

**Chapter 1 : Human - Wikipedia**

*In doing so, it answers questions on how we effect and are affected by our environment and explores how components of what we make - from products, buildings, and cities - are interrelated, and why designers and planners must consider these connections.*

Types[ edit ] Ontological dualism makes dual commitments about the nature of existence as it relates to mind and matter, and can be divided into three different types: Substance dualism asserts that mind and matter are fundamentally distinct kinds of foundations. Substance dualism is important historically for having given rise to much thought regarding the famous mind–body problem. Substance dualism is a philosophical position compatible with most theologies which claim that immortal souls occupy an independent realm of existence distinct from that of the physical world. Property dualism Property dualism asserts that an ontological distinction lies in the differences between properties of mind and matter, and that consciousness is ontologically irreducible to neurobiology and physics. It asserts that when matter is organized in the appropriate way i. Hence, it is a sub-branch of emergent materialism. What views properly fall under the property dualism rubric is itself a matter of dispute. There are different versions of property dualism, some of which claim independent categorisation. One argument for this has been made in the form of anomalous monism expressed by Donald Davidson , where it is argued that mental events are identical to physical events, and there can be strict law-governed causal relationships. Another argument for this has been expressed by John Searle , who is the advocate of a distinctive form of physicalism he calls biological naturalism. His view is that although mental states are ontologically irreducible to physical states, they are causally reducible see causality. He has acknowledged that "to many people" his views and those of property dualists look a lot alike. But he thinks the comparison is misleading. Epiphenomenalism Epiphenomenalism is a form of property dualism, in which it is asserted that one or more mental states do not have any influence on physical states both ontologically and causally irreducible. It asserts that while material causes give rise to sensations , volitions , ideas , etc. This can be contrasted to interactionism , on the other hand, in which mental causes can produce material effects, and vice versa. Predicate dualists believe that so-called "folk psychology", with all of its propositional attitude ascriptions, is an ineliminable part of the enterprise of describing, explaining and understanding human mental states and behavior. Davidson, for example, subscribes to Anomalous Monism , according to which there can be no strict psycho-physical laws which connect mental and physical events under their descriptions as mental and physical events. However, all mental events also have physical descriptions. It is in terms of the latter that such events can be connected in law-like relations with other physical events. Mental predicates are irreducibly different in character rational, holistic and necessary from physical predicates contingent, atomic and causal. The arrows indicate the direction of causations. Mental and physical states are shown in red and blue, respectively. This part is about causation between properties and states of the thing under study, not its substances or predicates. Thus each state describes only one point in time. Interactionism philosophy of mind Interactionism is the view that mental states, such as beliefs and desires, causally interact with physical states. This is a position which is very appealing to common-sense intuitions, notwithstanding the fact that it is very difficult to establish its validity or correctness by way of logical argumentation or empirical proof. Non-reductive physicalism Non-reductive physicalism is the idea that while mental states are physical they are not reducible to physical properties, in that an ontological distinction lies in the differences between the properties of mind and matter. According to non-reductive physicalism all mental states are causally reducible to physical states where mental properties map to physical properties and vice versa. A prominent form of non-reductive physicalism called anomalous monism was first proposed by Donald Davidson in his paper Mental events, where it is claimed that mental events are identical with physical events, and that the mental is anomalous, i. Epiphenomenalism Epiphenomenalism states that all mental events are caused by a physical event and have no physical consequences, and that one or more mental

