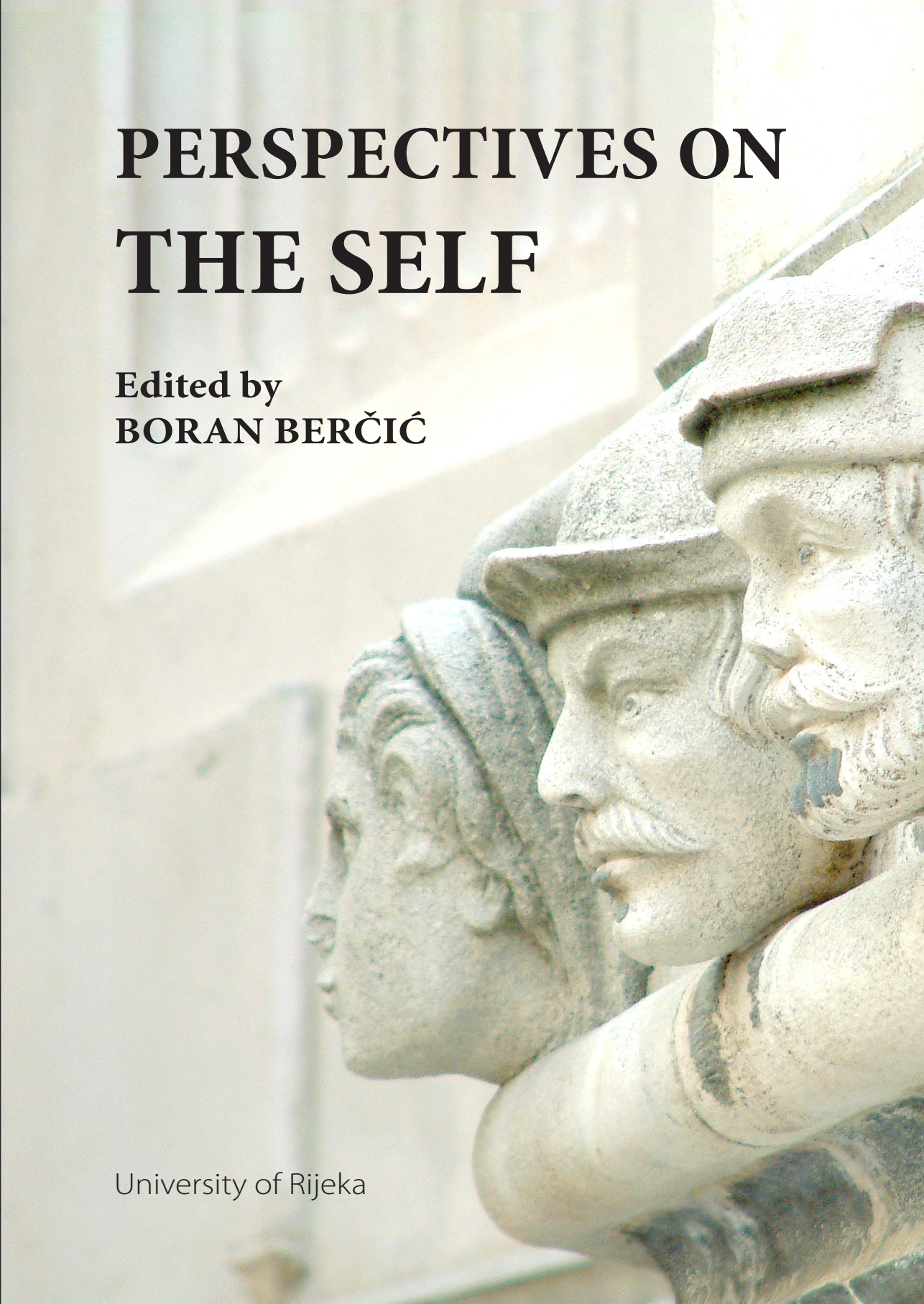
PERSPECTIVES ON THE SELF

Edited by
BORAN BERČIĆ



University of Rijeka

PERSPECTIVES ON
THE SELF

Edited by
BORAN BERČIĆ

University of Rijeka 2017

Title
Perspectives on the Self

Editor
Boran Berčić

Publisher
Faculty of Humanities and Social Sciences
University of Rijeka
Sveučilišna avenija 4, 51000 Rijeka
www.ffri.uniri.hr
www.uniri.hr

For the Publisher
Ines Srdoč-Konestra

Reviewers
Nenad Smokrović
Dušan Dožudić

Design & Print
Grafika Helvetica d.o.o. Rijeka
www.grafikahelvetica.com

Cover
Cathedral of St. James in Šibenik,
Juraj Dalmatinac - XV Century

Cover photo
Korado Korlević
www.facebook.com/Korado.Korlevic/

Publishing date
July 2017

ISBN: 978-953-7975-57-9

The CIP record is accessible at the computer catalogue of the University Library in Rijeka under the number 131227002.

This book is published with the support of the University of Rijeka (Research project *Identity*) and the Faculty of Humanities and Social Sciences Rijeka.

PERSPECTIVES ON THE SELF

Edited by
BORAN BERČIĆ

University of Rijeka 2017

Preface and Acknowledgements

This collection contains seventeen articles on the self and related subjects. All are published here for the first time. The collection covers a wide range of topics: metaphysics, philosophy of mind, philosophy of science, philosophy of language, history of philosophy (modern and ancient, eastern and western), aesthetics and ethics. This variety explains the title - *Perspectives on the Self.*

The occasion for the volume was a conference on *The Self* held on March 31 and April 1 2016 at The Faculty of Humanities and Social Sciences in Rijeka, Croatia. I wish to thank to all those who participated in the conference and submitted their contributions for this collection. Also, I wish to thank to Eric T. Olson, Takashi Yagisawa, Luca Malatesti and Leonard Pektor for the language proofreading of the articles in the collection.

This collection is the end product of the activities of a group of philosophers from the Rijeka Department of Philosophy and colleagues who have worked with them. The activity of this group started in the autumn of 2010 as an informal weekly seminar on identity. Philosophers made up the core of the group, although colleagues from the departments of Psychology and Literature also took part. The main support for these activities was the research project *Identity* of the University of Rijeka (http://identitet.ffri.hr). Many of the articles in this collection are written as part of the work on this research project. We hereby express our gratitude for this support. It made possible the visits of the colleagues from other centers and countries. On several occasions Yagisawa, Olson, Kardaš and other colleagues visited Rijeka and worked with the group. Finally, it was the support that made publication of this collection possible.

