

Dualism Between Physical And Human Geography

Seminar paper from the year 2018 in the subject Philosophy - Theoretical (Realisation, Science, Logic, Language), University of Ibadan, language: English, abstract: This paper attempts to provide a framework for understanding the concept of the human person in his essential and ontological beingness in the light of Yorùbá worldview. The paper argues that the mind-body problem that has taken a central seat in philosophy would be better appreciated if it is allowed to remain as culture-relative. In other words, it would a mistaken assumption of sort to assume that the western categories of monism or Cartesian dualism are sufficient theories around which the mind-body problem should be discussed. At the heart of the discussion is an attempt to open up the Yorùbá perspective to the mind-body problem which, though primarily acknowledges among other considerations that the human person is composed of both material-physical and immaterial-spiritual (metaphysical) aspects, insists a person is more than the mind and body. An attempt will also be made in this project to make a contrast between Cartesian dualism and Yorùbá worldview of the composition of the human person and draw a parallel between the two perspectives. Central to the numerous challenges that confront philosophy and philosophers is inter alia the question of the composition of the human person. Essentially, philosophers, especially metaphysicians, grapple with the question of "who a person is?" Put differently, what constitutes the

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human nature? Integrally connected to such fundamental questions are other posers that bother on the mind-body problem, which, on the one hand, focus on the composition of the person as a material being. Such questions like "Is man a composition of mind and body? And, what kind of relationship or interaction (if any) goes on between the domains of substances? 'Is the human person an entirely physical entity?" Or, "Is he solely non-physical or, is he composed of both physical and non-physical features?" These are the interrogative legacies of Cartesian substance dualism and interactionism bequeathed to philosophy. There is no straightforward answer to these questions as a first-glance approach could present them to be.

What begins as a hunger for authentic medicine in a young medical student evolves into a quest for an entirely new world, a Fifth World, where the line between what is material and spiritual has been dissolved. In Fifth World Medicine, you will explore the lands, myths, and prophecies of the Hopi People, chase after coyotes in the deserts of Arizona, enter a sweat lodge with a shamanic healer in the far North Country of Canada, embrace the power of silence and the medicine of enlightenment, go on a vision quest in the depths of the Grand Canyon, and find your roots in the sacred temple of the human body and the soil of Mother Earth. Fifth World Medicine dares to challenge Westerners and anyone who dwells in the Fourth World, a techno-industrial world where dualistic thinking and linear, scientific methodologies assert their hegemony—leading to disease in Mother Earth and her inhabitants. Fifth World Medicine provides an exit path for those who hunger for

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something more than the Fourth World. Fifth World Medicine satisfies humanity's deep, collective hunger for lasting health as it integrates one's spirit, mind, body, and Earth. If you feel this hunger, follow the wolf on this journey to the Fifth World—a journey guaranteed to test your worldview and entire understanding of what is true.

Dualism argues that the mind is more than just the brain. It holds that there exists two very different realms, one mental and the other physical. Both are fundamental and one cannot be reduced to the other - there are minds and there is a physical world. This book examines and defends the most famous dualist account of the mind, the cartesian, which attributes the immaterial contents of the mind to an immaterial self. John Foster's new book exposes the inadequacies of the dominant materialist and reductionist accounts of the mind. In doing so he is in radical conflict with the current philosophical establishment. Ambitious and controversial, *The Immaterial Self* is the most powerful and effective defence of Cartesian dualism since Descartes' own *A ground-breaking collection of contemporary essays from leading international scholars that provides a balanced and expert account of the resurgent debate about substance dualism and its physicalist alternatives.* Substance dualism has for some time been dismissed as an archaic and defeated position in philosophy of mind, but in recent years, the topic has experienced a resurgence of scholarly interest and has been restored to contemporary prominence by a growing minority of philosophers prepared to interrogate the core principles upon which past objections and misunderstandings rest. As the first

