Aging And Ethics: Bernard Williams 1973

Problems Of the Self: Bernard Williams 1975

Problems Of the Self: Bernard Arthur Owen Williams 1976

Problems Of the Self: Bernard Arthur Owen Williams 1979

The Problems of Philosophy: Bertrand Russell 2010-01-01

Philosophical Problems of the Self in Bradley and in Buddhism: Dang Thanh Trinh 1991

Philosophical Problems and Paradoxes in the Concept of Self-deception, with Specific Reference to Perversions of Rationality: Nelleke Bak 1987

Self-Knowledge: Brie Gertler 2010-11-25

Philosophy and the Problems of Work: Kory P. Schiff 2002-05-30

Self and Other: Essays in Continental Philosophy of Religion: Eugene Thomas Long 2007-04-11

Facing Philosophical Problems: Quentin Boyce Gibson 1961
has grown up around them.

Problems in Philosophy—Colin McGinn 1993 Problems in philosophy is a critical introduction to philosophy. The author offers a synoptic view of philosophical inquiry, discussing such topics as reason and truth, consciousness, the self, meaning, free will, the prior, and knowledge. The emphasis is on the fundamental intractability of these issues, and a theory is proposed as to why the human mind has so much difficulty resolving them.

A Critical Review to Bernard Williams in the Self and the Future—Seth Carter 2017-08-09 Research Paper (undergraduate) from the year 2017 in the subject Philosophy - Miscellaneous, grade: 4.00, Indiana University (College of Arts and Sciences - Philosophy Department), course: PHIL-P300 Philosophical Writing Methods, language: English, abstract: In his essay "The Self and the Future," Bernard Williams conveys two formulations of a thought experiment designed both to clarify the issue of personal identity over time while also revealing the keen methodological limitations of philosophical thought experiments in objectively overriding our intuitions. In this paper, the author seeks to analyze Williams' conclusions of both experiments and determine that one formulation suffers from weaknesses in its semantic and structure that make it indefensible relative to the other more tenable interpretation. Furthermore, the author concludes that while the comparison of the two thought experiments in Williams' paper leads to much needed skepticism on the role of thought experiments, that the second formulation Williams' proposes is nonetheless reveals a sound possible basis for personal identity over time.

Linguistics and Philosophy—R. Harré 2017-01-31 As hopes that generative linguistics might solve philosophical problems about the mind give way to disillusionment, old problems concerning the relationship between language and philosophy survive unresolved. This collection surveys the historical engagement between the two, and opens up avenues for further reflection. In Part 1 two contrasting views are presented of the interface nowadays called 'philosophy of linguistics'. Part 2 gives a detailed historical survey of the engagement of analytic philosophy with linguistic problems during the present century, and sees the imposition by philosophers of an 'exploratory' model of thinking as a major challenge to the discipline of linguistics. Part 3 poses the problem of whether linguistics is dedicated to describing independently existing linguistic structures or to imposing its own structures on linguistic phenomena. In Part 4 Harris points out some similarities in the way an eminent linguist and an eminent philosopher invoke the analogy between languages and games, while Taylor analyses the rationale of our metalinguistic claims and their relationship to linguistic theorizing. Providing a wide range of views and ideas this book will be eagerly sought out by professionals and graduate students in philosophy and cognitive science.

Philosophical History and the Problem of Consciousness—Paul M. Livingston 2004-07-26 The problem of explaining consciousness remains a problem about the meaning of language: the language of consciousness in which we define and express our sensations, thoughts, dreams and memories. This book argues that the problem arises from a quest that has taken shape over the twentieth century, and that the analysis of theory provides new resources for understanding and resolving it. Paul Livingston traces the development of the characteristic practices of analytic philosophy to problems about the relationship of experience to linguistic meaning, focusing on the theories of such philosophers as Carnap, Schlick, Neurath, Husserl, Fyle, Putnam, Fodor and Wittgenstein. Clearly written and avoiding technicalities, this book will be eagerly sought out by professionals and graduate students in philosophy and cognitive science.

