

## Contemporary Issues In Philosophy Of Mind And Cognition

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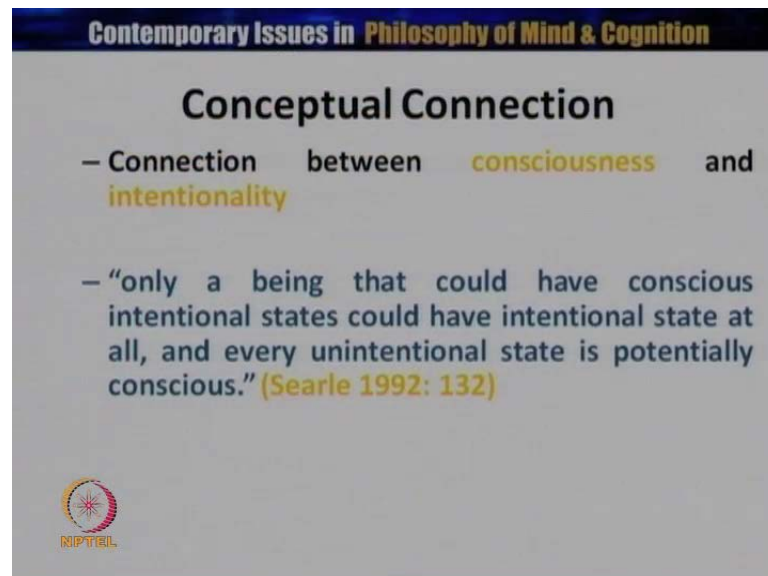
Indian Institute of Technology, Bombay

Lecture No. # 27

### The Structure of Consciousness-2

As I was discussing about the structure of mental states or experience, I will continue today the discussion on the structure of consciousness. As you know, Searle is talking about a dozen of properties of mental states and these properties are intentionality, aspectuality the finite modalities, unity and etcetera. We have discussed about aspectuality and in fact we had concluded it in our discussion with reference to aspectuality, subjectivity. Today, we are going to talk about a few more properties of consciousness that composes our experience and that gives structure to our experience, one such property is called connectiveness.

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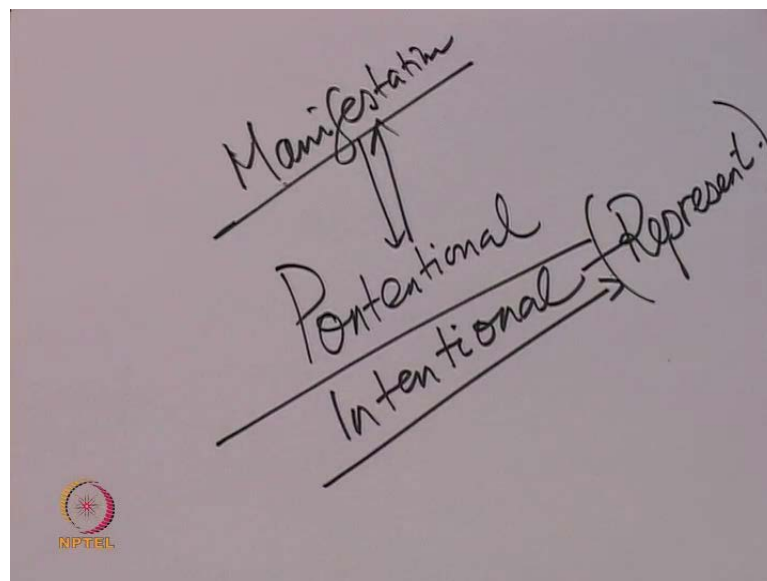


Searle believes that there is a connection between the unconsciousness mental states and the consciousness mental states. Searle says only being that could have conscious intentional states, could have intentional state at all and every unintentional state are

potentially conscious. Now, look at the concluding statement of Searle in this quotation, concluding a statement says that if there are unconsciousness mental states and the agent is not aware of those mental states, because whenever we are aware, we are aware of a few mental states.

So, whenever I am conscious of certain things, I am conscious of few mental states. Say for example, very fact that I am giving lecture now, I am conscious of my lecture, very fact that this lecture is in recorded, I am conscious of this fact that it is getting recorded. So, all these activities that I am conscious of and I am also conscious of the content of the lecture. Now, when I am conscious of this I am also not conscious of few more things, say for example, I am not conscious of things that is happening in my residence or things like that or in the office room.

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So, when I am unconscious certainly I am unconscious of things that are happening around me, but according to Searle there are mental states which are **potentially their** potentially intentional. Their potentially intentional, they have this directedness, they represent **they represent** things. Now, when I say these mental states which are conscious, they certainly are treated as representational states. The unconscious mental states on the other hand are potentially intentional, their potentially representational, but at this **my** movement I am not making the representation of those mental states. So, what is denied is this that the representational feature of those mental states are potentially

there and when I am conscious, are they come to my conscious experience, they are represented.