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book of its kind to bring together a collection of contemporary writing from top proponents and critics in a pro-contra format, *The Blackwell Companion to Substance Dualism* captures this ongoing dialogue and sets the stage for rigorous and lively discourse around dualist and physicalist accounts of human persons in philosophy. Chapters explore emergent, Thomistic, Cartesian, and other forms of substance dualism—broadly conceived—in dialogue with leading varieties of physicalism, including animalism, non-reductive physicalism, and constitution theory. Loose, Menuge, and Moreland pair essays from dualist advocates with astute criticism from physicalist opponents and vice versa, highlighting points of contrast for readers in thematic sections while showcasing today’s leading minds engaged in direct debate. Taken together, essays provide nuanced paths of introduction for students, and capture the imagination of professional philosophers looking to expand their understanding of the subject. Skillfully curated and in touch with contemporary science as well as analytic theology, *The Blackwell Companion to Substance Dualism* strikes a measured balanced between advocacy and criticism, and is a first-rate resource for researchers, scholars, and students of philosophy, theology, and neuroscience.

Materialism, Minds, and Cartesian Dualism

The Philosophy of Sri Aurobindo

The Blackwell Companion to Substance Dualism

School Didactics And Learning

Psycho-Physical Dualism Today

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Modern humanity with some 5,000 years of recorded history has been experiencing growing pains, with no end in sight. It is high time for humanity to grow up and to transcend itself by embracing transhumanism. Transhumanism offers the most inclusive ideology for all ethnicities and races, the religious and the atheists, conservatives and liberals, the young and the old regardless of socioeconomic status, gender identity, or any other individual qualities. This book expounds on contemporary views and practical advice from more than 70 transhumanists. Astronaut Neil Armstrong said on the Apollo 11 moon landing in 1969, "One small step for a man, one giant leap for mankind." Transhumanism is the next logical step in the evolution of humankind, and it is the existential solution to the long-term survival of the human race.

Part - A Fundamental of Human Geography

1. Human Geography : Nature and Scope,

2. Population of the World :

Distribution, Density and growth,

3. Population Composition, 4. Human

Development, 5. Primary Activities,

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6.Secondary Activities, 7.Tertiary and Quaternary Activiteis, 8. Transport and Communication, 9 . International Trade, 10.Human Settlement, Part - B India - People and Economy 1.Population : Distribution, Density, Growth and Composition, 2. Migration - Types and Consequences, 3 .Human Development, 4. Human Settlement,5. Land Resources and Agriculture, 6. Water Resources, 7. Mineral And Energy Resources, 8. Manufacturing Industries, 9. Planning and Sustainable Development in India Context, 10. Transport and Communication, 11.International Trade, 12. Geographical Perspective on Selected Issuses and Problems, Part - C Practical Work 1.Data : Sources and Collection, 2. Data Processing, 3. Graphical Representation of Data, 4. Use of Computer in Data Processing and Mapping, 5. Field Surveys, 6 .Spatial information Technology. Board Examinations Paper

How are soul and body related to one another? Are human beings immaterial souls, or complex physical organisms? Will we survive the death of our bodies? Does only the dualist view

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allow the possibility of life after death? This collection brings together cutting-edge research on the metaphysics of human nature and the possibility of post-mortem survival. Kevin Corcoran's collection, *Soul, Body, and Survival*, includes chapters from those who embrace traditional soul-body dualism, those who assert person-body identity, and those who propose entirely new views that fall outside the categories of monism and dualism. The first book to connect the metaphysics of persons with the belief in life after death, thus intersecting with theological as well as philosophical inquiry, it blurs the divide between metaphysics and the philosophy of mind.

This text presents a reflective theory of school didactics, incorporating German and Nordic research traditions in the theory of didactics, together with Anglo-American research on teaching instructional research and cognitivist theory.

Essays on the Metaphysics of Human Persons

What is Islamic Philosophy?

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Irving Babbitt and Warlike Democracies
Reading John Damascene and Symeon the
New Theologian on Christian Bioethics
Its Foundation in History and Logic
Rethinking Descartes's Substance
Dualism

Subversive Spiritualities

In this book, Frederique Apffel-Marglin draws on a lifetime of work with the indigenous peoples of Peru and India to support her argument that the beliefs, values, and practices of such traditional peoples are "eco-metaphysically true."

