

On the Perception of Consciousness

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If the Perceiver can look at two or more Content simultaneously, then it is multiply ‘aware’. Because multiple modes arrive as a ‘unified’ experience, in a single area of the brain, and the experience is ‘spacial’, then does the Perceiver look into what might be called, a ‘room with a view’?¹ The Room contains all ‘perceivables’, is structured by Content and an apparent, perceptual distance between each. If all Sensory and Cognitive Givens enter the Room only, and the Perceiver is the only structure that looks at Content, then there is no knowledge outwith the Perceiver.

Content is either cognitive or sensory. If they result from neural processes alone, as Givens², then they have physical roots, are entities of the Content Field and are perceivable. But, if Consciousness is not perceivable, it is a non-Representative entity and cannot result from neural processes. Rather, Consciousness is ‘found’ rationally, by thinking on what can be known of the Room and of the greater Mind³. Therefore, if all animals are Consciousness, is it part of the structure of the Room itself?

If the infant has no fully-drawn Content or Concepts, but is conscious, then it should follow that consciousness is prior to experience. If Consciousness is in the Room from birth, or very soon after, then it forms the infant’s first perceptual experience? Because early experience is minimal and incomplete, and Consciousness is contemporaneous with Perception, then does Consciousness form, or is it formed of, the Room itself? Is Consciousness the phenomenal area in which Content is located? It feels, initially, simpler to consider the Room as a whole. Therefore, if consciousness is in the room already, then it is natural to the Room and has no need of Givens, of constant, physical processing and updating. Consciousness is metaphysically simple? Therefore, it is a high-level, non-perceptual, entity and is the only property of the Room.

If Consciousness and the Content Field are all-encompassing, in that they fill the perceptual Room, is it sound to argue that Consciousness, though discrete and prior to Content, helps to establish the unified experience of Perception? Is it reasonable to argue that, if the Perceiver is fundamental to knowledge—to all that is known—and is the central structure that receives sensory and cognitive Givens, then the stability of it and of the Room are crucial to having confidence in what is perceived? Does Consciousness, not the constant stream of Givens, form the Room and provide a stable structure for the positioning of Givens?

¹ S. Lehar. *The World in Your Head, A Gestalt View of the Mechanism of Conscious Experience*. Mahwah, NJ, USA. Lawrence Erlbaum. 2003.

² It is difficult to claim that Consciousness is a sensory Given, of the physical world. And, if a cognitive Given then what might it represent there, with only minimal ambiguity? Is it a single, unified entity if the physical processes that generate multiple Givens of particular objects are one-directional and emerge from ‘outside’ of the room itself?

³ It is likely that the region of the brain outside of the Perceptual Room—what I have labelled here the Greater Mind—is physical, given the reality that, to have Content, Givens are the result of physical, neural processes.