BORAN BERČIĆ

May 2017

CONTENTS

CONTRIBUTORS

Boran Berčić
Department of Philosophy, University of Rijeka, Croatia
(boran.bercic@ri.t-com.hr)

Marin Biondić
School of Electrotechnics Rijeka; Department of Philosophy, University of Rijeka, Croatia
(marinbiondic@yahoo.com)

Zdenka Brzović
Department of Philosophy, University of Rijeka, Croatia
(zdenka.@uni.ri)

Filip Čeč
Department of Philosophy, University of Rijeka, Croatia
(fcec@ffri.hr)

Ana Gavran Miloš
Department of Philosophy, University of Rijeka, Croatia
(anag@ffri.hr)

Ljudevit Hanžek
Department of Philosophy, University of Split, Croatia
(ljuhan@ffst.hr)

Marko Jurjako
Department of Philosophy, University of Rijeka, Croatia
(mjurjako@gmail.com)

Goran Kardaš
Department of Philosophy, Department of Indology, University of Zagreb, Croatia
(gkardas@yahoo.com)

Luca Malatesti
Department of Philosophy, University of Rijeka, Croatia
(lmalatesti@ffri.hr)

Miljana Milojević
Department of Philosophy, University of Belgrade, Serbia
(miljana.milojevic@gmail.com)

Nenad Miščević
Department of Philosophy, University of Maribor, Slovenia; University of Rijeka, Croatia; CEU Budapest, Hungary
(vismiscevic@ceu.edu)

Arto Mutanen
Finnish National Defence University, Finnish Naval Academy, Finland
(arto.mutanen@gmail.com)

Eric T. Olson
Department of Philosophy, University of Sheffield, England, UK
(e.olson@sheffield.ac.uk)

Matej Sušnik
Department of Philosophy, University of Rijeka, Croatia
(msusnik@ffri.hr)

Márta Ujvári
Department of Philosophy, Corvinus University of Budapest, Hungary
(marta.ujvari@uni-corvinus.hu)

Iris Vidmar
Department of Philosophy, University of Rijeka, Croatia
(ividmar@ffri.hr)

Takashi Yagisawa
Department of Philosophy, California State University,
Northridge CA, USA
(takashi.yagisawa@csun.edu)

Introduction: Editor's Overview

BORAN BERČIĆ

Eric Olson in "The Central Dogma of Transhumanism" argues that we cane not upload ourselves into computers and continue our existence as cyber beings. Nick Bostrom and other transhumanists believe that this is in principle possible and that it is only a matter of current technological limitations that we cannot do so (the central dogma). However, Olson argues that this is in principle impossible (metaphysically impossible). He claims that we cannot be "sent as a message by telegraph or dictated over the phone" simply because we are material beings and "you cannot move a material thing from one place to another merely by transferring information." This is also the problem with *Star Trek* teleportation. If the process is understood not as a transfer of matter but rather as a transfer of information only, then the person who is assembled on board of the *Enterprise* cannot be numerically the same person as the one who was disassembled at the surface of a planet, but only its perfect replica. Olson explicates three presuppositions of the central dogma: "that there can be genuine artificial intelligence, ... that we can become computer people, ... and that technology can advance to the point where we could actually do these things." He is especially critical of the second presupposition. Interesting to note, the second presupposition faces the same problem as the idea of resurrection: How can we decay in our graves but nevertheless continue to exist somewhere else? Also, there are two more problems about the second presupposition: the branching problem and the duplication problem. If we could upload ourselves into a computer, then we could upload ourselves to several computers and continue our existence not as a single person but as several persons (the branching problem); and there would be no difference between the original person being uploaded into a computer and a new person being created in a computer (the duplication problem). To support the intuitions about the duplication problem, Olson puts forward a nice thought experiment with the British and Austrian Wittgenstein Societies. Both societies are in possession of a detailed scan of Wittgenstein's brain shortly before his death. The British Society decides to create a replica of Wittgenstein (they do not want to disturb a deceased person), while the Austrian Society de-

cides to recreate the original. Could there be any difference between the two? The branching problem and the duplication problem are seen as two sides of the same coin, so the question is whether the duplication problem has any weight of its own. Further, Olson compares three views about the metaphysics of human people: the pattern view, the constitution view, and the temporal-parts view. Transhumanists essentially rely on the assumption that we are patterns (Bostrom, Kurzwell, Dennett) and patterns can be transferred as information. Patterns can branch and duplicate. However, Olson argues that we are not patterns. We are particulars, not universals. We are things, not their properties. And this is why we cannot be uploaded into computers. (As we will see, Milojević argues that the self should not be understood as an entity but rather as a set of functions.) Olson also rejects the constitution view and the temporal-parts view, though he believes that the temporal-parts view is the most promising strategy for transhumanists. Due to the principles of arbitrary temporal parts and unrestricted composition, I can have a flesh-and-blood temporal part as well as a silicon-and-wire temporal part. Of course, these principles are highly problematic, but they provide a promising metaphysical framework for the transuhumanist idea that we can continue our existence in computers and on the internet. Although Olson finally rejects the temporal parts view, perhaps he is more permissive here than he should be. The principle of unrestricted composition does not allow us to combine temporal parts that belong to different ontological categories. We cannot be things (particulars) until *t* and patterns (universals) after *t*. That would be too much, even for the temporal parts view. Finally, Olson examines the option that transhumanist views, although metaphysically incorrect, can nevertheless be good enough for practical purposes. If uploading into a computer will give me everything that I could want of immortality, who cares whether metaphysical criteria of personal identity are satisfied or not? However, it seems that transhumanist ambitions cannot pass the practical concern test. We would not be concerned for computers filled with information about us in the same way and with the same intensity as we are concerned about ourselves.

Miljana Milojević in "Embodied and Extended Self" argues that we are essentially embodied but that we can also be extended beyond the limits of our bodies. Under special circumstances, certain artefacts or features of the environment can literally be parts of *us*. She argues that famous Otto's notebook is literally a part of *himself*. (Otto has Alzheimer's and cannot remember anything without his notebook.) Milojević wants to show that "the material body of the subject as well as some parts of his environment play a much greater role in the constitution of the self than is traditionally

thought." In order to support this claim she relies on several philosophical theories and assumptions. Four main ones are the following: (1) Functionalism in the philosophy of mind: she argues that the self should be seen as a set of functions, not as an entity of this or that kind, as immaterialists and animalists see it. (As we saw, Olson argues that we are entities, not patterns or sets of functions.) In the debate between role functionalism (mental states are identified with functions) and realizer functionalism (mental states are identified with typical realizers of these functions), Milojević rejects role functionalism and embraces realizer functionalism. "A realizer functional ontology of the self which takes into consideration bodily and environmental factors has the best chance of capturing all what is important for personal identity." This enables her to claim that (2) we are essentially embodied – that our cognition essentially depends on our bodily constitution and environmental factors. The idea is that our mind is constrained by our body. Here she relies on the insights of Gallagher, Shapiro, Noë, and others. However, some authors reject functionalism as incompatible with embodiment because of the multiple realizability of the mental (Shapiro). But Milojević argues that functionalism is compatible with embodiment. "Multiple realizability is not an enemy to embodiment, but only allows for different types of embodiment." Further, Milojević accepts (3) a psychological-continuity criterion of personal identity. Here she relies on Parfit's idea of overlapping chains, and particularly on the idea that narrative memory is essential for psychological continuity and therefore constitutive for personal identity (Wilson and Lenart). Finally she accepts (4) the extended-mind thesis, the view that our cognitive processes can be partly realized in devices external to our brains and bodies. "If we take a functionalist stance toward the mind, there are no *a priori* reasons for excluding non-neural matter from the realization base of mental properties." This does not mean that every device that we use is a part of our self. Two conditions have to be satisfied: the integration condition and the functional psychological condition. On these four grounds Milojević argues that Otto's notebook is literally part of him. Since Otto cannot sustain his narrative autobiographical memory without his notebook, his notebook is literally part of his self. In the same way, if we would literally not know who we are without our diaries and family photo albums (due to a certain kind of amnesia), then our diaries and family photo albums would literally be essential parts of our selves. It would be interesting to examine the consequences of switching the criterion of the ultimate self (a possible step Milojević does not talk about in her article). If we reject the criterion of narrative autobiographical memory and accept instead, say, a criterion of the physical and social impact that we have as agents, then our cellular

phones, laptops, cars, and bulldozers can become literally parts of *us*. This is, of course, assuming that we form functional wholes with these devices. Would this be an absurd consequence indicating a flaw somewhere in our reasoning, or perhaps an illuminating insight showing that we really are extended far beyond what we think?

