

Ontological Basis of a Science of Consciousness

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1. Historical introduction
2. Consciousness as an essentially **reflexive entity**
3. A resulting question to neurobiology and quantum physics: **self-mirroring neurons**
4. The intersubjective reflection-levels between self-conscious **individuals** and the not **individualized** Medium of Sense or of Information
5. Distinction between **Consciousness** and **Information Field** for a better understanding between Western and Indian thinking
6. **“Being”** as crossing of the Sense-Elements: **dialectical Idealism = dialectical Materialism**
7. Once more a question concerning **quantumphysical base**

Summary

Life-Dates of the mentioned Western Philosophers

Plato 427 – 347 b.C.

Aristotle 384-322 b.C.

Thomas Aquinas 1225-1274

René Descartes 1596-1650

Immanuel Kant 1724-1804

Johann Wolfgang Goethe 1749-1832

Johann Gottlieb Fichte 1762-1814

Friedrich Hölderlin 1770-1843

Georg Wilhelm Friedrich Hegel 1770-1831

Friedrich Wilhelm Joseph Schelling 1775-1854

Gottlob Frege 1848-1925

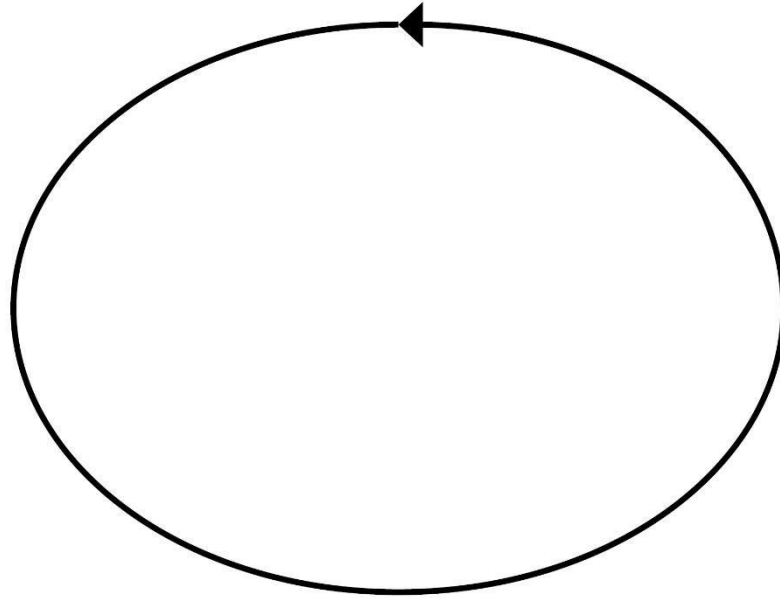
Gotthard Günther 1900-1984

Karl Raimund Popper 1902-1994

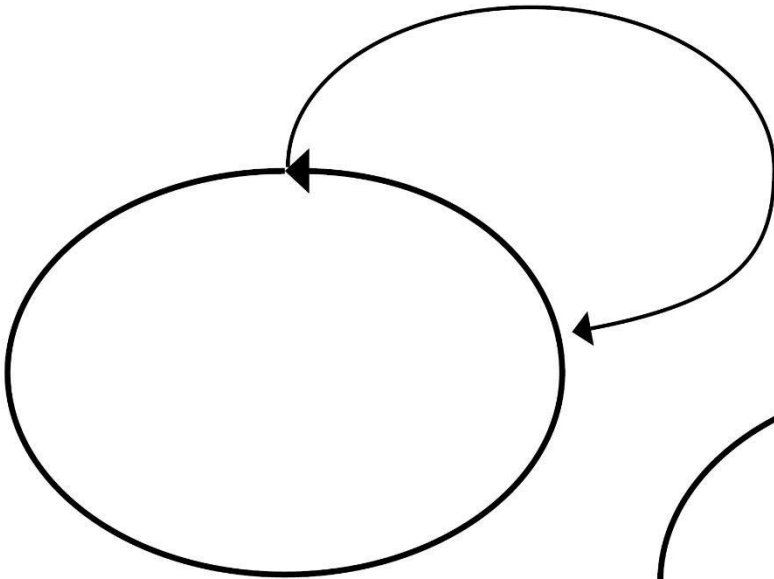
Karl-Otto Apel 1922-2017

Dieter Henrich *1927

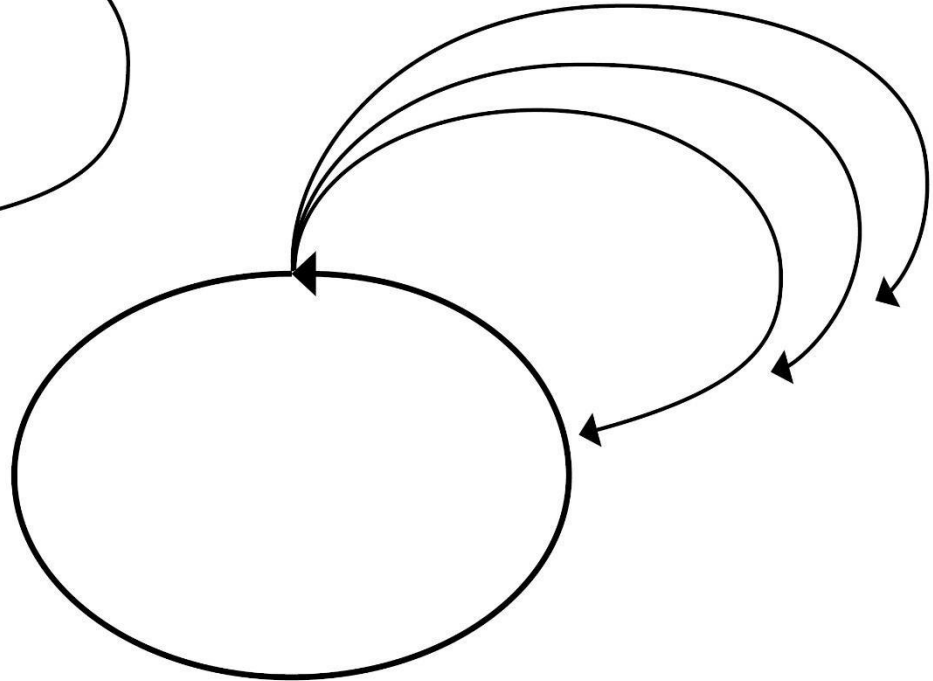
Roger Penrose *1931



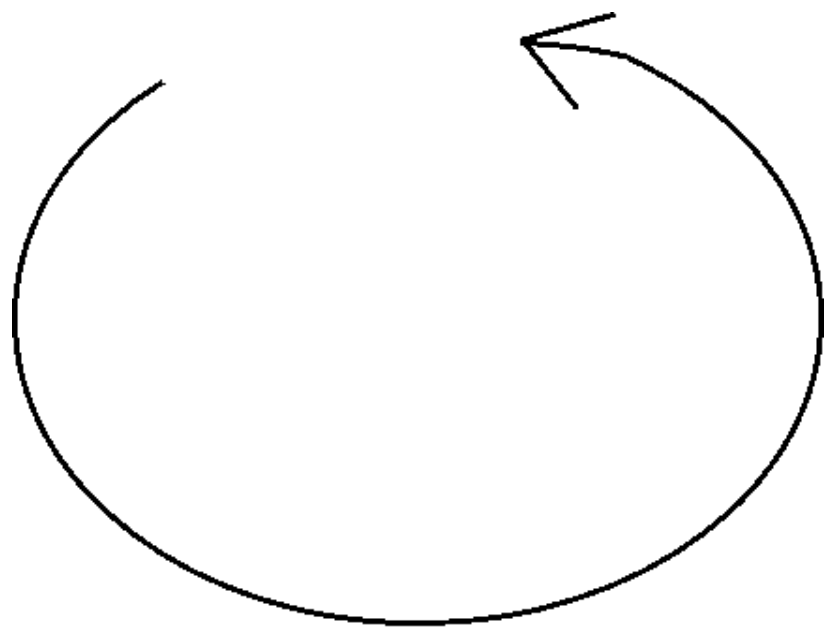
Implicit reflection (self-reverence)



