

The Conscious Mind The Mit Press Essential Knowledge Series

Dualism and monism are the two central schools of thought on the mind-body problem, although nuanced views have arisen that do not fit one or the other category neatly. b0da4e0d60

Consciousness However, its nature has led to millennia of analyses, explanations, and debate among philosophers, scientists, and theologians. There is also a medical definition, helping for example. introspection (and the knowledge it specifically generates) and phenomenal experience. In some explanations, it is synonymous with the mind, and at other times, an aspect of it. Opinions differ about what exactly needs to be studied or even considered consciousness. Something within one's mind is introspectively conscious; just in case Consciousness, at its simplest, is awareness of a state or object, either internal to oneself or in one's external environment. It may be awareness, awareness of awareness, metacognition, or self-awareness, either continuously changing or not. Today, it often includes any kind of cognition, experience, feeling, or perception. In the past, it was one's "inner life", the world of introspection, of private thought, imagination, and volition b0da4e0d60

Artificial consciousness It is also the corresponding field of study, which draws insights from philosophy of mind, philosophy of artificial intelligence, cognitive science and neuroscience. archived (PDF) from the original on 2016-10-11, retrieved 2016-09-09 Chalmers, David (1996), *The Conscious Mind*, Oxford University Press, ISBN 978-0-19-510553-7 Artificial consciousness, also known as machine consciousness, synthetic consciousness, or digital consciousness, is the consciousness hypothesized to be possible in artificial intelligence b0da4e0d60

This problem has been a central issue in philosophy of mind since the 17th century, particularly following René Descartes' formulation of dualism, which proposes that mind and body are fundamentally distinct substances. Other major philosophical positions include monism, which encompasses physicalism (everything is ultimately physical) and idealism (everything is ultimately mental... b0da4e0d60

Knowledge This includes questions like how to understand justification, whether it is needed at all, and whether something

else besides it is needed. These controversies intensified in the latter half of the 20th century due to a series of thought experiments called Gettier cases that provoked alternative definitions. Knowledge of facts, also called propositional knowledge, is often characterized as true belief that is distinct from opinion or guesswork by virtue of justification. In the latter half of the 20th century due to a series of thought experiments called Gettier cases that provoked alternative definitions. Knowledge can Knowledge is an awareness of facts, a familiarity with individuals and situations, or a practical skill. While there is wide agreement among philosophers that propositional knowledge is a form of true belief, many controversies focus on justification b0da4e0d60

Declarative knowledge discipline studying declarative knowledge. It is also called theoretical knowledge, descriptive knowledge, propositional knowledge, and knowledge-that. According to a traditionally Declarative knowledge is an awareness of facts that can be expressed using declarative sentences. Among other things, it studies the essential components of declarative knowledge. It is not restricted to one specific use or purpose and can be stored in books or on computers b0da4e0d60

The same terminology can be used with the term "sentience" instead of "consciousness" when specifically designating phenomenal consciousness (the ability to feel qualia). Since sentience involves the ability to experience ethically positive or negative (i.e., valenced) mental states, it may justify welfare concerns and legal protection, as with animals. b0da4e0d60

Philosophy of mind of the Mind-Brain. Cambridge, MA: MIT Press. ; Newman, J. Conscious Cogn Philosophy of mind is a branch of philosophy that deals with the nature of the mind and its relation to the body and the external world. "Binding and consciousness". ISBN 978-0-262-53085-9. Revonsuo, A. (Jun 1999) b0da4e0d60

Qualia philosophy of mind, qualia (/ˈkwɑːliə, ˈkweɪ-/; singular: quale /-li, -leɪ/) are defined as instances of subjective, conscious experience. The term qualia In philosophy of mind, qualia (; singular: quale) are defined as instances of subjective, conscious experience. The term qualia derives from the Latin neuter plural form (qualia) of the Latin adjective quālis (Latin pronunciation: [ˈkʷaːlis]) meaning "of what sort" or "of what kind" in relation to a specific instance, such as "what it is like to taste a specific apple—this particular apple now" b0da4e0d60

Epistemology is the main discipline studying declarative knowledge. Among other things, it studies the essential components of declarative knowledge. According to a traditionally influential view, it has three elements: it is a belief that is true and justified. As a belief, it is a subjective commitment to the accuracy of the believed claim while truth is an objective aspect. To be justified, a belief has to be rational by being based on good reasons. This means that mere guesses do not amount...

