

THE AQUINAS LECTURE, 2011

PERCEPTION AS
A CAPACITY FOR
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JOHN MCDOWELL

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Perception As A Capacity For Knowledge Aquinas

Lecture

Yijin Wang



Perception As A Capacity For Knowledge Aquinas Lecture:

Perception as a Capacity for Knowledge John McDowell, 2011-01-01 The idea of reparation OCo of amends owed for wrongs and wrongful harms OCo is ancient universal and a basic intuition of justice Yet despite its ancient and distinguished lineage in Western philosophy its familiar role in legal remedies for unjust losses and takings and its increasing application to victims of political violence and repression reparative justice has not received the wide consideration and sustained debate in contemporary thought that distributive and retributive justice have enjoyed A fully developed conception of reparative justice would answer at least the following questions Which injuries or harms trigger obligations of reparation What kind of responsibility or relation to wrongs and harms entail obligations to make reparations Who in relation to a wrong or harm has the standing to receive reparations What vehicles acts and goods offered are capable of conveying appropriate and effective reparations What is the measure of just reparations What aim or end is sought and what value or concern is at stake in doing reparative justice In this book I make a start on the last three questions concerning the means the ends and the measure of reparative justice I defend two fundamental and somewhat revisionary ideas about the nature of reparations and so about the kind of justice they represent The first is that despite its strong association with material restitution or money payments reparations are inherently a communicative transaction Reparative gestures and offers must bear a certain set of meanings that are communicated between those who make amends and those who receive them The second idea explains the first despite the association of reparative justice with wrongful loss and a remedy for it and hence with restitution or compensation the more fundamental issue in reparations I argue is the moral vulnerability of victims of serious wrongs Specifically it is vulnerability to being ignored erased or held in contempt when one lacks the standing to call others to an accounting of their responsibilities where one is unjustly treated Reparative justice requires that moral vulnerability be confronted and that the standing of injured parties to call others to responsibility be affirmed Moral vulnerability explains why material tenders or transfers are often but not always necessary and why they do not alone suffice for reparations

CULLED FROM THE AUTHORS INTRODUCTION *Perception as a Capacity for Knowledge* John Henry McDowell, John McDowell, 2011 This is the 2011 Aquinas Lecture delivered by John McDowell on February 27 2011 at Marquette University A central theme in much of Professor McDowell s work is the harmful effect in modern philosophy and in the modern reception of pre modern philosophy of a conception of nature that reflects an understanding in itself perfectly correct of the proper goals of the natural sciences He has argued that we can free ourselves from the characteristic sorts of philosophical anxiety by recalling the possibility of a less restrictive conception of what it takes for something to be natural *Direct versus Indirect Realism* John R. Smythies, Robert E French, 2018-01-12 Direct versus Indirect Realism A Neurophilosophical Debate on Consciousness brings together leading neuroscientists and philosophers to explain and defend their theories on consciousness The book offers a one of a kind look at the radically opposing theories concerning the nature of the objects of

immediate perception whether these are distal physical objects or phenomenal experiences in the conscious mind Each side neuroscientists and philosophers offers accessible comprehensive explanations of their points of view with each side also providing a response to the other that offers a unique approach on opposing positions It is the only book available that combines thorough discussion of the arguments behind both direct and indirect realism in a single resource and is required reading for neuroscientists neurophilosophers cognitive scientists and anyone interested in conscious perception and the mind brain connection Combines discussion of both direct realism and indirect realism in a single accessible resource Provides a thorough well rounded understanding of not only the opposing views of neuroscientists and philosophers on the nature of conscious perception but also insight into why the opposition persists Offers a unique dialog approach with neuroscientists and philosophers providing responses and rebuttals to one another s contributions

Posing Sex Alan Singer, 2018-04-19 Posing Sex Toward a Perceptual Ethics for Literary and Visual Art views the long and provocative tradition of representing the sexual act in Western art as an occasion for challenging assumptions about personhood It is uncontroversial that what Singer dubs the sex image the artist s posing of human figures in the act of coitus is an enduring compositional armature for artists from antiquity to the present Singer however makes the quite controversial claim that this aesthetic practice in literature and painting especially serves as a powerful m tier for exploring how the mind is continuous with the sensuously lively body rather than its rationalistic antagonist Singer draws upon a rich philosophical tradition from the Greek Stoics Descartes Spinoza and Hegel to contemporary theorists of perception and aesthetic agency to show how the stakes of aesthetic experience epitomized in the sex image are essentially ethical Referencing a broad range of image based artworks literary painterly and cinematic Singer illustrates the proposition that posing sex broadens the scope of our knowledge about how feeling reciprocates with reason giving

