

Positive conception of causation

Redefinition of ‘cause-effect’

1. Causation as constant conjunction (events of type A are followed by events of type B)
2. Causation as counterfactual dependence (if A had not occurred then B would not have occurred)
3. Causation as psychological responsiveness (the having of thoughts of type A ‘always conveys’ one to thoughts of type B)

All causal inference is due to “custom” or habit.

Personal Identity

Genealogical argument

- Where does the idea of a persisting self come from?
 - Not from experience (no impression of a persisting self, or self at all)
- Hume thus denies
 1. that the existence of an impression requires the existence of a subject of that impression (i.e. a “self”)
 2. that we are aware of a subject of impressions or ideas in introspection
- So no impression of self -> idea of self is a fiction

The Bundle theory

- The ‘self’ is really just a constant flux of perceptions (of impressions and ideas) that are connected via associative forces, such that they constitute a ‘bundle’
- There are no persisting bundles

The origin of the idea of a (fictitious) self

- Distinguish between
 - Strict identity** persistence without alteration
 - Similarity** resemblance, in some respect, between distinct existences