

The Rediscovery Of Mind John Rogers Searle

"In the second half of the book, Searle applies his theory of social reality to the problem of political power, explaining the role of language in the formation of our political reality. The institutional structures that organize, empower, and regulate our lives – money, property, marriage, government – consist in the assignment and collective acceptance of certain statuses to objects and people. Whether it is the president of the United States, a twenty-dollar bill, or private property, these entities perform functions as determined by their status in our institutional reality. Searle focuses on the political powers that exist within these systems of status functions and the way in which language constitutes them."--BOOK JACKET.

Discusses the mind-body problem, knowledge, personal identity, free will, ethics, death, reality, values, and the meaning of life.

In a cultural landscape dominated by hot takes and petty polemics, The Point stands for something different. Informed by the conviction that humanistic thinking has relevance for everyday life, the magazine has long maintained a rare space for thoughtful dialogue between a wide range of political views, philosophical perspectives, and personal experiences: its contributors include liberals and conservatives, philosophers and activists, Marxists and Catholics, New Yorkers and Midwesterners. A little more than a decade since its founding on the campus of the University of Chicago, it offers a unique and revelatory look at the changing face of America, one that speaks not only to way American minds have been forced to "open" by a decade of trauma and transformation, but also to the challenge of remaining open to our fellow citizens during our deeply divided present. Featuring award-winning and highly acclaimed essays from The Point's first ten years, The Opening of the American Mind traces the path of American intellect from the magazine's inception in 2009, when Barack Obama was ascending the steps of the White House, to the brink of the 2020 election. The essays, chosen both for the way they capture their time and transcend it, are assembled into five sections that address cycles of cultural frustrations, social movements, and the aftermath of the 2016 election, and provide lively, forward-looking considerations of how we might expand our imaginations into the future. Spanning the era of Obama and Trump, Occupy Wall Street and Black Lives Matter, #MeToo and renewed attention to reparations, this anthology offers critical reflections on some of the decade's most influential events and stands as a testament to the significance of open exchange. The intellectual dialogue provided by The Point has never been more urgently needed, and this collection will bring the magazine's vital work to an even broader readership.

In this major new work, John Searle launches a formidable attack on current orthodoxies in the philosophy of mind. More than anything else, he argues, it is the neglect of consciousness that results in so much barrenness and sterility in psychology, the philosophy of mind, and cognitive science: there can be no study of mind that leaves out consciousness. What is going on in the brain is neurophysiological processes and consciousness and nothing more—no rule following, no mental information processing or mental models, no language of thought, and no universal grammar. Mental events are themselves features of the brain, "like liquidity is a feature of water." Beginning with a spirited discussion of what's wrong with the philosophy of mind, Searle characterizes and refutes the philosophical tradition of materialism. But he does not embrace dualism. All these "isms" are mistaken, he insists. Once you start counting types of substance you are on the wrong track, whether you stop at one or two. In four chapters that constitute the heart of his argument, Searle elaborates a theory of consciousness and its relation to our overall scientific world view and to unconscious mental phenomena. He concludes with a criticism of cognitive science and a proposal for an approach to studying the mind that emphasizes the centrality of consciousness to any account of mental functioning. In his characteristically direct style, punctuated with persuasive examples, Searle identifies the very terminology of the field as the main source of truth. He observes that it is a mistake to suppose that the ontology of the mental is objective and to suppose that the methodology of a science of the mind must concern itself only with objectively observable behavior; that it is also a mistake to suppose that we know of the existence of mental phenomena in others only by observing their behavior; that behavior or causal relations to behavior are not essential to the existence of mental phenomena; and that it is inconsistent with what we know about the universe and our place in it to suppose that everything is knowable by us.

