

Personal Identity Essay Essay

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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

Personal Identity Paper

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Personal Identity & Fractured Selves Debra J. H. Matthews, Hilary Bok, Peter V Rabins, 2009-10-12 In this anthology noted neurologists and philosophers explore the concept of personal identity and the ethics of treating brain disease and injury When an individual's personality changes radically because of disease or injury should this changed individual be treated as the same person **Personal Identity and Fractured Selves** explores this important question from a variety of perspectives Its contents represent the first formal collaboration between the Brain Sciences Institute and the Berman Institute of Bioethics both at the Johns Hopkins University Rapid advances in brain science are expanding knowledge of human memory emotion and cognition and pointing the way toward new approaches for the prevention and treatment of devastating illnesses and disabilities Through case studies of Alzheimer disease frontotemporal dementia deep brain stimulation and steroid psychosis

the contributors highlight relevant ethical and social concerns that clinicians researchers and ethicists are likely to encounter

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Self and Identity Yoshihisa Kashima, Margaret Foddy, Michael Platow, 2002-04-01 This edited volume outlines the latest meta theoretical and theoretical contexts of self research Self and Identity examines theoretical accounts of human experience within the contemporary socio cultural milieu and attempts to answer the question of what it means to be human It provides a clear structure within which to conceptualize contemporary empirical research on self and identity in terms of personal social and symbolic aspects In so doing it identifies the symbolic aspect as an emerging area of contemporary significance Featuring contributions from a distinguished group of scholars and therapists the book is organized into four parts The editors provide section introductions to demonstrate how each chapter relates to the book's overall theme as well as how the chapter authors responded to the editors charge to go beyond the social cognitive theory of the self Part I describes the current meta theoretical context of self research the editors interpretation of the social cognitive approach to the self and an emerging alternative theory the Connectionist Approach Part II highlights personal perspectives on selfhood Part III focuses on social perspectives and Part IV reviews symbolic processes The concluding chapter reviews the book's major themes with overlapping themes and intellectual disputes The book is intended for graduate students and researchers in social and personality psychology interested in self and identity and self research It may also be used as a supplemental text in advanced level courses on self and identity

Personal Identity and Literature Patrick Colm Hogan, 2019-05-17 In Personal Identity and Literature Hogan examines what makes an individual a particular unique self He draws on cognitive and affective science as well as literary works from Walt Whitman and Frederick Douglass to Dorothy Richardson Alice Munro and J M Coetzee His scholarly analyses are also intertwined with more personal reflections on for example his mother's memory loss The result is a work that examines a complex topic by drawing on a unique range of resources from empirical psychology and philosophy to novels films and biographical experiences The book provides a clear systematic account of personal identity that is theoretically strong but also unique and engaging

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Buddhist Philosophy Mark Siderits, 2017-05-15 Since the publication of Mark Siderits' important book in 2003 much has changed in the field of Buddhist philosophy. There has been unprecedented growth in analytic metaphysics and a considerable amount of new work on Indian theories of the self and personal identity has emerged. Fully revised and updated and drawing on these changes as well as on developments in the author's own thinking, *Personal Identity and Buddhist Philosophy* second edition explores the conversation between Buddhist and Western Philosophy showing how concepts and tools drawn from one philosophical tradition can help solve problems arising in another. Siderits discusses afresh areas involved in the philosophical investigation of persons including vagueness and its implications for personal identity, recent attempts by scholars of Buddhist philosophy to defend the attribution of an emergentist account of personhood to at least some Buddhists, and whether a distinctively Buddhist antirealism can avoid problems that beset other forms of ontological anti-foundationalism.

Hume on the Self and Personal Identity Dan O'Brien, 2022-08-30 This book brings together a team of international scholars to attempt to understand David Hume's conception of the self. The standard interpretation is that he holds a no-self view: we are just bundles of conscious experiences, thoughts, and emotions. There is nothing deeper to us: no core, no essence, no soul. In the Appendix to *A Treatise of Human Nature* though Hume admits to being dissatisfied with such an account, and Part One of this book explores why this might be so. Part Two turns to Books 2 and 3 of the *Treatise* where Hume moves away from the fiction of a simple self to the complex idea we have of our flesh and blood selves: those with emotional lives, practical goals, and social relations with others. In Part Three connections are traced between Hume and Madhyamaka Buddhism, Husserl and the phenomenological tradition, and contemporary cognitive science.

Objects and Identity Harold W. Noonan, 2013-03-09 Identity has for long been an important concept in philosophy and logic. Plato in his *Sophist* puts same among those forms which run through all others. The scholastics inherited the idea and the terminology classifying same as one of the transcendentals, i.e. as running through all the categories. The work of Locke and Leibniz made the concept a problematic one. But it is rather recently, i.e. since the importance of Frege has been generally recognized, that there has been a keen interest in the notion formulated by him of a criterion of identity. This at first sight harmless as well as useful has proved to be like a charge of dynamite. The seed had indeed been sown long ago by Euclid. In Book V of his *Elements* he first gives a useless definition of a ratio. A ratio is a sort of relation between two magnitudes in respect of muchness. But then in definition 5 he answers not the question 'What is a ratio?' but rather 'What is it for magnitudes to be in the same ratio?' and this is the definition that does the work.

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