Is Philosophy Dispensable?—Nicholas Rescher 2007 "During 2005-2006 I continued my longstanding practice of writing occasional studies on philosophical topics, both for formal presentation and for informal discussion with colleagues. While my forays of this kind have usually been edited in journal publications, this has not been so in the present case so that the studies offered here encompass substantially new material. Notwithstanding their thematic variation, they manifest a uniformity of treatment and method in a way that is characteristic of my philosophical modus operandi and inherent in its endeavors to treat classical issues from novel points of view. "—Nicholas Rescher Contents Preface Chapter 1: IS PHILOSOPHY DISPENSABLE? (AN APORETIC ANALYSIS) Chapter 2: FIRST-PRINCIPLES AND THEIR PLACEIN PHILOSOPHY Chapter 3: THE HUME-EDWARDS PRINCIPLE AND ITS PROBLEMS Chapter 4: THE LIMITS OF NATURALISM (NATURE AND CULTURE IN PERSONALITY AND UNIVERSE) Chapter 5: AQUINAS AND THE PRINCIPLE OF EPISOPIC DISPARITY Chapter 7: SELF-SUBSTANTIATING STATEMENTS Chapter 8: REGRET Chapter 9: THE PROBLEM OF EVIL Chapter 10: RATIONALITY, SELF-INTEREST, ALTRUISM, AND OBLIGATION Chapter 11: WHAT IS PRAGMATISM? Chapter 12: THE TRANSFORMATION OF AMERICAN PHILOSOPHY Index of Names

The Problems of Philosophy—John Grier Hibben 1898

Intuition and Reflection in Self-Consciousness—Kitar? Nishida 1897-01-01 Nishida Kitarō's reformulation of the major issues of Western philosophy from a Zen standpoint of "absolute nothingness" and "absolutely contradictory self-identity" represents the boldest speculative enterprise of modern Japan, continued today by his successors in the "Kyoto School" of philosophy. This English translation of an important work will provide English-speaking students and philosophers with a clear understanding of the movement and flavor of the original, clarifies its self-concerns, and eliminates the repetitions. It sheds new light on the philosopher's career, revealing a long struggle with such thinkers as Cohen, Natorp, Husserl, Fichte, and Bergson, that ended with Nishida's break from the basic ontological assumptions of the West. Throughout labyrinthine arguments, Nishida never loses sight of his theme: the irreducibility and unobjectifiability of the act of self-consciousness which constitutes the self. Extensive annotation is provided for the first time in any edition of Nishida's work. Historians of Japanese philosophy and culture, and all those interested in the interaction of Eastern and Western thought-forms, now have a document which highlights many of the cultural, linguistic, psychological, and intellectual dynamics that have shaped Japanese intellectual life in one of its most fascinating and ambitious manifestations.

Philosophy of Personal Identity and Multiple Personality—Logi Gunnarsson 2009-09-11 As witnessed by recent films such as Fight Club and Identity, our culture is obsessed with multiple personality—a phenomenon raising intriguing questions about personal identity. This study offers both a fully fledged philosophical theory of personal identity and a systematic account of multiple personality. Gunnarsson combines the methods of analytic philosophy with close hermeneutic and phenomenological readings of cases from different fields, focusing on psychiatric and psychological theories of self-hood, identity, and fiction. He develops a rigorous account of personal identity (the authorial correlate theory) and offers a provocative interpretation of multiple personality: in brief, "multiples" are right about the metaphysics but wrong about the facts.

