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Daniel Lim

God and Mental Causation

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God And Mental Causation Springerbriefs In Philosophy

**Terry Horgan, Marcelo Sabates, David
Sosa**

God And Mental Causation Springerbriefs In Philosophy:

God and Mental Causation Daniel Lim, 2015-06-15 This book lies at the intersection of philosophy of mind and philosophy of religion and operates on the assumption that dialogue between the two disciplines can be fruitful In particular it focuses on how debates in the philosophy of mind regarding the nature of mental causation relate to debates in the philosophy of religion regarding divine action creaturely causation and existence of God The book is divided into two parts The first deals with Jaegwon Kim's so called Supervenience Argument SA against non reductive physicalism One important observation is that the structural similarities between non reductive physicalism and orthodox theism make it convenient to co opt non reductive physicalist solutions to the SA in defending the possibility of creaturely causation in the philosophy of religion The SA is used as a foil to discuss the relative merits of Malebranche's so called Conservation is Continuous Creation Argument for Occasionalism CCCA Moreover the so called compatibilist strategy Karen Bennett 2003 2009 for developing a non reductive physicalist response to the Supervenience Argument is defended and developed This strategy is then deployed in the philosophy of religion to defend the possibility of creaturely causation against the CCCA **Divine Action,**

Determinism, and the Laws of Nature Jeffrey Koperski, 2019-11-28 A longstanding question at the intersection of science philosophy and theology is how God might act or not when governing the universe Many believe that determinism would prevent God from acting at all since to do so would require violating the laws of nature However when a robust view of these laws is coupled with the kind of determinism now used in dynamics a new model of divine action emerges This book presents a new approach to divine action beyond the current focus on quantum mechanics and esoteric gaps in the causal order It bases this approach on two general points First that there are laws of nature is not merely a metaphor Second laws and physical determinism are now understood in mathematically precise ways that have important implications for metaphysics The explication of these two claims shows not only that nonviolationist divine action is possible but there is considerably more freedom available for God to act than current models allow By bringing a philosophical perspective to an issue often dominated by theologians and scientists this text redresses an imbalance in the discussion around divine action It will therefore be of keen interest to scholars of Philosophy and Religion the Philosophy of Science and Theology **Causation**

and Mental Causation Raffaella Campaner, Carlo Gabbani, 2016 *Philosophical Essays on Divine Causation* Gregory E. Ganssle, 2021-12-30 This book discusses various aspects of God's causal activity Traditional theology has long held that God acts in the world and interrupts the normal course of events by performing special acts Although the tradition is unified in affirming that God does create conserve and act there is much disagreement about the details of divine activity The chapters in this book fruitfully explore these disagreements about divine causation The chapters are divided into two sections The first explores historical views of divine causal activity from the Pre Socratics to Hume The second section addresses a variety of contemporary issues related to God's causal activity These chapters include defenses of the possibility of special acts of God

proposals of models of divine causation and analyses of divine conservation Philosophical Essays on Divine Causation will be of interest to researchers and graduate students working in philosophy of religion philosophical theology and metaphysics

Dependencies, Connections, and Other Relations Wim de Muijnck, 2013-03-09 The text before you is a study of the problematic issue of mental causation causation by minds On hearing the expression mental causation you may at first think of something like bending spoons by psychic powers But no we are dealing here with something much more puzzling doing things for reasons i.e. what we call agency Psychic spoon bending would be a fairly straightforward issue You just exert some psychic force and bend a spoon just like you might bend it by hand i.e. by physical force The only trouble here is that psychic forces may not be in fact available But now you fetch an umbrella because you expect that it will rain How does that work Some how it seems you let an expectation move your limbs But aren't your limbs already moved by nerve impulses and muscle contractions And are expectations the proper kind of items to move things around Mental causation is an issue that is at the heart of the mind body problem the problem of making it clear how minded creatures such as we are possible and what our mindedness consists in Unlike psychic spoon bending mental causation happens every day At least pretty much of what we take for granted about ourselves can only be right when mental causation really happens Mental Causation and Ontology S. C. Gibb, E. J. Lowe, R. D. Ingthorsson, 2013-03-21 An international team of contributors presents new work on the importance of ontology for a central debate in philosophy of mind Mental causation has been a hotly disputed topic in recent years with reductive and non reductive physicalists vying with each other and with dualists over how to accommodate or else to challenge two widely accepted metaphysical principles the principle of the causal closure of the physical domain and the principle of causal non overdetermination which together appear to support reductive physicalism despite the latter's lack of intuitive appeal Current debate about these matters appears to have reached something of an impasse prompting the question of why this should be so One possibility is that while this debate makes extensive use of ontological vocabulary by talking for instance of substances events states properties powers and relations relatively little attempt has been made within the debate itself to achieve either clarity or agreement about what precisely such terms should be taken to mean The debate has become somewhat detached from broader developments in metaphysics and ontology which have lately been proceeding apace providing us with an increasingly rich and refined set of ontological categories upon which to draw as well as a much deeper understanding of how they are related to one another In this volume leading metaphysicians and philosophers of mind reflect afresh upon the problem of mental causation in the light of some of these recent developments with a view to making new headway with one of the most challenging and seemingly intractable issues in contemporary philosophy **Qualia and Mental Causation in a Physical World** Terry Horgan, Marcelo Sabates, David Sosa, 2015 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 lineup 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.

