

Quality Consciousness Habits And Processes

Habit and Intelligence in Their Connexion with the Laws of Matter and Force: a Series of Scientific Essays
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Ethical Habits
Habits: plasticity, learning and freedom
Habit and Its Importance in Education
Habit and Instinct
Lectures on Metaphysics and Logic
Lux e tenebris; or, The testimony of consciousness
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without consciousness we would not have the experientially flavoured world we have but without the non conscious we would not have it at all for we would not be able to breathe eat move walk feel mimic gesture laugh etc and even see talk remember reason understand think imagine and make myriad spontaneous decisions as we continuously do in all life situations from trivial to existential ones without consciousness we would not be the kind of creatures we are but what makes us really unique is our specific non conscious constellation a basis from which all mentality germinates and which is irreducible that is not representable or in any way simulable this collection of essays by leading scholars in consciousness aims to show that in order to understand mind as a whole we have to also consider its non conscious part obtaining a more thorough insight into the non conscious is indispensable for a better understanding of consciousness the two spheres are to be perceived not as separated but rather as interconnected the non conscious is habitually associated with automatized motor behaviour skills and habits but even in their most elementary forms these aspects of mind require a high level of sophistication and cognitive competence most complex cognitive tasks such as perception memory decision making etc also rely heavily on non conscious processing which is not only faster but also proves to be in many respects more fundamental the investigations included in this volume point to the conclusion that we can behave in a cognitively competent way without recourse to consciousness that we may act in a reasoned manner even away from awareness that thinking can be instantiated without engaging the sober conscious reasoner that our coping in the world is meaningful and fulfilling even when conscious control and volition are dormant this book aims to integrate the non conscious as a constitutive dimension of the mind and also to outline how it is indispensable in virtually everything we do

this book constitutes the first treatment of c s peirce s unique concept of habit habit animated the pragmatists of the 19th and early 20th centuries who picked up the baton from classical scholars principally aristotle most prominent among the pragmatists thereafter is charles sanders peirce in our vernacular habit connotes a pattern of conduct nonetheless peirce s concept transcends application to mere regularity or to human conduct it extends into natural and social phenomena making cohesive inner and outer worlds chapters in this anthology define and amplify peircean habit

as such they highlight the dialectic between doubt and belief doubt destabilizes habit leaving open the possibility for new beliefs in the form of habit change and without habit change the regularity would fall short of habit conforming to automatic mechanistic systems this treatment of habit showcases how through human agency innovative regularities of behavior and thought advance the process of making the unconscious conscious the latter materializes when affordances invariant habits of physical phenomena form the basis for modifications in action schemas and modes of reasoning further the book charts how indexical signs in language and action are pivotal in establishing attentional patterns and how these habits accommodate novel orientations within event templates it is intended for those interested in peirce s metaphysic or semiotic including both senior scholars and students of philosophy and religion psychology sociology and anthropology as well as mathematics and the natural sciences

previous attempts to set up an ethics based on the writings of charles s peirce have generally begun and ended with the 1898 lecture philosophy and the conduct of life it was in that lecture that peirce famously argued that theory and practice should be kept distinct in ethical habits a peircean perspective aaron massecar argues that this lecture opens up a uniquely peircean ethics that brings theory into practice through an ethics of intelligently formed habits

in present times certain fields of science are becoming aware of the necessity to go beyond a restrictive specialization and establish an open dialogue with other disciplines such is the case of the approach that neuroscience and philosophy are performing in the last decade however this increasing interest in a multidisciplinary perspective should not be understood in our opinion as a new phenomenon but rather as a return to a classical standpoint a proper understanding of human features organic cognitive volitional motor or behavioral for example requires a context that includes the global dimension of the human being we believe that grand neuroscientific conclusions about the mind should take into account what philosophical reflection has said about it likewise philosophers should consider the organic constitution of the brain to draw inferences about the mind thus both neuroscience and philosophy would benefit from each other s achievements through a fruitful dialogue one of the main problems a multidisciplinary group encounters is terminology the same term has a different scope in various fields sometimes even contradictory such is the case of habits from a neuroscientific perspective a habit is a mere automation of an action it is therefore linked to

rigidity and limitation however from a classical philosophical account a habit is an enabling capacity acquired through practice which facilitates improves and reinforces the performance of certain kind of actions from neuroscience habit acquisition restricts a subject's action to the learnt habit from philosophy habit acquisition allows the subject to set a distance from the simple motor performance to cognitively enrich the action for example playing piano is a technical habit considering the neuroscientific account a pianist would just play those sequences of keystrokes that had been repeatedly practiced in the past however according to the philosophical perspective it would allow the pianist to improvise and moreover go beyond the movements of their hands to concentrate in other features of musical interpretation in other words a holistic view of habits focuses on the subject's disposition when facing both known and novel situations we believe neuroscience could contribute to achieve a deeper understanding of the neural bases of habits whose complexity could be deciphered by a philosophical reflection thus we propose this research topic to increase our understanding on habits from a wide point of view this collection of new experimental research empirical and theoretical reviews general commentaries and opinion articles covers the following subjects habit learning implicit memory computational and complex dynamical accounts of habit formation practical cognitive perceptual and motor habits early learning intentionality consciousness in habits performance neurological and psychiatric disorders related to habits such as obsessive compulsive disorder stereotypies or addiction habits as enabling or limiting capacities for the agent

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