**Explicit or subsequent
(objectifying) reflection**



**Iteration of subsequent
reflection**

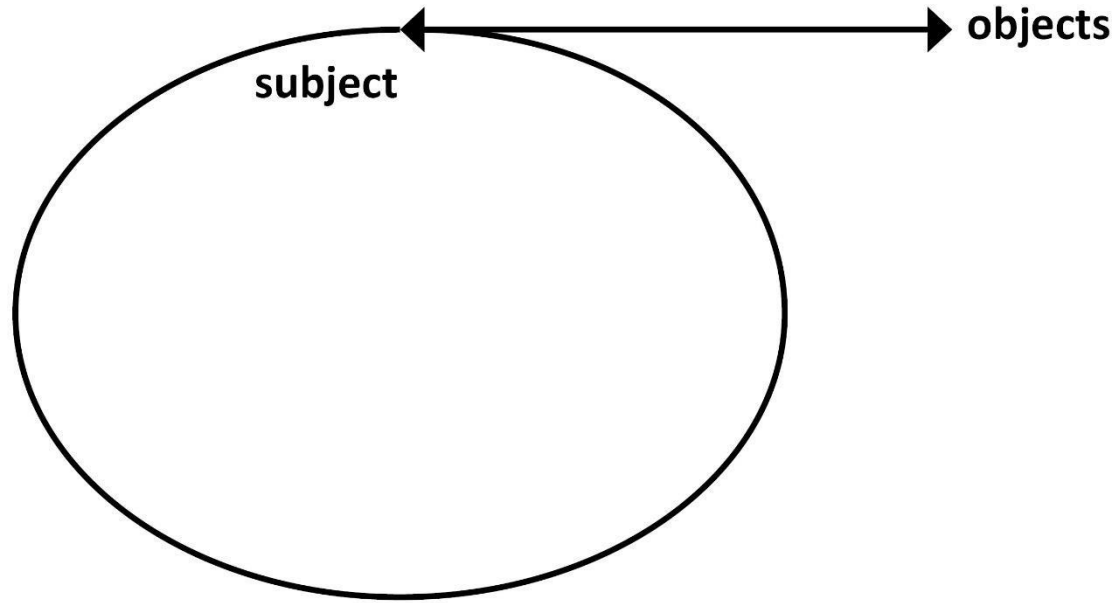


animal consciousness
with incomplete reflection

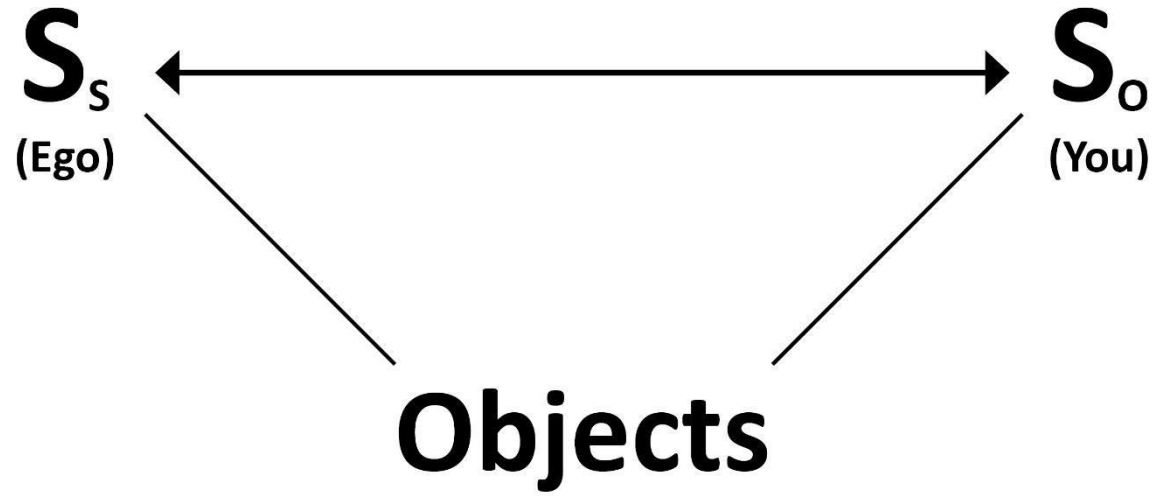
A Question to neurobiology and quantum physics

If implicit ontological reflection constitutes the essence of self-consciousness and of consciousness in general (including animal consciousness), the reciprocal phrase (Kehrsatz) is right also: Any entity which contains (or is constituted by) real self-reflection, is self-conscious.