So, when we say that they are represented, **it is like** it is like the manifestation of consciousness, so something which is potentially there and something that is getting manifested. So, potential manifestation is a very important relation has been discussed in Vedanta. The vedantic philosophers believe that the world which is a manifestation of the universal consciousness potentially existing prior to this manifestation, it is potentially existing within the **the** conscious, the universal consciousness called Brahman.

So, this debate between the potential and manifestation is also there in Indian philosophical theories. Example is that the brahman is contained within the Hiranmaya Garva and the world is manifested out of that, the world is created out of that.

When we say that something is potentially there, different kinds of example, say for example, the banyan tree is potentially there with the banyan seed, so the potentiality talks about lot of power, the causal power which get manifested in due course, which eventually get manifested. And when they are manifested they manifest with different other features.

So, Searle says that these mental states which are unconscious or the subject is not conscious of they met present are intentionally connected to the mind. They are intentionally connected in the sense that there is no co sell binding connection between them, their connected by intentionality. If I am intentional reflecting, say for example in my past, then I am conscious of what some of the events with which I am associated in the past. So, the very fact that Searle is differing from other naturalist, Searle is careful about maintaining his position that human mind is necessarily an intentional mind.

So, the intentional representation of the reality would tell us how the intentional mind can go back to the past, can also play the role of an imaginative mind, etcetera, etcetera. So, in my imagination I can construct various things and express them in language, so all these are some kind of evidences where we talk about the unconscious and the conscious are intentionally connected.

When we talk about Freudian, the Freudian notion of unconscious, Freud says when somebody is experiencing things he is receiving lot of stimulus and the subject is not conscious of all of them, subject is only conscious of this very fact that he is interacting or she is interacting with someone or whatever is the object of experience.

Say for example, in our conversation in the class, I am only concerned with very fact that I am talking to you, I am concerned with this fact I need to answer your questions and think about how to **you know** answer briefly or if needed, I needed to elaborate the answers, thinks like that, but I am not concerned with the other stimulus, which are received by me and they are received unconsciously. This process of receiving them and as if they are filtered again to a level what for called the level of the unconscious.

Now, Searle is not talking about the Freudian notion of unconscious, Searle is in fact against the Freudian notion of unconscious. Because, in Freud, you also have this notion that the unconscious can adapt and cause different kind of behaviors, many of our sexual desires in the Freudian theory, is found that it is replaced by the conscious mind and this kind of a conscious repression or putting them to a level of the unconscious can cause such adoption possible and there is adapted **with a** with a very kind of a abnormal behaviors, I mean, the adoption shows some kind of a abnormality.

And as you all aware of this fact that Freud was treating many patience, so we are suffering from history and things like that. What we call abnormal here is precisely very fact that we are unconsciously or consciously trying to replace some of the **you know** stimulus and this stimulus are stored in an unconscious level and the subject have no direct access to that like. So, this very fact that I do not have an a direct access to the unconscious and unconscious can also play a major role in causing certain behaviors, a something very important when we talk about the Freudian psychology.

But, Searle is not subscribing to the Freudian thesis of unconscious, Searle only claims this much that all these mental sates which constitute the network they are all potentially intentional or they are potentially conscious. When I say that I am conscious of something, it also implies that I am not conscious of all of them, that is they are associated with the network or that which constitutes the mind as a whole, I am not conscious of them. Now, when we say that we make it very clear that all these mental

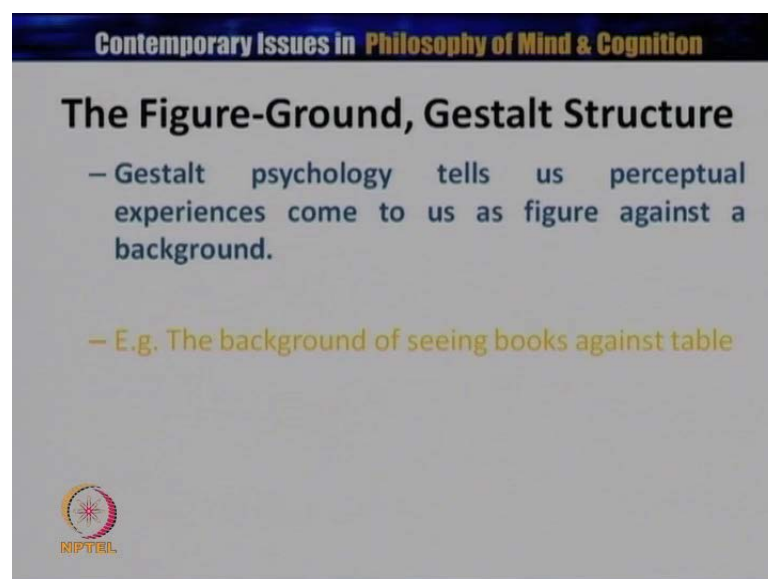
states are potentially conscious or potentially intentional and they are expressible in language, they can be represented in language, this is what it is.

