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Habits: plasticity, learning and freedom

Ethical Habits

The Automaticity of Everyday Life

Nabokov's Mimicry of Freud

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Thinking Through the Body SIU Press

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Standpoint Theory of Emotion Psychology of Infant Language Knowledge and Speech Reaction Human Nature and Conduct Books on Politics China, Japan and the U.S.A Letters Criticisms ... John Dewey (1859-1952) is one of the primary figures associated with the philosophy of pragmatism and is considered one of the founders of functional psychology.

The Collected Works of John Dewey Frontiers Media SA
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Dual-Process Theories of the Social Mind Mimesis
This carefully crafted ebook: "JOHN DEWEY Premium Collection - 40+ Books in One Single Volume: Works on Psychology, Education, Philosophy & Politics" is formatted for your eReader with a functional and detailed table of contents. The collection contains: Books on Education Democracy and Education Child and the Curriculum School and Society Schools Of To-morrow The Schools of Utopia Moral Principles in Education Interest and Effort in Education Health and Sex in Higher Education My Pedagogic Creed Books on Philosophy German Philosophy and Politics Leibniz's New Essays Concerning the Human Understanding Studies in Logical Theory Interpretation of Savage Mind Ethics The Problem of Values Soul and Body Logical Conditions of a Scientific Treatment of Morality Evolutionary Method As Applied To Morality Influence of Darwin on Philosophy Nature and Its Good: A conversation Intelligence and Morals Experimental Theory of Knowledge Intellectualist Criterion for Truth A Short Catechism Concerning Truth Beliefs and Existences Experience and Objective Idealism The Postulate of Immediate Empiricism "Consciousness" and Experience Significance of the Problem of Knowledge Essays in Experimental Logic Reconstruction in Philosophy Does Reality

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Dictionary of Sociology Guilford Publications
In present times, certain fields of science are becoming aware of the necessity to go beyond a restrictive specialization, and establish an open dialogue with other disciplines. Such is the case of the approach that neuroscience and philosophy are performing in the last decade. However, this increasing interest in a multidisciplinary perspective should not be understood, in our opinion, as a new phenomenon, but rather as a return to a classical standpoint: a proper understanding of human features—organic, cognitive, volitional, motor or behavioral, for example—requires a context that includes the global dimension of the human being. We believe that grand neuroscientific conclusions about the mind should take into account what philosophical reflection has said about it; likewise, philosophers should consider the organic constitution of the brain to draw inferences about the mind. Thus, both neuroscience and philosophy would benefit from each other's achievements through a fruitful dialogue. One of the main problems a multidisciplinary group encounters is terminology: the same term has a different scope in various fields, sometimes even contradictory. Such is the case of habits: from a neuroscientific perspective, a habit is a mere automation of an action. It is, therefore, linked to rigidity and limitation. However, from a classical philosophical account, a habit is an enabling capacity acquired through practice, which facilitates, improves and reinforces the performance of certain kind of actions. From neuroscience, habit acquisition restricts a subject's action to the learnt habit; from philosophy, habit acquisition allows the subject to set a distance from the simple motor performance to cognitively enrich the action. For example, playing piano is a technical habit; considering the neuroscientific account, a pianist would just play those sequences of keystrokes that had been repeatedly practiced in the past. However, according to the philosophical perspective, it would allow the pianist to improvise and, moreover, go beyond the movements of their hands to concentrate in other features of musical interpretation. In other words, a holistic view of habits focuses on the subject's disposition when facing both known and novel

situations. We believe neuroscience could contribute to achieve a deeper understanding of the neural bases of habits, whose complexity could be deciphered by a philosophical reflection. Thus, we propose this Research Topic to increase our understanding on habits from a wide point of view. This collection of new experimental research, empirical and theoretical reviews, general commentaries and opinion articles covers the following subjects: habit learning; implicit memory; computational and complex dynamical accounts of habit formation; practical, cognitive, perceptual and motor habits; early learning; intentionality; consciousness in habits performance; neurological and psychiatric disorders related to habits, such as obsessive-compulsive disorder, stereotypies or addiction; habits as enabling or limiting capacities for the agent