Or, with regard to animal consciousness: Any entity which contains an ontological reflection, which comes near to self-reflection, is conscious. That means: if real self-reflection resp. almost-self-reflection was physically realized, this entity would be self-conscious or at least conscious without self-consciousness which is the status of animal consciousness

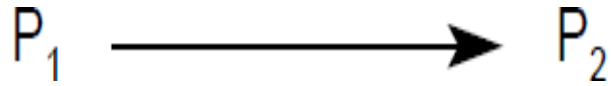


objectification by the subject

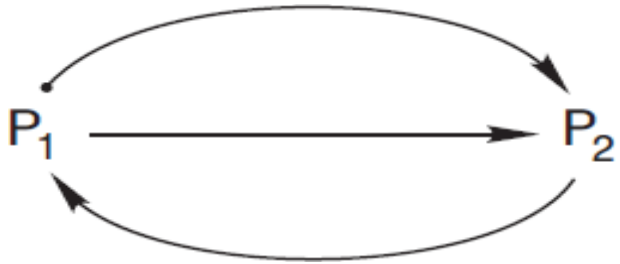


Levels of interpersonal reflection

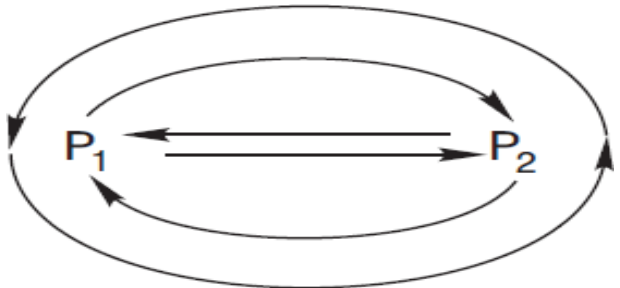
I.



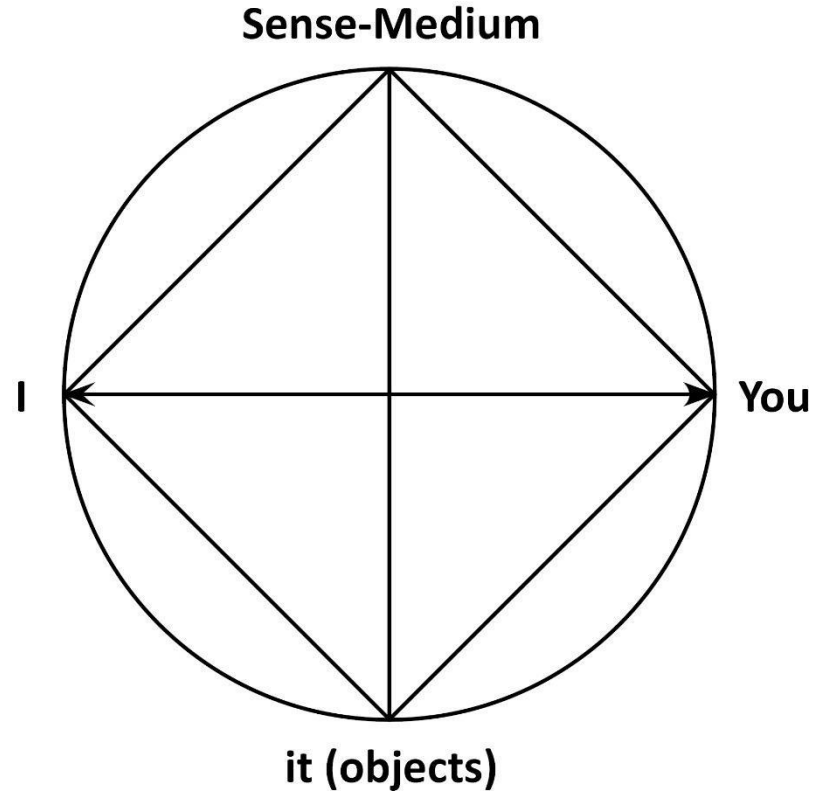
II.