Was Descartes a Cartesian Dualist? In this controversial study, Gordon Baker and Katherine J. Morris argue that, despite the general consensus within philosophy, Descartes was neither a proponent of dualism nor guilty of the many crimes of which he has been accused by twentieth century philosophers. In lively and engaging prose, Baker and Morris present a radical revision of the ways in which Descartes' work has been interpreted. Descartes emerges with both his historical importance assured and his philosophical importance redeemed.

Ontological materialism, in its various forms, has become the orthodox view in contemporary philosophy of mind. This book provides a variety of defenses of mind-body dualism, and shows (explicitly or implicitly) that a thoroughgoing ontological materialism cannot be sustained. The contributions are intended to show that, at the very least, ontological dualism (as contrasted with a dualism that is merely linguistic or epistemic) constitutes a philosophically respectable alternative to the monistic views that currently dominate thought about the mind-body (or, perhaps more appropriately, person-body) relation.

What is Islamic Philosophy? offers a broad introduction to Islamic thought, from its origins to the many challenging issues facing

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Muslims in the contemporary world. The chapters explore early Islamic philosophy and trace its development through key themes and figures up to the twenty-first century. Topics covered include: ethical issues such as just war, abortion, women's rights, homosexuality and cloning questions in political philosophy regarding what kind of Islamic state could exist and how democratic can (or should) Islam really be the contribution of Islam to 'big questions' such as the existence of God, the concept of the soul, and what constitutes truth. This fresh and original book includes a helpful glossary and suggestions for further reading. It is ideal for students coming to the subject for the first time as well as anyone wanting to learn about the philosophical tradition and dilemmas that are part of the Islamic worldview.

What Am I?

Soul, Body, and Survival

Understanding Prayer for the Dead

Descartes and the Modern Worldview

Fifth World Medicine

The Philosophical Roots of the Ecological Crisis

Descartes Was Right! Souls Do Exist and Reincarnation Proves It

It has been over a decade since the first edition of *The Cambridge Companion to Augustine* was published. In that time, reflection on Augustine's life and labors has continued to bear much fruit: significant new studies into major aspects of his thinking have appeared, as well as studies of his life and times and new translations of his work. This new edition of the *Companion*, which replaces the earlier volume, has eleven new chapters, revised versions of others, and a comprehensive updated bibliography. It will furnish students and scholars of Augustine with a rich resource on a philosopher whose work continues to

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inspire discussion and debate.

Recent dissatisfaction with individualism and the problems of religious pluralism make this an opportune time to reassess the way in which we define ourselves and conduct our relationships with others. The philosophical writings of John Macmurray are a useful resource for performing this examination, and recent interest in Macmurray's work has been growing steadily. A full-scale critical examination of Macmurray's religious philosophy has not been published and this work fills this gap, sharing his insistence that we define ourselves through action and through person-to-person relationships, while critiquing his account of the ensuing political and religious issues. The key themes in this work are the concept of the person and the ethics of personal relations.

Recent debates in philosophy of mind seemingly have resulted in an impasse. Reductive physicalism cannot account for the phenomenal mind, and nonreductive physicalism cannot safeguard a causal role for the mental as mental. Dualism was formerly considered to be the only viable alternative, but in addition to exacerbating the problem of mental causation, it is hard to square with a naturalist evolutionary framework. By 1979, Thomas Nagel argued that if reductionism and dualism fail, and a non-reductionist form of strong emergence cannot be made intelligible, then panpsychism—the thesis that mental being is a fundamental and ubiquitous feature of the universe—might be a viable alternative. But it was not until

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David Chalmers' *The Conscious Mind* in 1996 that debates on panpsychism entered the philosophical mainstream. Since then the field has been growing rapidly, and some leading philosophers of mind as well as scientist have argued in favor of panpsychism. This book features contemporary arguments for panpsychism as a genuine alternative in analytic philosophy of mind in the 21st century. Different varieties of panpsychism are represented and systematically related to each other in the volume's 16 essays, which feature not only proponents of panpsychism but also prominent critics from both the physicalist and non-physicalist camps.

Idealism is the view that reality is fundamentally mental. Idealism has been influential historically, but it has been neglected in contemporary metaphysical debate. This volume of 17 essays by leading philosophers rectifies the situation.

