

Psychoneural Reduction The New Wave

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Psychoneural Reduction: The New Wave A Bradford book Psychoneural Reduction: The New Wave, John Bickle, Authors: John Bickle, Professor and Head Department of Philosophy and Religion John Bickle:...

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In Psychoneural Reduction, John Bickle presents a new type of reductionism, one that is stronger than one-way dependency yet sidesteps the arguments that sank classical reductionism. Although he makes some concessions to classical antireductionism, he argues for a relationship between psychology and neurobiology that shares some of the key aims, features, and consequences of classical reductionism.

Psychoneural Reduction (MIT Press): The New Wave (Bradford ...

Thomas Bontly, John Bickle Psychoneural Reduction: The New Wave, The British Journal for the Philosophy of Science, Volume 51, Issue 4, December 2000, Pages 901 – 905, ... New issue alert. Receive exclusive offers and updates from Oxford Academic. Related articles in. Web of Science; Google Scholar; Citing articles via.

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Instead, most nonreductive physicalists prefer the idea of a one-way dependence of the mental on the physical. In Psychoneural Reduction, John Bickle presents a new type of reductionism, one that is stronger than one-way dependency yet sidesteps the arguments that sank classical reductionism. Although he makes some concessions to classical antireductionism, he argues for a relationship between psychology and neurobiology that shares some of the key aims, features, and consequences of ...

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John Bickle Psychoneural Reduction: The New Wave - 2000 - British Journal for the Philosophy of Science 51 (4):901-905. Cognitive Science and Neuroscience: New Wave Reductionism. Robert C. Richardson - 1999 - Philosophical Psychology 12 (3):297-307.

John W. Bickle, Psychoneural Reduction: The New Wave ...

Psychoneural Reduction. The New Wave Cambridge MA: MIT Press, 1998, cloth /29.95/US\$37.50 ISBN: 0 26202432 2 Thomas Bontly Department of Philosophy University of Connecticut Rumor has it that psychophysical reductionism is dead. It was done in by Putnam ([1967]) and Fodor's ([1972]) arguments from the multiple

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In Psychoneural Reduction: The New Wave, John Bickle presents his most recent ideas from the "new wave" school of reductive materialism. After presenting Bickle's account of scientific theory reduction, which is a modified structuralist gloss on Paul Churchland and Clifford Hooker's general view, I press three main points.

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ABSTRACT: 'New wave' reductionism aims at advancing a kind of reduction that is stronger than unilateral dependency of the mental on the physical. It revolves around the idea that reduction between theoretical levels is a matter of degree.

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The Shape of Things to Come: Psychoneural Reduction and the Future of Psychology. [REVIEW] Joseph U. Neisser - 2005 - Phenomenology and the Cognitive Sciences 4 (3):259-269. Eliminativist Undercurrents in the New Wave Model of Psychoneural Reduction.

John Bickle, Psychoneural Reductionism: The New Wave ...

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Psychoneural Reduction: The New Wave

John Bickle presents a new type of reductionism, one that is stronger than one-way dependency yet sidesteps the arguments that sank classical reductionism.

This volume, the third in this Springer series, contains selected papers from the four workshops organized by the ESF Research Networking Programme "The Philosophy of Science in a European Perspective" (PSE) in 2010. Pluralism in the Foundations of Statistics Points of Contact between the Philosophy of Physics and the Philosophy of Biology The Debate on Mathematical Modeling in the Social Sciences Historical Debates about Logic, Probability and Statistics The volume is accordingly divided in four sections, each of them containing papers coming from the workshop focussing on one of these themes. While the programme's core topic for the year 2010 was probability and statistics, the organizers of the workshops embraced the opportunity of building bridges to more or less closely connected issues in general philosophy of science, philosophy of physics and philosophy of the special sciences. However, papers that analyze the concept of probability for various philosophical purposes are clearly a major theme in this volume, as it was in the previous volumes of the same series. This reflects the impressive productivity of probabilistic approaches in the philosophy of science, which form an important part of what has become known as formal epistemology - although, of course, there are non-probabilistic approaches in formal epistemology as well. It is probably fair to say that Europe has been particularly strong in this area of philosophy in recent years.

Philosophy and Neuroscience: A Ruthlessly Reductive Account is the first book-length treatment of philosophical issues and implications in current cellular and molecular neuroscience. John Bickle articulates a philosophical justification for investigating "lower level" neuroscientific research and describes a set of experimental details that have recently yielded the reduction of memory consolidation to the molecular mechanisms of long-term potentiation (LTP). These empirical details suggest answers to recent philosophical disputes over the nature and possibility of psycho-neural scientific reduction, including the multiple realization challenge, mental causation, and relations across explanatory levels. Bickle concludes by examining recent work in cellular neuroscience pertaining to features of conscious experience, including the cellular basis of working memory, the effects of explicit selective attention on single-cell activity in visual cortex, and sensory experiences induced by cortical microstimulation.

This book provides a critical philosophical analysis of the claim that contemporary cognitive approaches to religion undermine theistic beliefs. Recent scientific work into the evolution and cognition of religion has been driven by and interpreted in terms of a certain kind of philosophical and methodological naturalism. The book argues that such naturalism is not necessary for the cognitive study of religion and develops an alternative philosophical and methodological framework. This alternative framework opens the cognitive study of religion to theological and philosophical considerations and clarifies its relationship to other approaches to religious phenomena. This unique contribution to discussions regarding the philosophical and theological implications of the cognitive study of religion summarizes the so far fragmentary discussion, exposes its underlying assumptions, and develops a novel framework for further discussion.

