

Section 1

Personal Identity



Remember!

Qualitative similarity vs. numerical identity.

- Two ginger bread men made by the same cookie cutter are qualitatively similar in several respects, e.g., they have the same shape, the same weight, the same colour, smell, and so on. But these are *two* numerically distinct entities.
- Superman and Clark Kent are numerically identical, i.e., they are one and the same entity. If you want to count the number of entities in the room, you should only count Superman and Clark Kent once: Louis Lane makes a mistake when she counts them as two.

What does personal identity consist in?

Despite their qualitative differences, what is it about A that makes her the very same person as B?

Same Body Theory

A person A at one time is identical to a person B at a later time iff the body of A is identical to the body of B.

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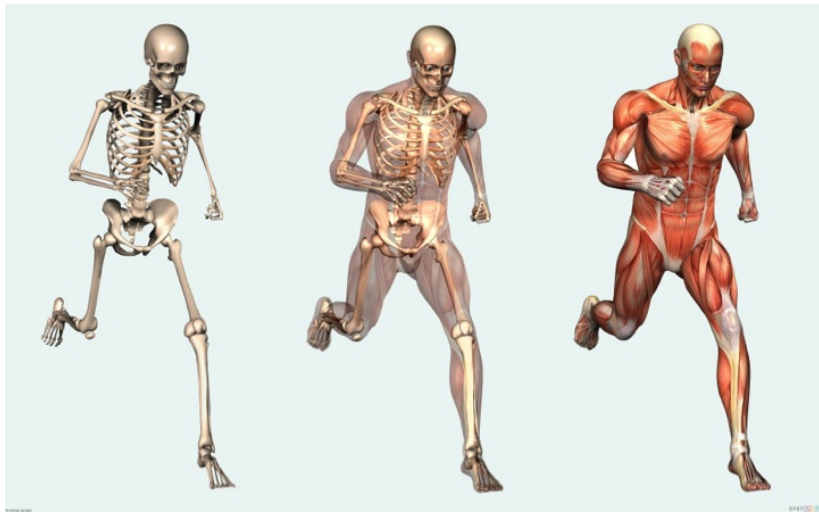
A person A at one time is identical to a person B at a later time iff the soul of A is identical to the soul of B.

Psychological Continuity Theory

A person A at one time is identical to a person B at a later time iff B is psychologically continuous with A.

Section 2

Sameness of Body



Sameness of Body

Statement of Claim

A person A at one time is identical to a person B at a later time iff the body of A is identical to the body of B.

Which one of
you has my
body?



Discuss

Virtues of this view?

- We can perceive bodies. Thus the view explains how we are able to keep track and re-identify humans over time.

Problems for this view?

- Body swaps!

Section 3

Sameness of Soul



Sameness of Soul

Statement of Claim

A person A at one time is identical to a person B at a later time iff the soul of A is identical to the soul of B.

Which one of
you has my
soul?



What is the soul?

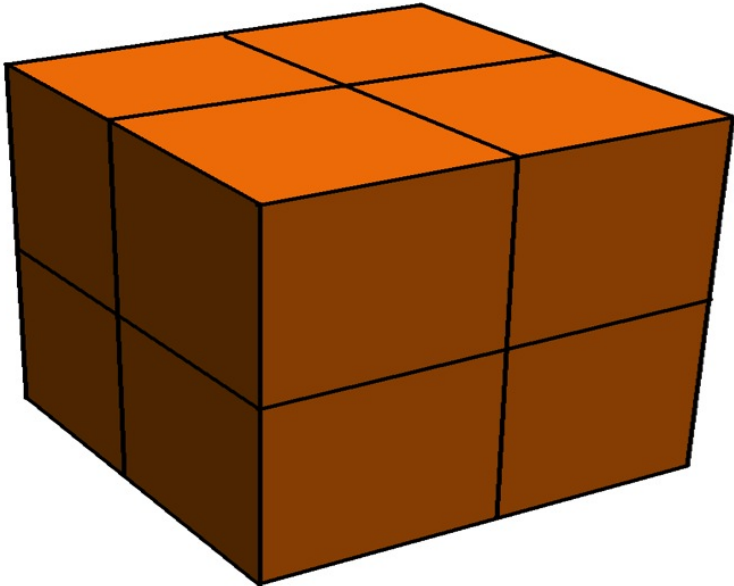
Immaterial

- Bodies are extended in 3-dimensions.
- Souls have no extension.
- There are simple bodies—the basic bits of matter—and complex bodies composed of matter.
- Souls are neither simple or complex bodies.

