

1
00:00:03,258 --> 00:00:09,240
I might as well get started

2
00:00:05,790 --> 00:00:10,769
I am Kenny Arnett and I currently am an

3
00:00:09,240 --> 00:00:13,650
assistant professor of psychology at

4
00:00:10,769 --> 00:00:15,960
Southern Oregon University but this is

5
00:00:13,650 --> 00:00:20,250
my second incarnation I was previously a

6
00:00:15,960 --> 00:00:22,050
physical chemist and I am embarking on a

7
00:00:20,250 --> 00:00:23,910
third incarnation soon I will no longer

8
00:00:22,050 --> 00:00:29,099
be a psychologist I'll be a rugged

9
00:00:23,910 --> 00:00:30,810
consciousness researcher so I think I'm

10
00:00:29,099 --> 00:00:36,500
in the right place for that but we're

11
00:00:30,809 --> 00:00:36,500
going to find out and I emphasize rogue

12
00:00:38,329 --> 00:00:44,160
my interests are in consciousness

13
00:00:40,609 --> 00:00:46,009
obviously pulling together my background

14
00:00:44,159 --> 00:00:49,109
in chemistry physics mathematics

15
00:00:46,009 --> 00:00:51,599
psychology philosophy and trying to make

16
00:00:49,109 --> 00:00:54,179
a nice soup of it all and try to come

17
00:00:51,600 --> 00:00:55,969
out with some answers that at least I

18
00:00:54,179 --> 00:00:58,948
can pretend to understand at some point

19
00:00:55,969 --> 00:01:01,770
so today I'd like to give you just a

20
00:00:58,948 --> 00:01:05,158
small piece of my work and a very recent

21
00:01:01,770 --> 00:01:08,820
extension of it that attempts to come

22
00:01:05,159 --> 00:01:11,850
close to answering Klaus question a

23
00:01:08,819 --> 00:01:13,319
couple of days ago do we have any basis

24
00:01:11,849 --> 00:01:14,548
for believing that consciousness could

25
00:01:13,319 --> 00:01:16,798
exist outside of the body

26
00:01:14,549 --> 00:01:19,110
he said that we currently don't have

27
00:01:16,799 --> 00:01:20,610
such a basis I would like to give you

28
00:01:19,109 --> 00:01:26,269
some ideas that might provide such a

29

00:01:20,609 --> 00:01:52,289
basis if I could be so presumptuous and

30
00:01:26,269 --> 00:01:55,228
the computer seems to be set up okay

31
00:01:52,290 --> 00:01:58,350
please forgive the primitive nature of

32
00:01:55,228 --> 00:01:59,968
my presentation technology this is poor

33
00:01:58,349 --> 00:02:04,078
persons PowerPoint otherwise known as

34
00:01:59,968 --> 00:02:05,819
word and you see my affiliation and the

35
00:02:04,078 --> 00:02:08,128
title of my talk philosophical

36
00:02:05,819 --> 00:02:11,098
substance-abuse distorting Descartes and

37
00:02:08,128 --> 00:02:12,449
dismissing dualism I'm going to try to

38
00:02:11,098 --> 00:02:14,969
come to the defense of Rene Descartes

39
00:02:12,449 --> 00:02:16,500
and we learned recently that I may be

40
00:02:14,969 --> 00:02:22,969
able to make him feel better in his time

41
00:02:16,500 --> 00:02:26,489
by going backwards myself so

42
00:02:22,969 --> 00:02:30,989
consciousness what is it we don't really

43
00:02:26,489 --> 00:02:33,599

know and yet we all have it the

44

00:02:30,989 --> 00:02:35,789

mind-body problem what is that well

45

00:02:33,598 --> 00:02:37,018

that's deeply related to the question of

46

00:02:35,789 --> 00:02:39,000

what is consciousness and where does

47

00:02:37,019 --> 00:02:40,950

consciousness originate the mind-body

48

00:02:39,000 --> 00:02:43,050

problem is the question of what is the

49

00:02:40,949 --> 00:02:46,109

relationship between mind and body does

50

00:02:43,050 --> 00:02:48,170

body create mind or is there something

51

00:02:46,110 --> 00:02:50,970

else going on and two of the major

52

00:02:48,169 --> 00:02:54,049

historical points of view our first

53

00:02:50,969 --> 00:02:57,330

dualism the idea that in mind is primary

54

00:02:54,050 --> 00:02:59,700

independent not physical and does not

55

00:02:57,330 --> 00:03:02,730

