

Physicalism And Mental Causation The Metaphysics Of Mind And Action By Walter Sven Published By Imprint Academic Hardcover

Published in honor of Sergio Galvan, this collection concentrates on the application of logical and mathematical methods for the study of central issues in formal philosophy. The volume is subdivided into four sections, dedicated to logic and philosophy of logic, philosophy of mathematics, philosophy of science, metaphysics and philosophy of religion. The contributions address, from a logical point of view, some of the main topics in these areas. The first two sections include formal treatments of: truth and paradoxes; definitions by abstraction; the status of abstract objects, such as mathematical objects and universal concepts; and the structure of explicit knowledge. The last two sections include papers on classical problems in philosophy of science, such as the status of subjective probability, the notion of verisimilitude, the notion of approximation, and the theory of mind and mental causation, and specific issues in metaphysics and philosophy of religion, such as the ontology of species, actions, and intelligible worlds, and the logic of religious belonging.

Twenty-three philosophers examine the doctrine of materialism and find it wanting. The case against materialism comprises arguments from conscious experience, from the unity and identity of the person, from intentionality, mental causation, and knowledge. The contributors include leaders in the fields of philosophy of mind, metaphysics, ontology, and epistemology, who respond ably to the most recent versions and defences of materialism. The modal arguments of Kripke and Chalmers, Jackson's knowledge argument, Kim's exclusion problem, and Burge's anti-individualism all play a part in the building of a powerful cumulative case against the materialist research program. Several papers address the implications of contemporary brain and cognitive research (the psychophysics of color perception, blindsight, and the effects of commissurotomies), adding a posteriori arguments to the classical a priori critique of reductionism. All of the current versions of materialism — reductive and non-reductive, functionalist, eliminativist, and new wave materialism — come under sustained and trenchant attack. In addition, a wide variety of alternatives to the materialist conception of the person receive new and illuminating attention, including anti-materialist versions of naturalism, property dualism, Aristotelian and Thomistic hylomorphism, and non-Cartesian accounts of substance dualism.

Argues that many mental states, including such conscious states as perceptual experiences and bodily sensations, are identical with brain states.

This book presents a range of essays on the conceptual foundations of physicalism, mental causation and human agency.

This collection of essays presents the core of the work of influential philosopher Jaegwon Kim. '... an immensely well-informed and up-to-date discussion... Replete with controversial and original insights, it is sure to stimulate the interest of students and specialists alike.' *THE* This book provides an accessible lively introduction to the main problems and debates in contemporary philosophy of mind. Tim Crane proposes an original and unified theory of all the phenomena of mind, and, in the light of his theory, examines the central problems of the philosophy of mind: the mind-body problem, the problem of intentionality, the problem of consciousness, and the problem of perception.

In *The Causal Exclusion Problem*, the popular strategy of abandoning any one of the principles constituting the causal exclusion problem is considered, but ultimately rejected. The metaphysical foundations undergirding the causal exclusion problem are then explored, revealing that the causal exclusion problem cannot be dislodged by undermining its metaphysical foundations - as some are in the habit of doing. Finally, the significant difficulties

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associated with the bevy of contemporary nonreductive solutions, from supervenience to emergentism, are expanded upon. While conducting this survey of contemporary options, however, two novel approaches are introduced, both of which may resolve the causal exclusion problem from within a nonreductive physicalist paradigm. The Causal Exclusion Problem, which relentlessly motivates the vexing causal exclusion problem and exhaustively surveys its metaphysical assumptions and contemporary responses, is ideal for an advanced undergraduate or graduate course in the philosophy of mind.

This book lies at the intersection of philosophy of mind and philosophy of religion and operates on the assumption that dialogue between the two disciplines can be fruitful. In particular it focuses on how debates in the philosophy of mind regarding the nature of mental causation relate to debates in the philosophy of religion regarding divine action, creaturely causation, and existence of God. The book is divided into two parts. The first deals with Jaegwon Kim's so-called Supervenience Argument (SA) against non-reductive physicalism. One important observation is that the structural similarities between non-reductive physicalism and 'orthodox' theism make it convenient to co-opt non-reductive physicalist solutions to the SA in defending the possibility of creaturely causation in the philosophy of religion. The SA is used as a foil to discuss the relative merits of Malebranche's so-called Conservation is Continuous Creation Argument for Occasionalism (CCCA). Moverover, the so-called compatibilist strategy (Karen Bennett 2003, 2009) for developing a non-reductive physicalist response to the Supervenience Argument is defended and developed. This strategy is then deployed in the philosophy of religion to defend the possibility of creaturely causation against the CCCA.