states do not have any influence on physical states. So, the mental event of deciding to pick up a rock "M1" is caused by the firing of specific neurons in the brain "P1". When the arm and hand move to pick up the rock "P2" this is not caused by the preceding mental event M1, nor by M1 and P1 together, but only by P1. The physical causes are in principle reducible to fundamental physics, and therefore mental causes are eliminated using this reductionist explanation. If P1 causes both M1 and P2, there is no overdetermination in the explanation for P2. Parallelism philosophy Psycho-physical parallelism is a very unusual view about the interaction between mental and physical events which was most prominently, and perhaps only truly, advocated by Gottfried Wilhelm von Leibniz. Malebranche decided that such a material basis of interaction between material and immaterial was impossible and therefore formulated his doctrine of occasionalism, stating that the interactions were really caused by the intervention of God on each individual occasion. In reality, mental causes only have mental effects and physical causes only have physical effects. Hence the term parallelism is used to describe this view. Occasionalism Occasionalism is a philosophical doctrine about causation which says that created substances cannot be efficient causes of events. Instead, all events are taken to be caused directly by God himself. The theory states that the illusion of efficient causation between mundane events arises out of a constant conjunction that God had instituted, such that every instance where the cause is present will constitute an "occasion" for the effect to occur as an expression of the aforementioned power. This "occasioning" relation, however, falls short of efficient causation. In this view, it is not the case that the first event causes God to cause the second event: Some of its most prominent historical exponents have been Louis de la Forge, Arnold Geulincx, and Nicholas Malebranche. Thus, not all physical actions are caused by either matter or freedom. Some actions are purely animal in nature, while others are the result of mental action on matter. Historical overview[ edit ] Plato and Aristotle[ edit ] In the dialogue Phaedo, Plato formulated his famous Theory of Forms as distinct and immaterial substances of which the objects and other phenomena that we perceive in the world are nothing more than mere shadows. In his allegory of the cave Plato likens the achievement of philosophical understanding to emerging into the sun from a dark cave, where only vague shadows of what lies beyond that prison are cast dimly upon the wall. It remained unclear however, even to Aristotle, exactly what Plato intended by that. For example, Aristotle argues that changeless, eternal substantial form is necessarily immaterial. Because matter provides a stable substratum for a change in form, matter always has the potential to change. Thus, if given an eternity in which to do so, it will, necessarily, exercise that potential. In both cases, perfect copies of forms are acquired, either by direct impression of environmental forms, in the case of perception, or else by virtue of contemplation, understanding and recollection. He believed the mind can literally assume any form being contemplated or experienced, and it was unique in its ability to become a blank slate, having no essential form. As thoughts of earth are not heavy, any more than thoughts of fire are causally efficient, they provide an immaterial complement for the formless mind. Neoplatonism exerted a considerable influence on Christianity, as did the philosophy of Aristotle via scholasticism. The soul is the substantial form and so the first actuality of a material organic body with the potentiality for life. Since the intellectual soul exercises its own per se intellectual operations without employing material faculties, i. Even though the intellectual soul of man is able to subsist upon the death of the human being, Aquinas does not hold that the human person is able to remain integrated at death. The separated intellectual soul is neither a man nor a human person. The intellectual soul by itself is not a human person i. Peter pray for us" would be more appropriate than "St. Peter pray for us", because all things connected with his person, including memories, ended with his corporeal life. The thorough consistency between dogma and contemporary science was maintained here [24] in part from a serious attendance to the principle that there can be only one truth. Consistency with science, logic, philosophy, and faith remained a high priority for centuries, and a university doctorate in theology generally included the entire science curriculum as a prerequisite. This doctrine is not universally accepted by Christians today. This gave Descartes his first inkling that the mind and body were different things. The mind, according to Descartes, was a "thinking thing" Latin: This "thing" was the essence of himself, that which doubts, believes, hopes, and