die with the body and does not depend on

56

00:02:59,699 --> 00:03:05,060

the body for its existence this was the

57

00:03:02,729 --> 00:03:07,199

predominant view of philosophers and

58
00:03:05,060 --> 00:03:09,719
everybody on the planet for a very long

59
00:03:07,199 --> 00:03:13,500
time according to popular and Eccles but

60
00:03:09,719 --> 00:03:15,959
as scientists began to construct the

61
00:03:13,500 --> 00:03:19,459
scientific method and science advanced

62
00:03:15,959 --> 00:03:24,300
over time dualism started to lose its

63
00:03:19,459 --> 00:03:26,280
respect and in fact ironically it was

64
00:03:24,300 --> 00:03:29,159
Rene Descartes that helped lead to the

65
00:03:26,280 --> 00:03:33,269
demise of dualism even though he was one

66
00:03:29,158 --> 00:03:34,829
of its primary proponents the idea that

67
00:03:33,269 --> 00:03:37,049
rod rose instead of dualism was

68
00:03:34,830 --> 00:03:38,909
materialism which an earlier speaker

69
00:03:37,049 --> 00:03:40,709
called physicalism and that's really

70
00:03:38,908 --> 00:03:42,479
essentially the same thing the idea that

71
00:03:40,709 --> 00:03:44,580
the mind is a product of the living

72
00:03:42,479 --> 00:03:48,119
brain and ceases to exist when the brain

73
00:03:44,580 --> 00:03:48,780
meets its death dualism in philosophical

74
00:03:48,120 --> 00:03:51,170
and

75
00:03:48,780 --> 00:03:54,449
psychological service circles has been

76
00:03:51,169 --> 00:03:58,109
beaten to death and buried it no longer

77
00:03:54,449 --> 00:04:02,639
is viable it is over anyone who believes

78
00:03:58,110 --> 00:04:05,060
in dualism that best is diluted and so

79
00:04:02,639 --> 00:04:05,059
that's me

80
00:04:07,459 --> 00:04:13,319
that carts view of substance from his

81
00:04:10,500 --> 00:04:14,699
meditations on First Philosophy this is

82
00:04:13,318 --> 00:04:17,488
something that I think the physicalist

83
00:04:14,699 --> 00:04:19,680
should read so that they know what it is

84
00:04:17,488 --> 00:04:22,560
they're denying and denouncing before

85
00:04:19,680 --> 00:04:26,610
they do it Rene Descartes had several

86

00:04:22,560 --> 00:04:29,280
ideas had in his idea his mind trying to

87
00:04:26,610 --> 00:04:32,040
distinguish between mind and body

88
00:04:29,279 --> 00:04:34,859
he said that both mind and body are

89
00:04:32,040 --> 00:04:36,450
substances what is the substance it's a

90
00:04:34,860 --> 00:04:38,460
thing that's capable of existing

91
00:04:36,449 --> 00:04:40,289
independently I found that a rather

92
00:04:38,459 --> 00:04:43,918
oblique definition when I first started

93
00:04:40,290 --> 00:04:45,300
studying this but lately I started to

94
00:04:43,918 --> 00:04:47,939
understand when I heard some ideas about

95
00:04:45,300 --> 00:04:50,069
from Aristotle an example of a non

96
00:04:47,939 --> 00:04:52,189
substance would be a shadow a shadow

97
00:04:50,069 --> 00:04:54,569
requires a source of light and an object

98
00:04:52,189 --> 00:04:56,699
it does not exist independently it

99
00:04:54,569 --> 00:04:58,379
cannot exist without those things but

100
00:04:56,699 --> 00:05:01,259

the source of light and the object can't

101

00:04:58,379 --> 00:05:03,000

exist without the shadow and can't exist

102

00:05:01,259 --> 00:05:06,478

independently so they would be made of a

103

00:05:03,000 --> 00:05:08,970

substance third Descartes said that the

104

00:05:06,478 --> 00:05:10,860

mind is a thinking and non extended

105

00:05:08,970 --> 00:05:13,400

substance and here's where he started to

106

00:05:10,860 --> 00:05:16,080

get into trouble with his third sentence

107

00:05:13,399 --> 00:05:18,449

whereas the body is non thinking and

108

00:05:16,079 --> 00:05:20,699

extended what did he mean by extension

109

00:05:18,449 --> 00:05:22,500