The later works, 1925 - 1953. 3. 1927 - 1928 : [essays, reviews, miscellany, and "Impressions of Soviet Russia"] Good Press
Climate change is without question the single most important issue the world faces over the next hundred years. The most recent scientific data have led to the conclusion that the globally averaged net effect of human activities since 1750 has been one of warming and that continued greenhouse gas emissions at or above current rates would cause this process to continue to the severe detriment of our environment. This unequivocal link between climate change and human activity requires an urgent, world-wide shift towards a low carbon economy and coordinated policies and measures to manage this transition. The starting point and core idea of this book is the long-held observation that the threat of climate change calls for a change of climate in economics. Inherent characteristics of the climate problem including complexity, irreversibility and deep uncertainty challenge core economic assumptions and mainstream economic theory appears inappropriately equipped to deal with this crucial issue. Kevin Maréchal shows how themes and approaches from evolutionary and ecological economics can be united to provide a theoretical framework that is better suited to tackle the problem. *Good Governance and Development. Toward Quality Leadership in Kenya* Frontiers Media SA

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[Habits: plasticity, learning and freedom](#) e-artnow

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[Ethical Habits](#) □□□

First published in 1951. This book examines the challenges and difficulties that schools may face when it comes to the teaching of children with special needs. The author explores the argument that any challenges can be eliminated by the expenditure of more money, or whether these challenges cannot be solved merely by increased expenditure and a well-directed administrative effort to provide teachers, classrooms and materials.

ASCD

This book gives the reader an understanding of what consciousness is about, and of how to make conscious experiences more pleasant. It expands on a new theory that describes the evolutionary trajectory leading to conscious life forms. In short, the evidence suggests that consciousness first evolved some 300 million years ago as a consequence of the introduction of feelings. Feelings offer a strategy for making behavioural decisions. Besides playing a crucial role in the evolution of the human mind, they are a key factor in regard to mental health and quality of life. Fortunately, the human brain is plastic. By exploiting available options for modulating the mind, it is therefore possible to impact on what sort of experiences the brain serves. More specifically, you can strengthen the capacity for positive feelings and reduce the sway of negative feelings. The text covers biological, neurological, psychological, and philosophical aspects of the mind.

[The Automaticity of Everyday Life](#) SIU Press

The limited object of my discussion will, doubtless, give an exaggerated impression of my conviction as to the artificiality of much recent philosophizing. Not that I have wilfully exaggerated in what I have said, but that the limitations of my purpose have led me not to say many things pertinent to a broader purpose. A discussion less restricted would strive to enforce the genuineness, in their own context, of questions now discussed mainly because they have been discussed rather than because contemporary conditions of life suggest them. It would also be a grateful task to dwell upon the precious contributions made by philosophic systems which as a whole are impossible. In the course of the development of unreal premises and the discussion of artificial problems, points of view have emerged which are indispensable possessions of culture. The horizon has been widened; ideas of great fecundity struck out; imagination quickened; a sense of the meaning of things created. It may even be asked whether these accompaniments of classic systems have not often been treated as a kind of guarantee of the systems themselves. But while it is a sign of an illiberal mind to throw away the fertile and ample ideas of a Spinoza, a Kant, or a Hegel, because their setting is not logically adequate, is surely a sign of an undisciplined one to treat their contributions to culture as confirmations of premises with which they have no necessary connection.

[Nabokov's Mimicry of Freud](#) Cambridge University Press

This book uses John Dewey to articulate discursive practices that would help citizens form better intellectual and moral relationships with their fragmented, shifting political environment. These practices do not impart more or better information to citizens, but instead consist in dialog exhibiting rhythms and patterns that increase their interest in inquiring how distant events and communities affect their individual lives. The basis for these practices can be found in Dewey's claim that teachers can lead class discussions with particular "aesthetic" qualities that encourage students to expand the scale of the realm of events that they deem important to their lives. The ability to forge moral and intellectual links with distant political events becomes all the more necessary in our current environment-not only are individuals' lives increasingly affected by global events, but also such events constantly shift across an increasingly "liquid" social landscape comprised of decentralized institutions, instantaneous communication and easy transportation. Dewey saw early on how such "aesthetics" of society, or its spatial and temporal qualities, might undermine citizens' understanding and concern for the larger public. This concern for how the movement and location of elements of the social environment might affect citizen perception ties Dewey to many contemporary geographers, economists and social theorists normally not associated with his work. If Dewey's classrooms were to be reinterpreted as political associations and his teachers as organizers, individuals discussing the origins of their seemingly local issues in such associations could forge passionate moral connections with the contemporary liquid public. Subsequently, they might begin to increasingly care for, participate in global politics and seek solidarity with seemingly distant communities.