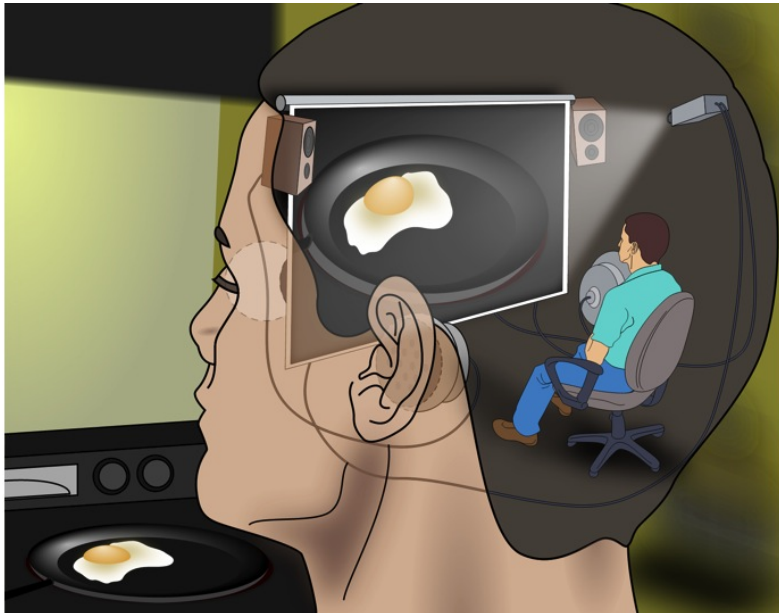
Seat of consciousness

- For any thought and experience, there must be some entity which does the thinking and experiencing.
- Souls and not bodies are what think and experience.

Immaterial



The Seat of Consciousness



Problems

- A person A at one time is identical to a person B at a later time iff the soul of A is identical to the soul of B.
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 1. Direct experience?

Problems

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- What evidence is there for this claim?
- How could we know that the soul of A is identical to the soul of B?
 1. Direct experience?
 2. Indirect experience: Same Body
 3. Indirect experience: Same Psychology

Indirect Experience 1

Claim

B Same body entails same soul.

- We directly perceive bodies.
- We indirectly perceive souls.

Indirect Experience 1

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Indirect Experience 2

Claim

S Same psychology entails same soul.

Indirect Experience 2

Claim

- S Same psychology entails same soul.
- We can directly know that the psychology of A is the same as the psychology of B.

Indirect Experience 2

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S Same psychology entails same soul.

- We can directly know that the psychology of A is the same as the psychology of B.
- Thus we can indirectly know that the soul of A is the same as the soul of B.

Indirect Experience 2

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S Same psychology entails same soul.

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Swapping Souls

Consider a scenario in which 1) a series of souls flow into and out of the same body, and 2) that same body exhibits the same psychological traits. If personal identity consists in sameness of soul, then there is a numerically distinct person every time a soul is exchanged. However, with every soul exchange there is no corresponding change in body or psychological traits. Thus same body does not entail same soul. Thus same psychology does not entail same soul.

Section 4

Memory & Psychology

Further Clarification of our Question



Appropriate Connection: Example



Subsection 1

Version 1

Memory Continuity

A person A at one time is identical to a person B at a later time iff
B *remembers* the *experiences* that A has.

Memory

Factual Memories

Memories that a particular event occurred. They can be shared by several people, e.g., many of us remember President Obama's inauguration.

Personal Memories

Memories of having the experience of an event. They cannot be shared, e.g., only President Obama has the memory of *being inaugurated* at his inauguration.



Objection

- Allow 'Rike' to be the 7 year old who will grow up to be Riker.
 - P1 Riker = Rike only if Riker remembers everything that Rike experienced.
 - P2 Riker does not remember what Rike ate for breakfast on the second day after his 7th birthday, though Rike certainly had the experience of eating something
 - C Riker \neq Rike

Subsection 2

Version 2

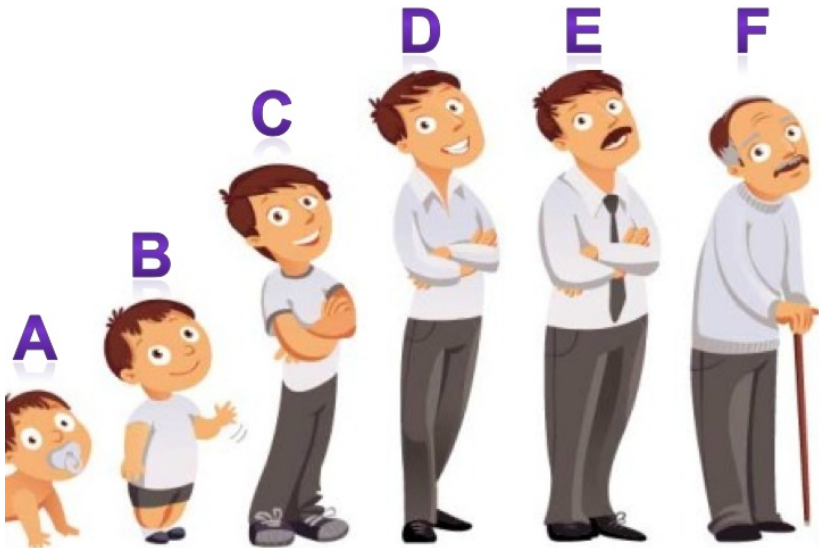
Psychological Continuity-Version 2

A person A at one time is identical to a person B at a later time iff B is psychologically continuous with A.

