Chap	ter 1: Mind	1
1.	Philosophy of mind and the study of mental phenomena	1
	We have a scientific view of ourselves and a non-scientific view; philosophy has preoccupied itself with the question of if (and how) these views are compatible; but there is a prior question: what is the content of the non-scientific view we have of ourselves?	
2.	Perspectives and points of view	4
	The idea that having a mind is having a perspective on things, or on the world, introduced; the distinction between those creatures with a perspective and those without is vague, but it matches the vagueness in the concept of a mind.	
3.	Perspectives and their objects	6
	Two features of a perspective introduced: objects are presented within perspectives, and perspectives are partial, they let in some things and leave out others. These correspond to the two defining features of intentionality: 'directedness' and 'aspectual shape'.	
4.	The origin of the concepts of intentionality and intension	8
	The origin of the term 'intentionality' explained; intentionality as a mental feature should be distinguished from the logical feature, intensionality; the connection and difference between these ideas explained.	
5.	Directedness and intentional objects	13
	All intentional phenomena have two essential features: directedness upon an object and aspectual shape; the idea of an intentional object introduced; intentional objects are not a kind of thing; an intentional object is what is thought about.	
6.	Aspectual shape and intentional content	18
	Aspectual shape is the way in which something is apprehended in an intentional state or act; connections and differences are described between the idea of aspectual shape and Frege's idea of sense; for a state to have intentional content is for it to have an intentional object	

and a certain aspectual shape.

# 7. The problem of intentionality

Various things are called the problem of intentionality: the problem discussed here is the problem of how intentional states can concern things that do not exist; the best solution is to deny that intentional states are relations to genuinely existing objects; internalism and

#### 8. The structure of intentionality

externalism introduced.

All intentional states have intentional objects (something they are about) but they are not relations to these objects; rather, intentional states are relations to intentional contents; intentional contents need not be propositional; intentional modes introduced; the relational structure of an intentional state is subject—mode—content.

# Chapter 2: **Body**

9. Interaction between mind and body

Descartes's view that he is not lodged in his body like a pilot in a ship endorsed; the mind and the body do interact causally; this is taken as a starting point for debate, not something which is in need of defence.

#### 10. Substance, property, event

Some basic metaphysical categories introduced; substance distinguished from attribute or property; a state is a thing having a property at a time; states are distinguished from events on the grounds that events are particulars with temporal parts; mental phenomena comprise both mental states and mental events (or 'acts').

#### 11. The 'intelligibility' of mental causation

Mental-physical causation may be considered problematic because of something about causation or something about the mental, or something about the physical; the first two of these dismissed; the problem of mental causation is a result of 'physicalist' assumptions about the physical world.

### 12. Physics and physicalism

Physicalism distinguished from monism in general and from materialism; physicalism gives a special role to physics; the 'generality of physics' distinguished from the 'completeness of physics' and the 'explanatory adequacy of physics'.

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	Some see physicalism as the source of the mind-body problem, not its solution; the problem here is how to explain the place of consciousness in the physical world; the contemporary mind-body problem as a dilemma: if the mind is not physical, then how can it have physical effects? But if the mind is physical, how can we understand consciousness?	
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## 43. The phenomenal character of perceptual experience

It is sometimes said that an intentionalist view of perception cannot

account for the phenomenal character of perception; two kinds of evidence for this claim considered: introspective evidence and inverted spectrum/earth thought-experiments; introspective evidence shown to be inconclusive, once we understand intentionality in the proper way.

#### 44. Inverted spectrum, Inverted Earth

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The inverted spectrum possibility (if it is one) presents no knockdown argument against intentionalism; Inverted Earth only presents a problem for a purely externalist version of intentionalism; if narrow perceptual content is coherent, then the inverted earth argument is unsuccessful.

#### 45. Perception as non-conceptual

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A further aspect of the phenomenal character of perception introduced: its distinctness from belief and judgement; this is expressed by saying that perceptions have non-conceptual contents; this idea is clarified, motivated, and defended against its critics.

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