



Subjects Of Experience

**New York (State). Department of Civil
Service**

Subjects Of Experience:

Describing Inner Experience? Russell Hurlburt, Eric Schwitzgebel, 2011-08-19 A psychologist and a philosopher with opposing viewpoints discuss the extent to which it is possible to report accurately on our own conscious experience considering both the reliability of introspection in general and the particular self reported inner experiences of Melanie a subject interviewed using the Descriptive Experience Sampling method Can conscious experience be described accurately Can we give reliable accounts of our sensory experiences and pains our inner speech and imagery our felt emotions The question is central not only to our humanistic understanding of who we are but also to the burgeoning scientific field of consciousness studies The two authors of Describing Inner Experience disagree on the answer Russell Hurlburt a psychologist argues that improved methods of introspective reporting make accurate accounts of inner experience possible Eric Schwitzgebel a philosopher believes that any introspective reporting is inevitably prone to error In this book the two discuss to what extent it is possible to describe our inner experience accurately Hurlburt and Schwitzgebel recruited a subject Melanie to report on her conscious experience using Hurlburt's Descriptive Experience Sampling method in which the subject is cued by random beeps to describe her conscious experience The heart of the book is Melanie's accounts Hurlburt and Schwitzgebel's interviews with her and their subsequent discussions while studying the transcripts of the interviews In this way the authors dispute about the general reliability of introspective reporting is steadily tempered by specific debates about the extent to which Melanie's particular reports are believable Transcripts and audio files of the interviews will be available on the MIT Press website Describing Inner Experience is not so much a debate as it is a collaboration with each author seeking to refine his position and to replace partisanship with balanced critical judgment The result is an illumination of major issues in the study of consciousness from two sides at once *Mind*, 1923 **Structuring Mind** Sebastian Watzl, 2017 What is attention How does attention shape consciousness In an approach that engages with foundational topics in the philosophy of mind the theory of action psychology and the neurosciences this book provides a unified and comprehensive answer to both questions Sebastian Watzl shows that attention is a central structural feature of the mind The first half of the book provides an account of the nature of attention Attention is prioritizing it consists in regulating priority structures Attention is not another element of the mind but constituted by structures that organize integrate and coordinate the parts of our mind Attention thus integrates the perceptual and intellectual the cognitive and motivational and the epistemic and practical The second half of the book concerns the relationship between attention and consciousness Watzl argues that attentional structure shapes consciousness into what is central and what is peripheral The center periphery structure of consciousness cannot be reduced to the structure of how the world appears to the subject What it is like for us thus goes beyond the way the world appears to us On this basis a new view of consciousness is offered In each conscious experience we actively take a stance on the world we appear to encounter It is in this sense that our conscious

experience is our subjective perspective [The Feeling Body](#) Giovanna Colombetti,2014-01-01 A proposal that extends the enactive approach developed in cognitive science and philosophy of mind to issues in affective science In The Feeling Body Giovanna Colombetti takes ideas from the enactive approach developed over the last twenty years in cognitive science and philosophy of mind and applies them for the first time to affective science the study of emotions moods and feelings She argues that enactivism entails a view of cognition as not just embodied but also intrinsically affective and she elaborates on the implications of this claim for the study of emotion in psychology and neuroscience In the course of her discussion Colombetti focuses on long debated issues in affective science including the notion of basic emotions the nature of appraisal and its relationship to bodily arousal the place of bodily feelings in emotion experience the neurophysiological study of emotion experience and the bodily nature of our encounters with others Drawing on enactivist tools such as dynamical systems theory the notion of the lived body neurophenomenology and phenomenological accounts of empathy Colombetti advances a novel approach to these traditional issues that does justice to their complexity Doing so she also expands the enactive approach into a further domain of inquiry one that has more generally been neglected by the embodied embedded approach in the philosophy of cognitive science

[The Problem of the Idea of Culture in John Paul II](#) John Corrigan,2019-11-13 In The Problem of the Idea of Culture in John Paul II Exposing the Disruptive Agency of the Philosophy of Karol Wojtyla John Corrigan provides a new lens with which to view and understand the philosophy of Karol Wojtyla John Paul II He exposes Wojtyla as a major player in contemporary philosophical debates The work reformulates the problem of experience in light of the questions surrounding our idea of culture Corrigan argues that for Wojtyla the drama of the problem of experience manifests in the apparently divergent accounts of the meaning of human experience as presented by the philosophies of being and of consciousness Solving this conundrum results in an idea of the person capable of explaining human experience in relation to human culture unfolding the experiences of self knowledge conscience and the ontic causal relationship of the person to human culture The first part of the book concerns formal considerations regarding the constitutive aspects of Wojtyla s approach while the second part deals with pragmatic considerations drawn from his comments on culture

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