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The Myth of the Intuitive: Experimental Philosophy and ...

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The Myth of the Intuitive | The MIT Press

The Myth of the Intuitive: Experimental Philosophy and Philosophical Method (A Bradford Book) eBook: Max Emil Deutsch: Amazon.co.uk: Kindle Store

The Myth of the Intuitive: Experimental Philosophy and ...

Max Deutsch's The Myth of the Intuitive is an excellent and rigorously argued example of the way in which analytic philosophers can defend their ' intuition-usag We use cookies to enhance your experience on our website.By continuing to use our website, you are agreeing to our use of cookies.

Myth of the Intuitive: Experimental Philosophy and ...

Max Deutsch: The Myth of the Intuitive: Experimental Philosophy and Philosophical Method. Cambridge, MA: MIT Press, 2015. 194+xx pp. This engaging and accessible book offers a spirited defence of armchair philosophy, against a

The Myth of the Intuitive: Experimental Philosophy and ...

Max Deutsch, The Myth of the Intuitive: Experimental Philosophy and Philosophical Method, MIT Press, 2015, 194pp., \$37.00 (hbk), ISBN 9780262028950. Max Deutsch's book is a spirited and engaging response to a prominent challenge, grounded in empirical research, to philosophy itself. [1] The challenge starts with the assumption that most or all philosophical reasoning relies heavily upon intuitions, typically the results of thought experiments, as evidence.

The Myth of the Intuitive: Experimental Philosophy and ...

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The Myth of the Intuitive: Experimental Philosophy and ...

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Project MUSE - *The Myth of the Intuitive*

THE MYTH OF PRESENTISM ' S INTUITIVE APPEAL Presentism is the view that only what ' s present exists. On this view, merely past entities (such as the dinosaurs or Julius Caesar) and merely future entities (such as human outposts on Mars) do not exist at all. This seems to be a natural thing to think, which makes presentism very

THE MYTH OF PRESENTISM ' S INTUITIVE APPEAL

The word intuitive implies that we could quantify the user ' s abilities, maybe their clairvoyance or aptitude for deciphering what is presented to them. I must admit, there were times that I ' ve blamed the user when they were unable to understand an arguably vague design that made perfect sense to me.

The myth of intuitive design. A UX Designer ' s quest to ...

The intuitive learning for the development of the creative activity in students. Martha Mar í a Casas-Rodr í guez - 2013 - *Humanidades M é dicas* 13 (1):22-37. Review of "The Myth of the Intuitive: Experimental Philosophy and Philosophical Method".

Max Deutsch, *The Myth of the Intuitive* - PhilPapers

That ' s when I had a revelation: Intuition is a myth in UX design. Intuition Defined. Perhaps no word is more commonly used in connection with a digital interface than "intuitive." I hear a lot of things like, "this design is all wrong. It ' s just not intuitive," or "this new version of our app is great. It ' s so intuitive!"

The Myth of Intuitive Design | Think Company

*The Myth of the Intuitive* by Max Emil Deutsch, 9780262028950, available at Book Depository with free delivery worldwide.

A defense of traditional philosophical method against challenges from practitioners of "experimental philosophy." In *The Myth of the Intuitive*, Max Deutsch defends the methods of analytic philosophy against a recent empirical challenge mounted by the practitioners of experimental philosophy (xphi). This challenge concerns the extent to which analytic philosophy relies on intuition—in particular, the extent to which analytic philosophers treat intuitions as evidence in arguing for philosophical conclusions. Experimental philosophers say that analytic philosophers place a great deal of evidential weight on people's intuitions about hypothetical cases and thought experiments. Deutsch argues forcefully that this view of traditional philosophical method is a myth, part of "metaphilosophical folklore," and he supports his argument with close examinations of results from xphi and of a number of influential arguments in analytic philosophy. Analytic philosophy makes regular use of hypothetical examples and thought experiments, but, Deutsch writes, philosophers argue for their claims about what is true or not true in these examples and thought experiments. It is these arguments, not intuitions, that are treated as evidence for the claims. Deutsch discusses xphi and some recent xphi studies; critiques a variety of other metaphilosophical claims; examines such famous arguments as Gettier's refutation of the JTB (justified true belief) theory and Kripke's Gödel Case argument against descriptivism about proper names, and shows that they rely on reasoning rather than intuition; and finds existing critiques of xphi, the "Multiple Concepts" and "Expertise" replies, to be severely lacking.

Experience is a great teacher—except when it isn't. Our personal experience is key to who we are and what we do. We judge others by their experience and are judged by ours. Society venerates experience. From doctors to teachers to managers to presidents, the more experience the better. It's not surprising then, that we often fall back on experience when making decisions, an easy way to make judgements about the future, a constant teacher that provides clear lessons. Yet, this intuitive reliance on experience is misplaced. In *The Myth of Experience*, behavioral scientists Emre Soyer and Robin Hogarth take a transformative look at experience and the many ways it deceives and misleads us. From distorting the past to limiting creativity to reducing happiness, experience can cause misperceptions and then reinforce them without our awareness. Instead, the authors argue for a nuanced approach, where a healthy skepticism toward the lessons of experience results in more reliable decisions and sustainable growth. Soyer and Hogarth illustrate the flaws of experience—with real-life examples from bloodletting to personal computers to pandemics—and distill cutting-edge research as a guide to decision-making, as well as provide the remedies needed to improve our judgments and choices in the workplace and beyond.

