

Perceptual Acquaintance and the Seeming Relationality of Hallucinations

Fabian Dorsch – Januar 2016

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In recent years, it has become popular again to endorse relationalism about perception.^{*} According to this view, perceptions are *essentially relational* experiences and thus differ in nature from non-relational hallucinations. In this article, I assume that relationalism is true. The issue that I am generally interested in is rather which version of relationalism we should endorse, given that perceptions are relational. The standard answer to this question is *Acquaintance Relationalism*, the view that perceptions are relational in so far as they acquaint us with objects in our environment. But my contention is that this view cannot account for two important aspects of perfect hallucinations, namely their property of being introspectively indistinguishable from perceptions and their property of having the same motivational force as veridical perceptions. Which alternative form of relationalism should be endorsed instead (if any) is then an issue to be discussed at another occasion.

The article consists of three sections. In the first, I say a bit more about what relationalism about perception amounts to and distinguish Acquaintance Relationalism from its relationalist rivals, such as Russellian or Fregean Relationalism. To this end, I introduce three important distinctions: (i) between experiences understood as properties of subjects and experiences understood as parts of subjects; (ii) between token experiences defined by their numerical identities and types of experience defined by their essential mental kinds; and (iii) between acquaintance and representation as different candidates for perceptual awareness.

The second section spells out three desiderata that any satisfactory relationalist account of perceptions and hallucinations – including Acquaintance Relationalism – has to be able to meet. First, they should account for the fact that, from the inside, perceptions seem to be relational. Second, they have to explain how hallucinations can be introspectively indistinguishable from perceptions (i.e. from experiences that seem to be relational), even though hallucinations are not relational themselves. Third, they should be able to identify the feature(s) of hallucinations that ensure that these experiences possess the same motivational power as perceptions. These desiderata are defended on the basis of considerations about the distinctive characteristics of hallucinations (i.e. that they are introspectively indistinguishable from perceptions, despite not

^{*} See, among others, Campbell (2002), Martin (1997, 2002b, 2004a, 2006), Johnston (2004, 2006), Brewer (1999, 2004, 2006, 2011), Fish (2008, 2009), Travis (2004), Soteriou (2013), Genone (2014), McDowell (1986), Tye (2007), Speaks (2009), Scheffler (2010, 2011, 2014), Dorsch (2010b, 2011, 2013a) and Dorsch and Soldati (2016). I distinguish different variants of relationalism in § 1.

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