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Lecture 16, Parfit on Personal Identity

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Mystery behind Death of Napoleon Bonaparte | (Mystery Diaries) | Analysis Zone *Reasons And Persons*

Reasons and Persons is a 1984 book by the philosopher Derek Parfit, in which the author discusses ethics, rationality and personal identity. It is

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divided into four parts, dedicated to self-defeating theories, rationality and time, personal identity and responsibility toward future generations.

Reasons and Persons - Wikipedia

Reasons and Persons Derek Parfit Abstract. This book has four loosely connected parts. Part One discusses some ways in which theories about morality and rationality can be self-defeating. Such theories give us certain aims, but also tell us to act in ways that frustrate these aims. If these theories are revised, these objections can be partly met. Keywords: consequentialism, ethics, future ...

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Reasons and Persons - Oxford Scholarship

Reasons and Persons is unquestionably one of the most important philosophical works of the 20th century, although its conspicuous absence from bookstore shelves might suggest otherwise. But for those planning to read Parfit's masterwork of moral philosophy, I would like to offer two words of warning...

Reasons and Persons by Derek Parfit - Goodreads

Reasons and Persons Rarely does a long and densely argued philosophical work come to the attention of the general reader. Reviews of such books are generally restricted to academic journals; it is...

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Reasons and Persons Analysis - eNotes.com

Reasons and Persons by Derek Parfit. Derek Parfit was a British philosopher who specialised in personal identity, rationality, and ethics. He is widely considered one of the most important and influential moral philosophers of the late 20th and early 21st centuries. This book is his most famous work. The first half of the book argues against self-interest theory, the idea that each person ...

Reasons and Persons Summary - Taylor Pearson

Reasons and Persons. Derek Parfit. Oxford University Press (1984) Authors Derek Parfit Oxford University

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Abstract Challenging, with several powerful arguments, some of our deepest beliefs about rationality, morality, and personal identity, Parfit claims that we have a false view about our own nature. It is often rational to act against our own best interests, he argues, and most of us have ...

Derek Parfit, Reasons and Persons - PhilPapers

My two subjects, reasons and persons, have close connections. I believe that most of us have false beliefs about our own nature, and our identity over time, and that, when we see the truth, we ought to change some of our beliefs about what we have reason to do. We ought to revise our moral theories,

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and our beliefs about rationality.

Reasons and Persons by Derek Parfit, 1984 | Online ...
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(PDF) Derek Parfit Reasons and Persons | Juliana Chumak ...

Derek Parfit (1942-2017) is widely considered to be one of the most important moral philosophers of the Twentieth Century. *Reasons and Persons* is arguably the most influential of the two books published in his lifetime and hailed as a classic work of ethics and personal identity.

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Derek Parfit's Reasons and Persons (PDF)

Reasons and persons. Includes bibliographical references and index. 1. Ethics. 2. Rationalism. 3. Self. I. Title. BJ1012.P39 1984 170 83-15139 ISBN 0-19-824908-X To my parents Drs. Jessie and Norman Par t and my sisters Theodora and Joanna This page intentionally left blank Acknowledgements Sixteen years ago, I travelled to Madrid with Gareth Evans. I hoped to become a philosopher, and as we ...

Parfit Reasons and persons - PDF Free Download

Reasons and Persons is divided into four sections, of which I think the 3rd and 4th are the most fun and

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interesting. The first two systematically showing that ethical egoism and common-sense intuitions about morality are incoherent and that consequentialism solve all the problems these two bases of morality contain. From what my philosophy professors indicate, Parfit is considered to have ...

Amazon.com: Reasons and Persons (9780198249085): Parfit ...

Reasons and Persons Derek Parfit. Challenging, with several powerful arguments, some of our deepest beliefs about rationality, morality, and personal identity, Derek Parfit claims that we have a false view about our own nature.

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Reasons and Persons - Derek Parfit - Oxford University Press

REASONS AND PERSONS BY DEREK PARFIT

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Reasons and Persons: Parfit: Amazon.com.au: Books

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6 Genuine Reasons Why People Become Entrepreneurs

The main challenge which Parfit presented in his celebrated work *Reasons and Persons* is to develop a theory of beneficence—theory X he calls it—which is able to solve the Non-Identity problem, which does not lead to the Repugnant Conclusion and which thus manages to block the Mere Addition Paradox, without facing other unacceptable conclusions.

The Repugnant Conclusion (Stanford Encyclopedia of Philosophy)

In 1951, a mere 26 countries convened in Geneva to

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define a refugee as a person who has a “well-founded fear of being persecuted for reasons of race, religion, nationality, membership of a particular social group or political opinion” and who, on account of that fear “is unwilling to return to [their country of origin].”

This book challenges, with several powerful arguments, some of our deepest beliefs about rationality, morality, and personal identity. The author claims that we have a false view of our own nature; that it is often rational to act against our own best interests; that most of us have moral views that are

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directly self-defeating; and that, when we consider future generations the conclusions will often be disturbing. He concludes that moral non-religious moral philosophy is a young subject, with a promising but unpredictable future.

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but unpredictable future.