[The Evolution of Consciousness](#) African Books Collective

Considering the many ways people seek emotional pleasure, relaxation or escape in self-harmful ways - from excessive alcohol

use and drug abuse to smoking, overeating, compulsive gambling, out-of-control spending and even lesser behaviors like habitual nail-biting - there are few of us who do not have, or know someone close who has, an addiction or habit they wish they could break. The problem common to all, says author Browne-Miller, is that psychological reactions to events have motivated behaviors which, in turn, have created biochemical reactions in the brain that actually wires it for repeating the habit or addiction. In this groundbreaking book, Browne-Miller explains simply and clearly how we can control our thoughts to rewire the brain and beat the pattern that spurs repeating harmful habits, and addictions.

[Dance and the Quality of Life](#) Routledge

The central focus of Peirce's work is the development of self-control through engaging in a critical, reflective practice of habit development. This book details that development from a philosophical, pragmatic perspective.

[Rhetoric, Modality, Modernity](#) Springer

As Skinner argued so pointedly, the more we know about the situational causes of psychological phenomena, the less need we have for postulating internal conscious mediating processes to explain those phenomena. Now, as the purview of social psychology is precisely to discover those situational causes of thinking, feeling, and acting in the real or implied presence of other people, it is hard to escape the forecast that as knowledge progresses regarding social psychological phenomena there will be less of a role played by free will or conscious choice in accounting for them. In other words, because of social psychology's natural focus on the situational determinants of thinking, feeling, and doing, it is inevitable that social psychological phenomena increasingly will be found to be automatic in nature. This 10th book in the series addresses automaticity and how it relates to social behavior. The lead article, written by John Bargh, argues that social psychology phenomena are essentially automatic in nature, as opposed to being mediated by conscious choice or reflection. Bargh maintains that an automatic mental phenomenon is that which occurs reflexively whenever certain triggering conditions are in place; when those conditions are present, the process runs off autonomously, independently of conscious guidance. In his lead article, he focuses on these preconscious automatic processes that can be contrasted with postconscious and goal-dependent forms of automaticity which depend on more than the mere presence of environmental objects or events. Because social psychology, like automaticity theory and research, is also largely concerned with phenomena that occur whenever certain situational features or factors are in place, social psychology phenomena are essentially automatic. Students and researchers in social and cognitive psychology will find this to be a provocative addition to the series.

[John Dewey's Concept of Habit and the Dynamics of Growth](#) SUNY Press

[Rewiring Your Self to Break Addictions and Habits](#) Bloomsbury Publishing USA

[Catholic Encyclopedia](#) e-artnow

Asks why current practices of technology negatively impact humans and the earth and how we can gain a holistic understanding so technology practices can be changed to support the environment.

[The Catholic Encyclopedia](#) Lexington Books

This volume includes all Dewey's writings for 1938 except for Logic: The Theory of Inquiry (Volume 12 of The Later Works), as well as his 1939 Freedom and Culture, Theory of Valuation, and two items from Intelligence in the Modern World. Freedom and Culture presents, as Steven M. Cahn points out, the essence of his philosophical position: a commitment to a free society, critical intelligence, and the education required for their advance.

[The Practice of Technology](#) Rewiring Your Self to Break Addictions and Habits

This book constitutes the first treatment of C. S. Peirce's unique concept of habit. Habit animated the pragmatists of the 19th and early 20th centuries, who picked up the baton from classical scholars, principally Aristotle. Most prominent among the pragmatists thereafter is Charles Sanders Peirce. In our vernacular, habit connotes a pattern of conduct. Nonetheless, Peirce's concept transcends application to mere regularity or to human conduct; it extends into natural and social phenomena, making cohesive inner and outer worlds. Chapters in this anthology define and amplify Peircean habit; as such, they highlight the dialectic between doubt and belief. Doubt destabilizes habit, leaving open the possibility for new beliefs in the form of habit-change; and without habit-change, the regularity would fall short of habit - conforming to automatic/mechanistic systems. This treatment of habit showcases how, through human agency, innovative regularities of behavior and thought advance the process of making the unconscious conscious. The latter materializes when affordances (invariant habits of physical phenomena) form the basis for modifications in action schemas and modes of reasoning. Further, the book charts how indexical signs in language and action are pivotal in establishing attentional patterns; and how these habits accommodate novel orientations within event templates. It is

intended for those interested in Peirce's metaphysic or semiotic, including both senior scholars and students of philosophy and mathematics, and the natural sciences. religion, psychology, sociology and anthropology, as well as

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