well it's rather complicated I don't

110

00:05:20,699 --> 00:05:24,478

have the time to stand here and read all

111

00:05:22,500 --> 00:05:27,060

the quotes that I provide I'm hoping

112

00:05:24,478 --> 00:05:29,069

that you're scanning those as I talk but

113

00:05:27,060 --> 00:05:32,129

his idea of extension included the idea

114

00:05:29,069 --> 00:05:35,370

that two things with extension cannot

115
00:05:32,129 --> 00:05:37,620
occupy the same physical space that is

116
00:05:35,370 --> 00:05:40,350
the exclusionary occupation of space by

117
00:05:37,620 --> 00:05:44,038
matter which is a well-known principle

118
00:05:40,350 --> 00:05:45,629
in physics and accordingly he said it is

119
00:05:44,038 --> 00:05:47,909
certain that I am really distinct from

120
00:05:45,629 --> 00:05:49,649
my body and can exist without it and

121
00:05:47,910 --> 00:05:54,350
that's a point-blank statement of

122
00:05:49,649 --> 00:05:57,750
dualism v he defined an extended

123
00:05:54,350 --> 00:06:00,810
substances having three dimensions with

124
00:05:57,750 --> 00:06:02,470
shape and motion the body as an extended

125
00:06:00,810 --> 00:06:04,780
substance also has the property of the

126
00:06:02,470 --> 00:06:07,900
seclusion area occupation of space as I

127
00:06:04,779 --> 00:06:11,589
was just saying seventh mind and body

128
00:06:07,899 --> 00:06:14,079
differ further in that body is divisible

129
00:06:11,589 --> 00:06:16,869
physically it can be cut apart whereas

130
00:06:14,079 --> 00:06:19,359
mind he says is utterly indivisible and

131
00:06:16,870 --> 00:06:24,509
by that he means with physical means

132
00:06:19,360 --> 00:06:27,220
like knives or whatever and then lastly

133
00:06:24,509 --> 00:06:29,259
the human body is an interactive union

134
00:06:27,220 --> 00:06:30,820
of mind and body and here's another

135
00:06:29,259 --> 00:06:32,889
place he got himself in trouble because

136
00:06:30,819 --> 00:06:36,009
he could not explain how the interaction

137
00:06:32,889 --> 00:06:38,709
occurs and this above all else has been

138
00:06:36,009 --> 00:06:45,009
cited as a reason why it's obvious the

139
00:06:38,709 --> 00:06:47,620
dualism is false so objections there are

140
00:06:45,009 --> 00:06:49,089
many I just picked one because it's the

141
00:06:47,620 --> 00:06:51,639
usual objection and it's what I just

142
00:06:49,089 --> 00:06:53,679
stated if the brain is physical and the

143

00:06:51,639 --> 00:06:56,439
mind is non-physical then how can the

144
00:06:53,680 --> 00:06:59,439
brain and the mind interact this is

145
00:06:56,439 --> 00:07:00,850
posed as a rhetorical question a

146
00:06:59,439 --> 00:07:03,399
question would the answer already

147
00:07:00,850 --> 00:07:05,950
incorporate it into it by using the term

148
00:07:03,399 --> 00:07:08,349
non-physical this way the person asking

149
00:07:05,949 --> 00:07:12,250
such a question is implicitly defining a

150
00:07:08,350 --> 00:07:13,660
non-physical entity as not able to

151
00:07:12,250 --> 00:07:15,699
interact with a physical entity that's

152
00:07:13,660 --> 00:07:18,070
what makes it non-physical and so the

153
00:07:15,699 --> 00:07:19,418
question contains the answer and we're

154
00:07:18,069 --> 00:07:22,209
supposed to say oh you're right it's

155
00:07:19,418 --> 00:07:25,899
over there is no interactionism there is

156
00:07:22,209 --> 00:07:29,349
no duality there is no dualism well

157
00:07:25,899 --> 00:07:32,949

that's a bit of taking Descartes too far

158

00:07:29,350 --> 00:07:36,430

in my opinion and materialists have been

159

00:07:32,949 --> 00:07:38,860

at this for centuries picking on foreign

160

00:07:36,430 --> 00:07:40,600

aid the card and he they have

161

00:07:38,860 --> 00:07:42,370

exaggerated and sharpened the other

162

00:07:40,600 --> 00:07:44,950

distinctions that he made into a