thinks. The body, "the thing that exists" Latin: According to Descartes, animals only had a body and not a soul which distinguishes humans from animals. The distinction between mind and body is argued in Meditation VI as follows: I have a clear and distinct idea of myself as a thinking, non-extended thing, and a clear and distinct idea of body as an extended and non-thinking thing. Whatever I can conceive clearly and distinctly, God can so create. The central claim of what is often called Cartesian dualism, in honor of Descartes, is that the immaterial mind and the material body, while being ontologically distinct substances, causally interact. This is an idea that continues to feature prominently in many non-European philosophies. Mental events cause physical events, and vice versa. But this leads to a substantial problem for Cartesian dualism: How can an immaterial mind cause anything in a material body, and vice versa? This has often been called the "problem of interactionism. In his letter to Elisabeth of Bohemia, Princess Palatine , he suggested that spirits interacted with the body through the pineal gland , a small gland in the centre of the brain , between the two hemispheres. However, this explanation was not satisfactory: That all mind-body interactions required the direct intervention of God. According to these philosophers, the appropriate states of mind and body were only the occasions for such intervention, not real causes. These occasionalists maintained the strong thesis that all causation was directly dependent on God, instead of holding that all causation was natural except for that between mind and body. Naturalistic dualism comes from Australian philosopher, David Chalmers born who argues there is an explanatory gap between objective and subjective experience that cannot be bridged by reductionism because consciousness is, at least, logically autonomous of the physical properties upon which it supervenes. A similar defense comes from Australian philosopher Frank Jackson born who revived the theory of epiphenomenalism which argues that mental states do not play a role in physical states. Jackson argues that there are two kinds of dualism. The first is substance dualism that assumes there is second, non-corporeal form of reality. In this form, body and soul are two different substances. The second form is property dualism that says that body and soul are different properties of the same body. The fire displaces the skin, which pulls a tiny thread, which opens a pore in the ventricle F allowing the "animal spirit" to flow through a hollow tube, which inflates the muscle of the leg, causing the foot to withdraw. The subjective argument[ edit ] An important fact is that minds perceive intramental states differently from sensory phenomena, [26] and this cognitive difference results in mental and physical phenomena having seemingly disparate properties. The subjective argument holds that these properties are irreconcilable under a physical mind. Mental events have a certain subjective quality to them, whereas physical seem not to. So, for example, one may ask what a burned finger feels like, or what the blueness of the sky looks like, or what nice music sounds like. There are qualia involved in these mental events.

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## NANCY H. BLOSSOM

### Chapter 2 : Mental Health :: Green Cities: Good Health

*The built environment: a collaborative inquiry into design and planning. Human nature and the near environment / Nancy H. Blossom Human nature and the near.*

One study focuses on gardens for dementia care. Planning Environments for the Elderly and Confused. Campbell, Sheila et al. Health, Disease and Healing in Medieval Culture. Campbell, Lindsay and Anne Wiesen Visit the Restorative Commons website. Read our review of the book on the TLN Blog. Taking Resident Activities Outside. Well planned gardens confer a host of benefits to senior housing residents. Mackenzie and Birgit Rakel, MD. Visit the Springer Publishing Company website to order the book and read a summary. Planning Health Facilities for Patients and Visitors. Site Planning and Design for the Elderly: Issues, Guidelines and Alternatives. People Places, New York: Design for Nature in Dementia Care. Thesis, University of Sheffield, Sheffield, U. An ecological approach to research and design of environments for people with dementia. A horticultural therapist examines the likeliness of hospital patients contracting a disease from nature eg: Plants, soil, and examines whether or not that probability outweighs the positive healing effects that a little exposure to nature can do for a patient. Quakers, Moral Treatment, and Asylum Reform. Farleigh Dickenson University Press. Cooper Marcus, Clare Cooper Marcus, Clare and Terry Hartig Creating a Prison Hospice Garden. Len Hopper, New York: The Haworth Press, Inc. Cor Wagenaar, Rotterdam, The Netherlands: The Journal for Healthcare Design and Development. What they are and how to create them. Therapeutic Benefits and Design Recommendations. Design Guidelines for Urban Open Space. The restorative potential of outdoor space in healthcare settings. Cooper Marcus, Clare and Carolyn Francis Cooper Marcus, Clare and Marni Barnes Gardens in Healthcare Facilities: Uses, Therapeutic Benefits, and Design Recommendations. The Center for Health Design. House As A Mirror of Self: Exploring the Deeper Meaning of Home. Cooper Marcus, Clare and Wendy Sarkissian Housing As If People Mattered: University of California Press. Coronado, Shawna Lee The Casual Gardener Company. Click here to read a review of the book on the TLN Blog.

**Chapter 3 : Nature Poems | Academy of American Poets**

*Chapter Human Nature and the Near Environment (NANCY H. BLOSSOM). Chapter Interior Design: Contemporary Issues and Challenges (JO ANN A. THOMPSON AND TINA H. JOHANSEN). COMPONENT 3: STRUCTURES: Architecture, Engineering, and Construction.*

