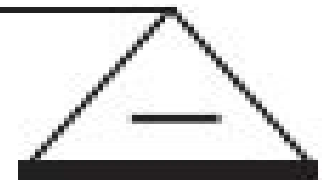
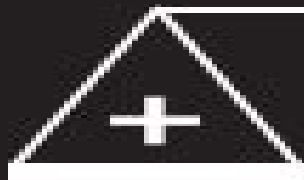


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Modern Dualism:

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Early Modern Philosophy Jonathan Head, John Grey, 2024-11-28 For anyone in search of the philosophers who influenced one of the richest moments in Western intellectual history this inclusive reader is the place to start *Early Modern Philosophy* showcases an unrivalled range of thinkers Through them you are introduced to a selection of their texts that return important philosophical ideas and debates to our understanding of modern philosophy Addressing a one sided view of intellectual history that has persisted for centuries this reader goes beyond the usual focus on rationalism and empiricism with readings organised into three parts Dualistic theories of human nature as the union of a mind and a body Debates concerning social relations and education The nature of reality and the way in which the mind reveals or constructs our understanding of the world The thematic approach puts women philosophers and understudied figures in direct conversation with canonical thinkers Extracts from primary sources are accompanied by biographical details questions for reflection further reading and summaries that place philosophers in their historical contexts

The Moral Order of the World in Ancient and Modern Thought Alexander Balmain Bruce, 1899 *The Social Origins of Modern Science* P. Zilsel, 2013-03-07 Edgar Zilsel 1891 1944 lived through the best of times and worst of times through the renewal of scientific optimism and humane politics and through the massive social collapse into idolatrous barbarism With it all and with his personal and family crises in Vienna and later in America Zilsel was I believe a th heroic indeed a model scholar of the first half of the 20 century He was widely admired as a teacher at high schools in workers education in research tutoring and seminars He was an original investigator on matters of the methodology of science and of the history of the sciences He was a social and political analyst as a critical Marxist of the turmoil of Vienna in the 20s Above

all he achieved so much as a sociological historian who undertook research on two central facts of the early modern world: recognition of the creative individual and the ideal of genius and the conditions and realities of the coming of science to European civilization. *Modern Nirvanaism, Or, The Philosophy of Life and Death* William Danmar, 1914. Modern Nirvanaism William Danmar, 1914. Founders of Modern Psychology Granville Stanley Hall, 1912. **Beyond the Modern University** Marcus P. Ford, 2002-11-30. The modern university which has its origins in 18th and 19th century Germany is currently at war within itself. It seeks to portray itself on the one hand as an engine of economic development and on the other hand as existing for the sake of disinterested scholarly reflection and as a repository for human culture. The author outlines an entirely different conception of what the university must become if it is to be a force for good in the world. The author contends that the modern university actively participates in the breakdown of human communities and the destruction of the natural world. He identifies the university's commitments to academic disciplines, philosophical materialism, and economism, the modern faith that infinite economic growth is both possible and desirable as the roots of its negative impact and calls for changes that would make the university a powerful agent for good in the world. *Modern Science Essayist*, 1889. **Know Thyself** Thomas O. Buford, 2011-11-25. Know Thyself: An Essay in Social Personalism proposes that social Personalism can best provide for self knowledge. In the West self knowledge has been sought within the framework of two dominant intellectual traditions: order and the emerging self. On the one hand, ancient and medieval philosophers living in an orderly hierarchical society governed by honor and shame and bolstered by the metaphysics of being and rationalism believed persons gain self knowledge through uniting with the ground of their being; once united they would understand what they are, what they are to be, and what they are to do. On the other hand, Renaissance and modern thinkers such as Pico della Mirandola, Copernicus, Descartes, Locke, and Kant shattered the great achievement of the high middle ages and bequeathed to posterity an emerging self in a splintered world. Continuing their search for self knowledge, the moderns found themselves faced with the dualism of the emerging self of the Renaissance and the natural world as understood by modern scientists. New problems spun out of this dualism, including the mind/body problem, the other minds problem, free will and determinism, the nature and possibility of social relationships, values, moral norms, and their relationship to the natural and social worlds, and the relationships between science and religion. Finding self knowledge among these splinters without a guiding orientation has proven difficult. Even though luminaries such as Spinoza, Berkeley, and Hegel attempted to bring order to the sundered elements, their attempts proved unsatisfactory. We contend that neither order nor the emerging self can adequately provide for self knowledge. Since those culturally embodied master narratives lead us to an impasse, we turn to social Personalism. Self knowledge developed in this book shows how persons in relation to the Personal learn who they are, what they are to become, and what they must do to achieve that goal. It also shows that the achievement of self knowledge is supported by a natural social and cultural environment rooted in trust. In this humane and timely discussion, Thomas O. Buford

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