



Decartes Dualism

Desmond M. Clarke



Decartes Dualism:

Descartes's Dualism Marleen Rozemond, 1998-11 Rozemond explicates Descartes's aim to provide a metaphysics that would accommodate mechanistic science and supplant scholasticism. Her approach includes discussion of differences from and similarities to the scholastics and how these discriminations affected Descartes's defense of incorporeity of the mind and the mechanistic conception of body.

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 whose 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*, 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 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' Dualism Gordon Baker, Katherine Morris, 2005-08-18 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's Theory of Mind Desmond M. Clarke, 2005 Descartes is possibly the most famous of all writers on the mind but his theory of mind has been almost universally misunderstood because his philosophy has not been seen in the context of his scientific work Desmond Clarke offers a radical and convincing rereading undoing the received perception of Descartes as the chief defender of mind body dualism For Clarke the key is to interpret his philosophical efforts as an attempt to reconcile his scientific pursuits with the theologically orthodox views of his time

Descartes' Dualism Gordon P. Baker, Katherine J. Morris, 1996 Was Descartes a Cartesian dualist In this controversial study Gordon Baker and Katherine J Morris argue that despite a textbook consensus within philosophy Descartes was not a dualist nor is he guilty of the many philosophical crimes 20th century philosophers have foisted upon him Contemporary philosophy has made Descartes into everyone's anti hero whose vices range from being unscientific through licensing cruelty to animals to a commitment to a private language Baker and Morris argue that such a role has been manufactured largely to fulfil 20th century intellectual needs

A Historical Introduction to the Philosophy of Mind Peter A.

Morton, 1996-12-23 A Historical Introduction to the Philosophy of Mind is designed both to provide a selection of core readings on the subject and to make those readings accessible by providing commentaries to guide the reader through initially intimidating material Each commentary explains technical concepts and provides background on obscure arguments as they arise setting them in the historical and intellectual milieu from which they emerged The readings concentrate on providing the student with a solid grounding in the theories of representative figures of the major philosophical movements from Plato and Aristotle to important recent figures such as Fodor and Dennett A glossary of key terms is also included

The Immaterial Self John Foster, 2002-01-04 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 **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's Method Tarek Dika,Tarek R. Dika,2023 Ren 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 The Blackwell Companion to Substance Dualism Jonathan J. Loose,Angus J. L. Menuge,J. P. Moreland,2023-11-07 THE BLACKWELL COMPANION TO SUBSTANCE DUALISM This is a terrific volume by a long way the best currently available anthology on dualism and a worthy addition to Blackwell s distinguished series of Companions Tim Crane Central European University A major contribution to an ongoing transformation of analytic philosophy of mind Howard Robinson Central European University This high quality volume offers a rich variety of perspectives on substance dualism and will be a valuable resource for students and researchers in philosophy of mind and philosophy of religion John Cottingham University of Reading Thorough and fair the quality of the essays is high This will certainly be the book on substance dualism Michael Tye University of Texas at Austin 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 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

Essays on Descartes Paul Hoffman,2009-04-17 This is a collection of Paul Hoffman s wide ranging essays on Descartes composed over the past twenty five years The essays in Part I include his celebrated The Unity of Descartes Man in which he argues that Descartes accepts the Aristotelian view that soul and body are related as form to matter and that the human being is a substance a series of subsequent essays elaborating on this interpretation and defending it against objections and an essay on Descartes theory of distinction In the essays in Part II he argues that Descartes retains the Aristotelian theory of causation according to which an agent s action is the same as the passion it brings about and explains the significance of this doctrine for understanding Descartes dualism and physics In the essays in Part III he argues that Descartes accepts the Aristotelian theory of cognition according to which perception is possible because things that exist in the world are also capable of a different way of existing in the soul and he shows how this theory figures in Descartes account of misrepresentation and in the controversy over whether Descartes is a direct realist or a representationalist The essays in Part IV examine Descartes theory of the passions of the soul their definition their effect on our happiness virtue and freedom and methods of controlling them

Descartes Was Right! Souls Do Exist and Reincarnation Proves It Casimir J. Bonk,2010-02-04 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 engineers 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 Exist and Reincarnation Proves It **A Companion to Descartes** Janet Broughton, John Carriero, 2008-04-30 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 *Psycho-Physical Dualism Today* Alessandro Antonietti, Antonella Corradini, Jonathan E. Lowe, 2008-09-26 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 R n 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 they 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 What is a Mind? Suzanne Cunningham, 2000-01-01 Designed for a first course in the philosophy of mind this book has several distinctive features Unlike any other book of its kind it offers extensive treatment of the emotions and of the problem of other minds Throughout the text insights from other relevant disciplines psychology neuroscience evolutionary biology anthropology computer science are integrated into a philosophical framework A section is devoted to a concise discussion of the factors to consider when assessing any theory An ongoing series of Notes on Terminology explains each of the technical terms used Each chapter is followed by a list of Issues for Discussion and Suggested Research Projects short focused assignments that introduce the reader to materials of interest outside the text

Cartesian Reflections John Cottingham, 2008-09-11 One of the world's leading Descartes scholars explores central areas of his philosophy including his views on the nature of thought the relationship between mind and body his scientific worldview and its influence on modern thinking the place of God in his philosophical system and his account of the emotions and the good life

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

Mind Regained Edward Pols, 1998 Pols calls upon the reader to attend to mind itself as a concrete and experientially available reality to attend to what minds actually accomplish in knowing the world and acting on the world 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

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Decartes Dualism Introduction

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