The another idea behind this having an access to the mind, which is a direct access, which is a kind of a privileged access, using this caution terminology, that I have this privileged access to know what I am or myself is something sounds very caution. Searle will say now this privileged access has nothing to do with this power of introspection, that I introspect, that I am conscious of myself, I can introspect on my thoughts, such things **such things** are not allowed within the Searle in biological naturalism or the Searle in theoretical frame work does not keep much importance to the notion of introspection, the notion of this privileged access that Decart was talking about.

In that Searle is only concerned with this idea that whenever I am conscious of something, I am conscious of that. So, there is no kind of a reflexivity of a second order kind of things, I am conscious of fact that I am conscious of that, is not **you know** a very interesting kind of a thesis for Searle.

The Sealein reflexivity on the other hand is confined to some kind of an intentional turning, which is happening in a case of a direction of it that we talked about in the last class; **we are** even in the previous classes. So, we need to look at this connection as a kind of a conceptual relationship between the conscious and the unconscious or the intentional and the unintentional.


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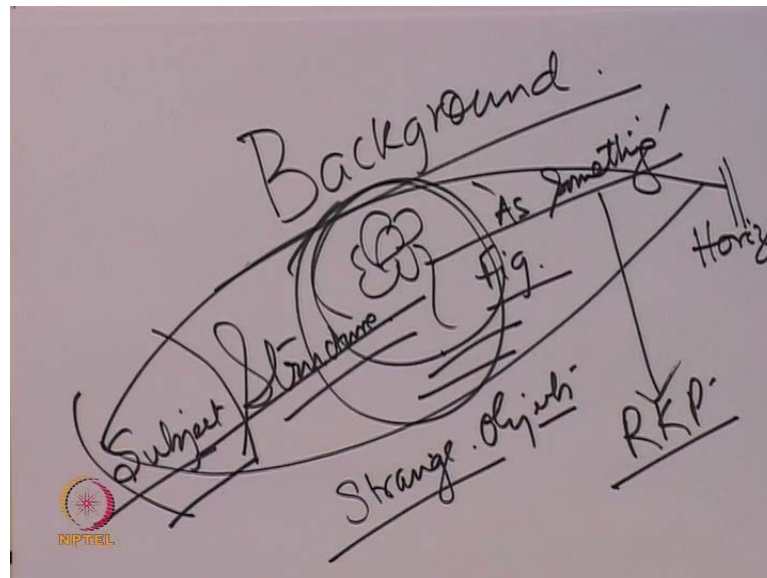
### The Figure-Ground, Gestalt Structure

- Gestalt psychology tells us perceptual experiences come to us as figure against a background.
- E.g. The background of seeing books against table

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The other feature that Searle talks about is a kind of a Gestalt psychology. Gestalt psychology tells us that perceptual experiences come to us as figure, so whenever I perceive certain things, I perceive them as a kind of a figure.

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So, whenever I talk about the rose or a flower, I look at this thought very figurative way. So, this idea of a figure is very important, because that gives an impression of as a kind of a structure, which we are talking about. The structurality or the structure of experience is very figurative one and that is been discussed in Gestalt psychology. And all these figures are happening in the kind of a background, so there is a background on which things are happening.

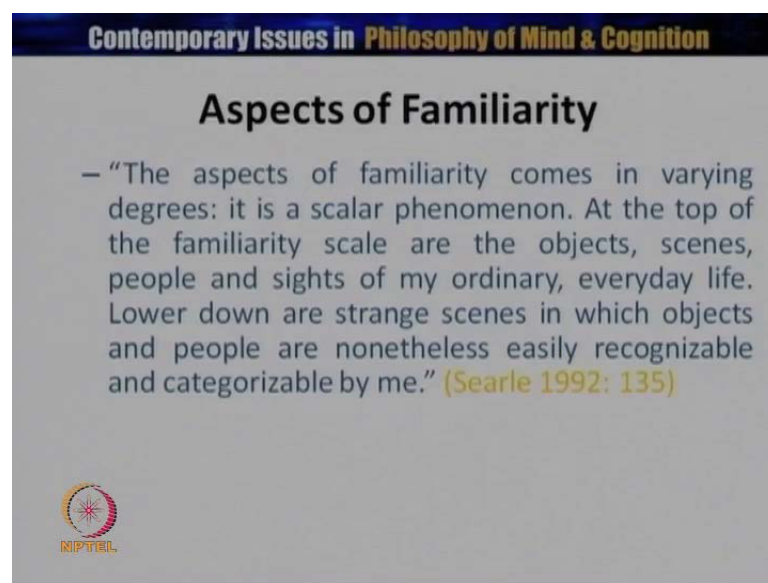
If I am looking at you, I look at you on the background of this world, the beautiful world painted **you know** with different colors extra. So, when I am writing something, I am conscious of this fact that the pad is resting on the ground of a hard table, so these kinds of experiences are happening at the background of certain things.