Psychological Continuity

There is a chain of person-stages connected by episodic memory.

Psychological Continuity



- F remembers what E experienced.
- E remembers what D experienced.
- D remembers what C experienced.
- C remembers what B experienced.
- B remembers what A experienced.
- Thus, A, B, C, D, E, and F are psychologically continuous with each other.
- Hence, they are all stages of the one very same person.

River Objection



Problem: Apparent vs Real Memory

Memory



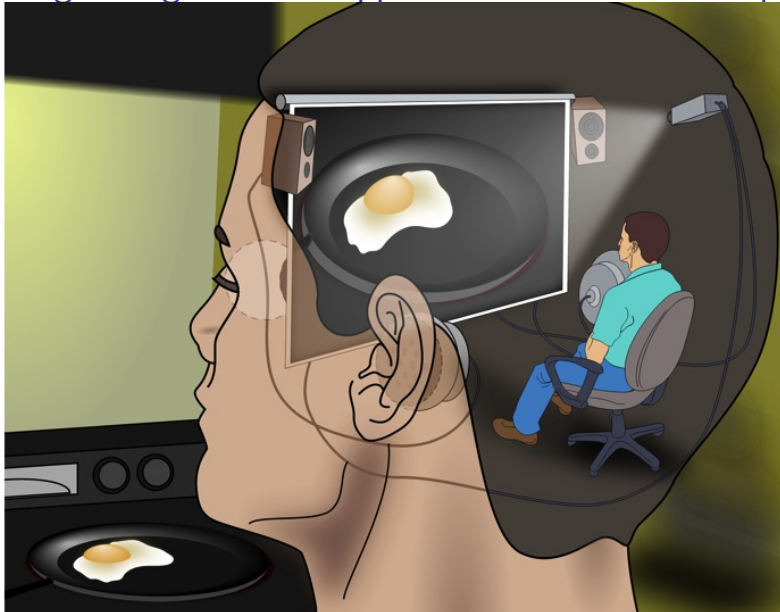
I really remember X iff

- I have an experience as though I remember experiencing X.
- I did experience X.

I apparently remember X iff

- I have an experience as though I remember experiencing X.
- I did not experience X.

Distinguishing Real vs. Apparent Memories: Attempt 1



Internal Differences

- P1 If I could perceive a qualitative difference between a real and an apparent memory of X, then this qualitative difference would distinguish the real and apparent memory of X.
- P2 I can perceive no qualitative difference between a real and an apparent memory of X.
- C No qualitative difference distinguishes real and apparent memories of X.

Distinguishing Real vs. Apparent Memories: Attempt 2

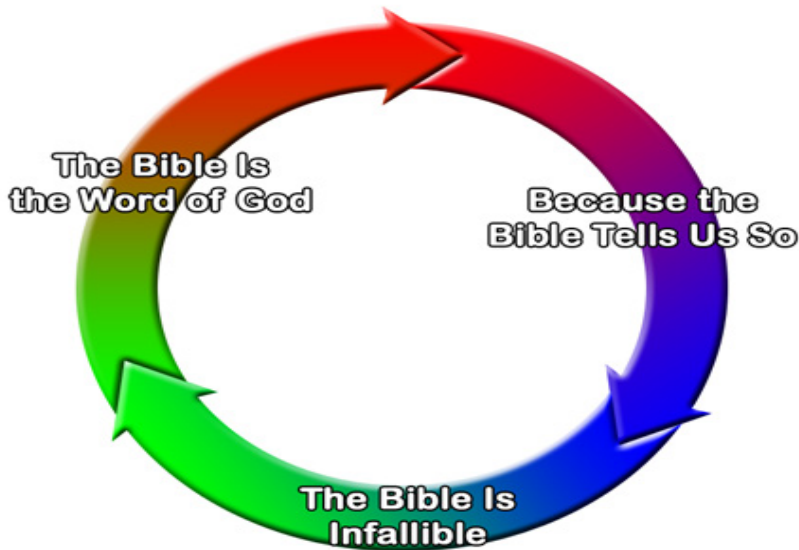
Suggestion:

If two persons A and B both have an experience as though they remember the experiences of some person P, then the memory of A (or B) is real and not apparent only if A (or B) is identical to P.

The problems is that it is circular to make both claims:

1. $A = P$ only if A really remembers what P experiences.
2. A really remembers what P experiences only if $A = P$.

Circular Reasoning



Distinguishing Real vs. Apparent Memories: Attempt 3

Suggestion

- A real memory is one that was caused in the right way.
- An apparent memory is one that was not caused in the right way, e.g. hypnosis, implantation, etc.

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Problem-Duplicates!

- P1 Two persons A and B both have memories of what P experienced that were caused in the right way.
- P2 $A \neq B$.
- C Having memories caused in the right way is not sufficient for personal identity.

Riker Objection