Panpsychism in the new millennium

A Brief Introduction

Society Of Mind

The Rediscovery of Wisdom

Mind that Abides

The Subject's Matter

Rationality in Action

"A stimulating book about combating despair and complacency with searching reflection." --Heller McAlpin, NPR.org Named a Best Book of 2018 by NPR. One of Lit Hub's 15 Books You Should Read in September and one of Outside's Best Books of Fall A revelatory Alpine journey in the spirit of the great Romantic thinker Friedrich Nietzsche Hiking with Nietzsche: Becoming Who You Are is a tale of two philosophical journeys—one made by John Kaag as an introspective young man of nineteen, the other seventeen years later, in radically different circumstances: he is now a husband and father, and his wife and small child are in tow. Kaag sets off for the Swiss peaks above Sils Maria where Nietzsche wrote his landmark work Thus Spoke Zarathustra. Both of Kaag's journeys are made in search of the wisdom at the core of Nietzsche's philosophy, yet they deliver him to radically different interpretations and, more crucially, revelations about the human condition. Just as Kaag's acclaimed debut, American Philosophy: A Love Story, seamlessly wove together his philosophical discoveries with his search for meaning, Hiking with Nietzsche is a fascinating exploration not only of Nietzsche's ideals but of how his experience of living relates to us as individuals in the twenty-first century. Bold, intimate, and rich with insight, Hiking with Nietzsche is about defeating complacency, balancing sanity and madness, and coming to grips with the unobtainable. As Kaag hikes, alone or with his family, but always with Nietzsche, he recognizes that even slipping can be instructive. It is in the process of climbing, and through the inevitable missteps, that one has the chance, in Nietzsche's words, to "become who you are."

An authority on artificial intelligence introduces a theory that explores the workings of the human mind and the mysteries of thought

For more than three decades John Searle has been developing and elaborating a unified theory of language and mind. What has emerged is an impressive and detailed account of intentionality embracing both mental states and linguistic behaviour. Though the developing theory has been presented in a steady stream of books and articles over the last thirty years, two items stand out as major landmarks: the publication of Speech Acts in 1969 and of Intentionality in 1983. Both of these seminal books offer structural theories; that is, they analyze the items within their domains (speech acts and mental states) as having a structure which allows for variation along a number of parameters. John Searle and His Critics proceeds from an analysis of the importance and influence of these two works to an overall assessment of Searle's impact in the philosophy of language, of mind, of social explanation, and of reference and intentionality. Each of the chapters has been newly commissioned from a leading scholar in the relevant field and each section concludes with a summary and response from Searle himself.

800x600Normal0falsefalsefalseEN-USX-NONEX-NONEMicrosoftInternetExplorer4 In 1947 America's premier philosopher, educator, and public intellectual John Dewey purportedly lost his last manuscript on modern philosophy in the back of a taxicab. Now, sixty-five years later, Dewey's fresh and unpretentious take on the history and theory of knowledge is finally available. Editor Phillip Deen has taken on the task of editing Dewey's unfinished work, carefully compiling the fragments and multiple drafts of each chapter that he discovered in the folders of the Dewey Papers at the Special Collections Research Center at Southern Illinois University Carbondale. He has used Dewey's last known outline for the manuscript, aiming to create a finished product that faithfully represents Dewey's original intent. An introduction and editor's notes by Deen and a foreword by Larry A. Hickman, director of the Center for Dewey Studies, frame this previously lost work. In Unmodern Philosophy and Modern Philosophy, Dewey argues that modern philosophy is anything but; instead, it retains the baggage of outdated and misguided philosophical traditions and dualisms carried forward from Greek and medieval traditions. Drawing on cultural anthropology, Dewey moves past the philosophical themes of the past, instead proposing a functional model of humanity as emotional, inquiring, purposive organisms embedded in a natural and cultural environment. Dewey begins by tracing the problematic history of philosophy, demonstrating how, from the time of the Greeks to the Empiricists and Rationalists, the subject has been mired in the search for immutable absolutes outside human experience and has relied on dualisms between mind and body, theory and practice, and the material and the ideal, ultimately dividing humanity from nature. The result, he posits, is the epistemological problem of how it is possible to have knowledge at all. In the second half of the volume, Dewey roots philosophy in the conflicting beliefs and cultural tensions of the human condition, maintaining that these issues are much more pertinent to philosophy and knowledge than the sharp dichotomies of the past and abstract questions of the body and mind. Ultimately, Dewey argues that the mind is not separate from the world, criticizes the denigration of practice in the name of theory, addresses the dualism between matter and ideals, and questions why the human and the natural were ever separated in philosophy. The result is a deeper understanding of the relationship among the scientific, the moral, and the aesthetic. More than just historically significant in its rediscovery, Unmodern Philosophy and Modern Philosophy provides an intriguing critique of the history of modern thought and a positive account of John Dewey's naturalized theory of knowing. This volume marks a significant contribution to the history of American thought and finally resolves one of the mysteries of pragmatic philosophy.

