

Lynda Gaudemard

Rethinking Descartes's Substance Dualism

Descartess Dualism

Edward Pols



Descartess Dualism:

Descartes's Dualism Marleen ROZEMOND, Marleen Rozemond, 2009-06-30 Descartes an acknowledged founder of modern philosophy is identified particularly with mind body dualism the view that the mind is an incorporeal entity But this view was not entirely original with Descartes and in fact to a significant extent it was widely accepted by the Aristotelian scholastics who preceded him although they entertained a different conception of the nature of mind body and the relationship between them In her first book Marleen Rozemond explicates Descartes s aim to provide a metaphysics that would accommodate mechanistic science and supplant scholasticism Her approach includes discussion of central differences from and similarities to the scholastics and how these discriminations affected Descartes s defense of the incorporeity of the mind and the mechanistic conception of body Confronting the question of how in his view mind and body are united she examines his defense of this union on the basis of sensation In the course of her argument she focuses on a few of the scholastics to whom Descartes referred in his own writings Thomas Aquinas Francisco Suarez Eustachius of St Paul and the Jesuits of Coimbra This new systematic account of Descartes s dualism amply demonstrates why he still deserves serious study and respect for his extraordinary philosophical achievements

Rethinking Descartes's Substance Dualism Lynda Gaudemard, 2021-09-01 This monograph presents an interpretation of Descartes s dualism which differs from the standard reading called classical separatist dualism 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 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

What Am I? Joseph Almog, 2001-12-27 In his *Meditations* Ren 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 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 Descartes's Theory of Mind Desmond

Clarke,2003-07-24 Descartes is commonly read as the paradigm defender of substance dualism a theory caricatured by Ryle as the dogma of the ghost in the machine On this reading mind and body are defined in such a way that they have no common properties that might help explain how they interact and it is therefore impossible to provide any account of precisely those features of human experience that this theory was meant to explain Thus Descartes proposed an obvious dead end and almost any beginner in philosophy can diagnose where he went wrong Apart from its intrinsic implausibility Desmond Clarke offers good reasons for thinking that this cannot have been Descartes s view Descartes was an unrelenting critic of what Scholastics called substantial forms One cannot explain how we succeed in thinking by saying simply that we have a thinking faculty Cartesian objections to forms apply equally to substances Descartes also argued that we know nothing about substances apart from their properties so that substances are not available as independent explanatory entities Finally Descartes s own efforts to explain sensations memory imagination or the passions all involve rather speculative accounts of how the brain and the central nervous system work Clarke s compelling and important new reading shows that a failure to engage with Descartes s scientific work leads to a wholesale misunderstanding of his theory of mind It will be of great interest to scholars and students of Descartes and throughout the philosophies of mind and science **On Descartes'**

Passive Thought Jean-Luc Marion,2018-04-10 On Descartes Passive Thought is the culmination of a life long reflection on the philosophy of Descartes by one of the most important living French philosophers In it Jean Luc Marion examines anew some of the questions left unresolved in his previous books about Descartes with a particular focus on Descartes s theory of morals and the passions Descartes has long been associated with mind body dualism but Marion argues here that this is a

historical misattribution popularized by Malebranche and popular ever since both within the academy and with the general public. Actually, Marion shows Descartes held a holistic conception of body and mind. He called it the *meum corpus*, a passive mode of thinking which implies far more than just pure mind; rather, it signifies a mind directly connected to the body, the human being that I am. Understood in this new light, the Descartes Marion uncovers through close readings of works such as *Passions of the Soul* resists prominent criticisms leveled at him by twentieth-century figures like Husserl and Heidegger and even anticipates the non-dualistic phenomenological concepts of human being discussed today. This is a momentous book that no serious historian of philosophy will be able to ignore. *Descartes' Dualism* Gordon P. Baker, Katherine J. Morris, 2002

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. **Descartes and the Metaphysics of Human Nature** Justin

Skirry, 2005-11-27. The traditional account of mind-body union attributed to Descartes supposes that the immaterial thinking mind and the material non-thinking body interact by means of efficient causation: that the mind causes events in the body (e.g., the voluntary raising of an arm) and vice versa (e.g., the visual sensation of a tree). But this gives rise to a notorious philosophical problem: how can this causal interaction occur between the spiritual mind and the physical body since they have absolutely nothing in common and cannot come into contact with one another? Justin Skirry's book shows how Descartes, in fact, avoids this enormous problem. Skirry argues through a critical re-examination of Cartesian metaphysics that the union of mind and body is not, as most scholars have always maintained, constituted by efficient causal interaction. For Descartes, because this would not result in one complete human nature but in an aggregate of two numerically distinct natures, Descartes argues in the 6th Meditation and elsewhere that mind-body union is constituted by what the scholastics called a substantial union, i.e., the union that form (mind) has with matter (body). This substantial union produces a whole that is more than the sum of its parts: the capacity for modes of sensation and voluntary bodily movement are emergent properties of the whole, substantially united mind and body. Therefore, the Cartesian problem of mind-body efficient causal interaction is avoided altogether since efficient causal occurrences between mind and body play no role in explaining the existence of these modes. **Descartes's Method**