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This book, based on Jaegwon Kim's 1996 Townsend Lectures, presents the philosopher's current views on a variety of issues in the metaphysics of the mind--in particular, the mind-body problem, mental causation, and reductionism. This book, based on Jaegwon Kim's 1996 Townsend Lectures, presents the philosopher's current views on a variety of issues in the metaphysics of the mind--in particular, the mind-body problem, mental causation, and reductionism. Kim construes the mind-body problem as that of finding a place for the mind in a world that is fundamentally physical. Among other points, he redefines the roles of supervenience and emergence in the discussion of the mind-body problem. Arguing that various contemporary accounts of mental causation are inadequate, he offers his own partially reductionist solution on the basis of a novel model of reduction. Retaining the informal tone of the lecture format, the book is clear yet sophisticated.

Physicalism, the thesis that everything is physical, is one of the most important yet divisive problems in philosophy. In this superb introduction to the problem Daniel Stoljar focuses on three fundamental questions: the interpretation, truth and philosophical significance of physicalism.

It has been argued extensively in contemporary philosophy of mind and neuroscience that physicalism precludes the possibility of robust mental causation. "Exclusion arguments" of the sort offered by Jaegwon Kim present the physicalist with an apparent dilemma: either all putatively "mental" causation reduces to mere "bottom-up" causation, or else it is epiphenomenal. However, the purportedly "scientific" premises that bolster these arguments can be argued are metaphysically overlaid, smuggling in assumptions about the fundamental nature of matter that are not warranted by our best

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current data. By examining the evidence against such assumptions and the feasibility of alternative metaphysical frameworks, serious doubt can be cast on the validity of Exclusion arguments. Accepting the plausibility of causal entanglements leading from the "top down," so to speak, also turns out to be a better fit with experimental practice, especially in explaining psychosomatic medical phenomena.

This book aims to show that recent developments in neuroscience permit a defense of free will. Through language, human beings can escape strict biological determinism. An international team of contributors presents new work on the importance of ontology for a central debate in philosophy of mind. Mental causation has been a hotly disputed topic in recent years, with reductive and non-reductive physicalists vying with each other and with dualists over how to accommodate, or else to challenge, two widely accepted metaphysical principles—the principle of the causal closure of the physical domain and the principle of causal non-overdetermination—which together appear to support reductive physicalism, despite the latter's lack of intuitive appeal. Current debate about these matters appears to have reached something of an impasse, prompting the question of why this should be so. One possibility is that, while this debate makes extensive use of ontological vocabulary—by talking, for instance, of substances, events, states, properties, powers, and relations—relatively little attempt has been made within the debate itself to achieve either clarity or agreement about what, precisely, such terms should be taken to mean. The debate has become somewhat detached from broader developments in metaphysics and ontology, which have lately been proceeding apace, providing us with an increasingly rich and refined set of ontological categories upon which to draw, as well as a much deeper understanding of how they are related to one another. In this volume, leading metaphysicians and philosophers of mind reflect afresh upon the problem of mental causation in the light of some of these recent developments, with a view to making new headway with one of the most challenging and seemingly intractable issues in contemporary philosophy.

Recent debates in philosophy of mind seemingly have resulted in an impasse. Reductive physicalism cannot account for the phenomenal mind, and nonreductive physicalism cannot safeguard a causal role for the mental as mental. Dualism was formerly considered to be the only viable alternative, but in addition to exacerbating the problem of mental causation, it is hard to square with a naturalist evolutionary framework. By 1979, Thomas Nagel argued that if reductionism and dualism fail, and a non-reductionist form of strong emergence cannot be made intelligible, then panpsychism—the thesis that mental being is a fundamental and ubiquitous feature of the universe—might be a viable alternative. But it was not until David Chalmers' *The Conscious Mind* in 1996 that debates on panpsychism entered the philosophical mainstream. Since then the field has been growing rapidly, and some leading philosophers of mind as well as scientist have argued in favor of panpsychism. This book features contemporary arguments for panpsychism as a genuine alternative in analytic philosophy of mind in the 21st century. Different varieties of panpsychism are represented and systematically related to each other in the volume's 16 essays, which feature not only proponents of panpsychism but also prominent critics from both the physicalist and non-physicalist camps.