A Talent for Friendship

An Essay on the Mind-body Problem and Mental Causation

Consciousness and Language

An Introduction to the Philosophy of Education,

Speech Acts

How Our Individual Mind Is Part of a Greater Consciousness and Why It Matters

From Here to Antiquity in Quest of Sophia

In Freedom and Neurobiology. John Searle discusses the possibility of free will within the context of contemporary neurobiology. He begins by explaining the relationship between human reality and the more fundamental reality as described by physics and chemistry. Then he proposes a neurobiological resolution to the problem by demonstrating how various conceptions of free will have different consequences for the neurobiology of consciousness. In the second half of the book, Searle applies his theory of social reality to the problem of political power, explaining the role of language in the formation of our political reality. [...] He argues that consciousness and rationality are the result of the biological evolution of our species. In conclusion, he addresses the problem of free will within the context of a neurobiological conception of consciousness and rationality, and he addresses the problem of political power within the context of this analysis. -- from back cover.

An Ocean in Mind poses a number of provocative questions about the ways in which the human mind acquires, utilizes, and transmits different forms of knowledge. Author Will Kyselka has woven an exploration of this theme around the story of the Hokule'a, a re-creation of a traditional Polynesian sailing vessel that completed a successful roundtrip journey between Hawaii and Tahiti in 1980. From this story emerges portraits of two men who played integral roles in that voyage. Nainoa Thompson, a young man of Hawaiian descent, kept the Hokule'a on its 6,000-mile course using only the stars and the sea as his guides. He was inspired by Carolinian navigator Mau Piaiug, a gentle, softspoken man with keen instincts and an unlimited understanding of the oceans and heavens derived from his Oceanic cultural past. Thompson also worked with Kyselka to generate a body of information concerning movement of the stars using the Bishop Museum Planetarium as a resource. How Thompson was eventually able to forge these vastly different approaches to knowledge into a cogent wayfinding system uniquely his own, and his rediscovery of an almost forgotten cultural heritage in the process, makes for a thrilling adventure story.

One of the world's most esteemed and influential psychologists, Roy F. Baumeister, teams with New York Times science writer John Tierney to reveal the secrets of self-control and how to master it. "Deep and provocative analysis of people's battle with temptation and masterful insights into understanding willpower: why we have it, why we don't, and how to build it. A terrific read." —Ravi Dhar, Yale School of Management, Director of Center for Customer Insights Pioneering research psychologist Roy F. Baumeister collaborates with New York Times science writer John Tierney to revolutionize our understanding of the most coveted human virtue: self-control. Drawing on cutting-edge research and the wisdom of real-life experts, Willpower shares lessons on how to focus our strength, resist temptation, and redirect our lives. It shows readers how to be realistic when setting goals, monitor their progress, and how to keep faith when they falter. By blending practical wisdom with the best of recent research science, Willpower makes it clear that whatever we seek—from happiness to good health to financial security—we won't reach our goals without first learning to harness self-control.

"The philosophy of mind is unique among contemporary philosophical subjects," writes John Searle, "in that all of the most famous and influential theories are false." One of the world's most eminent thinkers, Searle dismantles these theories as he presents a vividly written, comprehensive introduction to the mind. He begins with a look at the twelve problems of philosophy of mind—which he calls "Descartes and Other Disasters"--problems which he returns to throughout the volume, as he illuminates such topics as materialism, consciousness, the mind-body problem, intentionality, mental causation, free will, and the self. The book offers a refreshingly direct and engaging introduction to one of the most intriguing areas of philosophy.

Democracy and Education

The Mystery of Consciousness

From Metaphysics to Ethics

A Teacher's Year of Creative Rediscovery

Mind in a Physical World

The Consciousness Paradox

One Mind

It has long been one of the most fundamental problems of philosophy, and it is now, John Searle writes, "the most important problem in the biological sciences": What is consciousness? Is my inner awareness of myself something separate from my body? In what began as a series of essays in The New York Review of Books, John Searle evaluates the positions on consciousness of such well-known scientists and philosophers as Francis Crick, Gerald Edelman, Roger Penrose, Daniel Dennett, David Chalmers, and Israel Rosenfield. He challenges claims that the mind works like a computer, and that brain functions can be reproduced by computer programs. With a sharp eye for confusion and contradiction, he points out which avenues of current research are most likely to come up with a biological examination of how conscious states are caused by the brain. Only when we understand how the brain works will we solve the mystery of consciousness, and only then will we begin to understand issues ranging from artificial intelligence to our very nature as human beings.