When I am seeing a table, when I am seeing a tree, now the background is something now the background that is a kind of a existence of some physical objects, so that gives a kind of a complete structure, the Husserlian notion of horizon. When I am seeing, the subject is seeing things, now the seeing hand with the kind of a horizon. Now, in horizon will find things are ending somewhere, because I can only reach to that, my reaching out

to a kind of a possible object of observation **is** forms this structure, forms a kind of a complete structure.

Obviously, Searle was thinking of the existence of the object. Suppose this object which is a part of my experience, is there, it ends with the other things, it was my consciousness is only reaching to a point and beyond that I can only conceive of this fact there exist something. So, there is a kind of a background available to all our experiences and whenever we try to perceive something, I perceive in at every figurative way.

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So, that is something very typical to Searle's notion of structure of the other feature, which the Searle **is** talks about is this, that some kind of a familiarity associated with consciousness. Now, I am familiar with certain facts that aspects of familiarity comes in varying degrees, it is a scalar phenomenon, that at the top of the familiarity scale are the objects, scenes, people and sights of my ordinary everyday life. Lower down are strange scenes in which objects and people are nonetheless easily recognizable and categorize able by me. So, it is the mean which a subject is trying to look at the reality and when I **I** am experiencing the reality I see them, but they are not strange objects.

Now, when I enter to the class, I have this idea in me that there will be chairs, there will be students coming to the class, the movement I enter to the class if I find that there is no chair in the class, I would find this case every strange one, that how can I have class without chairs. Because, I am familiar with this condition that there will be chairs and the

chairs are available for the number of students who have register in the course and things like that.

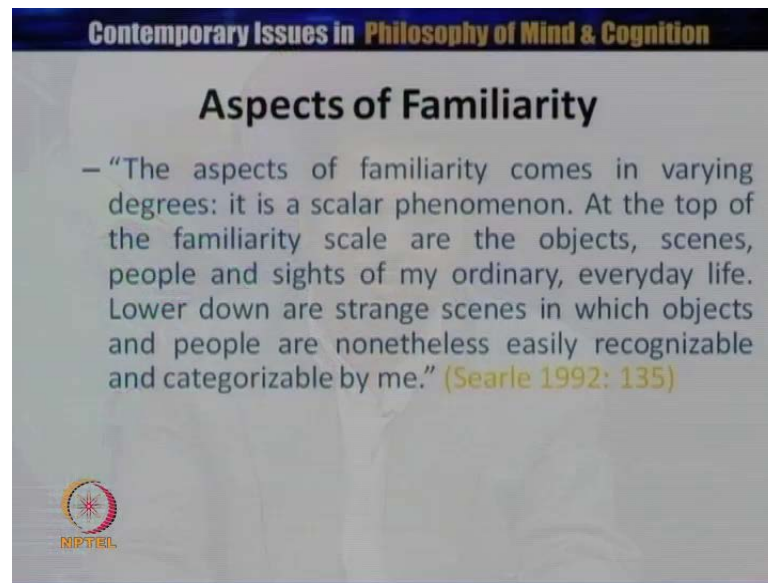
So, I am familiar with certain conditions. Now, the familiarity condition is something very significant, because that helps me identifying reality, relating myself to those facts and if I **I am** doubt familiar of certain situations, if I always refined the events that is strange, then probably will have a difficulties in talking about consciousness. Because, if consciousness all the time think of a situation, right from our birth to the death, we all the time find that is there is no familiarity condition available.

In fact, it is the conscious mind, which tries to put them in different sections in different order, so that one relates to others one find thus, yes what I am familiar with, this is what I am not familiar with, this is what is expected to me if I have been teaching **you know** this course for some years now. I am familiar with some questions; yes, these are the expected questions.

If some new questions come up, then I will find yes this is something very important, very significant questions, is strange that we are all putting this question to me. So, I will not find those questions very strange, the very fact that human beings are conscious beings and they **they** interact with the world and in their interaction they try to make various sets, put this experiential contents in various sets, I mean various orders and that is very important when we talk about the structure of consciousness and the familiarity conditions.



