

Philosophical Scrutiny of the Concept of Self

Shaun Gallagher states that the concepts of self can further be expressed into the notion of “minimal self” and “Narrative Self.” There have been diverse notions relating self, but S. Gallagher discusses the recent approaches. I agree with the subdivision of the self into narrative and minimal, since they connect philosophy of mind with various branches of cognitive sciences. This relation of the diversified filled makes it better to research about its philosophical model. (S. Gallagher, 2000)

"Narrative self" constitutes the experiences from the past and stories of future which derives the narrative identity of a person in the society. It defines the timeline of the person in the sense of his actions and thoughts. The Identity of person is results of his behavior in the community which also accounts for the Narrative notion. The Identity is set in the story with chapters from beginning till the end, and unforgettable moments in the middle.

" The strongest versions of the narrative approach hold that both a person's sense of self and a person's life are narrative in structure, and this is called the hermeneutical narrative theory. " (Marya Schechtman, Narrative Self - Oxford Handbooks, 2011).

Narrative self can be approached through the Hermeneutical model or paradigmatic. The Philosophical hermeneutical model focuses on the contextual ideas of the identity of an individual, but the Paradigmatic Model classifies narratives, determine associations, studies the cause of hermeneutical approach and generate scientific findings. Consider a situation in which an IIT Graduate Rohan, he was a gold medalist in Sports. The hermeneutical approach to his past instances makes it clear that he was excellent in sports and fitness, whereas paradigmatic approach towards it is his skills, hard work of practice, early exposure to the sports and fitness. Analysing the above case makes it clear that one focuses on the context and other on the cause.

(Bruner, J. "Two Modes of Thought," in Actual Minds, Possible World, (Harvard University Press, 1986)).

The Narrative sense of Self and sense of narrative self arguably differs a lot in the context. The narrative sense of self embodies the narratable past and future whereas narrative self is the constitution of narratives of our own life.

Minimal Self is a free minimized form of self when all the other external features of self are stripped away. It is irrational with time and is the instantaneous identity of self in the conscious state. It is the “I” who is experiencing and reading this paper right now. I agree with Idea being represented is that it conventionally it doesn't takes experiences and past story into account. The Minimal self is based on two important aspects sense of agency and sense of ownership. Both of them transcends parallelly and are indistinguishable in the willed moment of action. This is certainly an acceptable fact since there is a system working behind every immediate

action which works hand in hand to accomplish any task. Suppose an individual is playing football, the movement of his feet is a sense of ownership and brain which controls the movement is the sense of agency.

(Read in an article related to Analysis of the text of S. Gallagher, by Tanaka)

Self is the belief of the people considering various aspects into account. Some consider the life is the reincarnation of the other life; some consider that the one lives without body and exist as a free spirit. These considerations may or may not be believable, but these seems to be more human. The Facts such as Humans grow old, undergoes physical change is what we observe and believe. Arguing these facts, Descartes states about the existence of Self which is different from the body. (Think by Simon Blackburn, 1999, p. 122)

But the distinct thought doesn't exactly make it to the point which distinguishes a self (or soul) from the body. So consider a hypothetical situation in which a brain which has all the memories, is placed in the distinct body. Will, this change in the body, affects the soul of the individual? I had looked over it in various articles suggesting the scientific proofs of the existence of souls, but those weren't any solid enough to be approved by any scientific community. Hume suggests that the chase to the soul is not possible, every time you go for it, you end up dealing with your perceptions, thoughts, and emotions. (Think by Simon Blackburn, 1999, p. 123)

And I think, these, is what the personality is built off, the past experiences and the thoughts. Since observation are what I rely on and 'Hume' states that the self is impossible to observe. I believe that the self has dependencies on the body and its previous encounters with the things. It could be distinguished from the body, but could not exist without it.

Identity is the relation of the one to himself. The philosophical model focuses on the relation between x and y if they are identical to each other. It differs from the perceptions of other sciences, which generalizes it as the mark of uniqueness and social presentation. Recent formulation by Gottfried Leibniz proposes that x and y are identical if and only if every predicate of x is true for y.

"Sameness" gives the flexible and diverse notion of the identity, which that stands for quantitative as well as the qualitative interest of Identity. I understand Identity as Idea which evolves over the instances in life. Philosophers had been searching for the knowledge of self, with a lot of questions in mind. "What does self means and in which form it exists?" or "What does it mean to be same or Identical as self?". Philosophers such as Descartes, Plato, and religions such as Hinduism, states that we persist because we have a soul, which exists even after our death. Descartes proposed rational arguments to provide the distinction between body and mind. This proposal makes us more aware of the questions that, how do you know that you are the same person as you were before?. I think this finally arrives at the phenomenon of physical change since we have our memories of childhood in my mind which

are unchanged. And my mind hasn't been replaced, could I relate it with my mind? This argument follows up to the existence of self over the course of life and its persistence.

References :-

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