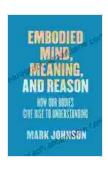
Embodied Mind: Meaning, Reason, and the Sensory-Motor Foundations of Cognition

The mind-body problem is one of the most enduring and perplexing philosophical problems. How can the immaterial mind interact with the material body? How can mental states, such as thoughts and feelings, cause physical actions?



Embodied Mind, Meaning, and Reason: How Our Bodies Give Rise to Understanding by Mark Johnson

★ ★ ★ ★ 4.7 out of 5 Language : English File size : 1402 KB Text-to-Speech : Enabled Screen Reader : Supported Enhanced typesetting: Enabled Word Wise : Enabled Print length : 240 pages Lending : Enabled



Traditional Cartesian mind-body dualism posits that the mind and body are two distinct substances that interact through a mysterious "ghost in the machine." However, this view has been increasingly challenged by philosophers, psychologists, and neuroscientists who argue that the mind is not a separate entity from the body, but rather is embodied in the body.

The embodied mind thesis holds that the mind is not a disembodied entity that exists independently of the body, but rather is inextricably linked to the body's sensory-motor systems. This means that our thoughts, feelings, and actions are all shaped by our physical experiences.

The Sensory-Motor Foundations of Cognition

The sensory-motor systems are the foundational systems of the human body. They allow us to interact with our environment and to respond to stimuli. The sensory-motor systems include the sensory organs (such as the eyes, ears, and skin),the motor organs (such as the muscles and joints),and the nervous system (which connects the sensory and motor organs).

The sensory-motor systems are essential for cognition. They provide us with the information that we need to think, feel, and act. For example, we cannot see without our eyes, hear without our ears, or move without our muscles.

The embodied mind thesis argues that the sensory-motor systems are not just the tools of cognition, but that they are actually constitutive of cognition. This means that our thoughts, feelings, and actions are all shaped by our sensory-motor experiences.

For example, the way that we think about space is shaped by our experiences of moving through space. The way that we think about time is shaped by our experiences of the passage of time. And the way that we think about causality is shaped by our experiences of causing and being caused.

The Implications of the Embodied Mind Thesis

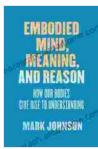
The embodied mind thesis has a number of important implications for our understanding of the human mind. First, it challenges the traditional view of the mind as a disembodied entity that exists independently of the body. The embodied mind thesis shows that the mind is not a separate substance from the body, but rather is inextricably linked to the body's sensory-motor systems.

Second, the embodied mind thesis provides a new understanding of the nature of cognition. The embodied mind thesis shows that cognition is not a disembodied process that occurs in a vacuum, but rather is a process that is embedded in the body's interactions with the environment.

Third, the embodied mind thesis has implications for our understanding of the self. The embodied mind thesis shows that the self is not a separate entity from the body, but rather is a product of the body's interactions with the environment.

The embodied mind thesis is a groundbreaking work that challenges the traditional mind-body dualism and offers a new understanding of the human mind. The embodied mind thesis shows that the mind is not a disembodied entity that exists independently of the body, but rather is inextricably linked to the body's sensory-motor systems. This new understanding of the mind has important implications for our understanding of cognition, the self, and the human condition.





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