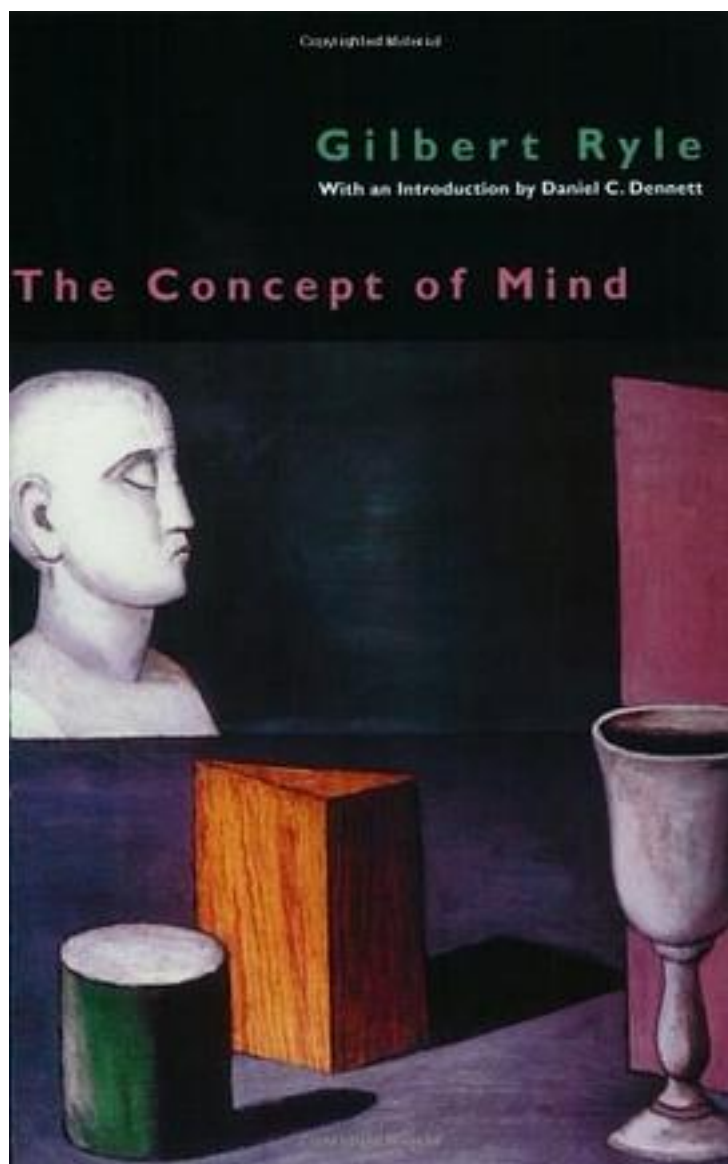


The Concept of Mind



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著者:Gilbert Ryle

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First published in 1949 Gilbert Ryle's "The Concept of Mind" is one of the classics of Twentieth-Century philosophy, influential and controversial in equal measure. Described by Ryle himself as a 'sustained piece of analytical hatchet-work' on Cartesian dualism, "The Concept of Mind" is a radical attempt to jettison once and for what Ryle called 'the ghost in the machine': Descartes' argument that mind and body are two separate entities. Ryle argues that the language traditionally used to describe the relationship between mind and body amounts to nothing less than a massive 'category mistake'. Terms such as 'mind', 'thought' and 'belief' do not refer to a mysterious, inner world but simply describe certain actions and our ability to perform them. Even the act of imagining, argues Ryle, should be understood as an outward rather than inner performance, as when we watch a boxer shadow-boxing an imaginary opponent before entering the ring. On this basis, Ryle overturns some long-held assumptions about language and knowledge, including knowledge of other people's minds and launched the new movement of philosophical behaviourism. Ryle builds his case via an erudite and beautifully written account of the will, emotion, self-knowledge, sensation and observation, imagination and the intellect. Some of the problems he tackles, such as the distinction between 'knowing how and knowing that', challenged some of the bedrock assumptions of philosophy and continue to exert important influence on contemporary philosophy. A classic work of philosophy and psychology "The Concept of Mind" is essential reading for anyone interested in the nature of the mind and human behaviour. This Sixtieth Anniversary edition includes a substantial commentary by Julia Tanney.

作者介绍:

Gilbert Ryle was born in England in 1900, one of ten children. In 1924 he was appointed to a lectureship at Christ Church College, Oxford where he was to remain for his entire academic career until his retirement in 1968. In 1945 he was elected to the Waynflete Chair of Metaphysical Philosophy. He was editor of the journal Mind from 1947 to 1971. He died on 6 October 1976 at Whitby in Yorkshire after a day's walking on the moors.

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标签

哲学

Ryle

精神分析

心灵哲学

评论

全面且朴素的一本书，但我们要区分开理论的兴趣和实践的兴趣，无论是解释世界还是改变世界，坐在椅子上开开会概念里打打转是不行的，但是如果你说，唉，我的兴趣就是这些，那么这是无可厚非的。如果你还想说更大的话，那就是有点书/论文读过多，逆向脑残的倾向了。

Illuminating!!!

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书评

赖尔写作此书的主要目的在于批驳笛卡尔以来的身心二元论，认为机器中的幽灵是人们因误用心理行为等语词概念而自设的藩篱。
在第一章中，赖尔通过阐述“官方”学说中身心二元论的主要观点：一、心身二元对立。二、一个人能全然地了解自己的心灵。三、一个人无法了解他人的心理...

The rising of this problem 1. Ryle's distinction between knowing-how and knowing-that In 1945, in the lecture of "Knowing how and knowing that", as well as Chapter II of the Concept of Mind (1949), Gilbert Ryle tried to reject the "intellectualis...

本书折腾了将近两个星期才真正看完，本书运用了现代分析哲学中的一种独特的方法，对哲学传统中享有巨大影响的笛卡尔心身二元论进行了大胆的抨击。我理解到的作者表达的意思是1,哲学的任务不是去追求科学知识，而在于对已获得的科学知识得到一种总

体上的正确理解。哲学论证的的...

赖尔的基本观点在于前面两章，即从语言学角度指出笛卡尔的范畴错误来批判身心二元论。后面的则主要是对于相关词汇的研究。虽然对分析哲学的研究不多，不过仍然觉得后面这一部分有很多值得商榷之处。当然，这本书的意义在于其为英美分析哲学提供了好的分析样本和方法。 p40 所...

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赖尔似乎始终没有明白，或者没有理解身心二元论的核心问题。在身心问题中，最关键的问题是：是谁在大脑内思考问题？
赖尔以为这个问题无意义。他说，“一个人究竟是怎样超越他的感觉去领会外部实物的”，这是个假问题。人们似乎设想了一个没有窗户的小屋里的囚徒，这个囚徒...

p9
作者说由于我们在描绘和开导他人的心灵时不可能有规则地或有效地利用这些心理行为概念。作者解释是
"只有他自己在直接的意识 and 内省中对于这种意识流的特许感受才能提供可靠的证据"。
但是博弈论里的 共同知识 这一概念或许可以解释的通。由于哲学家或者语言里的关...

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