

Personal Identity by Parfit and Swinburne Essay Example Essay

It is almost unnoticeable that an individual's personal identity remains fairly the same over time. That's evident in everyday actions such as assumptions that plans made will be implemented. It is also evident in the fact that people punished for their crimes are also the same people that committed it. The emergent metaphysical questions on these questions reveal deep philosophical and existential interest in personal identity. Two philosophers; Derek Parfit, and Richard Swinburne offer quintessentially complex and simple views on personal identity respectively. Parfit's views on personal identity can be summarized as reductionist. Parfit offers almost mathematical explorations on the subject from the belief that there's no sufficient touchstone for personal identity. Therefore, apart from the components, people are non-existent.

Additionally, he formulated that survival is not dependent upon personal identity. Instead, what matters is a relation (R). That is psychological continuity and connectedness. Continuity regarding intersecting chains of intense connectedness. With connectedness arising from character and memory.

On the other hand, Richard Swinburne explores personal identity with two primary questions: What are the criteria of personal identity? What is the evidence supporting the existence of personal identity? (Swinburne 231)

Additionally, how do different evidence pieces measure against one another? Swinburne (232) further postulates that these primary questions often get mixed up in the subject leading to inconclusive answers that mainly dwell on the first question. Swinburne's view on personal identity represents the simple school of thought on the subject, while Parfit gives a complex take on the subject.

Swinburne (231) begins answering his first problem on personal identity by exploring existent solutions. The first solution explored is derived from David Hume's Treatise whereby personal identity is identified as a factor of memory and character similarity. That is, a person P1 at time t1 is also P2 at t2. As such, p2 behaves in similar manners to P1. As such, every person's memories, at any particular time, include all those belonging to any person from earlier in the series of personhood.

Additionally, a person has a similar character to those of any previous members in the series. Swinburne further explores the second solution based on the claim that bodily continuity is the essence of personal identity (232).

Essentially, P1 is the same person as P2 as long as he has the same body as P2. Therefore, body B1 is the same as B2 if the same spatial and temporal path connects them. However, bodily continuity can also be interpreted as the continuity of the specific part of the brain that defines a person's character and is responsible for memory. It is, therefore, true that P1 is person P2 if he has the same brain as P2. That's when this brain has been transplanted in the body of P1. However, these solutions are not true if taken in isolation. In essence, the simple view is the realist approach to personal identity that is figured out by the nature of a person which is contained in one's immaterial

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