Geography Class 12 - SBPD Publications

Panpsychism

Alfred Lindesmith as a Public Intellectual

The Transhumanism Handbook

Kinship and Killing

Theology from the Great Tradition

How All Humans Reason and Why You'Re Unique

This textbook provides complete and comprehensive coverage of the theological tradition of Aquinas, Maximus, Luther, Irenaeus, Lonergan, von Balthasar, Schmemmann, Meyendorf and Barth. Each section of this textbook explores a wide variety of questions

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- who are we? Is there a God, and if so, what is his nature? Who is Jesus? What does it mean that we live both in sin and righteousness? It consists of 15 modules that are comprised of 46 chapters. Each module has two parts: there are systematic chapters that discuss and explain each module's topic; and the final chapter of each module examines 4 to 6 primary sources that are important for each topic. This textbook includes an extensive range of pedagogical features: - Sample tests in which each objective question has been quality tested by classroom use (with a discrimination index) - A discussion guide for each chapter - Learning objectives linked to each chapter - The text includes bold-faced terms, boxed text sections that identify central figures and points of debate, study question, chapter summaries, glossary

The aim of the book is to contribute to the development of Christian bioethics.

Particularly, it constitutes a Christian critique of the sovereign bioethics - he kind of bioethics that shapes the relevant discussions in the public arena, and unjustifiably imposes particular values, boundaries and conditions on the discussion relevant to bioethical dilemmas - with special reference to the issues surrounding euthanasia. This critique is made, firstly, on the ground of the assumption that all theories of human existence, including sovereign bioethics share a common ground -

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all theories serve their own needs of self-presentation through presenting their subjective principles as objective and therefore as appropriate for power claims over human life. This is exemplified through a thorough analysis of the current discussion on euthanasia. Such a procedure is an innovative way on how current bioethics should be examined and evaluated. Such a critique of the sovereign bioethics is further developed on the ground of the patristic tradition and particularly the works of John Damascene and Symeon the New Theologian. Within such a context, the fundamental elements of a Christian anthropology regarding the constitution of man, the character of pain and death as well as the importance of the free will in man are discussed. This discussion is culminated in the presentation of the character of the Christian voluntary death along with its implications from a bioethical point of view. Throughout history, Christians have prayed for the dead - both for continual growth of the faithful and for their advancement from purgatory, and sometimes, even, for the deliverance of the unsaved from hell. Understanding Prayer for the Dead defends all three kinds of prayer. It challenges Protestants, who seldom pray for the dead, to begin doing so - and Roman Catholics and Eastern Orthodox, who pray only for the Christian dead, to include the unsaved as well. James B. Gould addresses the biblical

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credentials of prayer for the dead and provides a historical overview of such prayers from ancient Christianity to the current practice of the three main branches of the Church. He also discusses the logical assumptions prayer for the dead requires - that prayer is effective, that the dead are conscious, and that the afterlife involves change - and lays out a theological framework for such prayers. Prayer for the departed raises the most basic of theological questions, matters that go to the centre of God's purpose in creating spiritual beings and redeeming sinful humankind. The argument, while revisionary in some respects, is orthodox, ecumenical, and integrative, engaging a range of academic disciplines so as to be biblically accurate, historically informed, and philosophically reasoned. Following costly U.S. engagement in two wars in the Middle East, questions about the appropriateness of American military interventions dominate foreign policy debates. Is an interventionist foreign policy compatible with the American constitutional tradition? This book examines critic Irving Babbitt's (1865-1933) unique contribution to understanding the quality of foreign policy leadership in a democracy. Babbitt explored how a democratic nation's foreign policy is a product of the moral and cultural tendencies of the nation's leaders, arguing that the substitution of expansive, sentimental Romanticism for the religious and ethical

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traditions of the West would lead to imperialism. The United States' move away from the restraint and order of sound constitutionalism to involve itself in the affairs of other nations will inevitably cause a clash with the "civilizational" regions that have emerged in recent decades. Democracy and Imperialism uses the question of soul types to address issues of foreign policy leadership, and discusses the leadership qualities that are necessary for sound foreign policy.