In One Mind, New York Times best-selling author Larry Dossey, M.D., proposes an inspiring view of consciousness that may reshape our destiny. Dossey's premise is that all individual minds are part of an infinite, collective dimension of consciousness he calls the One Mind. This state—which we can all access—explains phenomena as diverse as epiphanies, creative breakthroughs, premonitions of danger or disaster, near-death experiences, communication with other species and with the dead, reincarnation, the movement of herds, flocks, and schools, and remote healing.Dossey presents his theory in easily digestible, bite-sized vignettes. Through engaging stories, fascinating research, and brilliant insights from great thinkers throughout history, readers will explore the outer reaches of human consciousness, discover a new way to interpret the great mysteries of our experience, and learn how to develop the empathy necessary to engender more love, peace, and collective awareness. The result is a rich new understanding of what it means to be human and a renewed hope that we can successfully confront the challenges we face at this crossroads in human history.Even before publication One Mind drew praise from the finest minds of our time. It has been heralded as "landmark," "a brilliant synthesis," a "magnum opus," a "feast" of ideas, "compelling," "gripping," and "a major shift in our understanding of consciousness."

Six lectures discuss the mind-body problem, artificial intelligence, the workings of the brain, the mental aspect of human action, prediction of human behavior, and free will

Scholars from many different disciplines examine consciousness through the lens of intellectual approaches and cultures ranging from cosmology research and cell biophysics laboratories to pre-Columbian Mesoamerica and Tibetan Tantric Buddhism in a volume that extends consciousness studies beyond the limits of current neuroscience research.

Philosophical Foundations of Neuroscience

Rediscovering the Greatest Human Strength

A New Philosophy of Life

Philosophy In The Real World

Reflections on Free Will, Language, and Political Power

An Ocean in Mind

Selected Essays

Based upon a conference held in May 1993, this book discusses the intersection of neurobiology, cognitive psychology and computational approaches to cognition.

The study of rationality and practical reason, or rationality in action, has been central to Western intellectual culture. In this invigorating book, John Searle lays out six claims of what he calls the Classical Model of rationality and shows why they are false. He then presents an alternative theory of the role of rationality in thought and action. A central point of Searle's theory is that only irrational actions are directly caused by beliefs and desires—for example, the actions of a person in the grip of an obsession or addiction. In most cases of rational action, there is a gap between the motivating desire and the actual decision making. The traditional name for this gap is "freedom of the will." According to Searle, all rational activity presupposes free will. For rationality is possible only where one has a choice among various rational as well as irrational options. Unlike many philosophical tracts, Rationality in Action invites the reader to apply the author's ideas to everyday life. Searle shows, for example, that contrary to the traditional philosophical view, weakness of will is very common. He also points out the absurdity of the claim that rational decision making always starts from a consistent set of desires. Rational decision making, he argues, is often about choosing between conflicting reasons for action. In fact, humans are distinguished by their ability to be rationally motivated by desire-independent reasons for action. Extending his theory of rationality to the self, Searle shows how rational deliberation presupposes an irreducible notion of the self. He also reveals the idea of free will to be essentially a thesis of how the brain works.

"This small but tightly packed volume is easily the most substantial discussion of speech acts since John Austin's How To Do Things With Words and one of the most important contributions to the philosophy of language in recent decades."--Philosophical Quarterly

