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Altri autori (Persone)	EdelmanShimon FeketeTomer ZachNeta
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global best estimate buffer; 4.1 The neural numerology of sensory experience

4.2 Our panoramic, nested, ego-centric, three-dimensional visual world  
4.3 "Just in time" for the next gaze movement: brief career of the global best estimate; 5. Cortex, colliculus and "the other thalamus"; 6. Conclusion; References; Being in time; 1. A few more constraints on theories of phenomenal experience; 1.1 Autonomy; 1.2 Timeliness; 1.3 Computational tractability; 2. Implications of the autonomy of experience; 3. Time is of the essence; 4. Waiting for Godot; 4.1 The attractor hypothesis; 4.2 The way ahead; 5. Computational tools for distributed dynamic coordination; 6. Summary

AcknowledgmentsReferences; The (lack of) mental life of some machines; 1. Introduction - special laws;; 2. One bit at a time; 3. How detailed is detailed enough?; 4. Not all machines are born equal; 5. Conclusion; Acknowledgements; References; Restless minds, wandering brains; 1. Introduction; 1.1 Escaping robustness; 2. Perceptual switching; 3. An EEG-study of perceptual mind wandering; 4. The dynamics of mind-wandering; 5. What happens to the laminar intervals when observers do engage in a task?; 6. Conclusion;

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3. The pushing and pulling of consciousness; 4.

Discussion; References; Two dynamical themes in Husserl; 1. Background; 2. Horizon theory/constitution; 3. Transcendental-eidetic phenomenology; 4. Conclusion; References; Desiderata for a mereotopological theory of consciousness; 1. Introduction: Unity, holism, and temporal continuity; 2. Mereotopology as a new tool for the study of consciousness; 2. A critical application: Does an experience have temporal parts?; 3. "Self-embedding": Sketch of a positive proposal; 4. Conclusion; References; The brain and its states

1. Introduction

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## Sommario/riassunto

Given that a representational system's phenomenal experience must be intrinsic to it and must therefore arise from its own temporal dynamics, consciousness is best understood - indeed, can only be understood - as being in time. Despite that, it is still acceptable for theories of consciousness to be summarily exempted from addressing the temporality of phenomenal experience. The chapters comprising this book represent a collective attempt on the part of their authors to redress this aberration. The diverse treatments of phenomenal consciousness range in their methodology from philosophy, throu

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