

Cartesian dualism

- Cartesius *wanted* to write smth on theology. And it was a disaster, not for him, but for those who read him later.
- „Cartesian dualism readily invited plain materialism.” (Stanley Jaki, *The brain-Mind Unity: The Strangest Difference* p. 2)
- „That the mind was a mere function of physiological processes in the brain was a staple claim of XVIIIth century materialists as Helvetius and De la Maitre” (SJ)
- „Dualism, as was the case with Descartes, discredits itself when it looks at the soul as something *merely* attached to the brain but not wholly diffused within it in the sense of being integrated with it.” (SJ)
- Descartes thought that a substance has to have essence or an essential trait that makes it the kind of substance it is (*all this jargon about substance and essence, by the way, comes from Aristotle*). [J.R. Searle, *Mind: A Brief Introduction*, p. 13]
- „Dualism has at least the advantage over monism in that it takes the difference most seriously” (SJ, pp.20-21)

The Case For Dualism

Jane Anderson



The Case For Dualism:

The Case for Dualism John Raymond Smythies, 1989 *Knowledge, Thought, and the Case for Dualism* Richard A. Fumerton, 2013 The relationship between mind and matter mental states and physical states has occupied the attention of philosophers for thousands of years Richard Fumerton's primary concern is the knowledge argument for dualism an argument that proceeds from the idea that we can know truths about our existence and our mental states without knowing any truths about the physical world This view has come under relentless criticism but here Fumerton makes a powerful case for its rehabilitation demonstrating clearly the importance of its interconnections with a wide range of other controversies within philosophy Fumerton analyzes philosophical views about the nature of thought and the relation of those views to arguments for dualism and investigates the connection between a traditional form of foundationalism about knowledge and a foundationalist view about thought that underlies traditional arguments for dualism His book will be of great interest to those studying epistemology and the philosophy of mind **Knowledge, Thought, and the Case for Dualism** Richard Fumerton, 2013-10-17 The relationship between mind and matter mental states and physical states has occupied the attention of philosophers for thousands of years Richard Fumerton's primary concern is the knowledge argument for dualism an argument that proceeds from the idea that we can know truths about our existence and our mental states without knowing any truths about the physical world This view has come under relentless criticism but here Fumerton makes a powerful case for its rehabilitation demonstrating clearly the importance of its interconnections with a wide range of other controversies within philosophy Fumerton analyzes philosophical views about the nature of thought and the relation of those views to arguments for dualism and investigates the connection between a traditional form of foundationalism about knowledge and a foundationalist view about thought that underlies traditional arguments for dualism His book will be of great interest to those studying epistemology and the philosophy of mind Views of Nature and Dualism Thomas John Hastings, Knut-Willy Sæther, 2024-01-19 In the face of the anthropogenic threats to the singular planetary habitat we share with other human beings and non human species humanities scholars feel a renewed sense of urgency 1 to acknowledge the ways our species has funded particular histories of environmental exploitation alienation and collapse 2 to unpack inherited assumptions that impact our views of nature and interspecies relations and 3 to suggest ways of thinking and acting that seek to repair the damage and promote mutual flourishing for all of earth inhabitants This volume brings together scholars in philosophy theology and religion who take up this urgent ethical task from a broad range of perspectives and locations Dualism and Demonology Søren Skovgaard Jensen, 1966 **The Revolt Against Dualism** Arthur Oncken Lovejoy, 1929 *The Rationalists* Derk Pereboom, 1999 This book brings together thirteen articles on the most discussed thinkers in the rationalist movement Descartes Spinoza Leibniz and Malebranche These articles address the topics in metaphysics and epistemology that figure most prominently in contemporary work on these philosophers The articles have all been produced since 1980

and their authors are among the most respected in the field

The Deconstruction of Dualism in Theology Gillian McCulloch, 2002 Between Horror and Hope is a study of Paul's metaphorical language of death in Romans 6:1-11. The scholarly debate focuses on two main issues: the origin of the *commentatio mortis* tradition and its development. Dr Sabou argues that the origin of this terminology is original to Paul; that it was the apostle's own insight into the meaning of Christ's death—a death to sin—and his understanding of the identity of Christ in his death as the anointed Davidic king, which guided him to create this metaphor of dying to sin as a way of describing the relationship of the believer with sin. On the development of this language of death, the author argues that this language conveys two aspects: horror and hope. The first is discussed in the context of crucifixion, in which Paul explains the believer's death to sin by presenting Christ's death as the death of the anointed Davidic king who won the victory over sin and death by rising from the dead. Paul affirms that believers are coalesced with what was proclaimed about Christ's death and resurrection, thereby allowing him to assert that the releasing of the body from the power of sin is a result of crucifixion. This crucifixion is the condemnation inflicted on our past lives in the age inaugurated by Adam's sin, and this is such a horrible event that believers have to stay away from sin, since sin leads to such punishment. In contrast, hope is presented in the context of burial. The believer's burial with Christ points to the fact that they are part of Christ's family, and this is accomplished by the overwhelming action of God, by which he pushes us toward the event of Christ's death, an act pictured in baptism. It is this burial with Christ that allows believers to share with Christ in newness of life.

Introduction to philosophy, tr. by W.B. Pillsbury and E.B. Titchener, Oswald Külpe, 1897

The Saturday Review of Politics, Literature, Science and Art, 1877

The Philosophical Review, Jacob Gould Schurman, James Edwin Creighton, Frank Thilly, Gustavus Watts Cunningham, 1924. An international journal of general philosophy.

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The history of Paulinism in the primitive church Otto Pflieger, 1877

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The Problem of Knowledge, Douglas Clyde Macintosh, 1915

Paulinism: The history of Paulinism in the primitive church Otto Pflieger, 1877

Parliamentary Papers Great Britain. Parliament. House of Commons, 1919

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Śivādvaīta Nirṇaya Appayya Dīkṣita, 1930

Biological Naturalism and the Mind-Body Problem Jane

Anderson, 2022-06-23 This book offers a new theoretical framework within which to understand the mind-body problem. The crux of this problem is phenomenal experience, which Thomas Nagel famously described as "what it is like to be a certain living creature." David Chalmers refers to the problem of what it is like as the hard problem of consciousness and claims that this problem is so hard that investigators have either just ignored the issue completely, investigated a similar but distinct problem, or claimed that there is literally nothing to investigate: that phenomenal experience is illusory. This book contends that phenomenal experience is both very real and very important. Two specific biological naturalist views are considered in depth. One of these two views, in particular, seems to be free from problems, adopting something along the lines of this view.

might finally allow us to make sense of the mind body problem An essential read for anyone who believes that no satisfactory solution to the mind body problem has yet been discovered

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