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The Role of the Artist

Mind, Language And Society

Consciousness, Concepts, and Higher-order Thoughts

The Mind, The Brain And Complex Adaptive Systems

Empiricism and the Philosophy of Mind

Ten Years of The Point

An Essay in the Philosophy of Language

An interdisciplinary and comprehensive treatment of bodily self-consciousness, considering representation of the body, the sense of bodily ownership, and representation of the self. The body may be the object we know the best. It is the only object from which we constantly receive a flow of information through sight and touch; and it is the only object we can experience from the inside, through our proprioceptive, vestibular, and visceral senses. Yet there have been very few books that have attempted to consolidate our understanding of the body as it figures in our experience and self-awareness. This volume offers an interdisciplinary and comprehensive treatment of bodily self-awareness, the first book to do so since the landmark 1995 collection The Body and the Self, edited by Jos é Berm ú dez, Naomi Eilan, and Anthony Marcel (MIT Press). Since 1995, the study of the body in such psychological disciplines as cognitive psychology, cognitive neuroscience, psychiatry, and neuropsychology has advanced dramatically, accompanied by a resurgence of philosophical interest in the significance of the body in our mental life. The sixteen specially commissioned essays in this book reflect the advances in these fields. The book is divided into three parts, each part covering a topic central to an explanation of bodily self-awareness: representation of the body; the sense of bodily ownership; and representation of the self. Contributors Adrian Alsmith, Brianna Beck, Jos é Luis Berm ú dez, Anna Berti, Alexandre Billon, Andrew J. Bremner, Lucilla Cardinali, Tony Cheng, Fr é d é rique de Vignemont, Francesca Fardo, Alessandro Farn è , Carlotta Fossataro, Shaun Gallagher, Francesca Garbarini, Patrick Haggard, Jakob Hohwy, Matthew R. Longo, Tamar Makin, Marie Martel, Melvin Mezue, John Michael, Christopher Peacocke, Lorenzo Pia, Louise Richardson, Alice C. Roy, Manos Tsakiris, Hong Yu Wong

The most famous challenge to the aims of computational cognitive science and artificial intelligence is the philosopher John Searle's 1980 'Chinese Room' argument. Searle argued that the fact that machines can be devised to pass the 'Turing Test', that is, respond to input with the same output that a mind would give, does not mean that mind and machine are doing the same thing: for such machines lack understanding of the symbols they process. Nineteen specially written essays by leading scientists and philosophers assess, renew, and respond to this crucial challenge—fascinating reading for anyone interested in minds and computers.

Frank Jackson champions the cause of conceptual analysis as central to philosophical inquiry, arguing that there is nothing especially mysterious about it and a whole range of important questions cannot be productively addressed without it.

Disillusionment with psychology is leading more and more people to formal philosophy for clues about how to think about life. But most of us who try to grapple with concepts such as reality, truth, common sense, consciousness, and society lack the rigorous training to discuss them with any confidence. John Searle brings these notions down from their abstract heights to the terra firma of real-world understanding, so that those with no knowledge of philosophy can understand how these principles play out in our everyday lives. The author stresses that there is a real world out there to deal with, and condemns the belief that the reality of our world is dependent on our perception of it.

A Defence of Conceptual Analysis

Views into the Chinese Room

New Essays on Searle and Artificial Intelligence

Hiking with Nietzsche

The Opening of the American Mind

The View From Nowhere

The Rediscovery of the Mind

The second edition of the seminal work in the field—revised, updated, and extended In Philosophical Foundations of Neuroscience, M.R. Bennett and P.M.S. Hacker outline and address the conceptual confusions encountered in various neuroscientific and psychological theories. The result of a collaboration between an esteemed philosopher and a distinguished neuroscientist, this remarkable volume presents an interdisciplinary critique of many of the neuroscientific and psychological foundations of modern cognitive neuroscience. The authors point out conceptual entanglements in a broad range of major neuroscientific and psychological theories—including those of such neuroscientists as Blakemore, Crick, Damasio, Dehaene, Edelman, Gazzaniga, Kandel, Kosslyn, LeDoux, Libet, Penrose, Posner, Raichle and Tononi, as well as psychologists such as Baar, Frith, Glynn, Gregory, William James, Weiskrantz, and biologists such as Dawkins, Humphreys, and Young. Confusions arising from the work of philosophers such as Dennett, Chalmers, Churchland, Nagel and Searle are subjected to detailed criticism. These criticisms are complemented by constructive analyses of the major cognitive, cogitiave, emotional and volitional attributes that lie at the heart of cognitive neuroscientific research. Now in its second edition, this groundbreaking work has been exhaustively revised and updated to address current issues and critiques. New discussions offer insight into functional magnetic resonance imaging (fMRI), the notions of information and representation, conflict monitoring and the executive, minimal states of consciousness, integrated information theory and global workspace theory. The authors also reply to criticisms of the fundamental arguments posed in the first edition, defending their conclusions regarding mereological fallacy, the necessity of distinguishing between empirical and conceptual questions, the mind-body problem, and more. Essential as both a comprehensive reference work and as an up-to-date critical review of cognitive neuroscience, this landmark volume: Provides a scientifically and philosophically informed survey of the conceptual problems in a wide variety of neuroscientific theories Offers a clear and accessible presentation of the subject, minimizing the use of complex philosophical and scientific jargon Discusses how the ways the brain relates to the mind affect the intelligibility of neuroscientific research Includes fresh insights on mind-body and mind-brain relations, and on the relation between the notion of person and human being Features more than 100 new pages and a wealth of additional diagrams, charts, and tables Continuing to challenge and educate readers like no other book on the subject, the second edition of Philosophical Foundations of Neuroscience is required reading not only for neuroscientists, psychologists, and philosophers, but also for academics, researchers, and students involved in the study of the mind and consciousness.