Mental Causation Neil Campbell, 2008. How do mental events such as choices and decisions lead to physical action? The problem of mental causation is one of the most important and intriguing philosophical issues of our time and has been at the centre of debates in the philosophy of mind for the past fifty years. In opposition to the recent wave of reductionist theories, this book argues that it is possible to account for mental causation within a nonreductive framework as it adopts a broadly Davidsonian approach to mental causation: reasons cause actions because they are identical to physical events. This work then defends this approach from the frequently raised criticism that it entails epiphenomenalism, the inefficacy of the mental. Moreover, *Mental Causation* moves beyond Davidson's views by reconsidering the question of whether reasons causally explain actions, arguing in opposition to Davidson that explanations appealing to reasons represent a distinct category of explanation from causal explanation. Essential reading for anyone interested in debates about mental causation, this is an excellent text for senior undergraduates, graduate students and professional philosophers.

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.

Qualia and Mental Causation in a Physical World Terry Horgan, David Sosa, Marcelo Sabates, 2015.

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.

Mental Causation Jens Harbecke, 2008. This work systematically investigates a range of solutions for the philosophical problem of mental causation. The premises constituting the problem are analyzed, then a survey is developed of the most popular theories on mental causation. Harbecke demonstrates 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 offers 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. *Mental Causation* John Heil, 1995. Common sense and philosophical tradition agree that mind makes a difference. What we do depends not only on how our bodies are put together but also on what we think. Explaining how mind can make a difference has proved challenging however. Some have urged that the project faces an insurmountable dilemma: either we concede that mentalistic explanations of behavior have only a pragmatic standing or we abandon our conception of the physical domain as causally autonomous. Although each option has its advocates, most theorists have sought a middle way that accommodates both the common sense view of mind and the metaphysical conviction about the physical world. This volume presents a collection of new specially written essays by a diverse group of philosophers, each of whom is widely known for defending a particular conception of minds and their place in nature. Contributors include Robert Audi, Lynne Rudder Baker, Tyler Burge, Donald Davidson, Fred Dretske, Ted Honderich, Jennifer Hornsby, Frank Jackson, Jaegwon Kim, Brian P. McLaughlin, Ruth Garrett Millikan, H. W. Noonan, Philip Pettit, Ernest Sosa, and Robert Van Gulick.

Understanding Mental Causation Andrea Suzanne White, 2024. *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 Anthony Dardis, 2008-09-10 Two thousand years ago Lucretius said that everything is atoms in the void it's physics all the way down Contemporary physicalism agrees But if that's so how can we how can our thoughts emotions our values make anything happen in the physical world This conceptual knot the mental causation problem is the core of the mind body problem closely connected to the problems of free will consciousness and intentionality Anthony Dardis shows how to unravel the knot He traces its early appearance in the history of philosophical inquiry specifically in the work of Plato Aristotle Descartes and T H Huxley He then develops a metaphysical framework for a theory of causation laws of nature and the causal relevance of properties Using this framework Dardis explains how macro or higher level properties can be causally relevant in the same way that microphysical properties are causally relevant by their relationship with the laws of nature Smelling an orange choosing the orange rather than the cheesecake reaching for the one on the left instead of the one on the right mental properties such as these take their place alongside the physical motor of the world in making things happen

Mental Causation Thomas Kroedel, 2019-12-19 Our minds have physical effects This happens for instance when we move our bodies when we act How is this possible Thomas Kroedel defends an account of mental causation in terms of difference making if our minds had been different the physical world would have been different therefore the mind causes events in the physical world His account not only explains how the mind has physical effects at all but solves the exclusion problem the problem of how those effects can have both mental and physical causes It is also unprecedented in scope because it is available to dualists about the mind as well as physicalists

drawing on traditional views of causation as well as on the latest developments in the field of causal modelling It will be of interest to a range of readers in philosophy of mind and philosophy of science This book is also available as Open Access

Free Will and God's Universal Causality W. Matthews Grant, 2019 The traditional doctrine of God's universal causality holds that God directly causes all entities distinct from himself including all creaturely actions But can our actions be free in the strong libertarian sense if they are directly caused by God W Matthews Grant argues that free creaturely acts have dual sources God and the free creaturely agent and are ultimately up to both in a way that leaves all the standard conditions for libertarian freedom satisfied Offering a comprehensive alternative to existing approaches for combining theism and libertarian freedom he proposes new solutions for reconciling libertarian freedom with robust accounts of God's providence grace and predestination He also addresses the problem of moral evil without the commonly employed Free Will Defense Written for analytic philosophers and theologians Grant's approach can be characterized as neo scholastic as well as analytic since many of the positions defended are inspired by consonant with and develop resources drawn from the scholastic tradition especially Aquinas Bloomsbury Publishing

Causation in Psychology John Campbell, 2020-12-01 A renowned philosopher argues that singular causation in the mind is not grounded in general patterns of causation a claim on behalf of human distinctiveness which has implications for the future of social robots A blab droid is a robot with a body shaped like a pizza box a pair of treads and a smiley face Guided by an onboard video camera it roams hotel lobbies and conference centers asking questions in the voice of a seven year old Can you help me What is the worst thing you've ever done Who in the world do you love most People pour their hearts out in response This droid prompts the question of what we can hope from social robots Might they provide humanlike friendship Philosopher John Campbell doesn't think so He argues that while a social robot can remember the details of a person's history better than some spouses can it cannot empathize with the human mind because it lacks the faculty for thinking in terms of singular causation Causation in Psychology makes the case that singular causation is essential and unique to the human species From the point of view of practical action knowledge of what generally causes what is often all one needs But humans are capable of more We have a capacity to imagine singular causation Unlike robots and nonhuman animals we don't have to rely on axioms about pain to know how ongoing suffering is affecting someone's ability to make decisions for example and this knowledge is not a derivative of general rules The capacity to imagine singular causation Campbell contends is a core element of human freedom and of the ability to empathize with human thoughts and feelings

Special Issue on Mental Causation, 1992

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