Zdenka Brzović starts her "The Immunological Self" with a short list of the most plausible candidates for the identity criterion for a biological organism. However, it seems these candidates are not good enough and that we do not have a satisfactory criterion. *Functional integration* includes parts of an organism (cells) as well as groups of organisms (bee-swarms) or symbiotic organisms. Therefore, it is not satisfactory, at least not without further specifications. *Autonomy* relies on the insight that an organism is something that is able to sustain itself. However, it seems that "unicellular constituents of multicellular organisms" are also able to sustain themselves. *Genetics* cannot differentiate between identical twins, and has the counterintuitive consequence that acres and acres of mushrooms should count as a single organism. After this, Brzović focuses her analysis on the fourth proposed criterion - *Immunology*. Obviously, the very idea of immunology is closely related to the self. The immune system is a system with which an organism defends and sustains *itself*, it protects *itself* from harmful external influences. Our immune system distinguishes *us* from factors that are external to *us*, it "knows" whether it deals with *us* or with factors that are foreign to *us*. The *immunology criterion* has several versions. The oldest and the most striking is the *self-nonself theory* (Burnet). The self is "that which the organism's immune system tolerates (does not attack)." However, Brzović notes that this cannot be the criterion of the biological self. (Just to note, if this were the criterion of identity for an organism, then autoimmune diseases would be conceptually impossible.) The criterion must be some property that we have and that our immune system detects: our genes, our HLA tissue markers (molecular "identity card"), or some other property that *we* have and intruding organisms do not have. However, it seems that these criteria do not fit all the relevant facts (autoreactivity, pregnancy, transplantations, immune tolerance, intestinal bacteria, etc.). "All the phenomena examined demonstrate that it is not the case that the organism tolerates the self and rejects the nonself." Although generally critical about the proposed criterion, Brzović makes a concession in the case of autoimmune diseases: "autoimmune diseases are not considered as problematic since the self is defined by the immune system of the organism that is functioning properly." But when does the immune system of an organism function properly? Among other things, when it does not attack itself! But this is circular! So, autoimmune diseases

are not a problem for the immunological criterion only if normal functioning can be defined in a non-circular way. That is, without the assumption that the normal immunity system is one that does not attack the organism to which it belongs. But it is hard to believe that normal functioning can be defined without this assumption. Brzović concludes that talk of the self in the self-nonself theory can be taken only as a metaphor (Moulin, Tauber), not as an explicit identity criterion for organisms. In the rest of the article Brzović analyzes a few more versions of the immunity theory, so called *systemic theories of immunity*. In these theories the self is primarily seen as an *autopoetic* entity (Maturana and Varela, Jerne). However, "the main problem with views of this type is that they are vague so that it is not entirely clear what the main contribution consists in." The second version of the systemic theory is so called *danger theory* (Matzinger) "according to which the immune response is initiated by the fact that the immune system recognizes the substance as dangerous." Brzović objects that this theory does not have clear testable consequences. Of course, on the conceptual level the problem is that danger has to be danger for somebody. For this reason the danger theory cannot serve as a criterion for the identity of an organism because it presupposes it. Third version of the systemic theory is *continuity theory* (Pradeu), according to which the immune system reacts to patterns that differ from the ones it usually encounters. Brzović is sympathetic to the continuity theory because at least in principle it has clear testable consequences. However, she objects that this theory heavily relies on the functional integrity criterion, which is, as we saw, not clear enough. Brzović's conclusion is that all immunity theories of the self, if taken as a criterion of identity, have a fatal flow: they cannot serve as a criterion of identity because they presuppose it.

Nenad Miščević in "The Value of Self-Knowledge" draws a distinction between two main kinds of self-knowledge. The first kind is "knowledge of inner phenomenal states (that I feel pain in my back)." The second kind is "knowledge of one's causal and dispositional properties (that I am a gourmet or that I am prone to jealousy)." Miščević mentions other authors who draw analogous distinctions: between trivial and substantial self-knowledge (Cassam), or between first-personal and third-personal self-knowledge (Coliva). The first kind of knowledge is widely discussed in contemporary analytic philosophy, while the second was especially discussed by the ancients. Explaining the difference between these two kinds of self-knowledge, Miščević quotes Hatzimoysis, who said that "for the ancients self-knowledge is primarily a good to be achieved, whereas for the moderns it is mainly a puzzle to be resolved." However, in Miščević's view, the second kind of self-knowledge (knowledge of one's own causal

and dispositional properties) starts at a very basic level (Perry, Campbell, Damasio, Bermúdez). He illustrates the distinction with the following example: he sits at his desk and (1) he knows that he has a pain in his lower back, (2) he knows that the pain is related to his posture, and (3) he knows that the pain will stop if he straightens up. He straightens up and the pain stops. Of course, (1) is an instance of self-knowledge of the first kind, of inner phenomenal states. However, (2) and (3) are instances of self-knowledge of the second kind, of causal and dispositional properties. This might look surprising because (2) and (3) seem much closer to (1) than to the ancient *Know Thyself!* needed for the virtuous life and eudaimonia. However, since (2) and (3) are causal, Miščević categorizes them as cases of the second kind of self-knowledge, together with knowing that one is a gourmet or that one is prone to jealousy. After this, Miščević proceeds to the question of the value of self-knowledge. He accepts the usual distinction between extrinsic value (instrumental) and intrinsic value (in itself). These two distinctions yield a logical space of four options: (1) instrumental value of knowledge of inner phenomenal states, (2) intrinsic value of knowledge of inner phenomenal states, (3) instrumental value of knowledge of one's causal and dispositional properties, and (4) intrinsic value of knowledge of one's causal and dispositional properties. Some authors believe that knowledge about our own inner phenomenal states is trivial (Cassam). However, Miščević strongly rejects this view and argues that knowledge of our own inner phenomenal states is essential for our survival: without knowing that we are in pain, or thirsty, or hungry, ... we could literally not survive. Of course, the question here is whether I eat because I am hungry or because I know that I am hungry. It seems that our inner states move us and have instrumental value for our survival, not our knowledge of our inner states. Miščević supports his claim with the case of *analgesia*. But it is questionable whether analgesia really supports his point because analgesia is not a condition where we do not know that we feel pain, it is a condition where we simply do not feel pain. For this reason he argues that knowing that one is in pain just is being in pain (in this context he talks instead about awareness). Although some authors reject this identification (Coliva), Miščević insists on it. Further, Miščević argues that, besides enormous instrumental value, our knowledge of our own inner phenomenal states also has enormous intrinsic value. He argues that it is *constitutive* for us: "If the phenomenal light within were replaced by such a darkness, you would turn into a zombie, and stop being who you are." But here we face the same question again: the problem with zombies is not that they lack knowledge about their mental states, the problem is that they lack mental states. Therefore, Miščević's claim that knowledge about our own

inner phenomenal states has enormous intrinsic value because it is constitutive for us rests on the assumption that we have a mental life iff we know that we have it. Further, Miščević analyzes the value of knowledge about one's own causal and dispositional properties. He rejects the view that such knowledge "has no deeper value" (Feldman and Hazlett, Cassam). He also rejects the argument, or rather just intuition, that selfconscious Sam lacks authenticity that unselfconscious Sam has. In his opinion, unselfconscious Sam lacks something else – coherence. Here Miščević relies on Lehrer and claims that: "In order to live wisely one has to fulfill a first-level and a second-level condition: on the first level to have correct action-guiding preferences, and on the second level coherent reflective mechanisms." Miščević also analyzes famous literary characters that lack second-order insight into themselves: prince Myshkin from Dostoyevsky's *The Idiot* and Platon Karataev from Tolstoy's *War and Peace*. In his view, what we find admirable in such characters is not their lack of second-order insight, but rather their "so admirable first-order moral qualities that compensate for the lack of reflection." At the end of the article, Miščević wonders what is the relationship between the value of curiosity about *p* and the value of the answer to the question about *p*. Is our curiosity valuable because the answer is valuable, or is the answer valuable because our curiosity is valuable? What comes first? Miščević opts for the response-dependentist answer but leaves this discussion for another occasion. He concludes his article with the claim that *Know thyself!* "is still good advice after two and half thousand years."

