

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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Table of Contents Research Paper Personal Identity

1. Understanding the eBook Research Paper Personal Identity
 - The Rise of Digital Reading Research Paper Personal Identity
 - Advantages of eBooks Over Traditional Books
2. Identifying Research Paper Personal Identity
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Research Paper Personal Identity
 - User-Friendly Interface
4. Exploring eBook Recommendations from Research Paper Personal Identity
 - Personalized Recommendations
 - Research Paper Personal Identity User Reviews and Ratings
 - Research Paper Personal Identity and Bestseller Lists
5. Accessing Research Paper Personal Identity Free and Paid eBooks
 - Research Paper Personal Identity Public Domain eBooks
 - Research Paper Personal Identity eBook Subscription Services
 - Research Paper Personal Identity Budget-Friendly Options
6. Navigating Research Paper Personal Identity eBook Formats

- ePub, PDF, MOBI, and More
- Research Paper Personal Identity Compatibility with Devices
- Research Paper Personal Identity Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Research Paper Personal Identity
 - Highlighting and Note-Taking Research Paper Personal Identity
 - Interactive Elements Research Paper Personal Identity
- 8. Staying Engaged with Research Paper Personal Identity
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Research Paper Personal Identity
- 9. Balancing eBooks and Physical Books Research Paper Personal Identity
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Research Paper Personal Identity
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Research Paper Personal Identity
 - Setting Reading Goals Research Paper Personal Identity
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Research Paper Personal Identity
 - Fact-Checking eBook Content of Research Paper Personal Identity
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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