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aping mankind routledge classics gbp1199 usually dispatched within 3 days in a devastating critique raymond tallis exposes the exaggerated claims made for the ability of neuroscience and evolutionary theory to explain human consciousness behaviour culture and society while readily acknowledging the astounding progress neuroscience has made in helping us understand how the brain works

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Previously published: Durham [England]: Acumen Pub., 2012.

Neuroscience has made astounding progress in the understanding of the brain. What should we make of its claims to go beyond the brain and explain consciousness, behaviour and culture? Where should we draw the line? In this brilliant critique Raymond Tallis dismantles "Neuromania", arising out of the idea that we are reducible to our brains and "Darwinitis" according to which, since the brain is an evolved organ, we are entirely explicable within an evolutionary framework. With precision and acuity he argues that the belief that human beings can be understood in biological terms is a serious obstacle to clear thinking about what we are and what we might become. Neuromania and Darwinitis deny human uniqueness, minimise the differences between us and our nearest animal kin and offer a grotesquely simplified account of humanity. We are, argues Tallis, infinitely more interesting and complex than we appear in the mirror of biology. Combative, fearless and thought-provoking, Aping Mankind is an important book and one that scientists, cultural commentators and policy-makers cannot ignore. This Routledge Classics edition includes a new preface by the Author.

Jerry Fodor and Massimo Piatelli-Palmarini, a distinguished philosopher and scientist working in tandem, reveal major flaws at the heart of Darwinian evolutionary theory. They do not deny Darwin's status as an outstanding scientist but question the inferences he drew from his observations. Combining the results of cutting-edge work in experimental biology with crystal-clear philosophical argument they mount a devastating critique of the central tenets of Darwin's account of the origin of species. The logic underlying natural selection is the survival of the fittest under changing environmental pressure. This logic, they argue, is mistaken. They back up the claim with evidence of what actually happens in nature. This is a rare achievement - the short book that is likely to make a great deal of difference to a very large subject. What Darwin Got Wrong will be controversial. The authors' arguments will reverberate through the scientific world. At the very least they will transform the debate about evolution.

Bertrand Russell is regarded as one of the twentieth century's greatest minds. Well-known for his profound knowledge and controversial approach to myriad of different issues and subjects such as sex, marriage, religion, education and politics, his prolific works also exhibit great intellectual wit and humour. First published in 1958, Bertrand Russell's Best is a delightfully funny and entertaining book, and a striking testament to the remarkable life work and wit of Bertrand Russell.

The author started his working career as an Air Traffic Control Officer in the Royal Australian Air Force, and after resigning his commission, spent thirty-five years in the Information Services industry. In the context of his writings, he describes himself as an analyst, by aspiration, inclination, proclivity, training, and occupation. His books reflect his primary intellectual pursuit: explanations given for human existence by both religions and evolution. Having published several analyses including "Religion: Of God or Man" and "Seeking After God", he concluded that there was nothing more that he could learn on that subject – the issue remained an enduring mystery. Returning to the other explanation, evolution, he had long wanted to complete a more thorough analysis of evolution theory, than as presented in his earlier publications, "The Dawkins Deficiency" and "Information, Knowledge, Evolution and Self".

