My work to date has been primarily focused on the thought of Frank Ramsey, particularly in relation to Wittgenstein’s Tractatus Logico-Philosophicus, but also in respect of mathematics, logic and pragmatism. More recently, I have defended a version of the identity theory of truth. I am now in the process of initiating a research project that stems from interesting intersections of these two distinct strands of work, and which has as its focus the very limits of thought itself.

Recently, a number of authors have attributed to Frank Ramsey a dispositionalist view of belief contents, where such a view identifies a belief with a disposition or set of dispositions to behave thus-and-so under certain circumstances. Further, they argue that he was right to hold that view. I take issue with both of these claims. Against the second, I argue that a dispositionalist view of this kind faces grave difficulties when we reflect on the fact that we can, very often and quite simply, say what we think. Against the first, I argue that we may find within Ramsey’s work the beginnings of a more sophisticated account of such contents.