The Naked Self: Kierkegaard and Personal Identity—Patrick Stokes 2015-09-17 Across his relatively short and eccentric authorial career, Søren Kierkegaard develops a unique, and provocative, account of what it is to become, to be, and to lose a self, hacked up by a rich phenomenology of self-experience. Yet Kierkegaard has been almost totally absent from the burgeoning analytic philosophic literature on self-consciousness and personal identity. How, then, does Kierkegaard work appear when viewed in light of current debates about self and identity—and what does Kierkegaard have to teach philosophers grappling with these problems today? Stokes answers these questions in relation to four of Kierkegaard's central writings, and in relation to Kierkegaard's unique account of what it is to become, to be, and to lose a self, backed up by a rich phenomenology of self-experience. Yet Kierkegaard has been almost totally absent from the burgeoning analytic philosophical thought experiments in objectively overriding our intuitions. In this paper, the author seeks to analyze Williams' conclusions of both experiments and determine that one formulation suffers from weaknesses in its semantic and structure that make it indefensible relative to the other more tenable interpretation. Furthermore, the author concludes that while the comparison of the two thought experiments in Williams' paper leads to much needed skepticism on the role of thought experiments, that the second formulation Williams' proposes is nonetheless reveals a sound possible basis for personal identity over time.

The Persistent Problems of Philosophy—Mary Whiton Calkins 1912

Anthology of Philosophical and Cultural Issues—Yije Tang 2016-08-02 This book argues that a general understanding of traditional Chinese philosophy can be achieved by a concise elaboration of its truth, goodness and beauty; that goodness and beauty in Chinese philosophy, combined with the integration of man and heaven, knowledge and practice, scenery and feeling, reflect a pursuit of an inherent is its endeavors to treat classical issues from novel points of view."--Nicholas Rescher Contents Preface Chapter 1: IS PHILOSOPHY DISPENSABLE? (AN APORETIC ANALYSIS) Chapter 2: FIRST-PRINCIPLES AND THEIR PLACE IN PHILOSOPHY Chapter 3: THE HUME-EDWARDS PRINCIPLE AND ITS PROBLEMS Chapter 4: THE LIMITS OF NATURALISM (NATURE AND CULTURE IN PERSONALITY AND UNIVERSE) Chapter 5: AQUINAS AND THE PRINCIPLE OF EPISOPIC DISPARITY Chapter 7: SELF-SUBSTANTIATING STATEMENTS Chapter 8: REGRET Chapter 9: THE PROBLEM OF EVIL Chapter 10: RATIONALITY, SELF-INTEREST, ALTRUISM, AND OBLIGATION Chapter 11: WHAT IS PRAGMATISM? Chapter 12: THE TRANSFORMATION OF AMERICAN PHILOSOPHY Index of Names

Philosophical Artwork II—Richard Schain 2017-07-23 This book is a summa of the attitudes and concepts of the author developed over a 35-year period of creating philosophical books. Since he regards philosophy as a category of artistic expression, little of the apparatus of the scholar is to be found in this work. Yet the individual who writes philosophy is naive if he ever can imagine that his personal expressions are independent of the society in which he lives. The critique of this influence is an essential task of a philosopher. It is futile to delegate it to the armies of scholars who abound everywhere in the materialist, entertainment-oriented, commercial activities that pass for culture in current western societies. Beyond the critique, the author offers his sense of the one reality always needing attention, the internal state of individual human beings. The absence of philosophy in one's life leaves an individual defenseless against the onslaughts of a commercial culture. The art of philosophy is the process by which concepts are developed out of one's life experiences. It is the only means an individual has to protect himself against societal forces that are always threatening to wash away one's own soul. Specific issues addressed in this book include the nature of the soul, the ultimate metaphysical reality called God, bourgeois and metaphysical reality, and the development of an independent self. A section entitled "The Meaning of the Erotic Impulse" is an area that has been ignored by academic philosophy. About the Author: "Richard Schain is a member of a small but significant group of 'independent' philosophers working outside of academic philosophy. I believe that his writings serve as a powerful testimony to the value of the life of the mind, and the perennial urgency of the questions of metaphysics." Geoffrey Klempner, D. Phil. (Oxon)

Ruminations: Selected Philosophical, Historical, and Ideological Papers: Volume 1, Part 1, The Infinite—Eric v.d. Luft 2019-06-14 Since the 1970s I have pursued three separate but
Philosophy's Future - Russell Blackford 2017-05 Philosophy's Future: The Problem of Philosophical Progress diagnoses the state of philosophy as an academic discipline and calls it to account, inviting further reflection and dialogue on its cultural value and capacity for future evolution. Offers the most up-to-date treatment of the intellectual and cultural contributions of philosophy from a wide range of perspectives. Features contributions from distinguished philosophers such as Frank Jackson, Karen Green, Timothy Williamson, Jessica Wilson, and many others. Explores the ways philosophical investigations of logic, world, mind, and moral responsibility continue to shape the empirical and theoretical sciences. Considers the role of contemporary philosophy in political issues such as women's rights, the discrimination of minorities, and public health.

