

## AN IDEAL SOLUTION TO THE PROBLEMS OF CONSCIOUSNESS

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**Abstract:** This paper distinguishes three conceptual problems that attend philosophical accounts of consciousness. The first concerns the problem of properly characterizing the nature of consciousness itself, the second is the problem of making intelligible the relation between consciousness and the 'physical', and the third is the problem of creating the intellectual space for a shift in philosophical framework that would enable us to deal adequately with the first two problems. It is claimed that physicalism, in both its reductive and non-reductive forms, fails to deal adequately with either the first or second problem. The diagnosis of this failure is connected to the fact that consciousness cannot be treated in its own terms while being simultaneously fitted into an object-based conceptual schema. In light of this, it is proposed that a Bradleian version of absolute idealism may provide a metaphysical and epistemological framework which would enable us to recognize the conceptual diversity required to treat conscious phenomena on their own terms without forcing us to abandon naturalism.

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Nobody has the slightest idea how anything material could be conscious.  
Nobody even knows what it would be like to have the slightest idea about  
how anything material could be conscious.  
So much for the philosophy of consciousness.

Jerry Fodor (1992)

### I: Introduction: The Problems

There are at least two conceptual problems of consciousness, both of which concern the very intelligibility of the phenomenon.<sup>1</sup> One concerns the correct way by which to characterize the nature of consciousness itself — let us call this the 'phenomenology problem' or problem<sup>P</sup>. It is a problem that has remained largely unaddressed by the Anglo-American tradition. When it has been confronted, by philosophers like Dennett, the end result has not been very satisfactory (cf. Hutto, 1995b). However, coming to terms with problem<sup>P</sup> is not the focus of this paper. The second problem, call it the 'metaphysical problem' or problem<sup>M</sup>, has had many different expressions but essentially it concerns the difficulty we have in providing an intelligible representation of the relation between the mental and the physical. The opening quotation from Fodor nicely captures the character of the difficulty and the spirit of hopelessness that generally pervades much of the intellectual community with respect to it (cf. also Nagel, 1994, p. 65; Goguen & Forman, 1994, p. 5). Those who perceive there to be such a problem suggest that although it may be possible to chart the various relations between the mental and the material, by discovering 'brute correlations', there has been no headway (some say there can never be) with respect to our understanding of how the two are generally related in a transparent fashion.

<sup>1</sup> Another problem, which has been identified recently by David Chalmers and dubbed 'the hard problem', concerns explanation. Thus he characterizes it by focusing on the question: 'Why should there be conscious experience at all?' (Chalmers, 1996, p. 4).

# Problems Of Consciousness 1951 Second Co

**Graham D. Burrows, Lorraine  
Dennerstein**



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come to stand in a quasi perceptual relation to qualities not originally perceived his claim that visual space is non Euclidean his answers to the questions why we see the world right side up with inverted retinal images and whether a newly sighted person would recognize by sight the shapes he previously knew by touch whether memory like perception is a form of direct awareness and how we manage to conceive of things that are utterly nonexistent Also examined are Reid s account of human knowledge by means of first principles his externalist reply to philosophical skepticism his volitional theory of action his use of the distinction between event causation and agent causation to understand freedom of the will and his criticism of Hume and anticipation of Moore on the analysis of moral judgment The most comprehensive work on Reid in a quarter century this book will be welcomed by students of early modern philosophy epistemology the philosophy of perception and the philosophy of action     **Handbook of Hypnosis and Psychosomatic Medicine** Graham D. Burrows,Lorraine Dennerstein,1980

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