This short treatise looks at how we construct a social reality from our sense impressions; at how, for example, we construct a 'five-pound note' with all that implies in terms of value and social meaning, from the printed piece of paper we see and touch. In The Construction of Social Reality, eminent philosopher John Searle examines the structure of social reality (or those portions of the world that are facts only by human agreement, such as money, marriage, property, and government), and contrasts it to a brute reality that is independent of human agreement. Searle shows that brute reality provides the indisputable foundation for all social reality, and that social reality, while very real, is maintained by nothing more than custom and habit.

Current mainstream opinion in psychology, neuroscience, and philosophy of mind holds that all aspects of human mind and consciousness are generated by physical processes occurring in brains. The present volume demonstrates empirically that this reductive materialism is not only incomplete but false. The authors systematically marshal evidence for a variety of psychological phenomena that are extremely difficult, and in some cases clearly impossible, to account for in conventional physicalist terms.

This book provides a comprehensive account of the intentionality of perceptual experience. With special emphasis on vision Searle explains how the raw phenomenology of perception sets the content and the conditions of satisfaction of experience. The central question concerns the relation between the subjective conscious perceptual field and the objective perceptual field. Everything in the objective field is either perceived or can be perceived. Nothing in the subjective field is perceived nor can be perceived precisely because the events in the subjective field consist of the perceivings , whether veridical or not, of the events in the objective field. Searle begins by criticizing the classical theories of perception and identifies a single fallacy, what he calls the Bad Argument, as the source of nearly all of the confusions in the history of the philosophy of perception. He next justifies the claim that perceptual experiences have presentational intentionality and shows how this justifies the direct realism of his account. In the central theoretical chapters, he shows how it is possible that the raw phenomenology must necessarily determine certain form of intentionality. Searle introduces, in detail, the distinction between different levels of perception from the basic level to the higher levels and shows the internal relation between the features of the experience and the states of affairs presented by the experience. The account applies not just to language possessing human beings but to infants and conscious animals. He also discusses how the account relates to certain traditional puzzles about spectrum inversion, color and size constancy and the brain-in-the-vat thought experiments. In the final chapters he explains and refutes Disjunctivist theories of perception, explains the role of unconscious perception, and concludes by discussing traditional problems of perception such as skepticism.

A Theory of Perception

The Rediscovery of Antiquity

Mind

Toward a Psychology for the 21st Century

On Becoming Who You Are

Ontology of Consciousness

Freedom and Neurobiology

John R. Searle has made profoundly influential contributions to three areas of philosophy: philosophy of mind, philosophy of language, and philosophy of society. This volume gathers together in accessible form a selection of his essays in these areas. They range widely across social ontology, where Searle presents concise and informative statements of positions developed in more detail elsewhere; artificial intelligence and cognitive science, where Searle assesses the current state of the debate and develops his most recent thoughts; and philosophy of language, where Searle connects ideas from various strands of his work in order to develop original answers to fundamental questions. There are also explorations of the limitations of phenomenological inquiry, the mind-body problem, and the nature and future of philosophy. This rich collection from one of America's leading contemporary philosophers will be valuable for all who are interested in these central philosophical questions.

The papers in this volume are the revised versions of those presented at a conference in Copenhagen in September 2001. The participants were classical archaeologists, art historians and artists.

