

Many of us seem to have the impression that the brain is the center of consciousness. By being such, the brain would also be the locus of the person and would determine where and what we are in relation to the external world. However, the brain is not the locus of the person; it is only thought to be as such due to a combination of two things: the fact that it controls the ideas of the person and the concept of “organ-centrism”. The actual locus of the person is the body, the object which intakes information. This locus is divided into five components, our five senses, which together allow the body to be the complete locus of a person. All the information collected by the five senses is relayed to the brain, for it to interpret and extrapolate a conclusion which determines where and what a person is in relation to the external world. The brain is never the source of information, it is simply the conveyer of it, and because of a heightened sense of importance “organ-centrism” developed within it. The body – with its five components– is the actual source of all information regarding the relation between a person and the external world making it the locus of the person.

In order to show that the brain exhibits “organ-centrism” we have to show that “organ-centrism” exists. First, let us take the idea of ethnocentrism. Ethnocentrism may be generally defined in one of two ways, either as: “[the] belief in the intrinsic superiority of the nation, culture, or group to which one belongs, often accompanied by feelings of dislike for other groups,” (10th Edition. HarperCollins Publishers. Collins English Dictionary - Complete & Unabridged), or as “a tendency to view alien groups or cultures from the perspective of one's own.” (Random House, Inc.) For argument's sake let us combine the two definitions and redefine ethnocentrism as follows: a tendency to view alien groups or cultures from the

perspective of one's own and believe one's own group or culture to be superior. Now let us dismantle the word ethnocentrism into two words "ethno" and "centrism" with the first word serving as the adjective to the second. "Centrism" would then by itself be defined as: a tendency to view another object or subject from the perspective of one's own and believe one or one's own to be superior. By this definition one could use numerous words to further define "centrism"; i.e. Sport-centrism would be the belief that one's own sport is superior to another's, gender-centrism would be the belief that one's own gender is superior to another's, etc. It is through the use of this definition that one can argue that there is the existence of "organ-centrism." Despite involving no person, organ-centrism does exist for it entails one (the organ) to see others (other organs) from its own perspective and believes itself to be superior to them. By this definition the brain exhibits organ-centrism, as it thinks itself as the center of consciousness of a person, and therefore as the locus of a person, despite only being that which creates the resultant output script of the true locus, the body.

The brain has a superiority complex and believes itself to be the locus of the person because it is the organ which controls all other organs and bodily functions. It is the organ that controls the actions of the body, the thoughts of the person, and the conveyed ideas of the person through the use of his/her body. The brain dictates how we communicate with other persons, how we relate to other persons and how we place ourselves in comparison to other persons in the grand scheme of persons. This is a part of the reason it believes itself the most superior of all organs. The brain often directs the organs in charge of the five senses to collect information, and it also intakes all information collected by said organs to interpret it and produce conclusions based off of it. It is the means by which we interpret the external world and the only means by which the body can create an expression of itself to the external world. From the perspective of

the brain, it is both the beginning and the end of the process and the body is only the middle. It believes itself to be completely necessary and vital to the existence of the person. Other pieces of the body may be lost, especially those related to the five senses but a person will continue to exist; however, should the brain cease to exist, the person would as well. By this logic of course the brain is the locus; however, one must look at where the information originates in order to determine where the locus is. When attempting to find the locus of the person, where a person is in relation to the external world around it, you must look at the source information.

Were any or all of the organs in charge of the five senses to function in a place outside of the body -in a distant place- still serving the same role, one's locus would no longer be intact, it would be spread across the organs of the five senses. Were the brain to attempt to function in a place outside of the body -in a distant place- still serving the same role, the locus of the person would remain uninhibited. The locus only needs a tool to relay the information it intakes, i.e. the brain. Take the story "Where Am I" by Daniel Dennett, (Hofstadter and Dennett) a man is selected to tunnel deep into the earth's surface in order to find a nuclear warhead. This warhead emits radiation which causes serious injury to the brain but no other organ, so the man is to remove his brain and have it connected to his body wirelessly using a computer which is to allow him all the functionality of his original brain. In the story the man remarks: "For it did seem undeniable that in some sense *I* and not merely *most of me* was descending into the earth under Tulsa in search of an atomic warhead." (Hofstadter and Dennett 223) Despite having his brain in a distant place, because all his senses remained intact and connected to his actual body, the locus of his person remained where his body is, showing that the body is the locus of the person.

The body is the sphere through which everything from the perspective of our person is perceived. Our placement, our person, our relation, our locus is all relative to what we see, hear, touch, smell and/or taste.

Of the five senses that make up the locus, the primary sense that helps to relate our locus to the external world is vision, which is received through one's eyes. Through one's eyes we can see how far or close something looks in relation to one's self. After viewing the external world, we gather a compilation of where everything in our vision is in relation to ourselves. We then continue to use our vision and this compilation as a method to place ourselves in the context of the external world -our environment- with the center typically being the point where the vision begins, one's eyes. The external world in terms of vision is centric to one's eyes, which are a part of the body.

The secondary sense that helps to relate our locus to the external world is hearing, which is received through one's ears. Through one's ears we can hear how far or close something is. Hearing, however, does not work in the same manner that vision does. We gather where everything in our surroundings is in relation to both ourselves and their selves, with the main focus being on their position in relation to our own. We do not observe our own vibrations travel outward from our body towards other objects in the external world but rather our ears observe the difference between the vibrations of other objects interacting with our own body. Through this our ears are the locus by which we interpret the relative position of other objects via sound. The world in terms of hearing is centric to one's ears, which are a part of the body.

The tertiary sense that helps to relate our locus to the external world is touch, which is received mainly through one's skin but can be received through every aspect of the body with a nerve. This sense works entirely different from the two primary ones, as it can only sense things

in the immediate vicinity of its host. One can only sense how far something else is using touch by relating how far the aspect of one's body touching said object is from the rest of one's body. Touch helps to create a more substantial analysis of the external world; because all information received through it sense -while limited- is certain, as opposed to sight and sound which offer hypotheticals. Touch allows for the concrete proof that we are in fact a part of the external world: that our locus exists, as well as pinpoints exactly where our locus lays. The external world in terms of touch is mainly centric to all nerve related body parts, which as implied by their category are parts of the body.

The fourth and fifth senses are the lesser used, but still help to complete the locus that is the body. They are taste and smell which are received through the mouth and nose, respectively. Taste is completely relative to the locus. It can be used to sense how far something is from one's self but only in the sense that it can either sense immediate proximity to the face, or whether something is within one's locus. If you can taste it, it's "this" close. The oral cavity is the only cavity which serves the purpose of taking in objects. The final sense, smell is also completely relative to the locus. One always thinks of his/her own scent as the norm and all other smells are judged relative to such. The homeless do not smell their own stench, nor does one wearing fragrance notice their own perfume. All scents, other than that carried by the body/locus have a scent as determined by the nose; however, to themselves they have no scent. Taste and scent relate as they are both completely user defined, as they differ from person to person. They are dependent completely on the host body and so they are centric to the locus.

In the story of "Where Am I" upon going into the surface of the earth, the main character encountered complications. Ultimately a scenario arises in which two brains occupy one body, but only one brain can function at a time. (Hofstadter and Dennett) In this scenario despite a

different brain occupying the body at different moments, both brains had the same locus. The common factor in this scenario was the body, showing that it was and is the locus of the person, rather than the brain. The combination of our five senses creates the locus of our person: our body. Being that the eyes, ears, skin, all nerve related body parts, nose, and tongue are a part of the body, it shows the external world is centric to one's body and therefor the body is the locus of the external world.

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