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By claiming that it does not necessarily belong to any one mind in particular is inferring then that the self is not in fact a property. Then how can it be said to exist? Thomas Reid (Macquarie, lecture 17) also raises an important objection to Locke's theory of personal identity that seems fairly self-evident to me. We can consider a man as: a child, then in middle age and at old age. If the man in middle age can remember occurrences when he was a young boy, but now that he is an old man can't, then can he be considered a different person from the young boy?

Of Personal Identity Hume

According to Locke the old man is the same as the middle aged one, and the middle aged is the same as the child. Yet there is no continuity of consciousness between the three, any break in memory would render them a 'non-person' if we follow Locke's argument-clearly it is logically inconsistent. David Hume's 'bundle theory' of the self seems to me rather more logically coherent. He claimed that humans tend to think of themselves as the same person as they were, say, 10 years ago; that we believed that although one had evolved over the period in a number of ways that the self had endured.

According to Hume however, this was a mistake, and when examined empirically no more than a practical habit: "I never can catch myself at any time without a perception, and never observe anything but the perception" (TI, vi, p. 251). It is clear, posits Hume, our thoughts and perceptions flow from one idea to the next; so we encounter a 'bundle', or grouping, of perceptions throughout our life but no actual continuous and enduring underlying self- or "I" -as a 'unity of consciousness'.

While there is a stability of perceptions over the short term, and some loose association of experiences, there is no overarching continuity of "I" in reality. Hume agrees that we extend over time in actions, we begin a job and finish it some time later, and that our desires also extend in some sort of continuity over time. Furthermore our physical bodies endure reasonably consistently; we age gradually. This according to Hume is what ultimately defines our sense of personal identity. While Hume's theory of the self is attractive in my view, if anything it doesn't go far

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Debra J. H. Matthews, Hilary Bok, Peter V Rabins

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Noonan, 2004-06 A comprehensive introduction to the nature of the self and its relation to the body this title places the problem of personal identity in the context of more general puzzles about identity and discusses Personal Identity Harold Noonan, 2019-02-21 Who am I What is a person What does it take for the major related theories a person to persist from one time to another What is the relation between the mind and the body These are just some of the questions that constitute the problem of personal identity one of the oldest and most fundamental of philosophical questions Personal Identity Third Edition is a clear and comprehensive introduction to these questions and more Harold Noonan places the problem of personal identity in the context of more general puzzles about identity discussing the major historical theories and more recent debates The book also includes essential historical and philosophical background to the problem of personal identity as found in the arguments of Locke Reid and Hume among others The third edition of Personal Identity has been thoroughly reviewed in light of advances in the latest literature and research This includes significant revision to the important problems of the simple and complex distinction and its relation to reductionism temporal parts and the distinction between perdurance and endurance theorists Noonan also includes an up to date examination of personal identity and memory and personal identity and animalism particularly the work of Shoemaker Parfit Olson and hybrid theorists Including helpful chapter summaries and annotated further reading at the end of each chapter Personal Identity Third Edition is essential reading for all students of philosophy of mind and metaphysics as well as students interested in ethics Personal Identity John Perry, 2008-05-07 This volume brings together the vital contributions of distinguished past and contemporary philosophers to the important topic of personal identity The essays range from John Locke's classic seventeenth century attempt to analyze personal identity in terms of memory to twentieth century defenses and criticisms of the Lockean view by Anthony Quinton H P Grice Sydney Shoemaker David Hume Joseph Butler Thomas Reid and Bernard Williams New to the second edition are Shoemaker's seminal essay Persons and Their Pasts selections from the important and previously unpublished Clark Collins correspondence and a new paper by Perry discussing Williams Personal Identity & Fractured Selves Debra J. 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