Luca Malatesti in "The Self-ascription of Conscious Experiences" wants to find out how do we ascribe experience to ourselves. Paradigmatic cases are statements like "I experience pain in my elbow" and "I have an experience of red." He wants to know what one needs in order to make statements like these, that is, to ascribe experiences to oneself. First of all, we need concepts, and concepts are "ways of thinking about objects, properties and other entities." Malatesti starts his analysis with color perception and argues that having a corresponding experience is a necessary condition for having a concept. That is, he starts his analysis with so called *phenomenal concepts*. Relying on Jackson's knowledge argument (Mary), Malatesti rejects behaviorism, physicalism and functionalism in the philosophy of mind (Ryle, Smart, Putnam) and claims that: "The relevant concept of conscious experience is that unique concept *C* to possess which a thinker must meet the condition that she has had experience *e*." With concepts we form thoughts, and thoughts are "wholly communicable" (Dummett). Perhaps there is a certain tension here between subjective experience and intersubjective thought. Nevertheless, in parts 3. and 4. of this article Malatesti proceeds to the next step of his analysis, and this step is crucial. Whenever we see

that (1) the rose is red, in a sense we know that (2) we have experience that the rose is red. But the question is how we make the step from (1) to (2). How do we make the step from properties of the world to the properties of our experience? This step Malatesti calls *compelling transition* or *central transition*. Malatesti rejects a quasi-perceptual model of self-awareness that relies on the idea of an *inner sense* or *inner scanner* (Armstrong), because we cannot "formulate demonstrative thoughts" about our own experience (Shoemaker). Our own experience is not something that we are directly aware of. The second model of self-awareness that Malatesti discusses has its ground in the idea that our experience is *transparent* (Moore). Since a description of our experience of the world seems just the same as a description of the world, one might be tempted to conclude that the step from (1) to (2) is trivial and automatic. However, Malatesti rejects such a view. He says that "from the judgment that something is red, it cannot follow that I am having an experience of red." The observational concept SQUARE_1 need not be the same concept as SQUARE_2 that is used in inferential reasoning. An reasoner could not infer a priori that something is SQUARE_2 from the fact that it is SQUARE_1. Finally, in part 5. Malatesti says something about the concept of the self that we must have in order to be able to ascribe conscious experience to ourselves. Following Millar, he says: "The mastery of the concept of conscious experience involves the capacity to think about ourselves as entities that have sense organs and internal states that are determined by interactions with certain sorts of stimulation of these sense organs."

Boran Berčić in "The Logical Positivists on the Self" examines the views of logical positivists about the nature of the self (Schlick, Carnap, Ayer, Weinberg, Reichenbach). In the first part of the article author shortly compares four ways in which we can understand Descartes' *Cogito*: (1) as an expression of a nonpropositional immediate awareness of our own existence, (2) as a proposition, an *a priori* truth of reason, (3) as an inference, with or without underlying substance–attribute ontology, and (4) as a perfore mance, true by uttering it. Although this is not decisive for the rest of the article, author accepts (3) in its ontological reading. He claims that *Cogito* should be understood as an inference from attribute to its substance. In the second part of the article author analyses logical positivists' critique of the Descartes' argument. (1) Schlick argued that *Cogito* is not a proposition at all, but rather a stipulation, or a concealed definition. (2) Carnap believed that *Cogito* is meaningless because it cannot be formulated in the language of logic. (3) Weinberg argued that *Cogito* could be understood as a valid inference, but then it would be a tautology and could not serve Descartes' purposes. (4) Ayer claimed that *Cogito* is an invalid inference,

an instance of *non sequitur*. After the critique of Descartes, where positivists said what self *is not*, author passes onto the positive part of their view where they say shat what self *is*. (1) Carnap argued that "self is the class of elementary experiences." He hoped that the concept of a class will help answer a standard objection that a self is not just a bundle of experiences. However, Berčić is skeptical about this solution: although concept of a class does express what elementary experiences have in common, it does not express the interconnectedness that elementary experiences should have in order to form a self, that is, in order to account for the unity of consciousness. Although Carnap's overall programme in the *Aufbau* is certainly reductionist, Berčić argues that, in a sense, Carnap was antireductionist about the self. (2) Ayer claimed that "self is a logical construction out of sense-experiences," where *X* is a logical construct out of *a*, *b*, *c, ...* iff sentences about *X* can be translated into sentences about *a*, *b*, *c, ...* . Of course, the question is whether such reduction can preserve all the facts about the first person perspective, but author does not enter into this problem. Ayer believed that he can solve some difficulties that Hume has faced, for instance, he argued that different sense-experiences belong to the same self because they are related to the same body. Ayer heavily criticized underlying assumptions of Cartesian philosophy of mind. As a positivist, Ayer accepted *neutral monism* and argued against Cartesian introspectionism. Berčić presents his argumentation as a tension between (i) *I* and *world* are constructed out of neutral elements, and (ii) I can doubt the existence of the whole world but I cannot doubt my own existence. Also, Ayer believed that body is essential in acquiring a concept of a self. Therefore, there is a tension also between (i) I can develop a concept of a self only if I have a body, and (ii) Once I develop a concept of a self, I can doubt whether I have a body. (3) Reichenbach argued that "Ego is an abstractum composed of concreta and illata," where *abstractum* should not be understood as abstract entity in a nowadays sense, as something "out of space and time," but rather just as a composite entity. We are composed of our body (concretum) and our mental states (illata). Reichenbach insisted on the point that our own mental states are *illata* or inferred entities, not something that is immediately given in the introspection. His critique of the Cartesian programme in the philosophy of mind can be summed up in five points: (i) Self is not something simple, it is something composed of elements. (ii) Self is not known by a direct insight, but indirectly and gradually. (iii) Self is not the Archimedean point of the knowledge, it is discovered later in the process of the rational reconstruction. (iv) Self is not known *a priori* but *a posteriori*, its existence is an empirical discovery. (v) Self is not something that exists necessarily, its existence is contingent. In the fourth part of the

article Berčić examines logical positivists' answer to the objection that reductionism about the self is circular because experience presupposes self. Positivists were well aware of this objection and they offered an elaborated answer: although we start with our own experience we do not know at the beginning that it is experience and that it is ours, we find it out later. In order to analyze this argumentation Berčić draws a distinction between three senses of reductionism: (1) conceptual, (2) epistemological, and (3) ontological. He argues that, although logical positivists were reductionists about the self in all three senses, their reductionism should primarily be understood as (2) epistemological reductionism. That is, as the claim that in order to know what self is, we have to know what its elements are.

