

论文

意识的形而上学与两视一元论

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摘要:

斯瓦伯在最近的著作中提出“我即我脑”这一命题。若要在存在论和认识论上阐明心、身范畴及其关系,那么单纯的“我即我脑”这个命题不但显得“褊狭”,而且会引来不必要的误解。近代以来,科学物质主义和二元论在面对面一身问题时都有其不可解的困境。对于这些困境,有必要在两面一元论、泛心论和泛体验论的基础上提出“两视一元论”的形而上学构想。这个构想的核心观念是:任何现实实体在存在论和认识论上都是以主体-客体统一的模式存在的,人类描述意识现象的两个范畴(即心和身)是现实实体在作为体验主体的第一人称和作为被观察的客体的第三人称视角下的分别呈现,由这两个视角所呈现的体验方面与物理方面之间的关系是一种法尔自然的相应关系,而不是产生和被产生的关系。因此,意识体验与脑神经活动之间不应该用因果作用的概念来刻画,世界的物理方面是因果封闭的,意识本身是非因果作用的。

关键词: 意识的形而上学 两面一元论 泛体验论 相应性 两视一元论 意识的因果作用

Metaphysics of Consciousness and Dual Perspective Monism

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Abstract:

Dick Swaab presented in his recent book a claim that we are our brains.Obviously,the claim is a kind of expression on the mind body problem.The claim of "We Are Our Brains" gives a definite and correct recognition of the embodiment of consciousness,but it covers the fact of experiential reality of consciousness,so it is a single track which will cause unnecessary misunderstanding.A robust metaphysics of consciousness is a coherent system of ideas which should give a unified and self consistent account of the three basic facts about the phenomena of consciousness,that is,physical reality,experiential reality and reality of the corresponding unity of the two.Since the beginning of the modern times,in face of the three facts,scientific materialism and dualism have encountered their own insuperable dilemmas.Materialism can properly explain the physical aspect of the phenomena of consciousness but at the expense of the experiential aspect of the phenomena|on the other hand,dualism gives legal force to both aspects of the physical and the experiential but at the expense of the unity of the phenomena of consciousness.In order to avoid the dilemmas of the two,a reasonable resulting solution has to be a dual aspect monism or a panpsychism.Furthermore,a panexperientialism has to be developed so as to solve some problems in the traditional panpsychism.The core contributions of panexperientialism to the metaphysics of consciousness are as follows: (1) It has speculatively demonstrated that an actual entity has an aspect as epistemological object (physical aspect) as well as an aspect as ontological subject (experiential aspect).(2) There is an evolutionary developmental spectrum in the physical aspect of an actual entity,that is,its physical system will grow increasingly complicated|similarly,there is an evolutionary developmental spectrum in the experiential aspect,whose manifestation is an increasingly enriched mind.(3) There is a corresponding relation between the two spectrums of an actual entity.Panexperientialism has preliminarily solved the dilemma in materialism and dualism in a sense of speculative schema.If,however,we intend to give a further account of why there are necessarily two aspects in an actual entity and why there has to be a corresponding relation between the two aspects,we think it is more proper to call panexperientialism a dual-perspective monism.The reason of an actual entity (aE1) as a subject is that it is ontologically an agent of its own goings-on (its acts and reactions) and the undertaking of the agent is the first-person prehending of the subject.On the other hand,being relative to the other actual entity (aE2),the aE1 comes to be a "perceived" object,so it becomes an observed object from the first-person perspective of the aE2.As a result,the two categories of mind and body which human beings have utilized to describe the phenomena of consciousness are just respective appearances of dual perspectives of an actual entity,namely the

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first person perspective as experiential subject and the third-person perspective as observed object. And the relation of the physical aspect to the experiential one is a naturally-such correspondence rather than a generating/generated relation. It is inappropriate to characterize the relation of neural activities to conscious experiences with causal concepts|rather, the physical aspect of the world is causally closed, and consciousness itself is non-causal.

Keywords: metaphysics of consciousness dual aspect monism panexperientialism correspondence dual perspective monism causation of consciousness

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