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~~The Rediscovery of the Mind (Representation and Mind ...~~

In his book, "The Rediscovery of the Mind", Searle tries to rediscover the nature of consciousness, as the mainstream philosophies could not deal with it, he judges.

~~The Rediscovery of the Mind by John Rogers Searle~~

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The title of The Rediscovery of the Mind suggests the question "When was the mind lost?" Since most people may not be aware that it ever was lost, we must also then ask "Who lost it?" It was lost, of course, only by philosophers, by certain philosophers. This passed unnoticed by society at large. The "rediscovery" is also likely to pass unnoticed.

~~The Rediscovery of the Mind, by John R. Searle~~

The Rediscovery of the Mind. By John R. Searle. Read preview. Synopsis. In this major new work, John Searle launches a formidable attack on current orthodoxies in the philosophy of mind. More than anything else, he argues, it is the neglect of consciousness that results in so much barrenness and sterility in psychology, the philosophy of mind ...

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Where the scientific study of the mind is concerned, consciousness and its special features are of rather minor importance. It is quite possible, indeed desirable, to give an account of language, cognition, and mental states in general without taking into account consciousness and subjectivity.9 2.

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Building upon his views about intentionality, Searle presents a view concerning consciousness in his book *The Rediscovery of the Mind* (1992). He argues that, starting with behaviorism (an early but influential scientific view, succeeded by many later accounts that Searle also dismisses), much of modern philosophy has tried to deny the existence of consciousness, with little success.

~~John Searle - Wikipedia~~

*The Rediscovery of the Mind*. John R. Searle. MIT Press, Jul 8, 1992 - Psychology - 286 pages. 1 Review. In this major new work, John Searle launches a formidable attack on current orthodoxies in...

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In sum, Searle's *The Rediscovery of the Mind* remains a worth-while read for those interested in the philosophy of mind. Searle's criticisms of prevailing materialist models of mind are well-executed and informative. The fact that he seeks to preserve salient features of mental life, like subjective awareness, is respectable.

~~The Rediscovery of the Mind (Representation and Mind ...~~

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~~John R. Searle, The Rediscovery of the Mind - PhilPapers~~

The redundancy of the mind-behind-the-mind The first of these arguments is exemplified in Wittgenstein's observation that one is said to be calculating, working out a sum, in two quite different circumstances.

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*The Rediscovery of the Mind*. 3.91 (438 ratings by Goodreads) Paperback. *Representation and Mind*. English. By (author) John R. Searle. Share. In this major new work, John Searle launches a formidable attack on current orthodoxies in the philosophy of mind.

~~The Rediscovery of the Mind : John R. Searle : 9780262691543~~

*The Rediscovery of the Mind* by John R. Searle; Ned Block; Sandro Mussa-Ivaldi; Hilary Putnam; Robert L. Kosut. Used; very good; paperback; Condition Very Good

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~~The Rediscovery of the Mind by Hilary Putnam; John R ...~~

Format: Paperback John Searle--presently at Berkeley--wrote *The Rediscovery of the Mind* back in 1992. The book attempts to explain how the philosophy of mind has gone wrong in the last century or so and how Searle thinks it can be corrected.

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In this major new work, John Searle launches a formidable attack on current orthodoxies in the philosophy of mind. More than anything else, he argues, it is the neglect of consciousness that results in so much barrenness and sterility in psychology, the philosophy of mind, and cognitive science: there can be no study of mind that leaves out consciousness. What is going on in the brain is neurophysiological processes and consciousness and nothing more--no rule following, no mental information processing or mental models, no language of thought, and no universal grammar. Mental events are themselves features of the brain, "like liquidity is a feature of water." Beginning with a spirited discussion of what's wrong with the philosophy of mind, Searle characterizes and refutes the philosophical tradition of materialism. But he does not embrace dualism. All these "isms" are mistaken, he insists. Once you start counting types of substance you are on the wrong track, whether you stop at one or two. In four chapters that constitute the heart of his argument, Searle elaborates a theory of consciousness and its relation to our overall scientific world view and to unconscious mental phenomena. He concludes with a criticism of cognitive science and a proposal for an approach to studying the mind that emphasizes the centrality of consciousness to any account of mental functioning. In his characteristically direct style, punctuated with persuasive examples, Searle identifies the very terminology of the field as the main source of truth. He observes that it is a mistake to suppose that the ontology of the mental is objective and to suppose that the methodology of a science of the mind must concern itself only with objectively observable behavior; that it is also a mistake to suppose that we know of the existence of mental phenomena in others only by observing their behavior; that behavior or causal relations to behavior are not essential to the existence of mental phenomena; and that it is

inconsistent with what we know about the universe and our place in it to suppose that everything is knowable by us.

