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By claiming that it does not necessarily belong to any one mind in particular is inferring then that the self is not in fact a property. Then how can it be said to exist? Thomas Reid (Macquarie, lecture 17) also raises an important objection to Locke's theory of personal identity that seems fairly self-evident to me. We can consider a man as: a child, then in middle age and at old age. If the man in middle age can remember occurrences when he was a young boy, but now that he is an old man can't, then can he be considered a different person from the young boy?

Of Personal Identity Hume

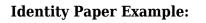
According to Locke the old man is the same as the middle aged one, and the middle aged is the same as the child. Yet there is no continuity of consciousness between the three, any break in memory would render them a 'non-person' if we follow Locke's argument-clearly it is logically inconsistent. David Hume's 'bundle theory' of the self seems to me rather more logically coherent. He claimed that humans tend to think of themselves as the same person as they were, say, 10 years ago; that we believed that although one had evolved over the period in a number of ways that the self had endured.

According to Hume however, this was a mistake, and when examined empirically no more than a practical habit: "I never can catch myself at any time without a perception, and never observe anything but the perception" (TI, vi, p. 251). It is clear, posits Hume, our thoughts and perceptions flow from one idea to the next; so we encounter a 'bundle', or grouping, of perceptions throughout our life but no actual continuous and enduring underlying self- or "I" -as a 'unity of consciousness'.

While there is a stability of perceptions over the short term, and some loose association of experiences, there is no overarching continuity of "I" in reality. Hume agrees that we extend over time in actions, we begin a job and finish it some time later, and that our desires also extend in some sort of continuity over time. Furthermore our physical bodies endure reasonably consistently; we age gradually. This according to Hume is what ultimately defines our sense of personal identity. While Hume's theory of the self is attractive in my view, if anything it doesn't go far

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Table of Contents Identity Paper Example

- 1. Understanding the eBook Identity Paper Example
 - The Rise of Digital Reading Identity Paper Example
 - Advantages of eBooks Over Traditional Books
- 2. Identifying Identity Paper Example
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
- 3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Identity Paper Example
 - User-Friendly Interface
- 4. Exploring eBook Recommendations from Identity Paper Example
 - Personalized Recommendations
 - Identity Paper Example User Reviews and Ratings
 - Identity Paper Example and Bestseller Lists

- 5. Accessing Identity Paper Example Free and Paid eBooks
 - Identity Paper Example Public Domain eBooks
 - Identity Paper Example eBook Subscription Services
 - Identity Paper Example Budget-Friendly Options
- 6. Navigating Identity Paper Example eBook Formats
 - o ePub, PDF, MOBI, and More
 - Identity Paper Example Compatibility with Devices
 - Identity Paper Example Enhanced eBook Features
- 7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Identity Paper Example
 - Highlighting and Note-Taking Identity Paper Example
 - Interactive Elements Identity Paper Example
- 8. Staying Engaged with Identity Paper Example
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Identity Paper Example
- 9. Balancing eBooks and Physical Books Identity Paper Example
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Identity Paper Example
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Identity Paper Example
 - Setting Reading Goals Identity Paper Example
 - Carving Out Dedicated Reading Time
- 12. Sourcing Reliable Information of Identity Paper Example
 - Fact-Checking eBook Content of Identity Paper Example
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning

- Utilizing eBooks for Skill Development
- Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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