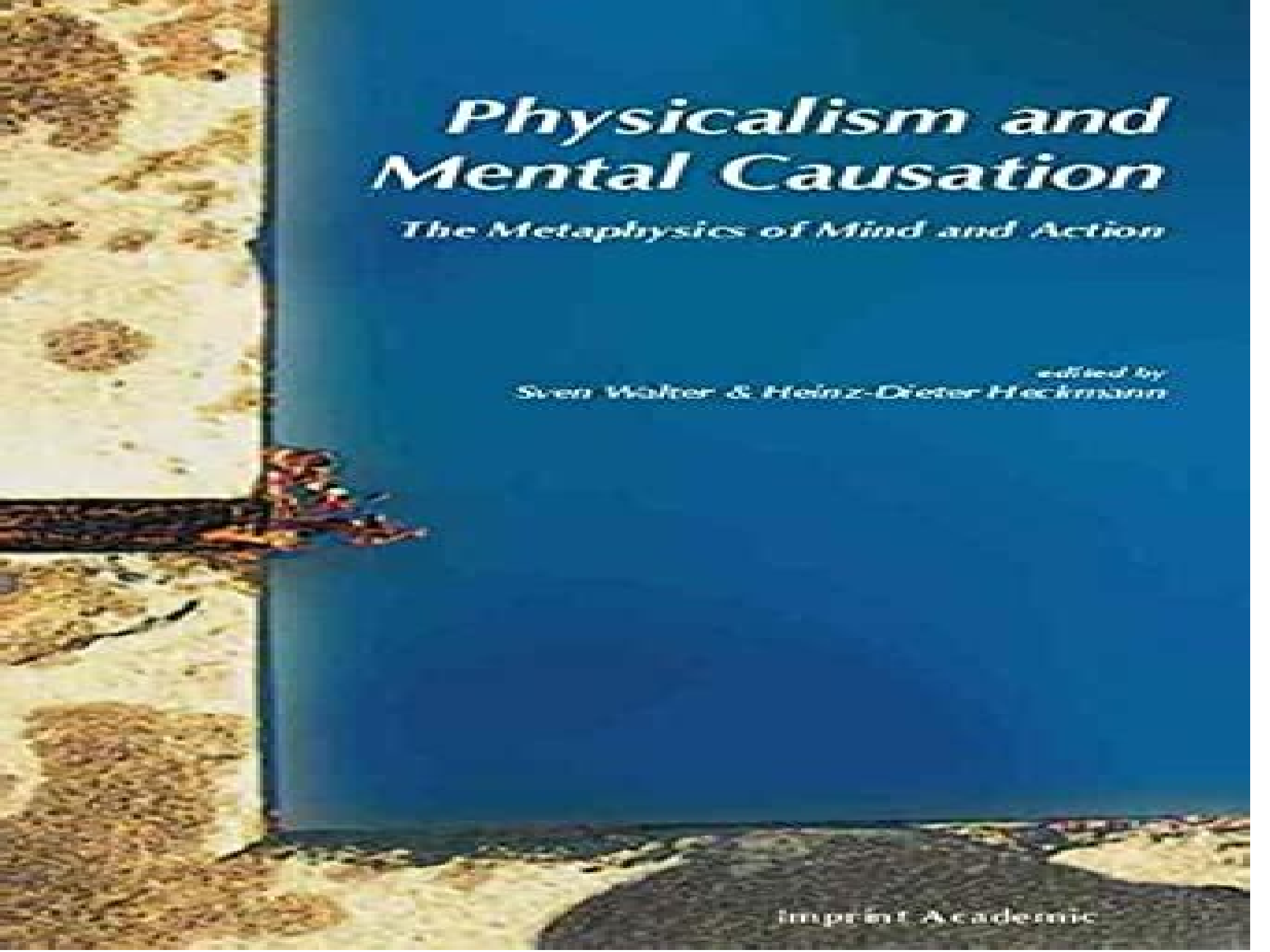


The background of the book cover is a photograph of a coastal scene. On the left, there is a textured, light-colored rock formation. To the right, a dark, pebbly beach leads to a calm sea under a clear, deep blue sky. The horizon is visible in the distance.

Physicalism and Mental Causation

The Metaphysics of Mind and Action

*edited by
Sven Walter & Heinz-Dieter Heckmann*

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Physicalism And Mental Causation 2003 05 06

Jens Harbecke



Physicalism And Mental Causation 2003 05 06:

