

## The Minds Provisions A Critique Of Cognitivism

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The Mind's Provisions: A Critique of Cognitivism (New French Thought Series) Hardcover – 23 Dec. 2001 by

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and not the person thinks page 1 the minds provisions a critique of cognitivism by r l stine vincent descombes is a french philosopher his major work has been in the philosophy of language and philosophy of mind he is particularly noted for a lengthy critique in two volumes of the minds provisions a critique of cognitivism aug 27 2020

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theory of mind that emphasizes the minds collective nature minds provisions a critique of cognitivism the minds provisions a critique of cognitivism by descombes since the beginning of its intensive development during the 1960s various critics of cognitivism have emerged challenging its assumption that mental functions can be compared

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Vincent Descombes brings together an astonishingly large body of philosophical and anthropological thought to present a thoroughgoing critique of contemporary cognitivism and to develop a powerful new philosophy of the mind. Beginning with a critical examination of American cognitivism and French structuralism, Descombes launches a more general critique of all philosophies that view the mind in strictly causal terms and suppose that the brain--and not the person--thinks. Providing a broad historical perspective, Descombes draws surprising links between cognitivism and earlier anthropological projects, such as Lévi-Strauss's work on the symbolic status of myths. He identifies as incoherent both the belief that mental states are detached from the world and the idea that states of mind are brain states; these assumptions beg the question of the relation between mind and brain. In place of cognitivism, Descombes offers an anthropologically based theory of mind that emphasizes the mind's collective nature. Drawing on Wittgenstein, he maintains that mental acts are properly attributed to the person, not the brain, and that states of mind, far from being detached from the world, require a historical and cultural context for their very intelligibility. Available in English for the first time, this is the most outstanding work of one of France's finest contemporary philosophers. It provides a much-needed link between the continental and Anglo-American traditions, and its impact will extend beyond philosophy to anthropology, psychology, critical theory, and French studies.

Holism maintains that a phenomenon is more than the sum of its parts. Yet analysis--a mental process crucial to comprehension--involves dismantling the whole to grasp it piecemeal and relationally. Wading through such quandaries, Vincent Descombes guides readers to a deepened appreciation of the entity that enables understanding: the human mind.

The roots of cognitivism lie deep in the history of Western thought, and to develop a genuinely post-cognitivist psychology, this investigation goes back to presuppositions descended from Platonic/Cartesian assumptions and beliefs about the nature of thought.

For better or worse, Rorty has shaped the trajectory of academic philosophy. A decade after his passing, his legacy is ever present, especially in context of the growth of the far right, the struggle over the meaning of justice and equity, and the ecological crises we face. Edited by Randall Auxier, Eli Kramer, and Krzysztof Piotr Skowroński, *Rorty and Beyond* brings together leading international philosophers from the United States and Europe to reevaluate Rorty's legacy and explore what lies beyond his life and work. This collection covers a diverse territory, exploring Rorty's legacy regarding theories of truth, accounts of nature and naturalism, the historical situation of professional philosophy, the private and public aspects of religion, the place of literature in cultural politics, and points beyond Rorty, such as what we may hope for after his critical attack on certainty and ultimacy. Scholars, specialists, and those new to Rorty will all find insight, useful criticism, and edification in this volume.

Morality, Ethics and Gifted Minds explores much of the current wisdom on ethics and morality while developing new perspectives on the ethical dimensions of high ability. Prominent authors from diverse disciplines are brought together, recognizing that no single discipline can capture the essence and entirety of nettlesome, complex, multidimensional moral issues. More specifically, the book explores new dimensions of ethics and morality; magnifies the importance of applying highly intelligent minds to ethical issues while developing ways to strengthen the ethical awareness of the creative and gifted, and brings diverse, interdisciplinary perspectives to bear on these issues.

