

Addendum

A Wave-Particle Theory of Conscious Awareness (A Philosophical Perspective) *Mind, Machine & Morality: Is Experience a Quantum Field?*

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This document contains additional content for the book that will be included in the next edition.

Step Thirteen: Locality / Emergence

Ultimately: an emergent property of a system belongs to an alternative descriptive paradigm of that system. One and the same system might be described via two (or more) different paradigms (an example being thermodynamics and kinetic theory).

If we evolved to be conscious, consciousness delivers a survival advantage. In order to deliver a survival advantage, consciousness must make a causal difference to the operation of the brain/mind complex.

If consciousness plays a causal role in the brain/mind complex, consciousness cannot be an emergent property of the brain since everything the brain does could then be accounted for in the lesser paradigm (i.e. the operation of the brain without the mind)--there would be no need for consciousness to enter the picture.

Thus, since consciousness plays a causal role, the brain and mind cannot be identical, and consciousness cannot be an emergent property of the brain.

(The same, of course, is true of machines.)

Step Eighteen: Experimental Validation

The theory is open to two avenues of experimental investigation: the essential nature of sensation and how the homunculus is defeated.

At the lowest level experimentation should in the first place be looking for the latent absorption and release of energy in e.g. neurons, i.e. where energy seems to disappear for some (short) time in conjunction with apparent sensation/experience. Such experimentation could be extended to show (or not) that latent energy absorption in one neuron can affect latent energy absorption in a nearby neuron, thereby suggesting a field effect between them that is otherwise unobserved, but might arise only at certain levels of neuronal stimulation e.g. those that might correspond to the presentation of an artistic work.

Step Nineteen: The Good Society

Equality might be of outcomes or it might be of opportunities but it cannot be both because brains (and minds) vary in capability, capacity and learned skills.

If equality of outcomes is imposed then incompetent and dishonest people will be placed in positions which they are not capable of performing and will cause harms to others, in addition to which it would not be fair on those who could do the job properly but were denied the opportunity.

If equality of opportunity is imposed then those best able to perform functions and roles will be placed in those roles and at least society has the opportunity of operating well, and those subject to the actions of people in such roles will have the best chance of the fairest outcomes.