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How to Make Our Signs Clear Wipf and Stock Publishers

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.

Essays on the Metaphysics of Human Persons Springer

Influences of Geographic Environment, on the Basis of Ratzel's System of Anthro-geographyPsycho-Physical Dualism TodayAn Interdisciplinary ApproachLexington Books

Kinship and Killing Routledge

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 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.

Rethinking Descartes's Substance Dualism Baker Books

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 RZnZ 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.

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

This intellectual biography of Immanuel Kant's early years-- from 1746 when he wrote his first book, to 1766 when he lost his faith in metaphysics -- makes an outstanding contribution to Kant scholarship. Schönfeld meticulously examines most of Kant's early works, summarizes their content, and exhibits their shortcomings and strengths. He places the early theories in their historical context and describes the scientific discoveries and philosophical innovations that distinguish Kant's pre-critical works. Schönfeld argues that these works were all aspects of a single project carried out by Kant to reconcile metaphysical and scientific perspectives and combine them into a coherent model of nature.

Foundations of Kinesiology Fortress Press

Against the background of colonial and postcolonial experiences, this volume shows that power relations and stereotypes embedded in the original Western idea of a national park are a continuing reality of contemporary national and transnational parks. The volume seeks to dispel the myth that colonial beliefs and practices in protected areas have ended with the introduction of 'new' nature conservation policies and practices. It explores this continuity against the backdrop of the development of the national park idea in the West, and its trajectories in colonial and postcolonial societies, particularly southern Africa. This volume analyses the dynamic relations between people and national parks and assesses these in southern Africa against broader experiences in postcolonial societies. It draws examples from a broad range of situations and places. It reinserts issues of prejudices into contemporary national park systems, and accounts for continuities and interruptions in national parks ideals in different contexts. Its interpretation of material transcends the North-South divide. This volume is accessible to readers from different academic backgrounds. It is of special interest to academics, policymakers and Non-Governmental Organisations. This book can also be used as prescribed or reference material in courses taught at university.

Dualistic conception of the human person in Yorùbá worldview SUNY Press

This one-stop reference book on the vital relationship between Scripture and ethics offers needed orientation and perspective for students, pastors, and scholars. Written to respond to the movement among biblical scholars and ethicists to recover the Bible for moral formation, it is the best reference work available on the intersection of these two fields. The volume shows how Christian Scripture and Christian ethics are necessarily intertwined and offers up-to-date treatment of five hundred biblical, traditional, and contemporary topics, ranging from adultery, bioethics, and Colossians to vegetarianism, work, and Zephaniah. The stellar ecumenical list of contributors consists of more than two hundred leading scholars from the fields of biblical studies and ethics, including Darrell Bock, David Gushee, Amy Laura Hall, Daniel Harrington, Dennis Olson, Christine Pohl, Glen Stassen, and Max Stackhouse.

The Role of Theology in the History and Philosophy of Science Jones & Bartlett Learning

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 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.

Contemporary Dualism InterVarsity Press

In this book a new theory on instruction is presented - a reflective theory of school didactics - uniquely incorporating continental German and Nordic research traditions in the theory of didactics (Didaktik), together with Anglo-American research on teaching (instructional research) and cognitivist theory. School didactics is defined as a field of research within general education. This field is limited to research and theory aiming at understanding the pedagogical practice which takes place in institutionalized educational settings guided by a curriculum collectively agreed upon. As the theory is designed to be valid for institutionalized education framed by a politically accepted curriculum, it is a culturally seen regional theory of education, not a universal one. According to this school theory the fundamental features of an institutionalized pedagogical process consist in the intentional, interactional, teaching-studying-learning process that is culturally and historically developed and situated. However, the present model does not explicitly formulate goals nor the means of educational practice. Rather, the model emphasizes the teacher and student as reflective and intentional subjects where the teacher is acting as the representative of the collective but also as the learners' advocate. Because of this the theory presented is not a normative or prescriptive theory, instead it is a reflective theory.

Psycho-Physical Dualism Today Oxford University Press

The nature of persons is a perennial topic of debate in philosophy, currently enjoying something of a revival. In this volume for the first time metaphysical debates about the nature of human persons are brought together with related debates in philosophy of religion and theology. Fifteen specially written essays explore idealist, dualist, and materialist views of persons, discuss specifically Christian conceptions of the value of embodiment, and address four central topics in philosophical theology: incarnation, resurrection, original sin, and the trinity.

Critical Digital Studies Springer Nature

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, this volume will provide a fascinating and authoritative resource.