New Essays in Metaphysics

Human Nature and You

How to Make Our Signs Clear

Anatomy of a Ghost

Anthropology and Science

Idealism

Descartes and the Mind-body Problem

Indian philosopher, poet, mystic and Yogi, Sri Aurobindo, argued that human society has evolved throughout history and is destined to move towards better organization of life. Applying his ideas to problems confronting the world today, this collection presents an in-depth exploration of Aurobindo's evolutionary philosophy and Integral Yoga. Written by an international team of scholars and practitioners, each chapter takes a theoretical aspect of

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Sri Aurobindo's philosophy, positions it alongside policy debates on the individual and the state and explains its practical and educational benefits. Contributors discuss his vision of unity in diversity, shed light on his poetry and offer a comprehensive view of his concept of ethics as well as his metaphysics of consciousness. They examine his contribution to the Indian response to post-Enlightenment modernity and reveal how his philosophy illuminates some of the fundamental problems of our times, offering possible solutions. By presenting the first sustained discourse between Sri Aurobindo and the contemporary world, this collection addresses the relevance of his philosophy for everyday life and highlights the lasting work of this important 20th-century Indian thinker. Twenty-three philosophers examine the doctrine of materialism find it wanting. The case against materialism comprises arguments from conscious experience, from the unity and identity of the person, from intentionality, mental causation, and knowledge. The contributors include leaders in the

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fields of philosophy of mind, metaphysics, ontology, and epistemology, who respond ably to the most recent versions and defences of materialism. The modal arguments of Kripke and Chalmers, Jackson's knowledge argument, Kim's exclusion problem, and Burge's anti-individualism all play a part in the building of a powerful cumulative case against the materialist research program. Several papers address the implications of contemporary brain and cognitive research (the psychophysics of color perception, blindsight, and the effects of commissurotomies), adding a posteriori arguments to the classical a priori critique of reductionism. All of the current versions of materialism – reductive and non-reductive, functionalist, eliminativist, and new wave materialism – come under sustained and trenchant attack. In addition, a wide variety of alternatives to the materialist conception of the person receive new and illuminating attention, including anti-materialist versions of naturalism, property dualism, Aristotelian and Thomistic

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hylomorphism, and non-Cartesian accounts of substance dualism. Influences of Geographic Environment, on the Basis of Ratzel's System of Anthro-geography Psycho-Physical Dualism Today An Interdisciplinary Approach Lexington Books

As science crafts detailed accounts of human nature, what has become of the soul? This collaborative project strives for greater consonance between contemporary science and Christian faith. Outstanding scholars in biology, genetics, neuroscience, cognitive science, philosophy, theology, biblical studies, and ethics join here to offer contemporary accounts of human nature consistent with Christian teaching. Their central theme is a nondualistic account of the human person that does not consider the "soul" an entity separable from the body; scientific statements about the physical nature of human beings are about exactly the same entity as are theological statements concerning the spiritual nature of human beings. For all those interested in fundamental questions of human identity posed by the present context,

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this volume will provide a fascinating and authoritative resource.

Beyond Dualism in Gender, Body, and Environment

Confronting the Drug Control Establishment

John Macmurray's Religious Philosophy A Challenge to Rethink Dualism

A Spiritual-Physical Journey to the Next World

The Cambridge Companion to Augustine Democracy and Imperialism

In his Meditations, René Descartes asks, "what am I?" His initial answer is "a man." But he soon discards it: "But what is a man? Shall I say 'a rational animal'? No: for then I should inquire what an animal is, what rationality is, and in this way one question would lead down the slope to harder ones." Instead of understanding what a man is, Descartes shifts to two new questions: "What is Mind?" and "What is Body?" These questions develop into Descartes's main philosophical preoccupation: the Mind-Body distinction. How can Mind and Body be independent entities, yet joined--essentially so--within a single human being? If Mind and Body are really distinct, are human beings merely a "construction"? On the other hand, if we respect the integrity of humans, are Mind and Body merely aspects of a human being and not subjects in and of

