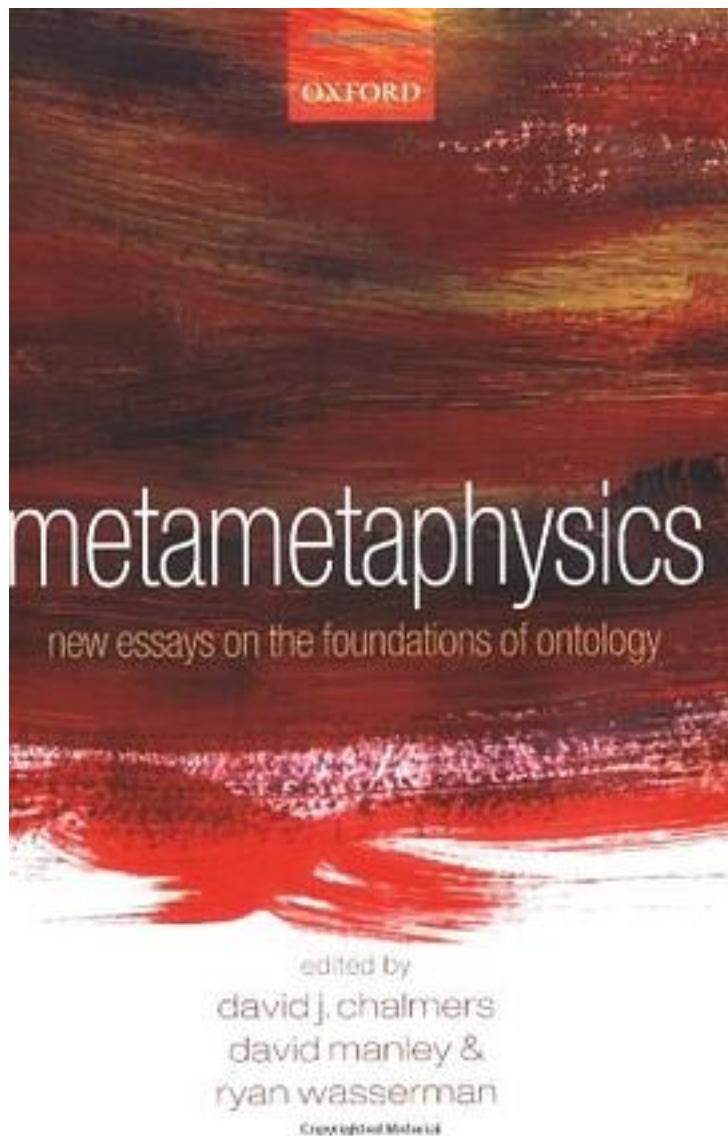


# Metametaphysics



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Metaphysics asks questions about existence: for example, do numbers really exist? Metametaphysics asks questions about metaphysics: for example, do its questions have determinate answers? If so, are these answers deep and important, or are they merely a matter of how we use words? What is the proper methodology for their resolution? These questions have received a heightened degree of attention lately with new varieties of ontological deflationism and pluralism challenging the kind of realism that has become orthodoxy in contemporary analytic metaphysics.

This volume concerns the status and ambitions of metaphysics as a discipline. It brings together many of the central figures in the debate with their most recent work on the semantics, epistemology, and methodology of metaphysics.

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David Chalmers is Professor of Philosophy at the Australian National University. He works in the philosophy of mind and in related areas of philosophy and cognitive science. He is especially interested in consciousness, but is also interested in artificial intelligence and computation, in philosophical issues about meaning and possibility, and in the foundations of cognitive science and of physics.

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## 标签

形而上学

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形而上的形而上学

David Chalmers

西方哲学

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## 评论

他创造了“意识的难题”。可以说是现代的先驱，倡导“物质现实需要添加某些附加的成分之后才能解释意识，尤其是当我们想要解释由意识难题圈定的内在心理体验时，就更是如此”。他最喜欢使用的工具就是一种思维实验：哲学僵尸。

和那些觅食大脑、制造电影效果的活死人僵尸不同，哲学僵尸的外表和行为都和普通人完全一样。事实上，它们在肉体构造上和非僵尸的正常人是一模一样的。唯一的不同之处在于：这些哲学僵尸没有任何内在的精神体验。我们正常人会问问题，会感到困惑，会想要知道变成一只蝙蝠、或是变成另一个人会是什么样的体验。但根据“哲学僵尸”的定义来看，僵尸并不会有“怎么怎么样会是什么体验”这样的问题。它们是没有任何体验的。

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读了大部分。全是大佬，但二分之一的文章从写作上来讲都非常差

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还在绕着本体论承诺的anti-或者light/heavyweight realism打转，，就不是很有意思

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