

Summary

Consciousness occupies a fundamental place in our daily life. Conscious experience always comes as a unified phenomenon. We find many different senses of ‘unity’. The main purpose of the thesis is to present a critical discussion of the unity of phenomenal consciousness and also the critical evaluation of the unity thesis proposed by Tim Bayne in his magisterial work entitled ‘The Unity of Consciousness’ published in 2010.

The thesis is divided into seven chapters including introduction and concluding remarks. I begin my discussion with definition and nature of different types of consciousness. Then I have focused only on the nature of phenomenal consciousness and also the possibility of the unity of phenomenal consciousness critically. Next I have discussed the nature of phenomenal unity and the unity thesis of consciousness following Tim Bayne. After that I have considered some arguments in defense of the unity thesis. Some philosophers oppose the unity thesis and they argue on the basis of some facts of behaviourally and clinically disordered patients and claim that there are some kinds of breakdown of unity in consciousness of these persons. These opposite views have been discussed by me. Next I have considered some recent criticisms against the mereological account. Lastly, I think that the unity thesis of Tim Bayne is more revolutionary like Kantian Copernican Revolution. After dwelling upon the arguments for and against of the unity thesis I came to the conclusion that the cases of disunity as shown by the opponents are nothing but the contextual manifestation of the unity. The whole matter can be represented in an argumentative form. The concept of disunity necessarily comes after the concept of unity. Without the existence of unity, there is no plausibility of the explanations of this disunity. Unity of phenomenal consciousness always remains as the locus of the so-called-disunity.