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研究課題名(和文)An Alternative Philosophical Realist Conception of the Self

研究課題名(英文)An Alternative Philosophical Realist Conception of the Self

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研究成果の概要(和文)：本研究による主な研究成果は、新たな自己論の形成である。この新たな理論は、哲学や心理学、そして認知科学の要素を組み込み、そして柔軟な現実主義によってこれまで明らかにされていなかった自己に対する新たな答えを提供する。当該研究成果に基づく書籍の執筆、そして当該書籍を出版する出版社を見つけることができた(当該出版社はオランダに拠点を置くBrill Academic Publishers。)また、本研究の成果は、9つの学術誌に投稿、そして国内及び国外を含め、3つの学会にて発表を行うことができた。

研究成果の学術的意義や社会的意義

The main meaning comes in the form of a greater self-understanding. If we can better realize the kind of animal we are and how we naturally function then perhaps we can improve our lives by thinking differently about ourselves and from there maybe change how we relate to the world and to others.

研究成果の概要(英文)：As a result of my research I was able to develop the new interdisciplinary theory of the self that I sought to do. It seeks to answer what the self might be in a "soft" realist sense and incorporates elements from philosophy, psychology, and the cognitive sciences. (It is a philosophical theory, however.) Based on my work I was able to write a book and find a publisher for it (Brill Academic Publishers, based in Leiden, The Netherlands). I was also able to publish nine academic journal articles and present at three academic conferences (both domestic and international).

研究分野：philosophy

キーワード：the self realist self intuition emotion psychology cognitive sciences interdisciplinary self theory

1 . 研究開始当初の背景

I had been researching the self for a number of years prior to undertaking this project and become dissatisfied with the philosophical theories that were mainly on offer. In my view although many were quite interesting and had various points of merit, they tended not to make use of contemporary interdisciplinary research. Considering the self (one's self-view or self-image, that is, how one understands one's "core" or "true" or "real" self, etc.), I thought that of particular application would be results in psychological research and also that done in the cognitive sciences. Initially this took the form of a deep study of Jonathan Haidt's research into human intuitions in the decision-making process, and from there led to a number of other researchers. What I found from this was the centrality of intuitive and emotional reactions to human behavior and, naturally, to thinking. This connected directly with other philosophical work done in hermeneutics and interpretation, and also on the influence that language yields in forming the frameworks from which we view the world around us (associations, conceptual networks, etc.). I took these points and connected them together with work by Edmund Husserl and Martin Heidegger on embeddedness ("horizon" and "world", respectively), and a picture started to emerge. However, a new doubt then arose as to the role that consciousness might play, and this was challenged by self-theories such as Galen Strawson's, which holds that each moment of consciousness is all that there is to the self. Given the psychology – particularly the import of the view that one holds of oneself as one lives (seen phenomenologically, broad picture) – I thought that surely Strawson must be mistaken, but I needed to find out how. Antonio Damasio's work in the cognitive sciences proved valuable here, and he led me to many others whose work supported his own conclusions on a physical grounding for consciousness, a neural level view of "mind" that was able to wipe out Strawson's more mystical elements and with that move establish the basis for the synthesis of all of these elements that my work would become. In the end I put together (from a somewhat disparate array) a new philosophical theory of the self that I called the "limited choice soft realist self" and founded the "soft" realism of it (as opposed to the "hard" realism of something like a Cartesian theory) on the psychological power that an idea can wield over its holder. Such might not be "real" in a substantive or purely physical sense, but in the ongoing effects it has over its holder the "reality" of it can be detected in virtually all aspects of a life as lived. That, I ended up arguing, is very real enough.

2 . 研究の目的

My goal was to either find or create a new philosophical theory of the self that would take account of contemporary philosophical views, modern research into psychology (especially in regards to decision-making), and current work in the cognitive sciences. Thus the goal was to be an interdisciplinary work of philosophy.

3 . 研究の方法

My primary research methods were a very broad reading of works in the related fields and an attempted synthesis of the results thereby gleaned. This was very time intensive and laborious but did not require the use of any machines or tools other than an ordinary personal computer.

4 . 研究成果

During the course of my research my main goal of writing a book on the theory of self that I was developing was achieved. This book has been accepted for publication by Brill Academic Publishers (based in Leiden, The Netherlands). I also published nine journal articles that either came directly from my research into the self or were connected to it, and gave three presentations at domestic and international academic conferences.

5 . 主な発表論文等

[雑誌論文](計 9件)

Oberg, A. (2019). No way but in: The phenomenology of a short poem. *Humanismus*, 30, 15-30.

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Oberg, A. (2017, December). *AI and the possibility of a robotic ‘self’: The (no)self in Buddhism and implications for self-artificiality and self-generation*. Presented at the Buddhism and the Fourth Industrial Revolution International Conference, Seoul, South Korea.

Oberg, A. (2017, May). *Turning off the Terminator: Consciousness, the self and the modern quest for living AI*. Presented at the Self: Between Consciousness and Non-being International Conference, Sapporo, Japan.

〔図書〕(計 1件)

Oberg, A. (forthcoming). *Blurred: Selves Made & Selves Making*, Leiden, The Netherlands: Brill.

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6. 研究組織

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