In this major new work, John Searle launches a formidable attack on current orthodoxies in the philosophy of mind. More than anything else, he argues, it is the neglect of consciousness that results in so much barrenness and sterility in psychology, the philosophy of mind, and cognitive science: there can be no study of mind that leaves out consciousness. What is going on in the brain is neurophysiological processes and consciousness and nothing more--no rule following, no mental information processing or mental models, no language of thought, and no universal grammar. Mental events are themselves features of the brain, "like liquidity is a feature of water." Beginning with a spirited discussion of what's wrong with the philosophy of mind, Searle characterizes and refutes the philosophical tradition of materialism. But he does not embrace dualism. All these "isms" are mistaken, he insists. Once you start counting types of substance you are on the wrong track, whether you stop at one or two. In four chapters that constitute the heart of his argument, Searle elaborates a theory of consciousness and its relation to our overall scientific world view and to unconscious mental phenomena. He concludes with a criticism of cognitive science and a proposal for an approach to studying the mind that emphasizes the centrality of consciousness to any account of mental functioning. In his characteristically direct style, punctuated with persuasive examples, Searle identifies the very terminology of the field as the main source of truth. He observes that it is a mistake to suppose that the ontology of the mental is objective and to suppose that the methodology of a science of the mind must concern itself only with objectively observable behavior; that it is also a mistake to suppose that we know of the existence of mental phenomena in others only by observing their behavior; that behavior or causal relations to behavior are not essential to the existence of mental phenomena; and that it is inconsistent with what we know about the universe and our place in it to suppose that everything is knowable by us.

"The philosophy of mind is unique among contemporary philosophical subjects," writes John Searle, "in that all of the most famous and influential theories are false." One of the world's most eminent thinkers, Searle dismantles these theories as he presents a vividly written, comprehensive introduction to the mind. He begins with a look at the twelve problems of philosophy of mind--which he calls "Descartes and Other Disasters"--problems which he returns to throughout the volume, as he illuminates such topics as materialism, consciousness, the mind-body problem, intentionality, mental causation, free will, and the self. The book offers a refreshingly direct and engaging introduction to one of the most intriguing areas of philosophy.

We often enjoy the benefits of connecting with nearby, domesticated nature -- a citypark, a backyard garden. But this book makes the provocative case for the necessity of connecting with wild nature -- untamed, unmanaged, not encompassed, self-organizing, and unencumbered and unmediated by technological artifice. We can love the wild. We can fear it. We are strengthened and nurtured by it. As a species, we came of age in a natural world far wilder than today's, and much of the need for wildness still exists within us, body and mind. *The Rediscovery of the Wild* considers ways to engage with the wild, protect it, and recover it -- for our psychological and physical well-being and to flourish as a species. The contributors offer a range of perspectives on the wild, discussing such topics as the evolutionary underpinnings of our need for the wild; the wild within, including the primal passions of sexuality and aggression; birding as a portal to wildness; children's fascination with wild animals; wildness and psychological healing; the shifting baseline of what we consider wild; and the true work of conservation. The hardcover edition does not include a dust jacket.

It has long been one of the most fundamental problems of philosophy, and it is now, John Searle writes, "the most important problem in the biological sciences": What is consciousness? Is my inner awareness of myself something separate from my body? In what began as a series of essays in *The New York Review of Books*, John Searle evaluates the positions on consciousness of such well-known scientists and philosophers as Francis Crick, Gerald Edelman, Roger Penrose, Daniel Dennett, David Chalmers, and Israel Rosenfield. He challenges claims that the mind works like a computer, and that brain functions can be reproduced by computer programs. With a sharp eye for confusion and contradiction, he points out which avenues of current research are most likely to come up with a biological examination of how conscious states are caused by the brain. Only when we understand how the brain works will we solve the mystery of consciousness, and only then will we begin to understand issues ranging from artificial intelligence to our very nature as human beings.

Breaking new ground in the debate about the relation of mind and body, David Armstrong's classic text -- first published in 1968 -- remains the most compelling and comprehensive statement of the view that the mind is material or physical. In the preface to this new edition, the author reflects on the book's impact and considers it in the light of subsequent developments. He also provides a bibliography of all the key writings to have appeared in the materialist debate.

This short treatise looks at how we construct a social reality from our sense impressions; at how, for example, we construct a 'five-pound note' with all that implies in terms of value and social meaning, from the printed piece of paper we see and touch. In *The Construction of Social Reality*, eminent philosopher John Searle examines the structure of social reality (or those portions of the world that are facts only by human agreement, such as money, marriage, property, and government), and contrasts it

to a brute reality that is independent of human agreement. Searle shows that brute reality provides the indisputable foundation for all social reality, and that social reality, while very real, is maintained by nothing more than custom and habit.

The most famous challenge to the aims of computational cognitive science and artificial intelligence is the philosopher John Searle's 1980 'Chinese Room' argument. Searle argued that the fact that machines can be devised to pass the 'Turing Test', that is, respond to input with the same output that a mind would give, does not mean that mind and machine are doing the same thing: for such machines lack understanding of the symbols they process. Nineteen specially written essays by leading scientists and philosophers assess, renew, and respond to this crucial challenge—fascinating reading for anyone interested in minds and computers.

In *Freedom and Neurobiology*, John Searle discusses the possibility of free will within the context of contemporary neurobiology. He begins by explaining the relationship between human reality and the more fundamental reality as described by physics and chemistry. Then he proposes a neurobiological resolution to the problem by demonstrating how various conceptions of free will have different consequences for the neurobiology of consciousness. In the second half of the book, Searle applies his theory of social reality to the problem of political power, explaining the role of language in the formation of our political reality. Searle focuses on the institutional structures that organize, empower, and regulate our lives—money, property, marriage, government—and the way in which language constitutes them. He argues that consciousness and rationality are crucial to our existence and that they are the result of the biological evolution of our species. In conclusion, he addresses the problem of free will within the context of a neurobiological conception of consciousness and rationality, and he addresses the problem of political power within the context of this analysis.

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