In recent years, emotions have become a major, vibrant topic of research not merely in the biological and psychological sciences but throughout a wide swath of the humanities and social sciences as well. Yet, surprisingly, there is still no consensus on their basic nature or workings. Ruth Leys's brilliant, much anticipated history, therefore, is a story of controversy and disagreement. *The Ascent of Affect* focuses on the post--World War II period, when interest in emotions as an object of study began to revive. Leys analyzes the ongoing debate over how to understand emotions, paying particular attention to the continual conflict between camps that argue for the intentionality or meaning of emotions but have trouble explaining their presence in non-human animals and those that argue for the universality of emotions but struggle when the question turns to meaning. Addressing the work of key figures from across the spectrum, considering the potentially misleading appeal of neuroscience for those working in the humanities, and bringing her story fully up to date by taking in the latest debates, Leys presents here the most thorough analysis available of how we have tried to think about how we feel.

A philosophical argument that rationality is based on, or produced from, difference, and is not only worth retaining but necessary in a culturally diverse world.

This volume explores various themes at the intersection of archaeology and philosophy: inference and theory; interdisciplinary connections; cognition, language and normativity; and ethical issues. Showcasing this heterogeneity, its scope ranges from the method of analogical inference to the evolution of the human mind; from conceptual issues in assessing the health of past populations to the ethics of cultural heritage tourism. It probes the archaeological record for evidence of numeracy, curiosity and creativity, and social complexity. Its contributors comprise an interdisciplinary cluster of philosophers, archaeologists, anthropologists, and psychologists, from a variety of career stages, of whom many are leading experts in their fields. Chapter 3 is available open access under a Creative Commons Attribution 4.0 International License via link.springer.com.

A translation of the renowned French reference book, *Vocabulaire de sciences cognitives*, the *Dictionary of Cognitive Science* presents comprehensive definitions in more than 120 subjects. Topics range from 'Abduction' to 'Writing', and each entry is covered from as many perspectives as possible within the domains of psychology, artificial intelligence, neuroscience, philosophy, and linguistics. The editor and his advisory board, each a specialist in one of these areas, have brought together 60 internationally recognized scholars to give the reader a comprehensive understanding of the most current and dynamic thinking in the cognitive sciences.

Premodern Buddhists are sometimes characterized as veritable Ömind scientistsÖ whose insights anticipate modern research on the brain and mind. Aiming to complicate this story, Dan Arnold confronts a significant obstacle to popular attempts at harmonizing classical Buddhist and modern scientific thought: since most Indian Buddhists held that the mental continuum is uninterrupted by death (its continuity is what Buddhists mean by ÖrebirthÖ), they would have no truck with the idea that everything about the mental can be explained in terms of brain events. Nevertheless, a predominant stream of Indian Buddhist thought, associated with the seventh-century thinker Dharmakirti, turns out to be vulnerable to arguments modern philosophers have leveled against physicalism. By characterizing the philosophical problems commonly faced by Dharmakirti and contemporary philosophers such as Jerry Fodor and Daniel Dennett, Arnold seeks to advance an understanding of both first-millennium Indian arguments and contemporary debates on the philosophy of mind. The issues center on what modern philosophers have called intentionalityNthe fact that the mind can be about (or represent or mean) other things. Tracing an account of intentionality through Kant, Wilfrid Sellars, and John McDowell, Arnold argues that intentionality cannot, in principle, be explained in causal terms. Elaborating some of DharmakirtiÖs central commitments (chiefly his apoha theory of meaning and his account of self-awareness), Arnold shows that despite his concern to refute physicalism, DharmakirtiÖs causal explanations of the mental mean that modern arguments from intentionality cut as much against his project as they do against physicalist philosophies of mind. This is evident in the arguments of some of DharmakirtiÖs contemporaneous Indian critics (proponents of the orthodox Brahmanical Mimasa school as well as fellow Buddhists from the Madhyamaka school of thought), whose critiques exemplify the same logic as modern arguments from intentionality. Elaborating these various strands of thought, Arnold shows that seemingly arcane arguments among first-millennium Indian thinkers can illuminate matters still very much at the heart of contemporary philosophy.

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