Featuring thirteen specially commissioned chapters on core subjects, The Bloomsbury

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Companion to Philosophy of Mind is an essential tool for all those studying and working in the field, purpose-built for use on courses in this area of philosophy. Beginning with 'How to Use this Book' the Companion includes overviews of perennial problems and new directions in contemporary philosophy of mind, an extended glossary of terms for quick reference, a detailed chronology, a guide to research for ongoing study and a comprehensive bibliography of key classic and contemporary publications in the philosophy of mind. From new questions concerning qualia, representation, embodiment and cognition to fresh thinking about the long-standing problems of physicalism, dualism, personal identity and mental causation, this book is an authoritative survey of the latest research from experts in one of the most active areas of philosophical inquiry.

Lowe defends a common-sense view of ourselves as free agents, capable of bringing about changes in the world through the choices we make, rather than being caused to act as we do by factors external to our will. He demonstrates many weaknesses of the materialist conception of the human mind and its powers that is dominant in Western philosophy.

A collection of essays by physicalists and their critics on the important doctrine of physicalism, first published in 2001.

Presents a comprehensive account of how the mind causes things to happen in the physical world. This book is also available as Open Access.

A collection of new essays that develop themes from the work of the philosopher Jaegwon Kim.

Robert J. Howell offers a new account of the relationship between conscious experience and the physical world, based on a neo-Cartesian notion of the physical and careful consideration of three anti-materialist arguments. His theory of subjective physicalism reconciles the data of consciousness with the advantages of a monistic, physical ontology.

Minds, Causes, and Mechanisms questions the internal consistency of causal physicalism, and vindicates a novel approach to mental causation.

How can physicalism be true? How can all facts about the world be constituted by facts about the distribution in the world of physical properties? Shoemaker's answer to this question involves showing how the mental properties of a person can be 'realised' in the physical properties of that person.

The ontological debate on the nature of properties is alive as ever. Mainly, they are viewed either as universals or tropes (abstract particulars), an alternative with an immediate impact on what events are taken to be. Although much inquiry in philosophy of mind is done without a full awareness of it, some recent works suggest that the choice may have far-reaching consequences on central topics of this discipline, e.g., token physicalism, multiple realizability, mental causation, perception, introspection, self-awareness. This book explores the extent to which this is true with novel contributions by philosophers who have played a major role in bringing to the fore this interplay of foundational metaphysics and philosophical psychology and by other experts in these fields.

In Consciousness and the Limits of Objectivity Robert J. Howell argues that the options in the debates about consciousness and the mind-body problem are more limited than many philosophers have appreciated. Unless one takes a hard-line stance, which either denies the data provided by consciousness or makes a leap of faith about future discoveries, one must admit that no objective picture of our world can be complete. Howell argues, however, that this is consistent with physicalism, contrary to received wisdom. After developing a novel, neo-

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Cartesian notion of the physical, followed by a careful consideration of the three major anti-materialist arguments—Black's 'Presentation Problem', Jackson's Knowledge Argument, and Chalmers' Conceivability Argument—Howell proposes a 'subjective physicalism' which gives the data of consciousness their due, while retaining the advantages of a monistic, physical ontology.

The first begins with a consideration of Davidson's argument for the claim that there are no strict laws about the mental; the second builds on J.J.C. Smart's observations on biology and its relation to physics; and the third is based on my earlier work on multiple realization. How does mind fit into nature? Philosophy has long been concerned with this question. No contemporary philosopher has done more to clarify it than Jaegwon Kim, a distinguished analytic philosopher specializing in metaphysics and philosophy of mind. With new contributions from an outstanding line-up of eminent scholars, this volume focuses on issues raised in Kim's work. The chapters cluster around two themes: first, exclusion, supervenience, and reduction, with attention to the causal exclusion argument for which Kim is widely celebrated; and second, phenomenal consciousness and qualia, with attention to the prospects for a functionalist account of the mental. This volume is sure to become a major focus of attention and research in the disciplines of metaphysics and philosophy of mind.

How are truths about physical and mental states related? In *The Conceptual Link from Physical to Mental* Robert Kirk articulates and defends a fresh approach to the physical-to-mental connection in his theory of 'redescriptive physicalism'. The theory provides an invaluable philosophical basis for dealing with the problems that mental causation raises for other non-reductive views.

Physicalism is the philosophical view that everything in the space-time world is ultimately physical. This collection of new essays offers a series of "state-of-the-art" perspectives on this important doctrine and brings new depth and breadth to the philosophical debate. A group of distinguished philosophers, comprising both physicalists and their critics, consider a wide range of issues including the historical genesis and present justification of physicalism, its metaphysical presuppositions and methodological role, its implications for mental causation, and the account it provides of consciousness.