Mental Causation and Ontology S. C. Gibb, E. J. Lowe, R. D. Ingthorsson, 2013-03-21 This book demonstrates the importance of ontology for a central debate in philosophy of mind Mental causation seems an obvious aspect of the world But it is hard to understand how it can happen unless we get clear about what the entities involved in the process are An international team of contributors presents new work on this problem Understanding Mental Causation Andrea White, 2024-12-17 Understanding Mental Causation proposes a new non relational theory of mental causation Andrea White believes that contemporary philosophy of mind labours under a misapprehension of what mental causation is supposed to be This volume explains where the leading theories go astray and how the new theory proposed solves critical problems for philosophers of mind and action Ordinary experience suggests that what we do with our bodies causally depends somehow on what is going on in our minds However the problem of how to understand the causal relationship between mind and body remains Contemporary philosophy of mind is shaped by the question how is it possible for the mental to causally interact with the physical Mental causation is often presented as a cause effect relation between mental and physical entities This understanding of mental causation is widely endorsed because it seems like a straightforward explanation of what is going on when people act intentionally Desires and beliefs are seen as causes of the actions they explain entailing the existence of causal relations between mental items and physical events White calls this the causalist view of intentional action This view is not universally accepted The non causalist view denies that intentional action entails the existence of causal relations between mental items and physical events However non causalists reach this conclusion by arguing that explanations of intentional actions which cite beliefs or desires are not usually causal explanations at all White presents a theory of intentional action that falls between the causalist and non causalist views She rejects the idea that as a cause is how we should understand the place of mentality in intentional action Concepts like belief desire and intention do not refer to items which can stand in causal relations to actions or physical events However like causalists she holds that explanations of intentional actions which cite the agent's thoughts do give causal information This intermediary view demands a new theory about the causation that is on display when human beings act intentionally one that does not reduce mental causation to a relation between mental items and physical events Orthodox theories of causation inspired by David Hume assume that causation is always a relation between events Therefore the causation demonstrated in intentional action must be a relation because all causation is and will count as mental causation if and only if at least one of the terms of that relation is a mental entity White challenges this orthodoxy by presenting her own non relational theory of causation Denying causation is always a relation she holds instead that causation is a general type of process in which substances engage and that exercising a causal power is to engage in a process White shows how this novel theory can be used to provide a better understanding of intentional action and the mental causation associated with it She suggests that to act intentionally is to engage in a process

and as such to exercise a power but a power of a special sort The power to act intentionally is a power to structure one's own activities so that they demonstrate a pattern a pattern which is only revealed by attributing mental states to the agent So when an agent acts intentionally they engage in the process of mental causation because the agent is manifesting a special power to organise their activities into a pattern that can be made sense of by appeal to mental concepts Broadening our understanding of causation and more specifically incorporating the concepts power and process opens up new ways of understanding intentional action and mental causation In *Understanding Mental Causation* White presents a compelling new account in this key area of philosophy of mind

Mental Causation Jens Harbecke, 2013-05-02 This work is a systematic investigation of a range of solutions offered today for the philosophical problem of mental causation The premises constituting the problem are analyzed before a survey is developed of the most popular theories on mental causation It is demonstrated in detail why most of these canonical solutions must be considered deficient In a third part the new compatibilist's approach to mental causation is explored which is characterized by assertion of a non identity but non distinctness principle The last part aims to offer an alternative solution to the problem On the basis of a certain set of counterfactual conditionals which are jointly taken to provide a definition of causal proportionality that improves the existing definitions it is shown that a specific and hitherto widely neglected version of causal overdeterminationism must be considered the most successful solution to the problem of mental causation

Unfolding Consciousness Edi Bilimoria, 2024-03-11 Exploring the Living Universe and Intelligent Powers in Nature and Humans author Edi Bilimoria heralds the new science of consciousness and offers the readers a roadmap and necessary tools to achieve future growth Presented in three volumes plus volume IV contains references resources further reading they reveal the unity of the Eastern and Western branches of our perineal wisdom Bilimoria shows how science seeks truth using a synthesis of both traditions Evidence from a wide range of sources scientific medical philosophical religious and cultural is put forward to argue the case that humans are spiritual beings primarily and not merely complicated biological machines Bilimoria teaches that consciousness is not the product of matter but the primary element from which all else emanates This process and its underlying mechanisms are described in detail with much clarity This work has over 2000 references and is supported by copious tables and diagrams plus individual chapter summaries and sidenotes to assist readers in navigating the multidimensional terrain traversed Key areas The scientific and esoteric worldviews compared and contrasted The ultimate promise of science The soft and hard problems of consciousness How external input to the physical senses results in an internal subjective experience Quantum physics its contribution to a new scientific paradigm The Mystery Teachings of All Ages their worldwide unity and central message Wet computers and computers Is the brain no different in principle from a computer Death and after the transition and continuity of consciousness in other realms Paranormal phenomena and apparitions Subtle bodies Evolution and destiny Powers latent in human beings Divinity and the united message of all world

religions The question of immortality The primacy of consciousness and the manner of its unfoldment from the unmanifest realms to the physical world Edi Bilimoria's guest appearance on the Shepherd Walwyn podcast series can be found on this link <https://shepherdwalwyn.com/edi-bilimoria-unfolding-consciousness-why-sapolsky-is-wrong-and-how-to-get-in-tune-with-life/>

