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John Campbell

Reference and Consciousness

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How does thought latch onto reality? Our minds have the ability to reach out and refer to items in the external world. I can think about the tree outside my study window, say, or about Margaret Thatcher, or about solar neutrinos. But how is the trick done? How can my thoughts refer to things beyond themselves? We tend to take the mind's referential powers for granted, but they are enormously difficult to explain. Whole philosophical systems have foundered on the problem of understanding mental reference.

Many contemporary philosophers, in the English-speaking world at least, aim to explain mental powers in naturalistic terms. Minds are constituted by brains, say these naturalists, and brains are normal parts of the natural world. They can be understood like any other physical mechanisms, by using the methods of natural science to figure out their causal workings. In particular, say the naturalists, mental reference can be explained causally, in terms of the brain's causal relations to other parts of reality. I can think about the tree outside my window, for example, because my brain responds causally to the presence of the tree.

Different naturalists develop this causal approach to reference in different ways. Some focus on the biological design of the brain, appealing to the way brains have been shaped by natural selection to respond causally to features of the external world. Others emphasize how our mental intercourse with the world is often mediated by social interactions: I myself may have no direct causal contact with Margaret Thatcher, or indeed with solar neutrinos, but even so I am indirectly causally connected to these items, through my social relations to other people who do deal directly with them. Still, whatever the details of these different naturalist stories, they share a common theme. Mental reference is no unique mystery, but just another part of the causal world uncovered by natural science.

John Campbell is the Wilde Professor of Mental Philosophy at Oxford University, and he will have none of this naturalist orthodoxy. For Campbell, mental reference hinges on consciousness, not causation. Just having your brain causally linked to the world isn't enough. That won't tell you what the world is like, just as a blind person won't know what colours are like. The real basis for thought is conscious experience. I can think about the tree in my garden because I can consciously see it. True, I can also think about things that I have never perceived, like Margaret Thatcher or solar neutrinos. But this is a derivative matter, which would not be possible were I never in conscious perceptual contact with my local surroundings.

Campbell is here developing a distinctively Oxonian tradition. Nearly half a century ago

Reference And Consciousness

British Homoeopathic Society



Reference And Consciousness:

Reference and Consciousness John Campbell, 2002-06-06 Campbell investigates how consciousness of the world explains our ability to think about the world. He illuminates problems about thought reference and experience by looking at the psychological mechanisms on which conscious attention depends. *Logic and Time* K. Michalski, 2001-11-30 The subject of this study is Husserl's theory of meaning as it appears in his writings from the *Logical Investigations* to the *Crisis of the European Sciences*. The first chapter focuses on Husserl's critique of psychologism and the theory of meaning that stems from it. The second chapter takes its departure from the question of Husserl's attitude towards the Cartesian tradition then presents the transcendental noematic theory of meaning represented by *The Idea of Phenomenology*, *Ideas* and *Cartesian Meditations*. The third chapter deals with Husserl's interpretation of time consciousness against the background of the development of the problem of time in modern philosophy. Husserl often changed his views regarding the question of meaning. I have tried to understand the reasons for these changes. To do this I have occasionally disturbed the chronological order of his arguments in favour of a consideration of their logical development and coherence. Throughout this study but especially in the digression on consciousness and speech and the Postscript I have also attempted to bring to the fore a tension in Husserl's thought between two interpretative strategies: the first I call Cartesian, the other non-Cartesian or hermeneutical.

Consciousness in Locke Shelley Weinberg, 2016-01-07 Shelley Weinberg argues that the idea of consciousness as a form of non-evaluative self-awareness runs through and helps to solve some of the thorniest issues in Locke's philosophy in his philosophical psychology and in his theories of knowledge, personal identity and moral agency. Central to her account is that perceptions of ideas are complex mental states wherein consciousness is a constituent. Such an interpretation answers charges of inconsistency in Locke's model of the mind and lends coherence to a puzzling aspect of Locke's theory of knowledge: how we know individual things, particular ideas, ourselves and external objects when knowledge is defined as the perception of an agreement or relation of ideas. In each case consciousness helps to forge the relation resulting in a structurally integrated account of our knowledge of particulars fully consistent with the general definition. This model also explains how we achieve the unity of consciousness with past and future selves necessary for Locke's accounts of moral responsibility and moral motivation. And with help from other of his metaphysical commitments, consciousness so interpreted allows Locke's theory of personal identity to resist well-known accusations of circularity, failure of transitivity and insufficiency for his theological and moral concerns. Although virtually every Locke scholar writes on at least some of these topics, the model of consciousness set forth here provides for an analysis of all of these issues as bound together by a common thread. Classification Systems Prophet Andromeda, 1999-06-01 **Proceedings of the Aristotelian Society** Aristotelian Society (Great Britain), 1894 List of members in each volume **JRCALC Clinical Guidelines 2025 Reference Edition** Joint Royal Colleges Ambulance Liaison Committee, Association of Ambulance Chief Executives, 2025-08-26 The Joint Royal

Colleges Ambulance Liaison Committee Clinical Guidelines are the essential clinical guideline resource for paramedics The guidelines are written specifically for ambulance service paramedics combining evidence based practice with expert advice and practical guidance They provide a comprehensive overview of the many clinical conditions paramedics care for and support them in providing excellent patient care This 2025 edition has been updated with the latest evidence and developments in clinical practice Key reviews have taken place on guidelines within the Maternity section as well as updates to Medical guidelines such as Seizures in Adults and Children and Pain Management Medicine guidelines have been removed but are available on the iCPG and JRCALC Plus apps where they are regularly updated to ensure that the most up to date guidance is available to clinicians when providing direct patient care The JRCALC Clinical Guidelines 2025 now contains crucial guidance on topics including Behavioural Emergencies Clinical Considerations in Relation to Diversity and Equality Conditions Requiring Specific Prehospital Clinical Management Drowning Overdose and Poisoning Seizures Classification Systems Branching Leaf Publications,1999-10-01 **Biologically Inspired Cognitive Architectures 2021** Valentin V. Klimov,David J. Kelley,2022-03-24 The book focuses on original approaches intended to support the development of biologically inspired cognitive architectures It bridges together different disciplines including artificial intelligence linguistics neuro and social sciences psychology and philosophy of mind among others The chapters are based on contributions presented at the 12th Annual Meeting of the BICA Society BICA 2021 which consisted of two parallel virtual events Information in Biologically Inspired Cognitive Architectures based Systems held during the 2021 Summit of the International Society for the Study of Information on September 12 19 2021 from Vienna Austria and the 2021 International Workshop on Biologically Inspired Cognitive Architectures held during the 21st ACM International Conference on Intelligent Virtual Agents on September 14 17 2021 from the Fukuchiyama City Kyoto Japan The book discusses emerging methods theories and ideas towards the realization of general purpose humanlike artificial intelligence or fostering a better understanding of the ways the human mind works It provides engineers mathematicians psychologists computer scientists and other experts with a timely snapshot of recent research and a source of inspiration for future developments in the broadly intended areas of artificial intelligence and biological inspiration Self-Knowing Agents Lucy O'Brien,2007-08-30 Lucy O'Brien argues that a satisfactory account of self reference and self knowledge needs to concentrate on our nature as agents She considers two main questions First what account should we give of first person reference that will respect the guaranteed nature of such reference Second in virtue of what should we take certain judgements as judgements about oneself as a self Clearly written with rigorous discussion of rival views this book will be of interest to anyone working in the philosophy of mind and action

The Journal of the British Homoeopathic Society British Homoeopathic Society,1904 Includes list of members

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