III.



IV.

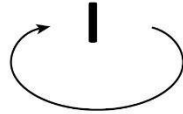


Spirit

Trans-personal

Meaning / We

Soul



1. Dialectical Identity-in-Difference of implicit reflection, with several aspects (a,b,c,d)



6. Dialogical Dialectic with 4 reflection levels of „You“

Personal

It

12. Dialectic of Nature in itself

Body

Pre-personal

The reflection-levels between self-conscious individuals and the not individualized Medium of Sense or of Information

The dualism seems to be an older Aristotelian and medieval heritage, which is in tension with the Platonic and also with the theological “Logos”.) Logos or Geist or Spirit or Medium as universal, trans-individual entity has been wantonly neglected in Western philosophy and culture – in spite of Plato and the Neo-Platonic Logos, which is also that of the Gospel of Saint John.

Self-consciousness is essentially a matter of individuality: It is evidently the very self-reference of reflection itself which is individualizing, that means, forming an organic or even self-conscious entity.

Pre-personal things, such as a stone or anything, which is not an individual organism, even a highly developed apparatus, cannot have consciousness. But it can very well be a carrier, a bearer of information, it can correspond to the medial Information Field. This is a huge difference which we must carefully take into account in our way of speaking!

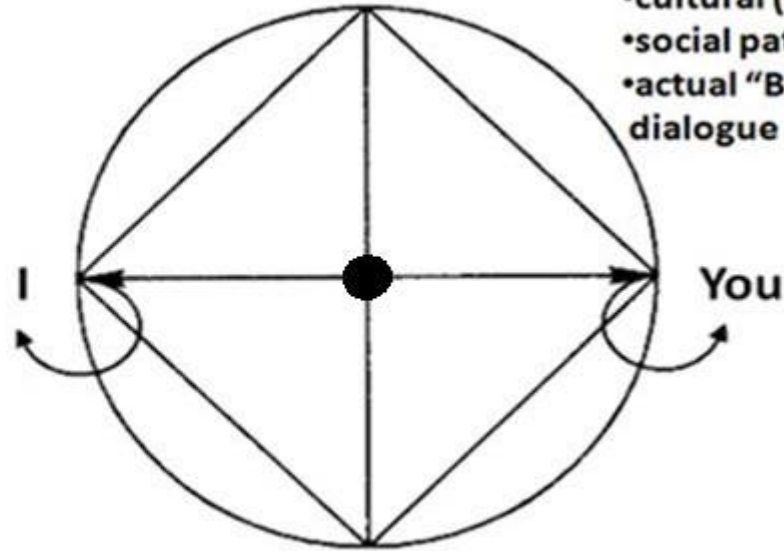
SPIRIT

Sense-Medium

- over-cultural ("ALL")
- cultural (languages)
- social patterns
- actual "Between" of dialogue

TRANS-PERSONAL

SOUL



PERSONAL

BODY

It (objects)

PRE-PERSONAL

From the always helpful schema of the sense-elements, the otherness of the two dichotomies becomes very well clear. The contrast of material (Matter) and ideational/medial (Spirit) is a polar one in both directions.

“dialectical” understanding of Being

Being as the dynamical performance of the interrelation of contrasting elements, of those sense-elements, as an interplay of differences!

In this dialectical conception, there is no negativity or even a “Nothing” in opposition to Being

Summary

The most important points we dealt with are

1. the essentially reflexive nature of consciousness, together with the mostly neglected distinction of implicit and subsequent and explicit reflection (the arrows in figure 9 can be interpreted in both ways),
2. the distinction of individual consciousness (**soul, called mind under the rational aspect**) from medial entity of information (Sense Medium or Logos or Information field). Without these basic distinctions an interdisciplinary or even transdisciplinary science of consciousness seems not possible and fruitful, to my mind.