Qualia and Mental Causation in a Physical World Terence Horgan, Marcelo Sabates, David Sosa, 2015-03-05 How does mind fit into nature Philosophy has long been concerned with this question No contemporary philosopher has done more to clarify it than Jaegwon Kim a distinguished analytic philosopher specializing in metaphysics and philosophy of mind With new contributions from an outstanding line up of eminent scholars this volume focuses on issues raised in Kim's work The chapters cluster around two themes first exclusion supervenience and reduction with attention to the causal exclusion argument for which Kim is widely celebrated and second phenomenal consciousness and qualia with attention to the prospects for a functionalist account of the mental This volume is sure to become a major focus of attention and research in the disciplines of metaphysics and philosophy of mind

In Defence of Cosmopsychism Khai Wager, 2025-10-16 Is the cosmos itself conscious and could our minds be aspects of its vast overarching consciousness In this ambitious and original study Khai Wager defends cosmopsychism the view that the universe as a whole is conscious and that individual minds like ours derive from this cosmic consciousness Wager situates cosmopsychism within what he calls the landscape of fundamental consciousness bringing it into productive dialogue with closely related views such as panpsychism panqualityism and perennialism The result is a fresh perspective on one of philosophy's deepest puzzles the nature and origin of consciousness The problem of phenomenal consciousness asks how subjective experience can emerge from non-conscious matter Fundamental approaches reject the idea that consciousness arises from non-conscious matter instead proposing that it is present at the most basic level of reality Panpsychism the most prominent such view holds that all fundamental microphysical entities are conscious This however leads to the combination problem how do billions of micro-level minds combine to form distinct macro-level minds like ours Cosmopsychism offers a radical alternative rather than being formed from a combination of micro-level instances of consciousness individual minds derive from a larger cosmic-level consciousness As a result cosmopsychism sidesteps the combination problem entirely However a new and equally pressing challenge arises the derivation problem how do individual minds derive from the cosmic consciousness Through rigorous and insightful analysis Wager argues that cosmopsychism can navigate these problems and offers a compelling alternative to both physicalism and panpsychism As such this first book-length treatment of cosmopsychism makes an illuminating contribution to debates about the nature of reality and our place within it

Philosophy of Mind John Heil, 2013 When first published John Heil's introduction quickly became a widely used guide for students with little or no background in philosophy to central issues of philosophy of mind ee Heil provided an introduction free of formalisms technical trappings and specialized terminology ee He offered clear arguments and explanations focusing on the ontological basis of mentality and its place in the material world ee

The book concluded with a systematic discussion of questions the book raises and a sketch of a unified metaphysics of mind thus inviting scholarly attention while providing a book very well suited for an introductory course This Third Edition builds on these strengths and incorporates new material on theories of consciousness computationalism the language of thought and animal minds as well as other emerging areas of research ee With an updated reading list at the end of each chapter and a revised bibliography this new edition will again make it the indispensable primer for anyone seeking better understanding of the central metaphysical issues in philosophy of mind ee

Mental Causation Thomas Kroedel, 2020 Presents a comprehensive account of how the mind causes things to happen in the physical world This book is also available as Open Access

Re-Emergence Gerald Vision, 2011-07-29 A philosopher offers a non physicalist theory of mind revisiting and defending a key doctrine of emergentism The presence of sentience in a basically material reality is among the mysteries of existence Many philosophers of mind argue that conscious states and properties are nothing beyond the matter that brings them about Finding these arguments less than satisfactory Gerald Vision offers a nonphysicalist theory of mind Revisiting and defending a key doctrine of the once widely accepted school of philosophy known as emergentism Vision proposes that conscious states are emergents although they depend for their existence on their material bases Although many previous emergentist theories have been decisively undermined Vision argues that emergent options are still viable on some issues In Re Emergence he explores the question of conscious properties arising from brute unthinking matter making the case that there is no equally plausible non emergent alternative Vision defends emergentism even while conceding that conscious properties and states are realized by or strongly supervene on the physical He argues however that conscious properties cannot be reduced to identified with or given the right kind of materialist explanation in terms of the physical reality on which they depend Rather than use emergentism simply to assail the current physicalist orthodoxy Vision views emergentism as a contribution to understanding conscious aspects After describing and defending his version of emergentism Vision reviews several varieties of physicalism and near physicalism finding that his emergent theory does a better job of coming to grips with these phenomena

Mind and Emergence Philip Clayton, 2004-10-29 Strong claims have been made for emergence as a new paradigm for understanding science consciousness and religion Tracing the past history and current definitions of the concept Clayton assesses the case for emergent phenomena in the natural world and their significance for philosophy and theology Complex emergent phenomena require irreducible levels of explanation in physics chemistry and biology This pattern of emergence suggests a new approach to the problem of consciousness which is neither reducible to brain states nor proof of a mental substance or soul Although emergence does not entail classical theism it is compatible with a variety of religious positions Clayton concludes with a defence of emergentist panentheism and a Christian constructive theology consistent with the new sciences of emergence

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