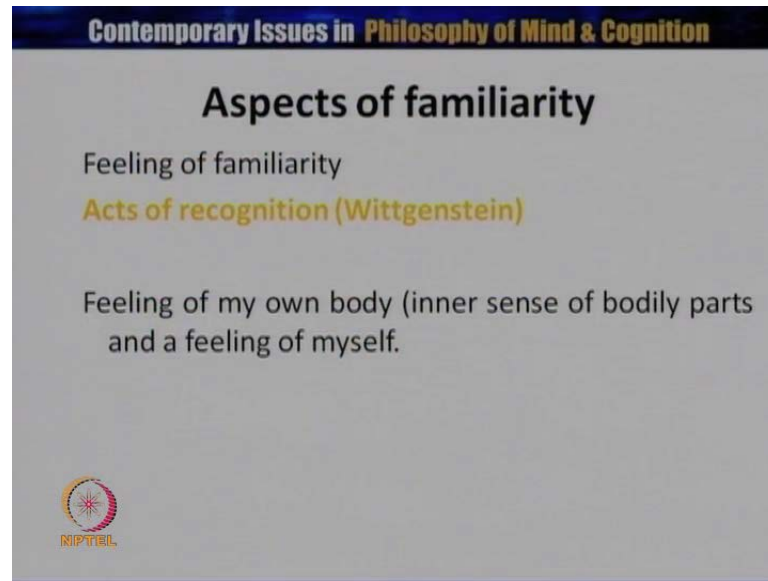
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Now, feeling of familiarity is also associated with idea of recognition as Wittgenstein says. I recognize or the subject recognize that this is that flower as something, **as something** I am recognized by people that I am RKP, is the fact that though I have physically changed, physical appearances are not identical between past appearances, but still I am recognized because there is some kind of resemblance, some kind of similarities and people are familiar with those who are familiar with me, they know that yes this is so and so.

So, this idea of recognizing an object is that particular object is something very **you know** typical to do notion of consciousness, which Wittgenstein says that familiarity condition will talk about **or** identity or recognition of identity.

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## Aspects of familiarity

Feeling of familiarity

**Acts of recognition (Wittgenstein)**

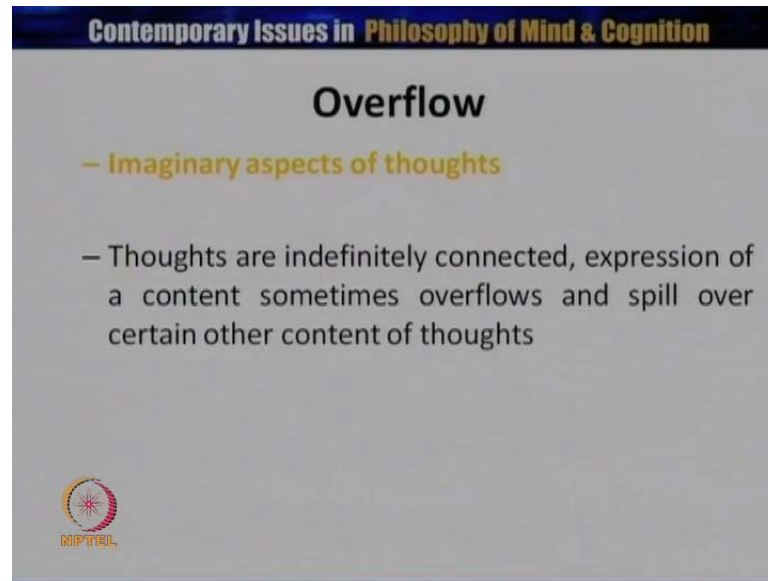
Feeling of my own body (inner sense of bodily parts and a feeling of myself.)

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So, feeling of my body or inner sense of bodily parts and feeling of myself is some kind of a familiarity conditions. When I say it is me, do not you recognize me, now what is that I am referring to, I am not referring to my individuals self, it is me you are farther if I say this to my children, now I address this with this notion of familiarity that I have in my mind. That I am the same person and do not you recognize me, now this idea of familiarity also allows the self to recognize its own existence, recognize its own beam and that is what is very important.

Because, I am associated with my activities, I associated with the interactions that I have and that I had with the others. So, this association builds the condition of familiarity, so that is how consciousness is a structure.

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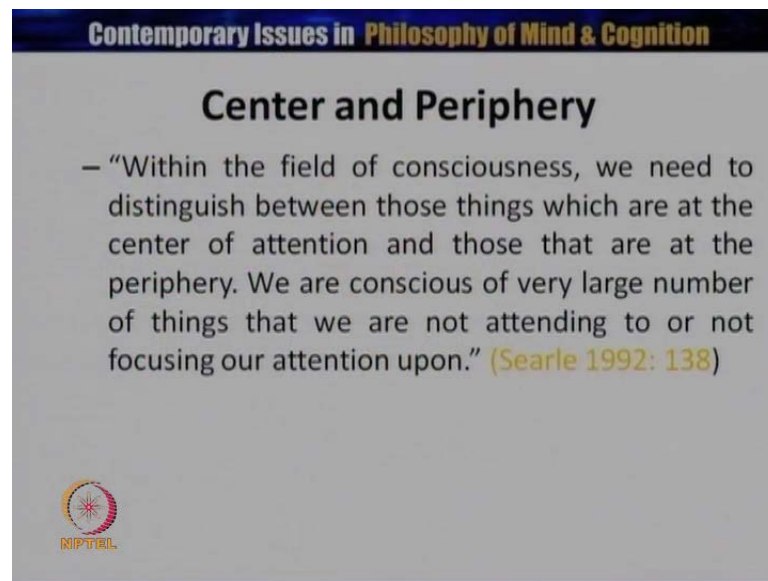
The other condition which Searle talk about is the condition of our over flow, now this when we talk about certain imaginary things, imaginary aspects of thoughts, **thoughts** are indefinitely connected with each other, expression of content sometimes overflows and spill over certain other contents of thoughts.