The Philosophy of the Young Kant CUP Archive

While my book attempts to reflect the full range of scholarly debate, I have also attempted to make it useful to anyone interested in Whitehead. To this end, I have introduced the Whiteheadian terms one by one, explaining each in the light of my interpretation, and I have used examples wherever possible. I try to show that Whitehead intended his philosophy have a place in our lives by reshaping our common conceptions, and that he did not intend it to be relegated to purely abstract or esoteric application. F. Bradford Wallack The twentieth century has seen the greatest innovations in philosophical cosmology since Newton and Descartes, and Alfred North Whitehead was the first and greatest of the philosophers to work out these innovations in systematic ways. In a book that will be controversial in the philosophical community, F. Bradford Wallack argues that interpretations widely accepted by Whiteheadians need reevaluation because these interpretations are based on materialist and substantialist assumptions that Whitehead sought to replace. Specifically, she proposes a thorough revision of accepted interpretations of Whitehead's concept of the actual entity. Wallack then elucidates Whitehead's ideas in order of their increasing dependence upon other basic Whiteheadian terms to complete the study of Whiteheadian time and to clarify its purpose within the cosmology of Process and Reality. Whitehead's philosophy then emerges as more intelligible and cohesive than is generally believed.

Irving Babbitt and Warlike Democracies Routledge

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 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.

Philosophical Foundations for a Christian Worldview Greenwood Publishing Group

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.

Confronting the Drug Control Establishment Influences of Geographic Environment, on the Basis of Ratzel's System of Anthropo-geography Psycho-Physical Dualism Today An Interdisciplinary Approach

Consciousness is undoubtedly one of the last remaining scientific mysteries and hence one of the greatest contemporary scientific challenges. How does the brain's activity result in the rich phenomenology that characterizes our waking life? Are animals conscious? Why did consciousness evolve? How does science proceed to answer such questions? Can we define what consciousness is? Can we measure it? Can we use experimental results to further our understanding of disorders of consciousness, such as those seen in schizophrenia, delirium, or altered states of consciousness? These questions are at the heart of contemporary research in the domain. Answering them requires a fundamentally interdisciplinary approach that engages not only philosophers, but also neuroscientists and psychologists in a joint effort to develop novel approaches that reflect both the stunning recent advances in imaging methods as well as the continuing refinement of our concepts of consciousness. In this light, the Oxford Companion to Consciousness is the most complete authoritative survey of contemporary research on consciousness. Five years in the making and including over 250 concise entries written by leaders in the field, the volume covers both fundamental knowledge as well as more recent advances in this rapidly changing domain. Structured as an easy-to-use dictionary and extensively cross-referenced, the Companion offers contributions from philosophy of mind to neuroscience, from experimental psychology to clinical findings, so reflecting the profoundly interdisciplinary nature of the domain. Particular care has been taken to ensure that each of the entries is accessible to the general reader and that the overall volume represents a comprehensive snapshot of the contemporary study of consciousness. The result is a unique compendium that will prove indispensable to anyone interested in consciousness, from beginning students wishing to clarify a concept to professional consciousness researchers looking for the best characterization of a particular phenomenon.

The Transhumanism Handbook University of Michigan Press

Science and philosophy have both undergone radical transformations in recent times. Now they are poised for a pivotal alliance. Science has abandoned the mechanistic model of nature. Philosophy has broken through the tight, traditional circle of conceptualisation, intellectualistic

preconceptions and cognitive presuppositions. The two now meet to focus on the palpating, fluctuating stream of nature/life. Their traditional prejudices dispersed under the pressure of new evidence, philosophy/phenomenology of life and the sciences of life meet in the Archimedean point of the human creative condition (proper to the phenomenology of life) and the role of the human subject (central to the scientific view of reality). They necessitate each other: without the sciences of life, philosophy/phenomenology of life cannot penetrate the intricacies of nature/life; without recourse to philosophy to delineate, design, provide clues to the organisation of natural evidence, the sciences of life cannot devise new strategies for inquiry nor survey their field. The present collection throws open the barriers that separate nature and culture, works of physis and those of the spirit. Following the philosophical model of the onto-poiesis of life, focusing on its specifically human sphere - that of the human self-interpretation-in-existence - it encircles the vast, new horizons of the new alliance.

Whatever Happened to the Soul? Bloomsbury Publishing

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.

Adventures of Ideas Cambridge Scholars Publishing

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 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 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.

The Oxford Companion to Consciousness Springer

What does it mean to be "truly human?" In Christological Anthropology in Historical Perspective, Marc Cortez looks at the ways several key theologians—Gregory of Nyssa, Julian of Norwich, Martin Luther, Friedrich Schleiermacher, Karl Barth, John Zizioulas, and James Cone—have used Christology to inform their understanding of the human person. Based on this historical study, he concludes with a constructive proposal for how Christology and anthropology should work together to inform our view of what it means to be human. Many theologians begin their discussion of the human person by claiming that in some way Jesus Christ reveals what it means to be "truly human," but this often has little impact in the material presentation of their anthropology. Although modern theologians often fail to reflect robustly on the relationship between Christology and anthropology, this was not the case throughout church history. In this book, examine seven key theologians and discover their important contributions to theological anthropology.

Human and Divine BRILL

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 - 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