Alien Experience - Mauro Tumulty 2020-01-20 "We sometimes feel disgusted by even-disguised-from-our-darkest desires. Suppose I feel alienated from my persistent desire to smoke, and disgusted that the thought of dying while my children are still young isn't enough to extinguish that desire. I could talk to my friends about my predicament, confident that they would sympathize at least to some extent. If I were so inclined, I could also consult work from many distinct philosophical traditions, written in many different centuries, to learn what philosophers have thought was the best way to characterize someone in my condition; what they have thought someone in my condition ought to do; and what philosophical problems they thought could be illuminated by considering conditions like mine. I might learn that on such cases could help in developing accounts of the exception, warranting the exception, or coming into agreement with the exception; or stopping the flow of the exception. We also feel disgusted by even-disguised-from-our-experiences. More specifically, we sometimes feel alienated from a perceptual or sensory experience of ours because we are troubled by its evaluative shading. Many people, if you press them and they trust that you won't immediately turn and berate them, will acknowledge that they have experiences like the one I am about to confess. A woman walks by, and my visual perception of her includes the content fragility, and on reflection I realize that this content is positively valenced in my experience. And I don't just perceive her as fragile in the sense of floaty or graceful, but fragile in the sense of breakable, or erotically consumable. I am disgusted with myself because no one is breakable in that sense. How could I be such that a fellow human looks that way to me? Yet if I look again, my moment of angled self-castigation doesn't shake the way she looks to me. She still looks fragile, and in a pleasing way. Such experiences and alienation from them are, I contend, disturbingly common. Yet if I were to try and read some philosophy that might help me understand this predicament, as I might have done in the case of my alienated desire, I would find almost nothing. Philosophers in many different centuries, and in many different traditions, construe sensation and perception as passive. They talk about experiences in ways that would lead us to conclude that someone's feeling alienated from a particular experience, unlike her feeling alienated from a particular desire, is an odd neuroticism—not a phenomenon deserving of serious philosophical reflection. Within contemporary analytic philosophy, philosophers frequently argue for views of mind, self, and action on which many aspects of a human life can be understood as expressing an agency. And yet even in these approaches, we do not see experience treated in a way that would enable us to make sense of this common human response to it. We certainly don't see philosophers set it up, as a condition of adequacy for an account of experience, that it make room for the phenomenon of alienation from experience. (In contrast, a philosopher might treat the ability to account for akrasia as a condition of adequacy for accounts of belief, desire, or of practical reasoning generally.) And so of course no one goes on to ask what progress on other philosophical problems—like the nature of self-control, or the functions of ascriptions and averments of experience; or the status of folk-psychology—might be made if we were starting from an account of experience that made room for alienation from particular experiences"—

Selected Writings on Self-organization, Philosophy, Bioetics, and Judaism - Henri Atlan 2011 During the last thirty years, biophysicist and philosopher Henri Atlan has been a major voice in contemporary European philosophical and bio-ethical debates. In a massive oeuvre that ranges from biology and neural network theory to Spinoza's thought and the history of philosophy, and from artificial intelligence and information theory to Jewish mysticism and to contemporary medical ethics, Atlan has come to offer an exceptionally powerful philosophical argumentation that is as hostile to science as it is attentive to biology's conceptual and experimental rigor, as careful with concepts of rationality as it is committed to rethinking the human place in a radically determined yet forever changing world. Book Jacket.

