By the end of today’s class, you should be able to answer the following questions:

1. What are the primary steps in heterophenomenology?
2. According to Jaynes, what is understanding? What role does language play in understanding?
3. According to Jaynes, what is consciousness? How is consciousness related to the analog world?
4. Identify and define the four major structural characteristics identified by Jaynes.
5. Provide a short outline of the “multiple drafts” interpretation of consciousness given by Dennett.

I. Heterophenomenology
   A. First person plural
      • I describe in a monologue—historically we have accepted that each of us can speak to one another about our experiences
      • I expect everyone to agree with me
      • Does this work on ourselves (introspection)?

   B. Third person perspective
      • downfall of Introspectionists
      • standard perspective adopted by phenomenologists is Descartes’ first person perspective, in which I describe in a monologue (which I let you overhear) what I find in my conscious experience, counting on us to agree.
      • rise of Behaviorists
      • need neutral way to describe the data

   C. Method of Heterophenomenology
      • record human experiments
      • construct a “transcript” or text
      • filtered by interpretation to make sense
      • adopt the “intentionalist” stance—assume that individual noise emitter is a rational agent who harbors beliefs and desires and other mental states that exhibit intentionality

   D. Fictional Worlds & Heterophenomenology
      • We can compare the heterophenomenologist’s task of interpreting subject’s behavior to the reader’s task of interpreting a work of fiction. Some texts, such as novels and short stories, are known – or assumed – to be fictions, but this does not stand in the way of their interpretation.
      • A novel tells a story, but not a true story, except by accident. In spite of our knowledge or assumption that the story told is not true, we can and do speak of what is TRUE in the story.
• what if there is a single, coherent interpretation for a sequence of behavior?
• how does one interpret fiction

E. Neutrality of Heterophenomenology
• extract “texts” from people
• use texts to generate “fiction” (i.e., the subject’s heterophenomenological world)
• neutral description of what it is like to be that person, in the subject’s own terms, given the best interpretation we can muster.
• we then can investigate the correspondence between the fictional and real worlds

III. Jaynes on Consciousness
A. What is consciousness?
• is an operation rather than a thing, repository, or function
• operates by analogy
• is a spatial analog of the world and mental aspects are analogs of bodily actions
• operates on objectively observable things
• is based on language and hence came after language

B. Language
1. Components
   • Metaphor-use of a term for one thing to describe another because of some kind of similarity between them or between their relationship to other things (see also Meme)
   • Metaphrand-the thing to be described
   • Metaphier-thing or relation used to describe

2. Function of metaphor-- “generate” language
   • language is not permanent
   • language can grow by metaphor

3. “Understanding”
   • is trying to find a metaphor
   • Example: thunderstorm
   • Models & Hypotheses as metaphors

C. Correspondence
1. World is organized
• the concrete metaphiers that are generating consciousness are doing so in an organized way
• hence similarity between consciousness and real world
• structure of the world is “echoed” in the structure of consciousness

2. Analog World
• Analog-generated at every point by the thing it is an analog of
• it is not used in the same fashion
• consciousness, when it is generated, is an analog for real world. As such, subjective conscious mind is an analog of the real world
• consciousness works as a metaphor when it “interprets” the world

3. Conscious mind is an analog of what we call the real world
• It is built with a vocabulary of metaphors
• It is by the generated structure of consciousness that we then understand the world

E. Structural features of consciousness
1. Spatialization
• Assume there is a mind space
• We impose this in our minds and impose structure

2. Excerpt (see also Attention, Perceptual Frame)
• never see anything in its entirety
• from all possible stimuli, we excerpt some part
• we are never conscious of actual things but only our excerpt
• important to study what determines how one excerpts
• excerpt is distinct from memory

3. Analog I
• an important feature of the metaphor world is the metaphor we have of ourselves, the analog I, which can move about in our imagination, doing things that we are not actually doing

4. Metaphor Me
• we imagine ourselves, we catch glimpses of ourselves—we can look out from within our imagined self or we can step back and see ourselves

5. Narratization
• we are ready to explain anything we find ourselves doing
• we see ourselves as the main figures in the stories of our lives
• we assign causes or provide reasons for what we did; the reasons my be true or false
• purpose and cause is inextricably interwoven into the spatialization of behavior in consciousness

6. Conciliation (consistency)
• Makes the excerpts and narratives compatible

F. The breakdown of the Bicameral Mind
• There was a time before “I”
• No idea that there was a mental space
• Instead people acted on the gods commands not because of their own urges
• Human mind was bicameral—two chambers
• All non-linguistic activity on the right side was passed on to the left in the form of voices talking in their heads
• Human being without consciousness is simply just like us but without an ongoing flow of thought that is about something else
• With the birth of the hero – which is the birth of the ego – world becomes ambivalent
• There was a movement from polytheism to monotheism
• When you have an idea about world, you can see yourself in the world
• Heaven is inside of you – this accounts for the ME that we cannot explain – the I does not control everything
• Consciousness could have only arisen in the human species after the development of language.
• The first language with which we have enough certainty to consider it in connection with the hypothesis is the Iliad.
• There is no consciousness in the Iliad
• Gods take the place of consciousness
• The beginnings of actions are not conscious plans or reasons; they are the actions and speeches of gods
• Who were the gods? They could be heard by the heroes as voices are heard by epileptic and schizophrenic patients
• The gods are what we now call hallucinations.

IV. Multiple Drafts
• Wherever there is a conscious mind, there is a point of view
• A conscious mind is an observer taking in a limited amount of information
• Observer takes in information that is available at a particular continuous sequence of times and places
• Multiple Drafts
All varieties of perception are accomplished by the brain in a parallel, multi-track process of interpretation and elaboration.

- Information is always under editorial revision.
- Feature detections only have to be made once.
- At any point in time, there are multiple drafts of narrative fragments at various stages of editing in various places in the brain.
- Probing this stream at different places and times produces different effects, precipitates different narratives from the subject.
- There is no canonical narrative.

* The principle that causes must precede effects leads us to fill-in.