Ljudevit Hanžek in "Brentano on Self-Consciousness" critically examines Franz Brentano's views from his *Psychology from an Empirical Standpoint* (1874), as well as views of several contemporary authors who have defended a Brentanian view about self-consciousness. In order to avoid an infinite regress of mental states, Brentano assumed that our mental states have a quality of inner consciousness. The idea is that whenever we are aware of an object, we are *ipso facto* aware that we are aware of that object. In other words, our awareness of our awareness is already contained in our awareness. The question is whether this idea can be worked out in a satisfactory way. Hanžek argues that it cannot. Besides Brentano's own views, Hanžek analyzes several similar proposals of contemporary authors and rejects them all. Uriah Kriegel relies on the distinction between focal and peripheral awareness. However, Kriegel's peripheral awareness cannot serve the purpose of Brentano's inner consciousness. Hanžek also argues that the usual distinction between transitive and intransitive consciousness (Kriegel, Gennaro, Rosenthal, Byrne) cannot help here. Intransitive consciousness cannot play the role of Brentano's inner consciousness. Finally, although Hanžek finds Amie Thomasson's interpretation of Brentano interesting, he rejects it as insufficiently supported by the textual evidence from Brentano's work. In several places in the article Brentano's view is expressed by saying that "a mental state is aware of itself" or similar formulations. But how can a single mental state be aware of itself? How can it be aware of anything? Only a cogniser as a whole can be aware of something, including its own mental state. Maybe "a mental state that is aware of itself" is just a clumsy way of saying something sound, but maybe that is just what Brentano had in mind.

Goran Kardaš in "The No-Self View in Buddhist Philosophy" presents and analyzes Buddhists' arguments for their claim that there is no such thing as the self. Generally speaking, Buddhists were empiricists who criticized metaphysics. They were eliminativists or reductionists about the

self and criticized antireductionists who argued that the self is an entity that exists on its own. A general argument that Kardaš analyzes directed against earlier metaphysicians in the Indian tradition who believed in a one-to-one correspondence between language and reality (*nama-rupa*). "Who knows a name of a thing knows at the same time a thing itself referred to." Buddha was a conventionalist about language and rejected this idea. His argument is that from the fact that we think and talk about "I" (*aham*) and "self" (*atman*) it does not follow that "there exists a corresponding mysterious and undying entity called Self." Here metaphysicians are accused of the fallacy of substantivization or reification. A second general argument (that Kardaš only briefly states in 6.1.) is that the Self is supposed to be something permanent and not subject to any change. However, since nothing is permanent and everything is subject to change, such an entity as the Self simply cannot exist. A more specific argument is directed against the metaphysicians of the *Nyaya school*. They accepted a substance-attribute (*dravya-guna*) ontology and, like Descartes many years later, argued that since "pain, joy, knowledge, etc." are obviously attributes, there must exist a substance to which they belong, that is, the Self. On this picture the Self is an inferred entity, and experiences are "inferential marks of the Self" (*atmano lingam*). However, Buddha was not impressed with this argument: "Buddha is wondering, if we somehow could remove all cognitions, emotions, perceptions, volitions, etc. from our experience, would there remain anything that is the substratum of these properties?" We can guess that Buddha would deny that *Avicenna's floating man* (deprived of all sensory stimuli) would be aware of his self. After Buddha, his followers in the Abhidharma school defended *a bundle theory of the Self*. They argued that "there are foundational properties (*dharma*) of experience but not property-possessors (*dharmin*)." A second specific argument for the No-Self View is what Kardaš calls *Buddha's linguistic turn*. Buddha believed that the way in which we think and talk about experience can and should be depersonalized. He argued that we should not ask *Who craves?* but rather *What causes cravings?* "I feel pain" should be analyzed as "conditioned by *x*, *y*, ... (a feeling of) pain arises." (In the contemporary discussion about free will, this argument is called *The Disappearing Agent Objection*, though Buddha did not think it was an objection.) Kardaš claims that, even if we accept this argument, there is still a sense in which we can say that the Self exists: "Appropriating also a later Buddhist terminology, we can say that the concept of "self" (*atman*) is a cognitive construction (*vikapla*) or imputation (*samaropa*) formed on the basis of the stream of psychological events or "the stream of (causal) happening/becoming (*bhavasota*)."

Ana Gavran Miloš in "The Self in Ancient Philosophy" wonders how the ancients understood the self. She analyzes two opposed views on the matter. On the one hand, there are authors who argue that the ancient conception of the self was essentially different from the modern one, that it was not "subjective-individualistic," and that "Greeks never adopted a first-personal point of view" (Gill). Roughly speaking, the claim is that the ancient Greeks did not have a concept of self, at least not in the sense that we have it today, after Descartes' epistemology and Kant's ethics. According to this view, the Ancients did not have the idea of *subjectivity*. On the other hand, there are authors who argue that the ancients did have several concepts sufficiently similar to the modern concept of the self, and that therefore there is no essential difference between the way that we understand ourselves today and the way that the ancients understood themselves (Long, Sorabji). According to this view, the ancients, of course, did not have the modern Cartesian concept of the self as a source of epistemological certainty and privileged access (Burnyeat), but they did have the idea of "an individual owner who sees himself or herself as *me* and *me again*" (Sorabji). According to this view, the Ancients understood themselves as having both *objectivity* and *subjectivity*. Gavran Miloš argues in favour of the second option and wants to show that the Ancients did have an explicit or at least an implicit idea of *subjectivity* and first person perspective. The ancient notion that includes our notion of the self is the notion of the *soul (psyche)*. Therefore, she shortly analyzes views that Plato, Aristotle, and Epicurus had on the human soul (dualism, hylomorphism, and materialism). Her point is that, although they did not have the Cartesian idea of the self as epistemological rock bottom, they said a lot about the *ontological self* (What kind of thing am I?) and about the *ethical self* (How should I live?). On these grounds, contrary to Gill, Gavran Miloš claims that "the objective human self does not exclude an individual aspect of the self in ancient philosophy." She supports her claim with the quotation from Plato's *Phaedo* where Socrates talks about his immortal soul and says that "provided you can catch *me* and *I* do not escape you." In her opinion, *subjectivity* is indispensable for ethical reasoning because "the teleological-eudaimonistic framework of the self necessarily involves both an objective and a subjective aspect." Therefore, although there are some differences, it would be wrong to think that the ancients understood themselves in a way that was essentially different from the way that we understand ourselves today.

Matej Sušnik in "Ideal Self in Non-Ideal Circumstances" wants to unveil the nature of the relationship between the real and the ideal self. His starting point is internalism about reasons, the view that one's reasons for acting must be somehow grounded in one's actual motivation (Hume,

Williams). There is a strong motive for this view: reasons are supposed to move us, and it is not clear how could they move us if they were not grounded in the motives that we actually have. However, reasons for acting cannot just amount to actual motives because we are not always completely informed, rational, calm, disinterested, etc. For this reason the internalist has to *idealize* our actual selves and our actual motives. After all, reasons are essentially normative. Therefore internalists usually claim that "one's reasons are not dependent on the motivation of one's actual self, but rather on the motivation of one's ideal self." Now, the question is what is the relationship between us and our ideal selves, and how thinking about our ideal selves can help us in deciding what to do. Sušnik analyzes three answers, rejecting first two and accepting the third. (1) According to the straightforward model, I have a reason to do *x* in circumstances C iff my ideal self would do *x* in circumstances C. However, this model faces a problem because ideal self has motives that differ from the motives of the actual one (Johnson, Sobel, Smith, Markovits, Wiland). If I should better leave the room because I am upset, my ideal self would stay in the room because he is calm; if I believe that I am James Bond I should see a doctor, but my ideal self should not see a doctor because he does not have such a belief; etc. (2) According to the advice model, I have a reason to do *x* in circumstances C iff my ideal self would advise me to do *x* in circumstances C (Smith). This model seems to be better because my ideal self would tell me to leave the room and to see a doctor. However, this option faces a related problem: it is not clear how the advisor's motives are related to my actual motives. In other words, it is not clear in what sense my ideal self is *my* ideal self (Johnson, Sobel). Any reasonable person would tell me to leave the room and to see a doctor, it does not have to by *my* ideal self. "His identity is not important." And this is a serious problem for internalism because its central tenet is that the advice of my ideal self has to be somehow related to my actual motives. For this reason the advice model departs from the spirit of internalism. (3) According to the third model, I have a reason to do *x* only if there is a "*sound deliberative route*" from my actual motives to my doing *x* (Williams). Within this model my actual self must have access to my ideal self. It must be possible for me, as I actually am, to reach the viewpoint of my ideal self. Otherwise decisions of my ideal self cannot be relevant for me as I actually am. This is the model that Sušnik accepts. He believes that "we learn something about ourselves when we engage in the process of idealization ... what we really desire, what we plan to do, and what is the best way for us to proceed in given circumstances." Sušnik also discusses a closely related problem from ethics: What do we exactly have in mind when we talk about stepping into someone's shoes? If I say "If I

were you I would do *x*!" whose values and preferences do I have in mind, mine or yours? (Hare, Taylor) Sušnik believes that Williams' solution helps here as well. Although by stepping into other people's shoes we learn about them, "there is no point in imagining oneself in the shoes of someone else if that process implies that the agent needs to *become* someone else."

