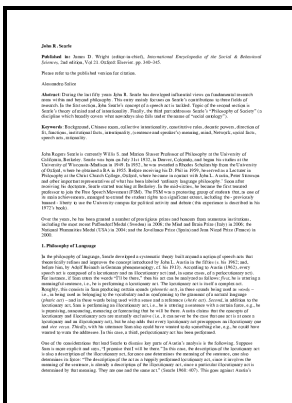


Language and intentionality - a critical examination of John Searles later theory of speech acts and intentionality

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Consciousness and Language

The first logical interpretants CP 5. But I am not just telling him that I have a belief or that I have an intention; I am telling him something about the world represented by those beliefs and intentions. Moral education should be concerned with helping students to learn a rich morallanguage which involves gaining a rich repertoire of conceptual resources for moral understanding, expression and future learning, and a rich sense of the various ways and styles of life which support this moral language.

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This, I take it, is the essential thing about conventions. Consequently, some critics have considered the exchange to be a series of elaborate misunderstandings rather than a debate, while others have seen either Derrida or Searle gaining the upper hand. Searle's ideas are thus open to the same criticisms as Durkheim's.

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In the words of Searle, engagement implies a world-to-mind hold while attachment implies a mind-to-world hold. Here I am looking at this pen. But this feature, hence the self-referential component whose importance Searle rightly emphasizes, is 54 Content, mode, and self-reference a property of the perceptual mode of representation, not a property of the content of perceptual representations.

John Searle

Austin and Ludwig Wittgenstein, helped establish his reputation.

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Any notion of freedom and agency important to morality is therefore also made impossible.

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