Now, Searle gives an example of two persons a boy and girl who love each other, say John and Bill, John loves Bill and Bill also loves John, but if Bill finds John roaming with some other girl, than she would find it a kind of a strange phenomenon, that how come it is possible that one can love two persons like this. So, **so** there is a kind of a sudden over flow of emotions and that will feel to other contents, so when bill will encounter Jhon, Bill will say I understand your name or the same person, I understand, I realize this fact that you are no more the same, John. So, this understanding is happening within effects of time where the content of one representation state is feeling over to the content of another representational states, **oh oh oh** do not tell him all this, I understand now what is the reality. Know, now all these expressions are emotional expression of bill, shows that there is a kind of a spillover effect.

Now, that is what Searle explains that consciousness, when it is associated with various imaginary aspects of thoughts and these thoughts are indefinitely connected with one another. Locate the long relationship that is said by john bill, many dreams about their feature life.

Now, all this are suddenly breaking down and showing that there is a kind of a spillover effect of emotions, I mean all this feel over can form a judgment and judgment goes against the content of all that was happening. That yes no more this, enough is enough, now all this expression are expressions of this spillover effect and it is a kind of an overflow of emotion that Searle talks about.

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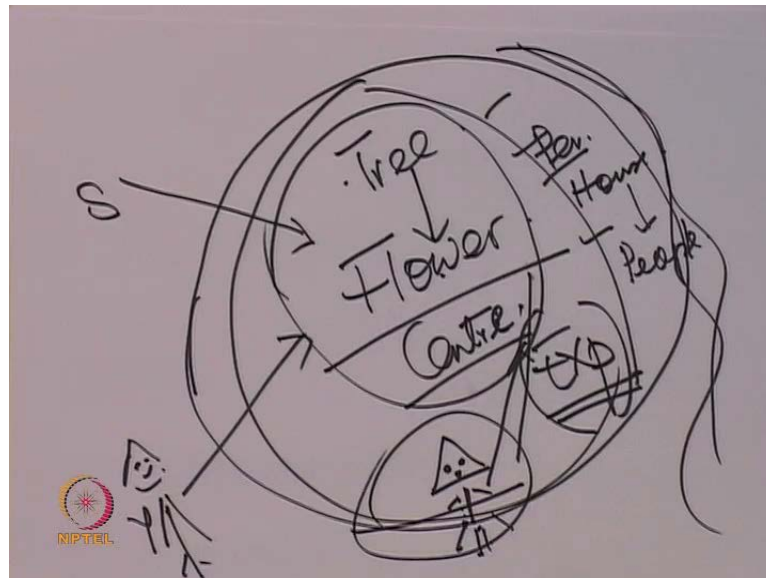


Let us go to talk about the other **will** which Searle is interested in, the other feature is the center and periphery relationship. Within the field of consciousness we need to distinguish between those things which are at the center of attention and those that are at this periphery. We are conscious of very large number of things that we are not attending to or not focusing **your attention of...** Now, as I said in the previous example, when I try to draw your attention to this very fact that there is a kind of a figurative structure that **in** developed when we talk about our experiences.

Now, in the Husserlian kind unintentional structure, you have a subject in the subjects consciousness is written to the phrase, the phrase in experience, Searle is just the vertical field of experiences. Now, in the field of experiences, my experience of a particular object is connected with various other things as well. So, when I am looking at the flower, I am just not looking at the flower, I also see the flower at the ground of the plant, I **am** also see that there is a house behind this tree, this flowery tree.

I also see that people of that house are coming out and going in, doing their works, now all this are happening when I am conscious of very fact that there is a flower, there is a flower in the ground, like that, but what is the center of my attention, the center of the attention is the flower.

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That is, center of my attention, but what is there at the periphery, what is there at the periphery. Now, at the periphery you have the house, you have the people of the house were doing their work and may be some other what is there at the back ground of the tree immediately is the tree in which the flower is there or it is a flowery tree. When I say what a beautiful tree it is, so I am not only conscious of this very fact that **there is a** there are flowers, I am also associating directly the flowers with the tree, what a beautiful tree.