Background[ edit ] The idea of death, the fear of it, haunts the human animal like nothing else; it is a mainspring of human activity—activity designed largely to avoid the fatality of death, to overcome it by denying in some way that it is the final destiny for man. They therefore spend their lives building and believing in cultural elements that illustrate how to make themselves stand out as individuals and give their lives significance and meaning. Death creates an anxiety in humans; it strikes at unexpected and random moments, and its nature is essentially unknowable, causing people to spend most of their time and energy to explain, forestall, and avoid it. Brown , and Otto Rank. According to clinical psychiatrist Morton Levitt , Becker replaces the Freudian preoccupation with sexuality with the fear of death as the primary motivation in human behavior. Becker refers to high self-esteem as heroism: Society itself is a codified hero system, which means that society everywhere is a living myth of the significance of human life, a defiant creation of meaning. The last proposition suggests that confrontations with the physical body may undermine symbolic defenses and thus present a previously unrecognized barrier to health promotion activities. However, generalized existential anxiety resulting from the clash between a desire for life and awareness of the inevitability of death is neither adaptive nor selected for. TMT views existential anxiety as an unfortunate byproduct of these two highly adaptive human proclivities rather than as an adaptation that the evolutionary process selected for its advantages. Just as human bipedalism confers advantages as well as disadvantages, death anxiety is an inevitable part of our intelligence and awareness of dangers. Anxiety in response to the inevitability of death threatened to undermine adaptive functioning and therefore needed amelioration. TMT posits that humankind used the same intellectual capacities that gave rise to this problem to fashion cultural beliefs and values that provided protection against this potential anxiety. TMT considers these cultural beliefs even unpleasant and frightening ones, such as ritual human sacrifice when they manage potential death anxiety in a way that promotes beliefs and behaviors which facilitated the functioning and survival of the collective. Hunter-gatherers used their emerging cognitive abilities to facilitate solving practical problems, such as basic needs for nutrition, mating, and tool-making. As these abilities evolved, an explicit awareness of death also emerged. But once this awareness materialized, the potential for terror that it created put pressure on emerging conceptions of reality. Any conceptual formation that was to be widely accepted by the group needed to provide a means of managing this terror. Originally, the emergence of morality evolved to facilitate co-existence within groups. Together with language, morality served pragmatic functions that extended survival. The struggle to deny the finality of death co-opted and changed the function of these cultural inventions. For example, Neanderthals might have begun burying their dead as a means of avoiding unpleasant odors, disease-infested parasites, or dangerous scavengers. But during the Upper Paleolithic era, these pragmatic burial practices appear to have become imbued with layers of ritual performance and supernatural beliefs, suggested by the elaborate decoration of bodies with thousands of beads or other markers. Food and other necessities were also included within the burial chamber, indicating the potential for a belief system that included life after death. In many human cultures today, funerals are viewed primarily as cultural events, viewed through the lens of morality and language, with little thought given to the utilitarian origins of burying the dead. Evolutionary history also indicates that "the costs of ignoring threats have outweighed the costs of ignoring opportunities for self-development. Self-esteem[ edit ] Self-esteem lies at the heart of TMT and is a fundamental aspect of its core paradigms. TMT fundamentally seeks to elucidate the causes and consequences of a need for self-esteem. TMT not only attempts to explain the concept of self-esteem, it also tries to explain why we need self-esteem. It helps people control their sense of terror and nullify the realization