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themselves? For centuries, philosophers have considered this classic philosophical puzzle. Now, in this compact, engaging, and long-awaited work, UCLA philosopher Joseph Almog closely decodes the French philosopher's argument for distinguishing between the human mind and body while maintaining simultaneously their essential integration in a human being. He argues that Descartes constructed a solution whereby the trio of Human Mind, Body, and Being are essentially interdependent yet remain each a genuine individual subject. Almog's reading not only steers away from the most popular interpretations of Descartes, but also represents a scholar coming to grips directly with Descartes himself. In doing so, Almog creates a work that Cartesian scholars will value, and that will also prove indispensable to philosophers of language, ontology, and the metaphysics of mind.

Human Nature and You is new fundamental thinking about all of us. It solves ancient dilemmas such as how all humans reason, how we each differ in that reasoning, and why we have a unique character at birth that shapes our personality and decisions throughout life. Its new theories revolutionize all our traditional thinking in philosophy, psychology, and politics, and give us our first truly leftist master plan for saving our societies. They also give us a new tool that reveals

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the innate character of anyone whose birth data we know. This tool, the Minnerly Impulse Pattern (or MIP), is superior to every method psychologists or other specialists have yet devised to reveal your total nature, including your strengths, weaknesses, and psychologic health or conflicts.

Challenge the scientific denial of the soul's existence with a book that proves that the brain is not the sole explanation behind human thought and behavior.

Casimir J. Bonk, a longtime engineer and student of metaphysics, has found physical scientific evidence of the nonphysical soul through his investigations of reincarnated subjects who can recall experiences from previous lives. Discover why Descartes Was Right! Souls Do Exist and Reincarnation Proves It.

For instance: * Dr. Ian Stevenson and others have shown that reincarnated subjects can recall details from past lives, proving that the brain is not the prime location of memory. If memory were physical, it would cease upon death. * By contrasting metaphysical views of the world with scientific theories, an original description of human duality explains the true nature of humanity. * Using an engineer's approach, uncover how the brain really works and why science fails to explain the memories of the reincarnated. Close the gap between the physical and nonphysical worlds and answer the questions about human nature that have haunted the world forever in Descartes Was Right! Souls Do

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Exist and Reincarnation Proves It.

The Philosophical Roots of the Ecological Crisis: Descartes and the Modern Worldview traces the conceptual sources of the present environmental degradation within the worldview of Modernity, and particularly within the thought of René Descartes, universally acclaimed as the father of modern philosophy. The book demonstrates how the triple foundations of the Modern worldview – in terms of an exaggerated anthropocentrism, a mechanistic conception of the natural world, and the metaphysical dualism between humanity and the rest of the physical world – can all be largely traced back to Cartesian thought, with direct ecological consequences.

A Defense

The Animal in World Religions

An Interdisciplinary Approach

Influences of Geographic Environment, on the Basis of Ratzel's System of Anthro-geography

Whatever Happened to the Soul?

The Metaphysics of Science and Aim-Oriented Empiricism

Dualistic conception of the human person in Yorùbá worldview

This monograph presents an interpretation of Descartes's dualism, which differs from the standard reading called 'classical separatist dualism'

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claiming that the mind can exist without the body. It argues that, contrary to what it is commonly claimed, Descartes's texts suggest an emergent creationist substance dualism, according to which the mind is a nonphysical substance (created and maintained by God), which cannot begin to think without a well-disposed body. According to this interpretation, God's laws of nature endow each human body with the power to be united to an immaterial soul. While the soul does not directly come from the body, the mind can be said to emerge from the body in the sense that it cannot be created by God independently from the body. The divine creation of a human mind requires a well-disposed body, a physical categorical basis. This kind of emergentism is consistent with creationism and does not necessarily entail that the mind cannot survive the body. This early modern view has some connections with Hasker's substance emergent dualism (1999). Indeed, Hasker states that the mind is a substance emerging at one time from neurons and that consciousness has causal powers

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which effects cannot be explained by physical neurons. An emergent unified self-existing entity emerges from the brain on which it acts upon. For its proponents, Hasker's view explains what Descartes's dualism fails to explain, especially why the mind regularly interacts with one and only one body. After questioning the notion of emergence, the author argues that the theory of emergent creationist substance dualism that she attributes to Descartes is a more appropriate alternative because it faces fewer problems than its rivals. This monograph is valuable for anyone interested in the history of early modern philosophy and contemporary philosophy of mind.