Whitehead and the Pittsburgh School Lisa Landoe Hedrick, 2021-05-20 Whitehead and the Pittsburgh School Preempting the Problem of Intentionality proposes a revisionary history of the relationship between Alfred North Whitehead and analytic philosophy as well as a constructive proposal for how thinking with Whitehead can help disabuse analytic philosophy of the problem of intentionality Lisa Landoe Hedrick defines analytic philosophy as primarily the intellectual tradition that runs from Gottlob Frege to Bertrand Russell to Wilfrid Sellars or geographically speaking from Vienna to Cambridge to Pittsburgh between the twentieth and twenty first centuries As key members of the Pittsburgh School of philosophy Robert Brandom and John McDowell pick up the Sellarsian project of reconciling nature and normativity in different ways yet each of them presupposes a problematic relationship between language and the world precisely bequeathed to them by an implicit metaphysics of subjecthood that characterized analytic thinkers of the early twentieth century Hedrick both investigates Whitehead s published and archived critiques of early analytic thought as an extension of a wider critique of modern philosophy and employs Whitehead to reimagine nature and normativity after the problem of intentionality by way of his aesthetics of symbolism This book thereby builds upon a

burgeoning effort among philosophers to interface process and analytic thought but it is the first to focus on contemporary analytic thinkers The Emotional Mind Stephen T. Asma, Rami Gabriel, 2019-04-15 For 200 million years before humans developed a capacity to reason the emotional centers of the brain were hard at work Stephen Asma and Rami Gabriel help us understand the evolution of the mind by exploring this more primal capability that we share with other animals the power to feel which is the root of so much that makes us uniquely human Fictions Markus Gabriel, 2024-03-12 From ancient philosophy to contemporary theories of fiction it is a common practice to relegate illusory appearances to the realm of the non-existent like shadows on the wall of Plato's cave Contrary to this traditional mode of drawing a metaphysical distinction between reality and fiction Markus Gabriel argues that the realm of the illusory fictional imaginary and conceptually indeterminate is as real as it gets Being in touch with reality need not and cannot require that we overcome appearances in order to grasp a meaningless reality which exists out there outside and maybe even beyond our minds Human mindedness Geist exists in the mode of fictions through which we achieve self-consciousness This novel approach provides a fresh perspective on our existence as subjects who lead their lives in the light of self-conceptions Fictions also develops a social ontology according to which the social unfolds as a constant renegotiation of dissent of different points of view onto the same reality Thus we cannot ever hope to ground human society in a fiction-free realm of objective transactions However this does not mean that truth and reality are somehow outdated concepts On the contrary we need to enlarge our conception of reality so that it fully encompasses ourselves as specifically minded social animals This major new work of philosophy will be of interest to students and scholars throughout the humanities and to anyone interested in contemporary philosophy and social thought Aquinas's Theory of Perception Anthony J. Lisska, 2016 Anthony J Lisska presents a new analysis of Thomas Aquinas's theory of perception Approaching the subject from contemporary analytic philosophy Lisska argues for the importance of inner sense and suggests a modest innate or structured interpretation for the role of the crucial faculty of vis cogitativa **Fiktionen** Markus Gabriel, 2020-05-18 Im Zeitgeist herrscht eine Verwirrung ontologischen Ausmaßes Wirklichkeit und Fiktion scheinen heute ununterscheidbar Davon ist nicht nur die mediale Öffentlichkeit sondern auch das Selbstverständnis der Geisteswissenschaften betroffen Um dieser Sackgasse zu enttrinnen entwickelt Markus Gabriel eine realistische Philosophie der Fiktionalität die zugleich die Fundamente einer Theorie der Objektivität der Geisteswissenschaften legt Ein philosophisches Grundlagenwerk *A History of Medieval Philosophy* Frederick C. Copleston S.J., 1990-01-30 In this classic work Frederick C Copleston S J outlines the development of philosophical reflection in Christian Islamic and Jewish thought from the ancient world to the late medieval period A History of Medieval Philosophy is an invaluable general introduction that also includes longer treatments of such leading thinkers as Aquinas Scotus and Ockham

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