that humans are just animals trying to manage the world around them. In some cases, people may be so concerned with their physical appearance and boosting their self-esteem that they ignore problems or concerns with their own physical health. The studies found that people are influenced by the situations around them. For instance, people who smoked for extrinsic reasons and were previously prompted with death reminders were more likely to be compelled by the anti-smoking message. To a point, increasing self-consciousness is adaptive in that it helps prevent awareness of danger. However, research has demonstrated that there may be diminishing returns from this phenomenon. Individuals with higher levels of self-consciousness sometimes have increased death cognition, and a more negative outlook on life, than those with reduced self-consciousness. Research has confirmed that individuals with higher self-esteem, particularly in regard to their behavior, have a more positive attitude towards their life. Continuing to hold certain beliefs even after they are shown to be flawed creates cognitive dissonance regarding current information and past behavior, and the way to alleviate this is to simply reject new information. Therefore, anxiety buffers such as self-esteem allow individuals to cope with their fears more easily. Death cognition may in fact cause negative reinforcement that leads people to further engage in dangerous behaviors smoking in this instance because accepting the new information would lead to a loss of self-esteem, increasing vulnerability and awareness of mortality. This can, and has, taken many different forms in a variety of study paradigms e. Specifically, the researchers found that participants who were prompted with the idea that pale was more socially attractive along with mortality reminders, tended to lean towards decisions that resulted in more protective measures from the sun. Furthermore, individuals who are involved in behaviors and possess motivation to enhance their self-worth are less likely to be affected by the importance placed on health risks, in terms of mortality. In terms of smoking behaviors, people with higher smoking-based self-esteem are less susceptible to anti-smoking messages that relate to death; therefore, mortality salience and death warnings afford them with an even more positive outlook on their behavior, or in this instance their smoking. In the experiment, Hansen et al. Actual warning labels were utilized to create mortality salience in this specific experiment. The researchers first gave participants a questionnaire to measure their smoking-based self-esteem. Further research has demonstrated that delays allow mortality salience to emerge because thoughts of death become non-conscious. Social impacts[ edit ] Many people are more motivated by social pressures, rather than health risks. Moreover, people who viewed social exclusion prompts were more likely to quit smoking in the long run than those who were simply shown health-effects of smoking. This is mostly seen in young adult smokers with higher smoking-based self-esteems who are not thinking of their future health and the less-immediate effects of smoking on their health. That is precisely what they found. However, other psychologists have failed to replicate these findings. Importance of the DTA hypothesis[ edit ] The introduction of this hypothesis has refined TMT, and led to new avenues of research that formerly could not be assessed due to the lack of an empirically validated way of measuring death-related cognitions. Also, the differentiation between proximal conscious, near, and threat-focused and distal unconscious, distant, symbolic defenses that have been derived from DTA studies have been extremely important in understanding how people deal with their terror. Instead of solely manipulating mortality and witnessing its effects e. Furthermore, the DTA hypothesis lends support to TMT in that it corroborates its central hypothesis that death is uniquely problematic for human beings, and that it is fundamentally different in its effects than meaning threats, i. Although, research has demonstrated that for young adults only, when they were prompted with death related scenarios, they yielded more health-promoting behaviors, compared to those participants in their sixties. In addition, death anxiety has been found to have an effect for young adults, on their behaviors of health promotion. Researchers, Cooper et al. In terms of smoking behaviors and attitudes, the impact of warnings with death messages depends on: This is believed to be because these individuals lack the very defenses that TMT argues protect people from mortality concerns e. In contrast, positive mood states are not impacted by death thoughts for people of low or high self-esteem. As Forsyth posits, this tragedy made U. Researchers Cohen et al. Three different candidates were presented to participants. The three leaders were of three different types: The participants were then placed in

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one of two conditions: In the former condition the participants were asked to describe the emotions surrounding their own death, as well as the physical act of the death itself, whereas the control group were asked similar questions about an upcoming exam. The results of the study were that the charismatic leader was favored more, and the relationship-oriented leader was favored less, in the mortality-salient condition. Further research has shown that mortality salient individuals also prefer leaders who are members of the same group, as well as men rather than women Hoyt et al. This has links to social role theory. TMT and religion[ edit ] TMT posits that religion was created as a means for humans to cope with their own mortality. Supporting this, arguments in favor of life after death, and simply being religious, reduce the effects of mortality salience on worldview defense. Thoughts of death have also been found to increase religious beliefs. At an implicit, subconscious level, this is the case even for people who claim to be nonreligious.

**Chapter 4 : The Built Environment - Wendy R McClure, Tom J Bartuska - Bok () | Bokus**

*The Greeks believed that humans were capable of near perfection, defined as a fit body guided by a keen mind. Doryphoros (Spear-Bearer) Nudity was common in art and in athletic events, both of which glorified the unclothed, idealized human form.*