Examines the career of sociologist Alfred R. Lindesmith, who argued against drug prohibitions from the 1930s onward, warning of the threat to democracy and advocating more humane drug control laws.

The American Journal of Islamic Social Sciences (AJISS), established in 1984, is a quarterly, double blind peer-reviewed and interdisciplinary journal,

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published by the International Institute of Islamic Thought (IIIT), and distributed worldwide. The journal showcases a wide variety of scholarly research on all facets of Islam and the Muslim world including subjects such as anthropology, history, philosophy and metaphysics, politics, psychology, religious law, and traditional Islam. Through close readings of Jewish, Christian, Islamic, and Buddhist texts, Katherine Wills Perlo proves that our relationship with animals shapes religious doctrine, particularly through the tension between animal exploitation and the bonds of kinship. She pinpoints four different strategies for coping with this conflict. The first is aggression, in which a divinely conferred superiority or karma justifies animal usage. The second is evasion, which emphasizes benevolent aspects of the human-animal relationship within the exploitative structure, such as the image of Jesus as a "good shepherd." The third is defense, which acknowledges the problematic nature of killing, leading many religions to adopt a propitiation

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mechanism, such as apologizing for sacrifice. And the fourth is effective-defensive, which recognizes animal abuse as inherently unethical. As humans feel more empathy toward animals, Perlo finds that adherents revise their interpretations of religious texts. Preexisting ontologies, such as Christianity's changing God or Buddhism's principle of impermanence, along with advances in farming practices and technology, also encourage changes in treatment. As cultures begin to appreciate the different types of perception and consciousness experienced by nonhumans, definitions of reality become complicated and humans lean more toward unitary accounts of shared existence. These evolving attitudes exert a crucial influence on religious thought, Perlo argues, moving humans ever closer to a nonspeciesist world.

The Waning of Materialism
Indian Philosophy and Yoga in the
Contemporary World

A School Didactic Model Framing An
Analysis Of Pedagogical Implications Of
Learning Theory

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Contemporary Dualism

The Immaterial Self

Women and Nature?

Scientific and Theological Portraits of Human Nature

This book gives an account of work that I have done over a period of decades that sets out to solve two fundamental problems of philosophy: the mind-body problem and the problem of induction. Remarkably, these revolutionary contributions to philosophy turn out to have dramatic implications for a wide range of issues outside philosophy itself, most notably for the capacity of humanity to resolve current grave global problems and make progress towards a better, wiser world. A key element of the proposed solution to the first problem is that physics is about only a highly specialized aspect of all that there is – the causally efficacious aspect. Once this is understood, it ceases to be a mystery that natural science says nothing about the experiential aspect of reality, the colours we perceive, the inner experiences we are aware of. That natural science is silent about the experiential aspect of reality is no reason whatsoever to hold that the experiential does not objectively exist. A key element of the proposed solution to the second problem is that physics, in persistently accepting unified theories only, thereby makes a substantial metaphysical assumption about the universe: it is such that a unified pattern of physical law runs through all phenomena. We need a new conception, and kind, of physics that

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acknowledges, and actively seeks to improve, metaphysical presuppositions inherent in the methods of physics. The problematic aims and methods of physics need to be improved as physics proceeds. These are the ideas that have fruitful implications, I set out to show, for a wide range of issues: for philosophy itself, for physics, for natural science more generally, for the social sciences, for education, for the academic enterprise as a whole and, most important of all, for the capacity of humanity to learn how to solve the grave global problems that menace our future, and thus make progress to a better, wiser world. It is not just science that has problematic aims; in life too our aims, whether personal, social or institutional, are all too often profoundly problematic, and in urgent need of improvement. We need a new kind of academic enterprise which helps humanity put aims-and-methods improving meta-methods into practice in personal and social life, so that we may come to do better at achieving what is of value in life, and make progress towards a saner, wiser world. This body of work of mine has met with critical acclaim. Despite that, astonishingly, it has been ignored by mainstream philosophy. In the book I discuss the recent work of over 100 philosophers on the mind-body problem and the metaphysics of science, and show that my earlier, highly relevant work on these issues is universally ignored, the quality of subsequent work suffering as a result. My hope, in publishing this book, is that my fellow philosophers will come to

