from those originally supplied by Planck thirty years ago.

In an interview with him Professor Planck replied to all my questions with a quite remarkable lack of hesitation. It would seem that his ideas on these subjects—probably both suppositions are true.

"My motive in studying science," he said, in reply to my first question, "has been an inner drive after knowledge, but, to bring me any satisfaction, this knowledge must be free from obscurity and confusion. I have felt the need to make my knowledge more and more clear, more and more defined. I want knowledge that is, as far as possible, exact. That knowledge can be obtained, it seems to me, better through science than through anything else. Therefore I have pursued science."

"AESTHETICS OF SCIENCE.
"Has not the aesthetic aspect of science also been an incentive? Have you not felt attracted by the beauty of the scientific picture of the world?"

"But certainly. The beauty of science is one of the rewards of scientific study. Truth and beauty, in science, are very close together. But they are not the same thing. Yet they always accompany one another."

"Would you say that one aspect is more important than the other?"

"How can one decide their relative importance?" asked the Professor, smiling. "It is like asking me which is the more important, the lock or the key."

"Since beauty is so prominent an element in science, would you say that science and the arts are akin? Could science be regarded, essentially, as a great work of art?"

"There is certainly a kinship be-

JANUARY



traced, of course, to our mastery of natural laws, both in intelligence and in material matters, mankind has progressed.

"And morally?"

"No. I do not think there has been any moral progress."

"But surely men are less cruel than they used to be. We could not have which-burning now, for example."

"I agree that we could not have which-burning now, but I think that what appears as greater kindness is merely an expression of what could be called better manners. The moral character of man expresses itself in different ways in different ages. The beliefs that led to which-burning are no longer held. Man does not, nowadays, manifest his impulses in that way. His growth in intelligence has made such things impossible. But this does not mean that he has a kinder heart. Still, man finds outlets for his impulses along different lines, but I can see no improvement in the moral character he displays. I do not believe that man has progressed morally."

"Do you think that life and consciousness are the outcome of the random action of natural laws, or do you think that they form part of some grand scheme?"

"I believe that life is part of some greater life that we cannot understand. But this is not a scientific belief. It is a belief that might be justified on quite other than scientific grounds. Your question can only be answered by a fantasy."

"A fantasy?"

"A fantasy is a way of representing things to oneself in other than scientific terms. The beliefs that are expressed in a fantasy are not amenable to scientific tests. They are beliefs of a different order from beliefs that rest on scientific evidence. Your question is not one that can be decided by bringing forward scientific evidence. Nevertheless it is a question concerning which beliefs may be held."

"How are such beliefs to be justified?"

"By their influence on character. Such beliefs cannot be sincerely held without profoundly influencing character. A man's character can be the outcome of such beliefs. And the resultant character is the justification or confirmation of the beliefs. This is the only way in which such beliefs can be judged. The scientific criteria of truth and falsehood cannot be applied to them. Moral and scientific beliefs are justified or unjustified alike."

"Do you think that consciousness can be explained in terms of matter and laws?"

"No. I regard consciousness as fundamental. I regard matter as derivative from consciousness. We can not get behind consciousness. Everything that we talk about, everything

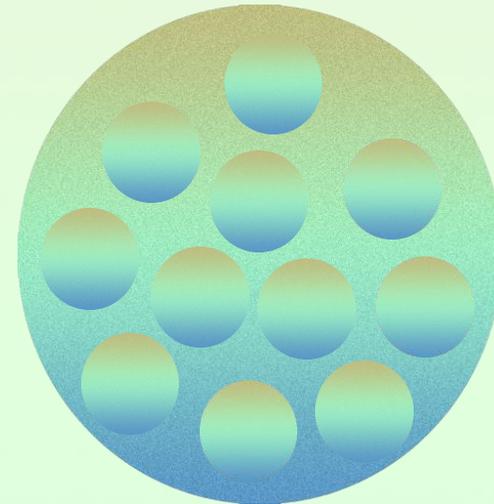
monism

idealism

decomposition problem

"How does
macroexperiential
structure yield
microexperiential
structure?"

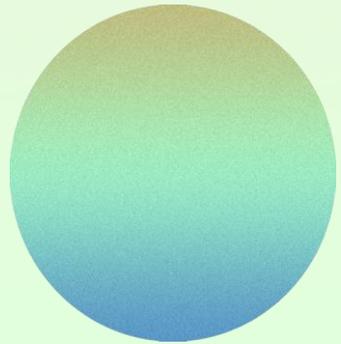
- David Chalmers



N New mysterianism



subjective
objective
gap is
unsolvable



N New mysterianism

“The ‘mysterianism’ I advocate is really nothing more than the acknowledgment that human intelligence is [...] an incremental adaptation based on earlier forms of intelligence that no one would regard as faintly omniscient.”

- C McGinn



“if all you have is a hammer, everything looks like a nail”
- Abraham Maslow