Filip Čeč in "The Disappearing Agent" analyzes and evaluates the strength of this argument (Pereboom) in the context of the contemporary debate about free will. Contemporary libertarianism has two main versions: agent causal libertarianism and event causal libertarianism. Agent causal libertarianism is the view that agents are causes of their actions, that our actions are caused by *us*, that *we* are causes of our actions (Chisholm, O'Connor, Clarke, Griffith, Steward). Although this might seem completely plausible at a first glance, it seems that it implies a weird picture of ourselves. What kind of things are we who cause our actions? Kantian noumenal selves, Aristotelian unmoved movers? After all, how could a substance cause anything? It seems that agent causal libertarian is committed to an antireductionistic and therefore ontologically problematic understanding of the self. "The notion of causation invoked by the agent-causalist is not reducible to causation among events, ... rather ... it invokes an ontologically specific kind of selfhood ... which is irreducible to event ontology." For this reason event causal libertarians "opted for an ontological framework based exclusively on states and events." This framework can contain "states and events involving the agent" like desires and beliefs, but cannot contain selves or agents (Kane, Ekstrom, Balaguer, Franklin). In addition to this, event causal libertarians understand free will as something essentially indeterministic. In their view, the paradigmatic cases of free decisions are so-called torn decisions (Kane, Balaguer, Franklin). "The paradigmatic notion of libertarian event-causal decision making is exemplified in various instances of torn decision making" (Kane). Torn decisions are cases where we have equally strong reasons for two options and some indeterministic event makes us choose one option instead of another. Čeč analyzes a notion of torn decision in detail, and offers a list of six conditions a decision has to satisfy in order to be torn. One might say that torn decisions are cases where Buridan's ass tosses a coin. (Also, torn decisions are supposed to be character building, but that is beside the point in this context.) Of course, the question is how an action that is by definition a result of a pure chance can be *free*, and how it can be *mine*. If it is a result of chance, then it cannot be something that I did, it rather has to be something that happened to me. (Additional problem is that determined actions also cannot be mine because they are determined.) If all my free actions are caused by chance, then I cannot be an agent since I do not cause anything. This is the

disappearing agent objection, and it is put forward as an argument against event causal libertarianism, usually by agent causal libertarians. However, here Čeč relies on a *tu quoque* strategy and argues that the disappearing agent objection is a problem for agent causal libertarianism as well. "It seems strange to say that the situation of motivational equipoise should be resolved by the agent." Really, it is not clear how Buridan's ass would do any better with a noumenal self than without it. Equally strong reasons are equally strong reasons, whether they are realized in a neurological basis or in an immaterial and eternal soul. Čeč defends event causal libertarianism and discusses five possible ways that an event causal libertarian might react to the disappearing agent objection. For instance, one might try to offer a reductionistic account of the self: "invoke a notion of plural voluntary control of the agent over his options" (Kane); "use the notion of appropriate non-randomness" (Balaguer), argue that the agent identifies with one option (Velleman); rely on the phenomenology of decision making; etc. However, although he is inclined toward Balaguer's solution, Čeč argues that none of these options is completely satisfactory, and that the event causal libertarian has to accept "a bit of residual arbitrariness in his ontology." He claims that, in spite of this arbitrariness, agent will not disappear. It seems that disappearing agent objection has even wider relevance. There is something horrifying in determinism. Its implication that all our future decisions are determined certainly causes some anxiety, but what is really horrifying is its prospect that we as agents do not exist. *We are illusion, we do not really exist!* is the insight of the ultimate abyss. Though Buddha believed that this insight is in fact a relief (see Kardaš' article in this collection).

Marko Jurjako in "Agency and Reductionism about the Self" explores the question whether the psychological criterion of personal identity (Parfit) is compatible with the agency based account of the self (Korsgaard, Bratman). He argues that it is. Since agency necessarily includes mental activity like desiring, intending, planning, etc, the psychological criterion, in some very broad and unspecified sense, obviously accommodates agency as well (Davis, Baker). Jurjako claims that although Parfit in his writings does not explicitly analyze agency, he does not rule it out either. However, the main problem for the compatibility of the two views is that psychological connectedness comes in degrees (Parfit), while it seems that agency does not (Korsgaard, Schechtman). Our memories can exist without unity but we as agents cannot. Parfit believes that we are mereological sums like nations, while Korsgaard believes that we are rather like states because we have an organizational principle. In other words, the psychological criterion is compatible with reductionism about the self, while the

agency based account is not. Jurjako rejects this conclusion and argues that reductionism about the self is compatible with the agency based account of the self. He explores the thesis that agents can be scattered through space and time just as memories are. To illustrate his point he proposes several related thought experiments. Here is one he puts forward at the end of the article: in order to escape the law, criminal X splits into Y and Z; after that Y and Z cooperate to carry out the original plan of X. Jurjako argues that in this case "Y and Z would be the same agent albeit spatially distributed." However, even if we accept the intuition that in some sense Y and Z would be the same agent, the question is whether this intuition supports the claim that reductionism about the self is compatible with the agency based view of the self. Although there is no unity of consciousness between Y and Z, what makes them the same agent is the fact that they stick to the original plan of X, who had a unity of consciousness at the time he made the plan. However, we can say in the same sense that construction workers are the same agent when they stick to the plan of the engineer, even though they do not have psychological continuity with the engineer as Y and X have with X. Another thought experiment that Jurjako analyzes is the following: imagine that X committed a crime and that after that, in a Parfit-like manner, he split into Y and Z. Are Y and Z identical to X? No! Are Y and Z guilty of the crime X committed? Yes! Jurjako believes that here we should introduce a distinction between *moral selves* and *selves of personal identity*. The difference between the two "consists in the fact that while the latter is unique to a person, the former comprises a set of mental states, personality traits, dispositions, and a history that, in principle, might be shared by different persons." For this reason, Jurjako argues, Y and Z should be punished for the crime X committed even though they are not identical to X. Of course, it is questionable what the intuitions here really are. What is meant by guilt and responsibility here? Perhaps we feel that society should be protected against people like Y and Z, or that they should be reformed, or that each of them should serve half the sentence, etc. After all, we do not sentence people for having the same personality traits as criminals; we sentence them for actually committing a crime. Generally speaking, the agency based account of the self certainly is reductionistic in a sense that it does not rely on Cartesian egos, immortal souls, or any other strange metaphysical entities.

