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Women in Philosophy. MIND are focusing on and celebrating the contribution women have made to philosophy throughout history and in the present day. The majority of people can think of at least a handful of male philosophers, however it is far more difficult for people to name female philosophers even though often their influence has been just as great as their male counterparts.

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Women in philosophy | Mind | Oxford Academic

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The study of the mind has always been one of the main preoccupations of philosophers, and has been a booming area of research in recent decades, with remarkable advances in psychology and neuroscience. Oxford University Press now presents the most authoritative and comprehensive guide ever published to the philosophy of mind. An outstanding international team of contributors offer 45 specially written critical surveys of a wide range of topics relating to the mind. The first two sections cover the place of the mind in the natural world: its ontological status, how it fits into the causal fabric of the universe, and the nature of consciousness. The third section focuses on the much-debated subjects of content and intentionality. The fourth section examines a variety of mental capacities, including memory, imagination, and emotion. The fifth section looks at epistemic issues, in particular regarding knowledge of one's own and other minds. The volume concludes with a section on self, personhood, and agency. The Oxford Handbook of Philosophy of Mind will be an invaluable resource for advanced students and scholars of philosophy, and also for researchers in neighbouring disciplines seeking a high-level survey of the state of the art in this flourishing field.

Oxford Studies in Philosophy of Mind presents cutting-edge work in the philosophy of mind, combining invited articles and articles selected from submissions. Each volume will highlight two themes to bring focus to debates. The series will reflect the diversity of methods adopted in contemporary philosophy of mind and provide a venue for rigorous and innovative work by both established and up-and-coming voices in the field. The themes in this inaugural volume are the value of consciousness, and physicalism and naturalism. Other essays concern the nature of mental content, and dualism in medieval Islamic philosophy.

Philosophy of Mind: Classical and Contemporary Readings is a grand tour of writings on the perplexing questions about the nature of the mind. The most comprehensive and best-selling collection of its kind, the book includes selections that range from the classical contributions of Descartes to the leading edge of contemporary debates. Extensive sections cover foundational issues, the nature of consciousness, and the nature of mental content. Three of the selections are published for the first time, while many other articles have been revised especially for this volume. Each section opens with an introduction by the editor.

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Recent clinical trials show that psychedelics such as LSD and psilocybin can be given safely in controlled conditions, and can cause lasting psychological benefits with one or two administrations. Supervised psychedelic sessions can reduce symptoms of anxiety, depression, and

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addiction, and improve well-being in healthy volunteers, for months or even years. But these benefits seem to be mediated by "mystical" experiences of cosmic consciousness, which prompts a philosophical concern: do psychedelics cause psychological benefits by inducing false or implausible beliefs about the metaphysical nature of reality? This book is the first scholarly monograph in English devoted to the philosophical analysis of psychedelic drugs. Its central focus is the apparent conflict between the growing use of psychedelics in psychiatry and the philosophical worldview of naturalism. Within the book, Letheby integrates empirical evidence and philosophical considerations in the service of a simple conclusion: this "Comforting Delusion Objection" to psychedelic therapy fails. While exotic metaphysical ideas do sometimes come up, they are not, on closer inspection, the central driver of change in psychedelic therapy. Psychedelics lead to lasting benefits by altering the sense of self, and changing how people relate to their own minds and lives-not by changing their beliefs about the ultimate nature of reality. The upshot is that a traditional conception of psychedelics as agents of insight and spirituality can be reconciled with naturalism (the philosophical position that the natural world is all there is). Controlled psychedelic use can lead to genuine forms of knowledge gain and spiritual growth-even if no Cosmic Consciousness or transcendent divine Reality exists. *Philosophy of Psychedelics* is an indispensable guide to the literature for researchers already engaged in the field of psychedelic psychiatry, and for researchers-especially philosophers-who want to become acquainted with this increasingly topical field.

*Combining Minds* is about the idea of minds built up out of other minds, whether this is possible, and what it would mean if it were. Roelofs surveys many areas of philosophy and psychology, analysing and evaluating denials and affirmations of mental combination that have been made in regard to everything from brain structure, to psychological conflict, to social cooperation. In each case, he carefully distinguishes different senses in which subjectivity might be composite, and different arguments for and against them, concluding that composite subjectivity, in various forms, may be much more common than we think. *Combining Minds* is also the first book-length defence of constitutive panpsychism against all aspects of the 'combination problem'. Constitutive panpsychism is an increasingly prominent theory, holding that consciousness is naturally inherent in matter, with human consciousness built up out of this basic consciousness the same way human bodies are built up out of physical matter. Such a view requires that many very simple conscious minds can compose a single very complex one, and a major objection made against constitutive panpsychism is that they cannot - that minds simply do not combine. This is the combination problem, which Roelofs scrutinizes, dissects, and refutes. It reflects not only contemporary debates but a long philosophical tradition of contrasting the apparently indivisible unity of the mind with the deep and pervasive divisibility of the material world. *Combining Minds* draws together the threads of this problem and develops a powerful and flexible response to it.

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

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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 Oxford Handbook of the Philosophy of Consciousness provides the most comprehensive overview of current philosophical research on consciousness. Featuring contributions from some of the most prominent experts in the field, it explores the wide range of types of consciousness there may be, the many psychological phenomena with which consciousness interacts, and the various views concerning the ultimate relationship between consciousness and physical reality. It is an essential and authoritative resource for anyone working in philosophy of mind or interested in states of consciousness.

It is widely believed that people have privileged and authoritative access to their own thoughts. The Opacity of Mind challenges the consensus view and subjects the theories in question to critical scrutiny, while showing that they are not protected against the findings of cognitive science by belonging to a separate 'explanatory space'. Access to our own thoughts is almost always interpretive, grounded in perceptual awareness of our own circumstances and behavior, together with our own sensory imagery (including inner speech). Peter Carruthers proposes and defends the Interpretive Sensory-Access (ISA) theory of self-knowledge. This is supported through examination of many different types of evidence from across cognitive science, integrating a diverse set of findings into a single well-articulated theory. One outcome is that there are hardly any kinds of conscious thought. Another is that there is no such thing as conscious agency.

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