Philosophy as Therapy - James F. Peteterman 1992-01-01 This book presents an account and defense of Wittgenstein's later philosophy emphasizing its therapeutic character. Peteterman argues that any therapeutic philosophy must present an account of human health, a related account of the mechanisms of health and illness, and finally an account of how philosophy can bring someone from a state of illness to health. In light of this general model, he presents an interpretation of Wittgenstein's therapeutic project that emphasizes the continuity between it and the earlier ethical project of the Tractatus. The book's account of the ethical project of the Tractatus is the most radically comprehensive interpretation of Wittgenstein's work to date. It not only parallels the thrust of the ethical project, it also provides a bridge between the earlier ethical project and the later therapeutic project. The book's focus is on the later views, and Peteterman challenges standard interpretations of Wittgenstein's project and standard modes of criticizing and defending it. The book also contributes to contemporary philosophical discussion by showing why we should take seriously the project of philosophical therapy.

Virtual Subjects, Fugitive Selves - Jonardon Ganeri 2020-11-19 This book is a sustained analytical exploration of the rich philosophy of self of the Portuguese poet Fernando Pessoa. Fernando Pessoa (1888-1935) has become many things to many people in the years that have passed since his untimely death. For some he is simply the greatest Portuguese poet of the 20th century. For others he has gradually become also a philosopher, one of the most original thinkers of the last century. And yet the topic of the self has seemed to have become very recent and has been ignored for the self in human experience. It has begun to attract the attention it deserves. Pessoa composed systematic philosophical essays in his pre-heteronyms period, defending rationalism in epistemology and sensationalism in the philosophy of mind. His heteronyms, who become progressively as the conventional strictures of systematic philosophical writing, is a profound and exquisite exploration in the philosophy of self. Virtual Subjects, Fugitive Selves pulls together the strands of this philosophy and rearticulates it in a way that does justice to its breathtaking originality. It reveals the extraordinary power of Pessoa's theory by applying it to the analysis of some of the trickiest and most puzzling problems about the self to have appeared in the global history of philosophy.

Philosophical Problems of the Internal and External Worlds - John Earman 1994-04-01 This inaugural volume of the Pittsburgh-Konstanz Series in the History and Philosophy of Science is devoted to the work of philosopher Adolf Grünbaum, and encompasses the philosophical problems of space, time, and cosmology, the nature of scientific methodology, and the foundations of psychoanalysis.

The Self and Its Brain - John C. Eccles 1944-04-23 The relation between body and mind is one of the oldest riddles that has puzzled mankind. That material and mental events may interact is accepted even by the way: our mental capacity to concentrate on the task is seriously reduced by drugs. Physical and chemical processes may act upon the mind; and when we are writing a difficult letter, our mind acts upon our body and, through a chain of physical events, upon the mind of the recipient of the letter. This is what the authors of this book call the 'interaction of mental and physical events'. We know very little about this interaction; and according to recent philosophical fashions, this is explained by the alleged fact that we have brains but not thoughts. The authors of this book stress that they cannot solve the body mind problem; but they hope that they have been able to shed new light on it. Eccles especially with his theory that the brain is a detector and amplifier; a theory that has given rise to important new developments, including new and exciting experiments; and Popper with his highly controversial theory of 'World 3': They show that certain fashionable solutions which have been offered fail to understand the seriousness of the problems of the emergence of life, or consciousness and of the creativity of our minds. In Part I, Popper discusses the philosophical issue between dualist or even pluralist interaction on the one side, and materialism and parallelism on the other. There is also a historical review of these issues. In Part II, Eccles examines the mind from the neurological standpoint: the structure of the brain and its functional performance under normal as well as abnormal circumstances. The result is a radical and intriguing hypothesis on the interaction between mental events and detailed neurological occurrences in the cerebral cortex. Part III, based on twelve recorded conversations, reflects the exciting exchange between the authors as they attempt to come to terms with their opinions.

Philosophical Problems of Modern Biology - Jan Kamarýt 1965

The Problems of Philosophy - Harald Hefling 1905
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