Derek Parfit (1942-2017) is widely considered to be one of the most important moral philosophers of the twentieth century. *Reasons and Persons* is arguably the most influential of the two books published in his lifetime and hailed as a classic work of ethics and personal identity. Derek Parfit's *Reasons and Persons: An Introduction and Critical Inquiry* is an outstanding introduction to and assessment of Parfit's book, with chapters by leading scholars of ethics, metaphysics and of Parfit's work. Part I provides a much-needed introduction to key topics and themes in *Reasons and Persons* that will be useful for those new to Parfit's

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complex work. These include Parfit's idea of self-defeating theories, rationality and time, personal identity, future generations and well-being. Part II explores various debates generated by Reasons and Persons, including its connections with Buddhism, metaethics, theory of rationality, transformative choices and further developments in personal identity and metaphysics such as conativism. Combining clear exposition of the major topics and arguments in Reasons and Persons with scholarly perspectives on more advanced themes, this book is ideal for students of ethics, metaethics, metaphysics and anyone interested in Derek Parfit's philosophy.

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Derek Parfit presents the third volume of *On What Matters*, his landmark work of moral philosophy. Parfit

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develops further his influential treatment of reasons, normativity, the meaning of moral discourse, and the status of morality. He engages with his critics, and shows the way to resolution of their differences. This volume is partly about what it is for things to matter, in the sense that we all have reasons to care about these things. Much of the book discusses three of the main kinds of meta-ethical theory: Normative Naturalism, Quasi-Realist Expressivism, and Non-Metaphysical Non-Naturalism, which Derek Parfit now calls Non-Realist Cognitivism. This third theory claims that, if we use the word 'reality' in an ontologically weighty sense, irreducibly normative truths have no mysterious or incredible ontological implications. If

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instead we use 'reality' in a wide sense, according to which all truths are truths about reality, this theory claims that some non-empirically discoverable truths—such as logical, mathematical, modal, and some normative truths—raise no difficult ontological questions. Parfit discusses these theories partly by commenting on the views of some of the contributors to Peter Singer's collection *Does Anything Really Matter? Parfit on Objectivity*. Though Peter Railton is a Naturalist, he has widened his view by accepting some further claims, and he has suggested that this wider version of Naturalism could be combined with Non-Realist Cognitivism. Parfit argues that Railton is right, since these theories no longer deeply disagree.

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Though Allan Gibbard is a Quasi-Realist Expressivist, he has suggested that the best version of his view could be combined with Non-Realist Cognitivism. Parfit argues that Gibbard is right, since Gibbard and he now accept the other's main meta-ethical claim. It is rare for three such different philosophical theories to be able to be widened in ways that resolve their deepest disagreements. This happy convergence supports the view that these meta-ethical theories are true. Parfit also discusses the views of several other philosophers, and some other meta-ethical and normative questions.

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Derek Parfit, who died in 2017, is widely believed to have been the most significant moral philosopher in well over a century. The twenty-one new essays in this book have all been inspired by his work. They address issues with which he was concerned in his writing, particularly in his seminal contribution to moral philosophy, *Reasons and Persons* (OUP, 1984). Rather than simply commenting on his work, these essays attempt to make further progress with issues, both moral and prudential, that Parfit believed matter to our lives: issues concerned with how we ought to live, and what we have most reason to do. Topics covered in the book include the nature of personal

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identity, the basis of self-interested concern about the future, the rationality of our attitudes toward time, what it is for a life to go well or badly, how to evaluate moral theories, the nature of reasons for action, the aggregation of value, how benefits and harms should be distributed among people, and what degree of sacrifice morality requires us to make for the sake of others. These include some of the most important questions of normative ethical theory, as well as fundamental questions about the metaphysics of personhood and personal identity, and the ways in which the answers to these questions bear on what it is rational and moral for us to do.

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In the first two volumes of *On What Matters* Derek Parfit argues that there are objective moral truths, and other normative truths about what we have reasons to believe, and to want, and to do. He thus challenges a view of the role of reason in action that can be traced back to David Hume, and is widely assumed to be correct, not only by philosophers but also by economists. In defending his view, Parfit argues that if there are no objective normative truths, nihilism follows, and nothing matters. He criticizes, often forcefully, many leading contemporary philosophers working on the nature of ethics, including Simon Blackburn, Stephen Darwall, Allen Gibbard, Frank Jackson, Peter Railton, Mark

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Schroeder, Michael Smith, and Sharon Street. *Does Anything Really Matter?* gives these philosophers an opportunity to respond to Parfit's criticisms, and includes essays on Parfit's views by Richard Chappell, Andrew Huddleston, Katarzyna de Lazari-Radek and Peter Singer, Bruce Russell, and Larry Temkin. A third volume of *On What Matters*, in which Parfit engages with his critics and breaks new ground in finding significant agreement between his own views and theirs, is appearing as a separate companion volume.

Brian Hedden defends a radical view about the relationship between rationality, personal identity, and time. On the standard view, personal identity

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over time plays a central role in thinking about rationality, because there are rational norms for how a person's attitudes and actions at one time should fit with her attitudes and actions at other times. But these norms are problematic. They make what you rationally ought to believe or do depend on facts about your past that aren't part of your current perspective on the world, and they make rationality depend on controversial, murky metaphysical facts about what binds different instantaneous snapshots (or 'time-slices') into a single person extended in time. Hedden takes a different approach, treating the relationship between different time-slices of the same person as no different from the relationship between

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different people. On his account, the locus of rationality is the time-slice rather than the temporally extended agent. This impersonal, time-slice-centric approach to rationality yields a unified approach to the rationality of beliefs, preferences, and actions where what rationality demands of you is solely determined by your evidence, with no special weight given to your past beliefs or actions.

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