Tarek Dika, Tarek R. Dika, 2023. René Descartes revolutionized the method of intellectual inquiry. Tarek Dika presents a systematic interpretation and defense of Descartes' method and its efficacy and demonstrates the fruits of this interpretation applied to metaphysics, optics, and mathematics. **A Companion to Descartes** Janet Broughton, John Carriero, 2010-11-08. A collection of more than 30 specially commissioned essays, this volume surveys the work of the 17th-century philosopher/scientist commonly regarded as the founder of modern philosophy while integrating unique essays detailing the context and

impact of his work Covers the full range of historical and philosophical perspectives on the work of Descartes Discusses his seminal contributions to our understanding of skepticism mind body dualism self knowledge innate ideas substance causality God and the nature of animals Explores the philosophical significance of his contributions to mathematics and science Concludes with a section on the impact of Descartes s work on subsequent philosophers *Rethinking Descartes's Substance Dualism* Lynda Gaudemard,2021 This monograph presents an interpretation of Descartes s dualism which differs from the standard reading called classical separatist dualism 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 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 **Descartes** David Cunning,2023-07-25 Ren Descartes 1596 1650 is well known for his introspective turn away from sensible bodies and toward non sensory ideas of mind body and God Such a turn is appropriate Descartes supposes but only once in the course of life and only to arrive at a more accurate picture of reality that we then incorporate in everyday embodied life In this clear and engaging book David Cunning introduces and examines the full range of Descartes philosophy A central focus of the book is Descartes view that embodied human beings become more perfect to the degree that they move in the direction of finite approximations of independence activity immutability and increased knowledge Beginning with an introduction and a chapter on Descartes life and works Cunning also addresses the following key topics Descartes on the wonders of the material universe skepticism as epistemic garbage and the easy dissolution of hyperbolic doubt Descartes three arguments for the existence of God the ontology of possibility and necessity freedom and embodiment arguments for the immateriality of mind sensible bodies and the pragmatic certainty by which to navigate them Descartes stoic view on how best to live Descartes is an outstanding

introduction to one of the greatest of Western philosophers Including a chronology suggestions for further reading and a glossary of key terms it is essential reading for anyone studying Descartes and the history of modern philosophy **Mind Regained** Edward Pols,2019-05-15 In this highly accessible book a distinguished philosopher says current focus on the brain conceals the real powers of the mind Edward Pols revisits one of the basic topics of philosophy what is the distinction between mind and body and what is the relation between them He disagrees fundamentally with the many contemporary philosophers who concentrate on the findings of neurophysiology and cognitive science and so look only to the brain for the causes and explanation of mind Pols concedes the importance of such scientific studies but maintains that they focus on the infrastructure of mind and ignore the momentous difference between the infrastructure and mind itself Pols calls upon the reader to attend to mind itself as a concrete and experientially available reality This kind of attention he argues persuasively reveals mind to be at once causally dependent on the brain and causally effective on the physical processes of the brain and the world Pols also examines the hierarchical view of mind and causality first proposed by Plato and Aristotle the supersession of that view by the received scientific doctrine of causality and the mistaken denial of the power of the mind to know an independent reality a denial that resulted from the philosophical doctrines about knowing developed in the era that began with Descartes and ended with Kant A History of Experimental Psychology Edwin Garrigues Boring,1929 *The Post-Graduate and Wooster Quarterly* ,1892 **The Method, Meditations and Philosophy of Descartes** René Descartes,1901 **Journal of the History of Philosophy** ,2006 **Idea and Essence in the Philosophies of Hobbes and Spinoza** Albert G. A. Balz,1918 Proceedings of the Sixth International Congress of Philosophy, Harvard University, Cambridge, Massachusetts, United States of America, September 13, 14, 15, 16, 17, 1926 Edgar Sheffield Brightman,1927 **Proceedings** ,1927 Descartes's Concept of Mind Lilli Alanen,2009-07-01 Descartes s concept of the mind as distinct from the body with which it forms a union set the agenda for much of Western philosophy s subsequent reflection on human nature and thought This is the first book to give an analysis of Descartes s pivotal concept that deals with all the functions of the mind cognitive as well as volitional theoretical as well as practical and moral Focusing on Descartes s view of the mind as intimately united to and intermingled with the body and exploring its implications for his philosophy of mind and moral psychology Lilli Alanen argues that the epistemological and methodological consequences of this view have been largely misconstrued in the modern debate Informed by both the French tradition of Descartes scholarship and recent Anglo American research Alanen s book combines historical contextual analysis with a philosophical problem oriented approach It seeks to relate Descartes s views on mind and intentionality both to contemporary debates and to the problems Descartes confronted in their historical context By drawing out the historical antecedents and the intellectual evolution of Descartes s thinking about the mind the book shows how his emphasis on the embodiment of the mind has implications far more complex and interesting than the usual dualist account suggests

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