Comprising a series of specially commissioned chapters by leading scholars, this comprehensive volume presents an up-to-date survey of the central themes in the philosophy of mind. It leads the reader through a broad range of topics, including Artificial Intelligence, Consciousness, Dualism, Emotions, Folk Psychology, Free Will, Individualism, Personal Identity and The Mind-Body Problem. Provides a state of the art overview of philosophy of mind. Contains 16 newly-commissioned articles, all of which are written by internationally distinguished scholars. Each chapter reviews a central issue, examines the current state of the discipline with respect to the topic, and discusses possible futures of the field. Provides a solid foundation for further study.

This volume investigates the notion of reduction. Building on the idea that philosophers employ the term 'reduction' to reconcile diversity and directionality with unity, without relying on elimination, the book offers a powerful explication of an "ontological" notion of reduction the extension of which is (primarily) formed by properties, kinds, individuals, or processes. It argues that related notions of reduction, such as theory-reduction and functional reduction, should be defined in terms of this explication. Thereby, the book offers a coherent framework, which sheds light on the history of the various reduction debates in the philosophy of science and in the philosophy of mind, and on related topics such as reduction and unification, the notion of a scientific level, and physicalism. The book takes its point of departure in a puzzle about reduction. To illustrate, the book takes as an example the reduction of water. If water reduces to H2O, then water is identical to H2O — thus we get unity. Unity does not come at the price of elimination — claiming that water reduces to H2O, we do not thereby claim that there is no water. But what about diversity and directionality? Intuitively, there should be a difference between water and H2O, such that we get diversity. This is required for there to be directionality: in a sense, if water reduces to H2O, then H2O is prior to, or more basic than water. At least, if water reduces to H2O, then H2O does not reduce to water. But how can this be, if water is identical to H2O? The book shows that the application of current models of reduction does not solve this puzzle, and proposes a new coherent definition, according to which unity is tied to identity, diversity is descriptive in nature, and directionality is the directionality of explanation.

This is a new volume of original essays on the metaphysics of quantum mechanics. The essays address questions such as: What fundamental metaphysics is best motivated by quantum mechanics? What is the ontological status of the wave function? What is the nature of the fundamental space (or space-time manifold) of quantum mechanics?

Emergence is often described as the idea that the whole is greater than the sum of the parts: interactions among the components of a system lead to distinctive novel properties. It has been invoked to describe the flocking of birds, the phases of matter and human consciousness, along with many other phenomena. Since the nineteenth century, the notion of emergence has been widely applied in philosophy, particularly in contemporary philosophy of mind, philosophy of science and metaphysics. It has more recently become central to scientists' understanding of phenomena across physics, chemistry, complexity and systems theory, biology and the social sciences. The Routledge Handbook of Emergence is an outstanding reference source and exploration of the concept of emergence, and is the first collection of its kind. Thirty-two chapters by an international team of contributors are organised into four parts: Foundations of emergence Emergence and mind Emergence and physics Emergence and the special sciences Within these sections important topics and problems in emergence are explained, including the British Emergentists; weak vs. strong emergence; emergence and downward causation; dependence, complexity and mechanisms; mental causation, consciousness and dualism; quantum mechanics, soft matter and chemistry; and evolution, cognitive science and social sciences. Essential reading for students and researchers in philosophy of mind, philosophy of science and metaphysics, The Routledge Handbook of Emergence will also be of interest to those studying foundational issues in biology, chemistry, physics and psychology.

Contemporary philosophers of mind tend to assume that the world of nature can be reduced to basic physics. Yet there are features of the mind—consciousness, intentionality, normativity that do not seem to be reducible to physics or neuroscience. This explanatory gap between mind and brain has thus been a major cause of concern in recent philosophy of mind. Reductionists hold that, despite all appearances, the mind can be reduced to the brain. Eliminativists hold that it cannot, and that this implies that there is something illegitimate about the mentalistic vocabulary. Dualists hold that the mental is irreducible, and that this implies either a substance or a property dualism. Mysterian non-reductive physicalists hold that the mind is uniquely irreducible, perhaps due to some limitation of our self-understanding. In this book, Steven Horst argues that this whole conversation is based on assumptions left over from an outdated philosophy of science. While reductionism was part of the philosophical orthodoxy fifty years ago, it has been decisively rejected by philosophers of science over the past thirty years, and for good reason. True reductions are in fact exceedingly rare in the sciences, and the conviction that they were there to be found was an artifact of armchair assumptions of 17th century Rationalists and 20th century Logical Empiricists. The explanatory gaps between mind and brain are far from unique. In fact, in the sciences it is gaps all the way down.And if reductions are rare in even the physical sciences, there is little reason to expect them in the case of psychology. Horst argues that this calls for a complete re-thinking of the contemporary problematic in philosophy of mind. Reductionism, dualism, eliminativism and non-reductive materialism are each severely compromised by post-reductionist philosophy of science, and philosophy of mind is in need of a new paradigm. Horst suggests that such a paradigm might be found in Cognitive Pluralism: the view that human cognitive architecture constrains us to understand the world through a plurality of partial, idealized, and pragmatically-constrained models, each employing a particular representational system optimized for its own problem domain. Such an architecture can explain the disunities of knowledge, and is plausible on evolutionary grounds.

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