Every day we make intuitive decisions—from the mundane choice of what clothes to wear to more important issues such as which new car "feels right" or which person would be "good" for a particular job. To varying degrees, logic plays a role in these decisions, but at a certain point all of us rely on intuition, our sixth sense. Is this the right way to decide? Should we trust our gut feelings? When intuition conflicts with logic, what should we do? In *Educating Intuition*, Robin M. Hogarth lays bare this mysterious process so fundamental to daily life by offering the first comprehensive overview of what the science of psychology can tell us about intuition—where it comes from, how it works, whether we can trust it. From this literature and his own research, Hogarth finds that intuition is a normal and important component of thought that has its roots in processes of tacit learning. Environment, attention, experience, expertise, and the success of the scientific method all form part of Hogarth's perspective on intuition, leading him to the surprising—but natural—conclusion that we can educate our sixth sense. To this end he offers concrete suggestions and exercises to help readers develop their intuitive skills and habits for learning the "right" lessons from experience. Artfully and accessibly combining cognitive science, the latest research in psychology, and Hogarth's own observations, *Educating Intuition* eschews the vague approach to the topic that has become commonplace and provides instead a wholly engaging and practical guide to enhancing our intuitive skills.

One of the most influential works of this century, *The Myth of Sisyphus and Other Essays* is a crucial exposition of existentialist thought. Influenced by works such as *Don Juan* and the novels of Kafka, these essays begin with a meditation on suicide; the question of living or not living in a universe devoid of order or meaning. With lyric eloquence, Albert Camus brilliantly posits a way out of despair, reaffirming the value of personal existence, and the possibility of life lived with dignity and authenticity.

*The Cassandra* follows a woman who goes to work in a top secret research facility during WWII, only to be tormented by visions of what the mission will mean for humankind. Mildred Groves is an unusual young woman. Gifted and cursed with the ability to see the future, Mildred runs away from home to take a secretary position at the Hanford Research Center in the early 1940s. Hanford, a massive construction camp on the banks of the Columbia River in remote South Central Washington, exists to test and manufacture a mysterious product that will aid the war effort. Only the top generals and scientists know that this product is processed plutonium, for use in the first atomic bombs. Mildred is delighted, at first, to be part of something larger than herself after a lifetime spent as an outsider. But her new life takes a dark turn when she starts to have prophetic dreams about what will become of humankind if the project is successful. As the men she works for come closer to achieving their goals, her visions intensify to a nightmarish pitch, and she eventually risks everything to question those in power, putting her own physical and mental health in jeopardy. Inspired by the classic Greek myth, this 20th century reimagining of Cassandra's story is based on a real WWII compound that the author researched meticulously. A timely novel about patriarchy and militancy, *The Cassandra* uses both legend and history to look deep into man's capacity for destruction, and the resolve and compassion it takes to challenge the powerful.

Is torturing the innocent OK? Just now something happened: it seemed to you that torturing the innocent is wrong. What kind of mental state were you in? What is its nature? Perhaps you now believe that torturing the innocent is wrong because it just seemed to you that it is. If so, that seems appropriate. But is it really, and if so, what could explain this? In this book, Koksvik argues these mental states form a psychological kind called 'intuition', and that having an intuition indeed justifies you in believing what it says. What explains this, he argues, is how similar intuition is to perception. Through a detailed examination he shows that intuition, just like perception, is a conscious experience, and that the two experience types have important properties in common, in virtue of which they can both justify belief. In sharp contrast to traditional thought, Koksvik argues that intuition is completely unrestricted in content: we have intuitions about morality and metaphysics, but also about all sorts of everyday things, like danger or trustworthiness, and in all cases they can justify. The use of intuition is thus not only a legitimate part of philosophical and scientific practice, it also plays a pervasive, important and legitimate role in all of our everyday rational lives.

"The myth of Sisyphus symbolizes the archetypal process of becoming without the consolation of absolute achievement. It is both a poignant reflection of the human condition and a prominent framing text for classical, medieval, and renaissance theories of human perfectibility. In this unique reading of the myth through classical philosophies, pagan and Christian religious doctrines, and medieval and renaissance literature, we see Sisyphus, "the most cunning of human beings," attempting to transcend his imperfections empowered by his imagination to renew his faith in the infinite potentialities of human excellence."--BOOK JACKET.

Futurists are certain that humanlike AI is on the horizon, but in fact engineers have no idea how to program human reasoning. AI reasons from statistical correlations across data sets, while common sense is based heavily on conjecture. Erik Larson argues that hyping existing methods will only hold us back from developing truly humanlike AI.

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