By reconstructing it and tracing its vicissitudes, David Conway rehabilitates a time-honoured conception of philosophy, originating in Plato and Aristotle, which makes theoretical wisdom its aim. Wisdom is equated with possessing a demonstrably correct understanding of why the world exists and has the broad character it does. Adherents of this conception maintained the world to be the demonstrable creation of a divine intelligence in whose contemplation supreme human happiness resides. Their claims are defended against various latter-day scepticisms.

Professor John Terrell argues that the ability to make friends is an evolved human trait not unlike our ability to walk upright on two legs or our capacity for speech and complex abstract reasoning. Terrell charts how this trait has evolved by investigating two unique functions of the human brain: the ability to remake the outside world to suit our collective needs, and our capacity to escape into our own inner thoughts and imagine how things might and ought to be.

Irreducible Mind

Seeing Things as They Are

The Construction of Social Reality

Unmodern Philosophy and Modern Philosophy

John Searle and his Critics

Rediscovery of a Remarkable Trait

Philosophy in a New Century

(Choral). John Jacobson, one of America's best-loved musical personalities, is known for sharing his passion, humor and insights with students and teachers, helping them to revitalize and re-energize. Now, he has created a collection of 366 short essays one for each day of the year, including

Leap Year to help educators rediscover the fervor and creativity that brought them into teaching in the first place, and inspire the artist that stirs within! Through the readings in this beautifully designed daily companion, a teacher will reawaken the mind, spirit and body to the connection between one's personal art and the art of teaching, tapping the restorative power of creativity in nourishing the soul.

John Dewey's Democracy and Education addresses the challenge of providing quality public education in a democratic society. In this classic work Dewey calls for the complete renewal of public education, arguing for the fusion of vocational and contemplative studies in education and for the necessity of universal education for the advancement of self and society. First published in 1916, Democracy and Education is regarded as the seminal work on public education by one of the most important scholars of the century.

Publisher Description

A defense of a version of the higher-order thought (HOT) theory of consciousness with special attention to such topics as concepts and animal consciousness. Consciousness is arguably the most important area within contemporary philosophy of mind and perhaps the most puzzling aspect of the world. Despite an explosion of research from philosophers, psychologists, and scientists, attempts to explain consciousness in neurophysiological, or even cognitive, terms are often met with great resistance. In The Consciousness Paradox, Rocco Gennaro aims to solve an underlying paradox, namely, how it is possible to hold a number of seemingly inconsistent views, including higher-order thought (HOT) theory, conceptualism, infant and animal consciousness, concept acquisition, and what he calls the HOT-brain thesis. He defends and further develops a metapsychological reductive representational theory of consciousness and applies it to several importantly related problems. Gennaro proposes a version of the HOT theory of consciousness that he calls the "wide intrinsicality view" and shows why it is superior to various alternatives, such as self-representationalism and first-order representationalism. HOT theory says that what makes a mental state conscious is that a suitable higher-order thought is directed at that mental state. Thus Gennaro argues for an overall philosophical theory of consciousness while applying it to other significant issues not usually addressed in the philosophical literature on consciousness. Most cognitive science and empirical works on such topics as concepts and animal consciousness do not address central philosophical theories of consciousness. Gennaro's integration of empirical and philosophical concerns will make his argument of interest to both philosophers and nonphilosophers.

Willpower

The Artist Within Me

Self-Consciousness and the Body

The Concept of Mind: O

Percipient Action

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.

Panpsychism is the view that all things, living and nonliving, possess some mind like quality. It stands in sharp contrast to the traditional notion of mind as the property of humans and (perhaps) a few select 'higher animals'. Though surprising at first glance, panpsychism has a long and noble history in both Western and Eastern thought. Overlooked by analytical, materialist philosophy for most of the 20th century, it is now experiencing a renaissance of sorts in several areas of inquiry. A number of recent books - including Skrbina's Panpsychism in the West (2005) and Strawson et al's Consciousness and its Place in Nature (2006) - have established panpsychism as respectable and viable. Mind That Abides builds on these works. It takes panpsychism to be a plausible theory of mind and then moves forward to work out the philosophical, psychological and ethical implications. With 17 contributors from a variety of fields, this book promises to mark a wholesale change in our philosophical outlook. (Series A)