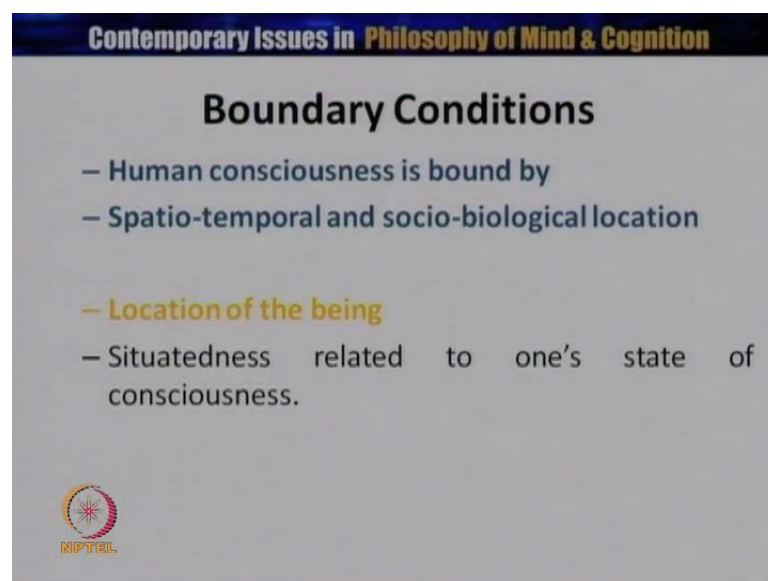
So, the representation of this particular fact that there is a beautiful tree or it is a beautiful tree brings tree in to the center of my attention if I say what a lovely surrounding. Now, then my attention includes the anything, not only the flower, but also the tree, but also the house and the people who are around the house. This is how the field of consciousness or the field of a structure of experience can expand, may be at the background or at the periphery. **the** I can go on including various things, if there is a river flowing then I will say yes, there is a river, I am not conscious of the river, if somebody ask was there river, no, I do not know, because I was not really attending to the river. So, amazed to see the tree, my attention was **it was** confined to particular object. So, I if

somebody ask were there some people in the house, no I do not know, was there a house at all, no I do not know, because just what I show is only beautiful flowery tree, but if I go on expanding the field and see that yes, there is a house, there are people, there is also river.

So, the field of consciousness is expanded, so I can connect each one of them, bring them to my field and that is how Searle talks about, there is always a kind of a center and periphery relationship that I am conscious of certain things with which I am directly associated, but there are certain many other things happening around, I may not be directly associated with them, but if I shift my attention, it is a kind of a Husserlian notion of shifting. If I shift my attention to some other object, then that is possible, very fact that I am trying to find out the people for there in the house, the people who are working at the courtyard or the river which is flowing behind the house, now all this tells me about the shifting of consciousness.

I shift from center to peripheries and they are no more peripheries, there **very** will be part of the center of my attention, so that is how consciousness or the structure of consciousness is enlarged or expand it when Searle talks to us about the center and periphery distinction with reference with the field of consciousness. Now, let us go back to the other conditions that Searle is talking about, a kind of boundary conditions mainly refers to the location of the being.

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## Boundary Conditions

- Human consciousness is bound by
- Spatio-temporal and socio-biological location
- **Location of the being**
- Situatedness related to one's state of consciousness.

  
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Now, where one is located? If I say this is where the subject is located, it is looking at the object and this is the location, the physical location of the subject, this is the physical location of the subject. Now, when I talk about physical location what I mean is that the special time which we are all interacting, I also talk about the social biological conditions. I in the sense Searle also refers to the socio biological conditions and the special temporal relations in which a being is located and being is having the experience of things, being is experiencing things in that particular object.

So, my experience of the flowery tree as a flowers of ours and other experience, suppose somebody else is a poet, now this y is a poet looking at the flowery tree, flowery tree may be in his poetic imagination you would have a beautiful poetry, you would narrate it in a very significant way imagining certain things. Poetic imagination the being is trying to look at the object from certain point of view. So, there are biological sociological conditions in which the being is (( )) and there is also special time which are universally connecting, so both of us the poet and the philosophers are looking at the reality.

So, both of us are are watching the reality and if there is a scientist, so also watching the reality. Now, all three of us will have three different points of views, I talked about it with reference to spectuality and subjectivity, when I said that consciousness are prospectively, they represent a point of view. So, the representation of a particular point of view is very very subjective, but at the same time what is connecting all of us, the connecting factor is the time, especially we are not located in one place, but certainly located in three different place, so three different prospective are developed.

And what is our socio biological root? Biologically of course, yes, but socially if we look at I am not a scientist, I am a philosopher, I am not a physicist, that is what he say, he is not a physicist, he is the poet, things like that. So, there is all these are related and they contribute to the structure of consciousness. So, situatedness related to one's state of consciousness, something talks about the location of being, where is the being located and how his interacting with the world.