Marin Biondić in "On Never Been Born" wonders whether we can talk about the people who have never been born. The old dictum that the luckiest people are those who have never been born is in fact very puzzling. For how we can say anything about the people who have never existed? To whom are we referring? We can meaningfully talk about people who

have died, but can we meaningfully talk about people who never came into existence? Biondić compares the views of several contemporary authors who have discussed the matter (Parfit, Benatar, Yourgrau). Biondić sides with Parfit and argues that we cannot meaningfully talk about people not yet born or feel sorry about the misfortune of those who are never born. "Nobody waits, in the waiting room of prenatal nonexistence, for his order to exist." The interesting consequence of this common-sense view seems to be that we should not feel any special gratitude for our existence to our creators (parents or God). Biondić also accepts Parfit's view that the evaluation of existence is a special case of evaluation: although it is good for us that we exist, we would not be worse off if we didn't. This might sound contradictory but it is a consequence of the view that we can evaluate only lives of actual people. The concluding General schema 4 might seem misleading because it suggests that there are two sorts of non-existent people: those who never exist and those who do not yet exist. Perhaps there is a sense in which actual people were not-yet-existent before they were born, but it is not clear how there could be any sense in which we could talk about never-existing people.

Iris Vidmar in "Fictional Characters" compares two approaches to the nature of fictional characters: the approach of logicians, metaphysicians and semanticists - LMP approach, and the approach of literary aesthetics - LA approach. In the LMP approach people discuss "questions of reference and denotation, truth conditions, and meaning of nonexistent objects or abstract entities," while in the LA approach they focus on "the way fictional characters come to life within the established literary practices (including, roughly, writing, reading and discussing literary works)." Vidmar argues that for the right understanding of the nature of fictional characters we should primarily focus on the LA approach, but, since her proposal is syncretic in nature, she claims that we should not neglect the LMP approach. Vidmar believes that her proposal is akin to Amie Thomasson's artifactualist theory of fictional characters. Further, Vidmar draws a distinction between internal and external perspectives on works of art. From the internal perspective we view fictional characters as real people in the real world; we think and talk about their motives, achievements, character traits, etc. On the other hand, from the external perspective we view fictional characters as fictional characters: we think and talk about the role they have in a novel, meanings they might have in relation to other works of art or cultural epochs. The fact that Emma Bovary might be seen as a fallen romantic hero is an external fact about her; the fact that the Blind Beggar "symbolizes and reinforces the blindness of every other character" in *Madame Bovary* is an external fact about him, etc. Consequently, we should distinguish between

the internal and the external identity of a fictional character, and both are constitutive of its overall identity. Fictional characters are composed of elements picked out of the real world and they can be seen as "place holders for the things that can happen to us." This is why we can emotionally engage with them. Vidmar also argues that the identity of fictional characters is relational since it is constituted by the active role of a recipient. The implausible consequence of this view is that there is no single Emma Bovary but rather as many Emmas as there are readers. Vidmar believes that this consequence is not as devastating as it might seem at first glance.

Márta Ujvári in "Haecceity Today and with Duns Scotus: Property or Entity?" analyzes the historical understanding of haecceity as an entity and the contemporary understanding of haecceity as a property, though the onus of her work is on the contemporary understanding. "The main role of haecceity in contemporary metaphysics is to secure the transworld identity of concrete individuals in non-qualitative terms." The main motive for positing haecceity is the fact that Leibniz's principle of the Identity of Indiscernibles fails to account for numerical identity. However, Ujvari warns us that this failure does not show that any qualitative account of numerical identity has to be wrong. A possible alternative is the neo-Aristotelian position where individual natures bear transworld identity (Fine, Gorman, Oderberg, Lowe). Contemporary authors often understand haecceity as a "relational property of being identical with itself" (Rosenkrantz, Diekemper). If haecceity is understood as a property then obviously it has to be a nonqualitative property. But what is a nonqualitative property? Diekemper answered this question by relying on the distinction between pure and impure properties (Adams, Armstrong, Loux). However, Ujvari rejects Diekemper's analysis and argues that he conflates impure qualitative properties with nonqualitative properties. Ujvari sides with Chisolm who argued that a property cannot "be conceived only by reference to a contingent thing." She rejects as inconsistent Rosenkrantz's claim that "Although an entity's haecceity is a relational property, an entity's intrinsic nature includes its haecceity." The traditional entity view and the modern property view are consequences of different motives and different ontological frameworks: "Today it is the Fregean function-argument of first order metaphysics, with Scotus it is the Aristotelian substance-accident framework." Since these two views are obviously incompatible, Ujvari believes that "there remains the task to find the proper ontological category for haecceity once its functional roles have been identified." Finally, Ujvari analyzes Gracia's instantiation-based approach to individuality. The main idea is that "individuality needs to be understood primarily in terms of the primitive notion of noninstantiability." She rejects Gracia's approach as in-

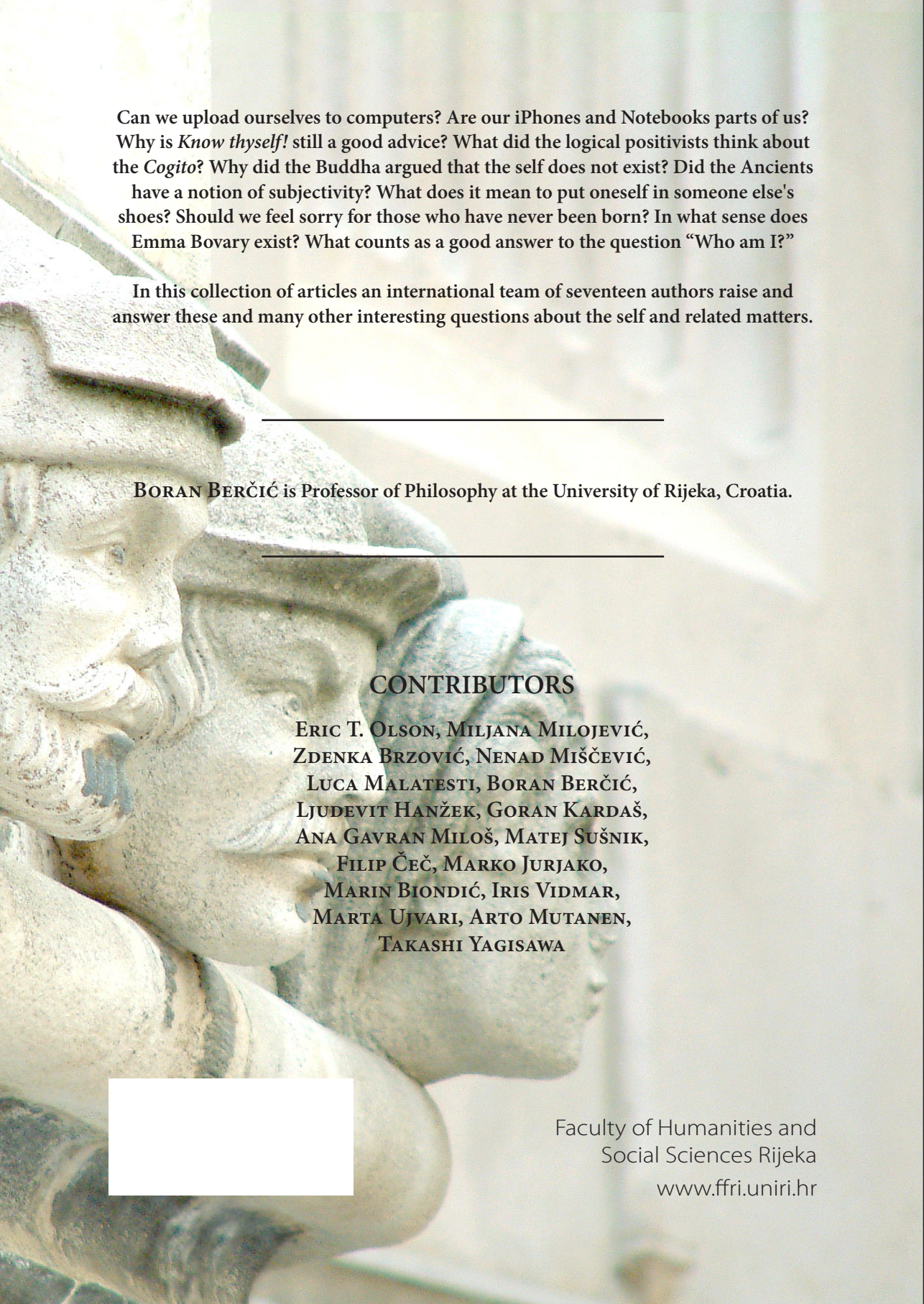
capable of accounting for genuine individuality. Instantiability can account for the difference between *F* and particular instances of *F*, but it cannot account for the difference between different instances of *F*, and this is exactly what haecceity is supposed to do. Although Gracia himself is aware of this problem, he does not offer a satisfactory solution. The moral here is that one should not conflate particularity with individuality. "Any sound theory of individuals, among other things of Selves, has to account for the feature of genuine individuality."

