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Thinker-Dependence of Necessity"; "4.7 Neo-Wittgensteinian Challenges"; "4.8 Conclusion and Prospects"; "Appendix A. Modal Logic and the Principle-Based Conception"; "Appendix B. Relaxing the Assumptions"; "5 Self-Knowledge and Intentional Content"; "5.1 Conscious Attitudes, Self-Ascription, and the Occupation of Attention"; "5.2 First Steps towards a Solution: Rational Sensitivity without Inference"; "5.3 Between Internal Introspectionism and a€?No-Reasonsa€? Accounts"; "5.4 Why do these Self-Ascriptions Amount to Knowledge?"; "5.5 Conceptual Redeployment: Supporting the Claim"; "5.6 Three Consequences of Redeployment"; "6 Self-Knowledge and Illusions of Transcendence"; "6.1 Representational Independence"; "6.2 Delta Theories"; "6.3 Representational Independence Outside the First Person?"; "6.4 An Illusion and its Source"; "6.5 Self-Knowledge, Subjectlessness, and Reductionist Views"; "7 Freedom"; "7.1 The Classical Problem and the Integration Challenge"; "7.2 An Intuitive Characterization of Freedom"; "7.3 a€?Could Have Done Otherwisea€?: The Closeness Account"; "7.4 A Puzzling Inference"; "7.5 The Closeness Conception Elaborated"; "7.6 Non-Theoretical Construals of Freedom"; "7.7 Libertarianism"; "7.8 The Epistemology of Freedom"; "7.9 Neither Too Much nor Too Little?"; "8 Concluding Remarks"; "Bibliography"; "Index"; "A"; "B"; "C"; "D"; "E"; "F"; "G"; "H"; "I"; "J"; "K"; "L"; "M"; "N"; "O"; "P"; "Q"; "R"; "S"; "T"; "U"; "V"; "W"; "Y"; "Z"

Sommario/riassunto

Christopher Peacocke examines the problem of knowing whether human beings can really know about the past, about what they are thinking, about what might be and whether freedom is really possible.