163

00:07:42,370 --> 00:07:46,418

description of the non-physical

164

00:07:44,949 --> 00:07:48,728

substance as something that's really

165

00:07:46,418 --> 00:07:50,168

untenable the non-physical mind has

166

00:07:48,728 --> 00:07:52,750

neither mass nor energy is not

167

00:07:50,168 --> 00:07:54,668

localizable in any way and space is not

168

00:07:52,750 --> 00:07:56,439

extended in space does not exist in

169

00:07:54,668 --> 00:07:58,060

space has no physical properties

170

00:07:56,439 --> 00:07:59,769

whatsoever has nothing in common with

171

00:07:58,060 --> 00:08:01,269

physical things and is completely

172
00:07:59,769 --> 00:08:02,859
independent of anything material and

173
00:08:01,269 --> 00:08:06,370
works in different independently of the

174
00:08:02,860 --> 00:08:09,819
brain okay that's too much they've gone

175
00:08:06,370 --> 00:08:11,439
over the ledge here and to tell an

176
00:08:09,819 --> 00:08:13,240
interactionist that his point of view is

177
00:08:11,439 --> 00:08:15,519
that the mind works independently of the

178
00:08:13,240 --> 00:08:16,750
brain is to not listen when the guy says

179
00:08:15,519 --> 00:08:19,379
I'm an inner

180
00:08:16,750 --> 00:08:22,810
so no this is not what Descartes thought

181
00:08:19,379 --> 00:08:26,860
however it's become the way he's

182
00:08:22,810 --> 00:08:28,600
described my objection if the body and

183
00:08:26,860 --> 00:08:30,430
the mind both fit the definition of

184
00:08:28,600 --> 00:08:33,129
substance according to Descartes who

185
00:08:30,430 --> 00:08:36,339
coined the term to describe things that

186
00:08:33,129 --> 00:08:38,500
are substantial then these two examples

187
00:08:36,339 --> 00:08:40,240
of substances must share some common

188
00:08:38,500 --> 00:08:41,500
properties that is the definition of

189
00:08:40,240 --> 00:08:44,259
substance they both have to meet that

190
00:08:41,500 --> 00:08:46,360
definition and this point seems to us

191
00:08:44,259 --> 00:08:48,669
have escaped the physicalist materialist

192
00:08:46,360 --> 00:08:50,860
thinkers so how do we gain traction on

193
00:08:48,669 --> 00:08:53,799
such a slippery problem how do we

194
00:08:50,860 --> 00:08:56,740
approach the idea and and generate some

195
00:08:53,799 --> 00:08:58,419
ideas about what exactly could another

196
00:08:56,740 --> 00:09:02,019
sub size matter

197
00:08:58,419 --> 00:09:04,389
be and mean so we need some empirical

198
00:09:02,019 --> 00:09:06,970
data and we also need some theoretical

199
00:09:04,389 --> 00:09:09,338
help and I'm going to ask Albert

200

00:09:06,970 --> 00:09:11,050
Einstein for help today and I'm going

201
00:09:09,339 --> 00:09:14,170
through with apologies ask Brian Greene

202
00:09:11,049 --> 00:09:16,778
for some help he was here last weekend

203
00:09:14,169 --> 00:09:19,539
for the ice ceem conference and he was

204
00:09:16,778 --> 00:09:24,189
shall we say not exactly intrigued by my

205
00:09:19,539 --> 00:09:26,319
ideas and so I apologize to him here my

206
00:09:24,190 --> 00:09:29,080
invoking him in this talk if he were

207
00:09:26,320 --> 00:09:38,830
here he would be outraged and I'm sorry

208
00:09:29,080 --> 00:09:41,200
he's not here what do I call empirical

209
00:09:38,830 --> 00:09:44,220
data here's where I get myself in even

210
00:09:41,200 --> 00:09:46,330
more trouble the near-death experience

211
00:09:44,220 --> 00:09:51,250
most of you have probably heard of this

212
00:09:46,330 --> 00:09:52,810
this occurs usually when a person comes

213
00:09:51,250 --> 00:09:54,570
close to physical death or actually

214
00:09:52,809 --> 00:09:57,189

physically dies and this isn't

215

00:09:54,570 --> 00:10:01,890

resuscitated there are many many

216

00:09:57,190 --> 00:10:01,890

thousands bordering well they're milli