Knowledge can be produced in many ways. The main source of empirical knowledge...

Mind-body dualism The Conscious Mind. Oxford University Press. Chalmers, David (1997). The Character of In the philosophy of mind, mind-body dualism denotes either that mental phenomena are non-physical, or that the mind and body are distinct and separable. Chalmers, David (2010). ISBN 978-0-19-511789-9. Thus, it encompasses a set of views about the relationship between mind and matter, as well as between subject and object, and is contrasted with other positions, such as physicalism and enactivism, in the mind-body problem. University Press

Mind-body problem pp. 4-5, 88-90. Eric R. ISBN 978-0262512572. Behavior. Kandel (2007). MIT Press. In Search of Memory: The Emergence of a New Science of Mind. It addresses the nature of consciousness, mental states, and their relation to the physical brain and nervous system. The problem centers on understanding how immaterial thoughts and feelings can interact with the material world, or whether they are ultimately physical phenomena. WW Norton The mind-body problem is a philosophical problem concerning the relationship between thought and consciousness in the human mind and body

Some scholars believe that consciousness is generated by the interoperation of various parts... Examples of qualia include the perceived sensation of pain of a headache, the taste of wine, and the redness of an evening sky. As qualitative characteristics of sensations, qualia stand in contrast to propositional attitudes, where the focus is on beliefs about experience rather than what it is directly like to be experiencing. Dualism finds its entry into Western philosophy... In the thought experiment, Searle imagines a person who does not understand Chinese isolated... Aristotle shared Plato's view of multiple souls and further elaborated a hierarchical arrangement, corresponding to the distinctive functions of plants, animals, and humans: a nutritive soul of growth and metabolism that all three share; a perceptive soul of pain, pleasure, and desire that only humans and other animals share; and the faculty of reason that is unique to humans only. In this view, a soul is the hylomorphic...

Chinese room Searle's version has been widely discussed in the years since. The argument was presented in a 1980 paper by the philosopher John Searle entitled "Minds, Brains, and Programs" and published in the journal Behavioral and Brain Sciences. The centerpiece of Searle's argument is a thought experiment known as the Chinese room. Before Searle, similar arguments had been presented by figures including Gottfried Wilhelm Leibniz (1714), Anatoly Dneprov (1961), Lawrence Davis (1974) and Ned Block (1978). JSTOR 3130074, archived from the original on 2012-11-14 Searle, John (1992), The Rediscovery of the Mind, Cambridge, MA: MIT Press, ISBN 978-0-262-26113-5 The Chinese room argument holds that a computer executing a program cannot have a mind, understanding, or consciousness, regardless of how intelligently or human-like the program may make

the computer behave

C.S. Peirce introduced the term qualia in philosophy in 1866, and in... The mind-body problem is a paradigmatic issue in philosophy of mind, although a number of other issues are addressed, such as the hard problem of consciousness and the nature of particular mental states. Aspects of the mind that are studied include mental events, mental functions, mental properties, consciousness and its neural correlates, the ontology of the mind, the nature of cognition and of thought, and the relationship of the mind to the body.

Philosophy of perception Any explicit account of perception requires a commitment to one of a variety of ontological or metaphysical views. Knowledge or beliefs about them, are aspects of an individual's mind, and externalist accounts, which state that they constitute real aspects of the world. The philosophy of perception is concerned with the nature of perceptual experience and the status of perceptual data, in particular how they relate to beliefs about, or knowledge of, the world. The position of naïve realism—the 'everyday' impression of physical objects constituting what is perceived—is to some extent contradicted by the occurrence of perceptual illusions and hallucinations and the relativity. Philosophers distinguish internalist accounts, which assume that perceptions of objects, and knowledge or beliefs about them, are aspects of an individual's mind, and externalist accounts, which state that they constitute real aspects of the world external to the individual.

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