How are truths about physical and mental states related? Physicalism entails that non-physical truths are redescriptions of a world specifiable in narrowly physical terms. In *The Conceptual Link from Physical to Mental* Robert Kirk argues that physicalists must therefore hold that the physical truth 'logico-conceptually' entails the mental truth: it is impossible for broadly logical and conceptual reasons that the former should have held without the latter. 'Redescriptive physicalism' is a fresh approach to the physical-to-mental connection that he bases on these ideas. Contrary to what might have been expected, this connection does not depend on analytic truths: there are holistic but non-analytic conceptual links, explicable by means of functionalism—which, he argues, physicalism entails. Redescriptive physicalism should not be confused with 'a priori physicalism': although physicalists must maintain that phenomenal truths are logico-conceptually entailed by physical truths, they must deny that they are also entailed a priori. Kripke-inspired 'a posteriori physicalism', on the other hand, is too weak for physicalism, and the psycho-physical identity thesis is not sufficient for it. Though non-reductive, redescriptive physicalism is an excellent basis for dealing with the problems that mental causation raises for other non-reductive views. 'Cartesian intuitions' of zombies and transposed qualia may seem to raise irresistible objections; Kirk shows that the intuitions are false. As to the 'explanatory gap', there is certainly an epistemic gap, but it has a physicalistically acceptable explanation which deals effectively with the problem of how the physical and functional facts fix particular phenomenal facts.

Causal powers are ubiquitous. Electrons are negatively charged; they have the power to repel other electrons. Water is a solvent; it has the power to dissolve salt. We use concepts of

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causal powers and their relatives—dispositions, capacities, abilities, and so on—to describe the world around us, both in everyday life and in scientific practice. This collection brings together new and important work by both emerging scholars and those who helped shape the field on the nature of causal powers, and the connections between causal powers and other phenomena within metaphysics, philosophy of science, and philosophy of mind. Contributors discuss how one who takes causal powers to be in some sense irreducible should think about laws of nature, scientific practice, causation, modality, space and time, persistence, and the metaphysics of mind.

This work covers, in its subsequent parts, ontology, the metaphysics of causation, and the philosophy of mind. It provides a firm theoretical basis for believing that in our all-physical world mental causation is perfectly real, and that it can be understood.

Contemporary discussions in philosophy of mind have largely been shaped by physicalism, the doctrine that all phenomena are ultimately physical. Here, Jaegwon Kim presents the most comprehensive and systematic presentation yet of his influential ideas on the mind-body problem. He seeks to determine, after half a century of debate: What kind of (or "how much") physicalism can we lay claim to? He begins by laying out mental causation and consciousness as the two principal challenges to contemporary physicalism. How can minds exercise their causal powers in a physical world? Is a physicalist account of consciousness possible? The book's starting point is the "supervenience" argument (sometimes called the "exclusion" argument), which Kim reformulates in an extended defense. This argument shows that the contemporary physicalist faces a stark choice between reductionism (the idea that mental phenomena are physically reducible) and epiphenomenalism (the view that mental phenomena are causally impotent). Along the way, Kim presents a novel argument showing that Cartesian substance dualism offers no help with mental causation. Mind-body reduction, therefore, is required to save mental causation. But are minds physically reducible? Kim argues that all but one type of mental phenomena are reducible, including intentional mental phenomena, such as beliefs and desires. The apparent exceptions are the intrinsic, felt qualities of conscious experiences ("qualia"). Kim argues, however, that certain relational properties of qualia, in particular their similarities and differences, are behaviorally manifest and hence in principle reducible, and that it is these relational properties of qualia that are central to their cognitive roles. The causal efficacy of qualia, therefore, is not entirely lost. According to Kim, then, while physicalism is not the whole truth, it is the truth near enough.

Physicalism—the thesis that everything there is in the world, including our minds, is constituted by basic physical entities—has dominated the philosophy of mind during the last few decades. But although the conceptual foundations of the physicalist agenda—including a proper explication of notions such as 'causation', 'determination', 'realization' or even 'physicalism' itself—must be settled before more specific problems (e.g. the problems of mental causation and human agency) can be satisfactorily addressed, a comprehensive philosophical reflection on the relationships between the various key concepts of the debate on physicalism is yet missing. This book presents a range of essays on the conceptual foundations of physicalism, mental causation and human agency, written by established and leading authors in the field.

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