This required that he acquire and study dozens of academic books and other publications, seeking to understand the plausibility, and at times hollowness, of scientific explanations. Using his background knowledge of relevant technologies, he was able to identify parallels between modern automation and mechanisation, and human biological processes. One of particular interest was an analysis of the technical similarities between the human sensory system, and modern telemetry systems. With a lifelong passion for a travel, and a modest appetite for adventure, he has trekked in the Khumbu and Annapurna regions of Nepal, the Peruvian Andes, and Patagonia. His hobby, apart from writing, has been a love of all things motorcycling, from touring remote areas, and attending races, to complete restoration of vintage motorcycles. He has motorcycled throughout parts of his native Australia, North America, New Zealand, Iceland, Bolivia, Peru, Turkey, the Himalaya, Morocco, Greece, and eastern Europe. His business and holiday travels have taken him through sixty countries, and all continents, including Antarctica. Evolution is defined as the change in the heritable characteristics of biological populations over successive generations, resulting in changes in both the genotype and phenotype. The evidence for evolution is primarily circumstantial, being based on fossils of extinct species, physical similarities, and a largely common genome. Charles Darwin believed that all species of organisms arise and develop through the natural selection of small, inherited variations that increase the individual's ability to compete, survive, and reproduce. Today, we know so much more than Darwin did 150 years ago, leading many scientists to discard genetic mutation and natural selection as having the development power previously ascribed to them. What has been missing in the science so far is "systems thinking" - a holistic approach to analysis that focuses on the way that a system's constituent parts interrelate, and how systems work over time and within the context of larger systems. Questioning whether the mind consists of organs of the brain, an emergent property of the brain, or activities of the brain, as scientists suggest, the author has concluded for none of these. The brain being physical, it can only deal with the physical, but the mind deals in the conceptual, which has no physical properties. With his background in related technologies, the author has compared the human nervous system with telemetry systems as used in modern aircraft, vehicles, and other applications. Though implemented differently, the functional requirements remain the same, which has prompted a different perspective on how it could have evolved. The telemetry system in the human body is astounding in its complexity, accuracy, and reliability, leading to the author's doubts as to its claimed evolutionary origins. *Crossing a Chasm* is an analysis of the probability that such could be accomplished by innumerable, unguided small steps, over whatever time.

The *Iliad* and *Beowulf* provide rich sources of historical information. The novels of Henry Fielding and Henry James may be instructive in the art of moral living. Some go further and argue that Emile Zola and Harriet Beecher Stowe played a part in ameliorating the lives of those existing in harsh circumstances. However, as Derek Attridge argues in this outstanding and acclaimed book, none of these capacities is distinctive of literature. What is the singularity of literature? Do the terms "literature" and "the literary" refer to actual entities found in cultures at certain times, or are they merely expressions characteristic of such cultures? Attridge argues that this resistance to definition and reduction is not a dead end, but a crucial starting point from which to explore anew the power and practices of Western art. Derek Attridge provides a rich new vocabulary for literature, rethinking such terms as "invention," "singularity," "otherness," "alterity," "performance" and "form." He returns literature to the realm of ethics, and argues for the ethical importance of literature, demonstrating how a new understanding of the literary might be put to work in a "responsible," creative mode of reading. *The Singularity of Literature* is not only a major contribution to the theory of literature, but also a celebration of the extraordinary pleasure of the literary, for reader, writer, student or critic. This Routledge Classics edition includes a new preface by the author.

To romance: "to tell stories that are not true, or to describe an event in a way that makes it sound better than it was – in this case, more scientific than it is. A myth is not always a fairy story, but most often, the

presentation of facts belonging to one category in the idioms appropriate to another. Usually, there is some factual basis for the narrative. This book seeks to expose neuromythology – mythology developed by scientists in their attempts to describe the human mind in material and mechanistic terms.

Bertrand Arthur William Russell, 18 May 1872–2 February 1970) was a British philosopher, logician, mathematician, historian, writer, social critic and political activist. At various points in his life he considered himself a liberal, a socialist, and a pacifist. In the early 20th century, Russell led the British "revolt against idealism". He is considered one of the founders of analytic philosophy along with his predecessor Gottlob Frege, colleague G. E. Moore, and his protégé Ludwig Wittgenstein. He is widely held to be one of the 20th century's premier logicians. With A. N. Whitehead he wrote *Principia Mathematica*, an attempt to create a logical basis for mathematics. His work has had a considerable influence on logic, mathematics, set theory, linguistics, artificial intelligence, cognitive science, and philosophy, especially the philosophy of language, epistemology, and metaphysics.

Extracted from Volumes 1, 8, and 18. Includes Jung's Foreword to *Phenomènes Occultes* (1939), "On the Psychology and Pathology of So-called Occult Phenomena," "The Psychological Foundations of Belief in Spirits," "The Soul and Death," "Psychology and Spiritualism," "On Spooks: Heresy or Truth?" and Foreword to Jaffé: *Apparitions and Precognition*.

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