Arto Mutanen in "Who am I?" analyzes this question. He argues that it is "not a single question but a cluster-question to which different kinds of answers are expected" and that "different people are looking for different kinds of answers." He quotes Nietzsche's views on this question from *Ecce Homo* and *On the Genealogy of Morality*, and also Sartre's. Mutanen argues that the question "Who am I?" is a question of *identification*, where identification is primarily just a matter of determining who somebody is. "We ask who-questions if we do not know who somebody is. These questions are seeking information that allows us to identify the person." Here Mutanen quotes *Encyclopedia of the Social Sciences* from the 1930s, where identification is characterized "as dealing with fingerprinting and other techniques of criminal investigation" (Gleason). Mutanen insists on the distinction between *identity* and *identification*. "The question of identification is easily confused with the question of identity ... identification is a methodological notion and identity an ontological notion" (Gleason, Quine). He claims that "in philosophy, identity has been separated from identification, but in sociology and psychology such separation has not been done systematically." We may say that for Mutanen questions about identity are a matter of ontology (What is?), while questions about identification are a matter of epistemology (Who is?). Since "questions about identity look at the ontological characterization of what entity is," Descartes' dualism is a paradigmatic case of an answer to the question "Who am I?," if it is understood as a question about *identity*, and not as a question about identification. Descartes' point is ontological, he tells us what kind of entities we are. On the other hand, question about *identification* (about determining who somebody is) could be understood as "a question about locating oneself in society" (Gleason). Also, it could be understood as something that helps people to "feel that their life is meaningful – my membership of society is acknowledged: I know who I am." Further, author argues that identification is a modal notion and that possible world semantics is the appropriate framework for its understanding. Identification is sensitive to the opacity of context: Watson may know that Mr.Hyde is a murderer but not know that Dr.Jekyll is a murderer. There are possible worlds in which Dr.Jekyll

is not Mr.Hyde, where possible worlds are "worlds that characterize the knowledge Watson has." In his analysis Mutanen relies on the works of Hintikka, Quine, and Kripke.

Takashi Yagisawa in "Meta-Representational *Me*" analyzes first person singular *me*. He wants to show that *me* plays a fundamental role in the philosophy of language and in philosophy in general. Yagisawa starts his analysis by claiming that *me* and *self* are different notions. "The notion *me* applies to me and me alone absolutely, whereas the notion *self* applies to me relative to me, applies to you relative to you, ... Everyone is the self relative to her/him; ... But only I am me, period." Here one might object that the notion of *me* is reducible to the notion of *self*. However, Yagisawa rejects this objection arguing that something can be my self only if it is self to *me*, where *me* is primitive and it cannot be defined away. But what about *I*? Doesn't *I* ultimately amount to the same as *me*? Yagisawa accepts standard Kaplanian indexical theory of *I*, but claims that it "is not quite sufficient for giving a fully satisfactory explication of the notion *me*." Although it is a very good theory, Yagisawa argues, it "clearly fails to capture the uniqueness of the notion *me*." Also, he claims, standard indexical theory cannot explain the rigidity of "I." The model that is developed by Kripke for names and natural kind terms does not fit "I"; causation cannot play the same role in the case of "I" as it plays in the case of "tiger" or "Aristotle." Of course, we might think that "me," "myself," and "I" form a family of mutually definable terms that can be used interchangeably and are all equally basic and rigid. But, as we saw, Yagisawa disagrees and claims that "me" is basic and that only "me" assures the rigidity of other related expressions. Further, he argues that "What is essential to the notion *me* is not any notion of linguistic act but the notion of cognitive act, i.e., act of entertaining a content." It seems that Yagisawa here assumes that representations intrinsically contain *me*-way. "The content of my perception is put forth in the *me*-way, or *me-ly*." (He draws analogy with Chisholm's adverbial theory of perception.) Of course, here one might object that our experience simply does not contain such a thing as *me*-way or *me-ly*. Our experience of the world is our experience *of the world*, not of the *way in which the world is given to us*. The idea that there is such a thing as the way in which the world is given to us is not a part of the phenomenology of our experience, it is a false and misleading philosophical assumption. Yagisawa disagrees and rejects this objection. He further argues that the notion of "me" is based upon the "*me*-way" or "*me-ly*" of my perception, not the other way around. "The *me*-way does successfully lead me to the notion *me*, hence the postulation of myself as an entity." However, this claim is questionable: How can I know that the way in which I see the world is the way that I see it before I know

that I exist? The *me*-way cannot be the Archimedean point of epistemology, it is rather the result of the epistemological reflection. (Berčić defends the view of Reichenbach and Carnap who argued that only after substantial epistemological reflection we can know that our experience is *our* and that it is *experience* at all.) In order to justify the shift from "*me*-way" to "*me*," Yagisawa offers ontological analysis of the "Way-to-Thing-Shift." He offers examples of dancing a waltz, constellation of Orion, and curve ball in baseball. "Surely, a curve ball is a thing." In the part 7 of the article Yagisawa explains in detail how "*me*-way" assures rigidity. He argues that "The rigidity effect kicks in only when the *me*-way of representation gives rise to the first-person conception of the recipient of the representation as a result of the way-to-thing shift."



Can we upload ourselves to computers? Are our iPhones and Notebooks parts of us? Why is *Know thyself!* still a good advice? What did the logical positivists think about the *Cogito*? Why did the Buddha argued that the self does not exist? Did the Ancients have a notion of subjectivity? What does it mean to put oneself in someone else's shoes? Should we feel sorry for those who have never been born? In what sense does Emma Bovary exist? What counts as a good answer to the question "Who am I?"

In this collection of articles an international team of seventeen authors raise and answer these and many other interesting questions about the self and related matters.

Boran Berčić is Professor of Philosophy at the University of Rijeka, Croatia.

CONTRIBUTORS

Eric T. Olson, Miljana Milojević,
Zdenka Brzović, Nenad Miščević,
Luca Malatesti, Boran Berčić,
Ljudevit Hanžek, Goran Kardaš,
Ana Gavran Miloš, Matej Sušnik,
Filip Čeč, Marko Jurjako,
Marin Biondić, Iris Vidmar,
Marta Ujvari, Arto Mutanen,
Takashi Yagisawa

Faculty of Humanities and
Social Sciences Rijeka
www.ffri.uniri.hr