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## Mood

– “A mood, by itself, never constitutes the whole content of a conscious state. Rather the mood provides the tone or colour that characterizes the whole conscious state or sequence of conscious states.” (Searle 1992: 140)



Now, other is significant property of another feature of consciousness that structures our experience is moved. Searle says a mood by itself never constitutes the whole content of conscious states, rather the mood provides the tone or color that characterizes whole conscious state or sequence of conscious sates. The psychological mood which Searle is talking about never constitutes the whole content of conscious state; rather it only provides the tone or color to it. So, there is certainly a kind of a structure, which is built by **thus** subject object relationship and this structure is build **by**, according to Searle build by intentionality.

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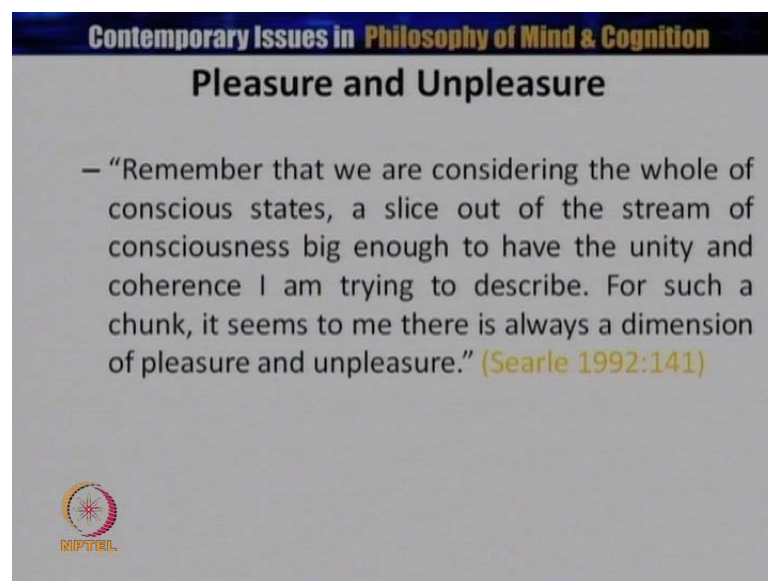




Now, for this mood figure, mood figure here as a kind of a giving a tone to it, say for example, when I say that please open the door, when I make this request, I am already putting giving a tone to that. If I say that look at, would you please open the door, it is no more a kind of a command **is** I was talking about in the statement, probably it would be of a or a request which was talking about in last statement, it will still of a different varites. So, that tones and tones does matter representing the mood of the speaker and what Searle calls the psychological mood.

Psychological mood in which a statement is expressed or representational state is expressed by the speaker, so they do not really talk about the content, the content is already build in, the content is already pack of the intentional state and experiencing this object, so mood on the other hand just aid to that content. The last feature that Searle talks about is this and there is a pleasure and unpleasure dimension to our consciousness.


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### Pleasure and Unpleasure

– “Remember that we are considering the whole of conscious states, a slice out of the stream of consciousness big enough to have the unity and coherence I am trying to describe. For such a chunk, it seems to me there is always a dimension of pleasure and unpleasure.” (Searle 1992:141)



He writes a quote, remember that we are considering the whole of conscious states, a slice of stream of consciousness big enough to have the unity and coherence. I am trying to describe for such a chunk, its seems to me there is always a dimension of pleasure and un pleasure. Now, this happiness or the condition of satisfaction that Searle talks about in the case of representation of intentional states in speech act theory, Searle says this is one of the grammatical conditions, **the** whenever the speaker is saying something speaker also expects that it will be either full filled or it will be if rejected by the hearer, then I

will be dissatisfied. So, the principle of condition of satisfaction is one of the grammatical principles used in speech act theory.

Similarly, when we talk about the stream of consciousness that all these conscious states are connected with each other and whenever they are expressed, they are expressed to the other or they are made public in our expression, then that generates, that being same showing this dimension that there is a pleasure dimension, there is a happiness dimension and there is an unhappiness dimension. So, of the condition of a satisfaction will result in two dimensions.

The pleasure and unpleasure they are associated with each other, that either I am happy or I am unhappy. I Whenever I interact with the world, whenever I am experiencing the world or whenever I am thinking about it or interacting physically with it, performing various voluntary reactions is a consequence of all this, results in showing some kind of happiness or unhappiness.

So, let us conclude this topic saying that now Searle's theorization of consciousness talks about the structure of experience or consciousness or you can also call it structure of internal states with various properties. And the dozen of properties that he talks about gives the impression that consciousness is real and it is irreducible to the other physical states of the brain processes, because subjectivity is something which is irreducible, intentionality is irreducible, happiness and unhappiness is irreducible.

Now, all these are distinct properties, properties which help us explain what is consciousness, therefore Searle talks about the ontology of consciousness; thank you.