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appreciate the intellectual value of my proposed solutions to the mind-body problem and the problem of induction, and will, as a result, join with me in attempting to convince our fellow academics that we need to bring about an intellectual/institutional revolution in academic inquiry so that it takes up its proper task of helping humanity learn how to solve problems of living, including global problems, and make progress towards as good, as wise and enlightened a world as possible.

Women and Nature? Beyond Dualism in Gender, Body, and Environment provides a historical context for understanding the contested relationships between women and nature, and it articulates strategies for moving beyond the dualistic theories and practices that often frame those relationships. In 1974, Françoise d'Eaubonne coined the term "ecofeminism" to raise awareness about interconnections between women's oppression and nature's domination in an attempt to liberate women and nature from subordination. Since then, ecofeminism has attracted scholars and activists from various disciplines and positions to assess the relationship between the cultural human and the natural non-human through gender reconsiderations. The contributors to this volume present critical and constructive perspectives on ecofeminism throughout its history, from the beginnings of ecofeminism in the 1970s through to contemporary and emerging developments in the field, drawing on animal studies, postcolonialism,

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film studies, transgender studies, and political ecology. This interdisciplinary and international collection of essays demonstrates the ongoing relevance of ecofeminism as a way of understanding and responding to the complex interactions between genders, bodies, and the natural environment. It will be of great interest to students and scholars of ecofeminism as well as those involved in environmental studies and gender studies more broadly.

Until quite recently, mind-body dualism has been regarded with deep suspicion by both philosophers and scientists. This has largely been due to the widespread identification of dualism in general with one particular version of it: the interactionist substance dualism of René Descartes. This traditional form of dualism has, ever since its first formulation in the seventeenth century, attracted numerous philosophical objections and is now almost universally rejected in scientific circles as empirically inadequate. During the last few years, however, renewed attention has begun to be paid to the dualistic point of view, as a result of increasing discontent with the prevailing materialism and reductionism of contemporary scientific and philosophical thought. Awareness has grown that dualism need not be restricted to its traditional form and that other varieties of dualism are not subject to the difficulties commonly raised against Descartes' own version of it. Interest in these alternative versions of dualism is growing fast today, because it seems that the

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are capable of capturing deep-seated philosophical intuitions, while also being fully consistent with the methodological assumptions and empirical findings of modern scientific work on the human mind and brain. The object of this book is to provide philosophers, scientists, their students, and the wider general public with an up-to-date overview of current developments in dualistic conceptions of the mind in contemporary philosophy and science.

The book takes well-established, scientific evidence on consciousness to interrogate, and re-envisions questions of personal reincarnation and thus of the mind/body problem. Methodologically, the basis of the book is rooted in the careful argumentation and logical appraisal of classical materialism and the history of the mind-body problem.

Contemporary Perspectives

A Defence of the Cartesian Dualist Conception of the Mind

Epistemologies in Practice

What it Means to be a Person

Descartes' Dualism

C.S. Peirce and Semiotics

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What does it mean to know something - scientifically, anthropologically, socially? What is the relationship between different forms of knowledge and ways of knowing? How is knowledge mobilised in society and to what ends? Drawing on ethnographic examples from

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across the world, and from the virtual and global 'places' created by new information technologies, Anthropology and Science presents examples of living and dynamic epistemologies and practices, and of how scientific ways of knowing operate in the world. Authors address the nature of both scientific and experiential knowledge, and look at competing and alternative ideas about what it means to be human. The essays analyze the politics and ethics of positioning 'science', 'culture' or 'society' as authoritative. They explore how certain modes of knowing are made authoritative and command allegiance (or not), and look at scientific and other rationalities - whether these challenge or are compatible with science. A Revolution for Science and Philosophy Euthanasia and Patristic Tradition