Within built environments parks and green spaces are settings for cognitive respite, as they encourage social interaction and de-stressing through exercise or conversation, and provide calming settings. Having quality landscaping and vegetation in and around the places where people work and study is a good investment. This can improve job and school performance, and help alleviate mental stress and illness. Fast Facts The experience of nature helps to restore the mind from the mental fatigue of work or studies, contributing to improved work performance and satisfaction. Exercise improves cognitive function, learning, and memory. Nature experiences are important for encouraging imagination and creativity, cognitive and intellectual development, and social relationships. College of the Environment, University of Washington. The Brain and the Environment The brain, complex and vulnerable, is the only organ that undergoes substantial maturation after birth. This process is shaped in part by response to stimuli in our surroundings including both negative and positive conditions , and continues throughout our lives. The experience of nature can also provide respite for those who experience short-term and chronic mental illness. An Urban Respite The constant stimuli of city life can be mentally exhausting, and life in the city can actually dull our thinking. Constant response to even such low-level stimuli cannot be maintained indefinitely. A few minutes in a crowded city setting can cause the brain to suffer memory loss and reduced self-control. Even brief glimpses of natural elements improve brain performance by providing a cognitive break from the complex demands of urban life. A glance at an object that even remotely resembles a snake, for instance, may initiate an instantaneous fear response. Similarly, the presence of plants subconsciously and beneficially impact how the brain responds even when we do not focus attention on such surroundings. Maintaining that focus by screening out distractions overloads our capacity for conscious attention. In one study, people in windowless workspaces introduced twice as many nature elements to their work area as those who had window views of natural areas. Studies show improved employee morale, decreased absenteeism, and increased worker efficiency result from such workplace enhancements. College Settings Learning, like tasks at work, requires focused, directed attention and high-level cognitive functioning. Additionally, participants reported feeling more attentive and better able to concentrate in the presence of plants. Younger children often use outdoor settings having plants, stones, and sticks as props for imaginative play, which is key to social and cognitive development. Alzheimers is a type of dementia that causes memory impairment, intellectual decline, temporal and spatial disorientation, impaired ability to communicate and make logical decisions, and decreased tolerance to high and moderate levels of stimulation. Certain environments can provide prosthetic support for dementia patients to compensate for their reduced cognitive capabilities. After gardening activities, dementia and stroke patients exhibited improved mobility and dexterity, increased confidence, and improved social skills. The impairment of CDA has been observed to set in before the start of a cancer treatment, suggesting that attentional fatigue has an early onset and is a result of the diagnosis itself. In one study, the longer participants stayed in a park, the less stress they exhibited. Can technology provide an adequate substitute in places where the natural world is some distance away? As children, play can help develop cognitive thinking and reasoning abilities. Social Connections A neighborhood than incorporates easily accessible green spaces into its design may also improve social cohesion and interaction. As a result, the mental health of individuals may also remain positive due to a decreased chance of depression and feelings of isolation and increased self-esteem. Effective social support networks have been found to restore feelings of personal control and self-esteem by buffering the effects of stress and poor health. Based on decades of research findings, parks should be managed as systems, not just for the usual purposes of beauty and recreation, but also to help citizens function at their best. Planting design

within a park is also important. Bright daylight supports circadian rhythms, enhances mood, promotes neurological health, and affects alertness; increasing the use of natural light and reducing dependence on electric lighting can also significantly improve mental health and function. Design can also encourage learning and exploration by creating spaces that are not immediately interpreted but allow discovery through sensory exploration. Summary prepared by Kathleen Wolf, Ph. Revised September 16, Scenic Beauty, Preference, and Restoration. *Environment and Behavior* 42, 2: The Cognitive Benefits of Interacting with Nature. *Psychological Science* 19, The Restorative Benefits of Nature: Toward An Integrative Framework. *Journal of Environmental Psychology* 15, 3: *Journal of Environmental Psychology* 30, 4: *Environment and Behavior* 18, 5: Psychological Benefits of Indoor Plants in Workplaces: Putting Experimental Results Into Context. *Journal of Environmental Horticulture* 14, *Indoor and Built Environment* 7, 4: The Role of Nature in the Context of the Workplace. *Landscape and Urban Planning* 26, *Journal of Environmental Psychology* 22, 3: *Journal of Environmental Psychology* 15, 1: Restorative Effects of Natural Environment Experiences. *Environment and Behavior* 23, 1: Rediscovering Nature in Everyday Settings: Association for Childhood Education International, 9 pp. The ecological world of children. Psychological, Sociocultural, and Evolutionary Investigations. *Biophilia, health, and well-being. Environment and Behavior* 33, 1: *Journal of Attention Disorders* 12, 5: Evidence From a National Study. *American Journal of Public Health* 94, 9: Effective Care and Risk Management. *Healthcare Management Forum* 5, 2: University of Helsinki, Department of Applied Biology. Health Benefits of Gardens in Hospitals. *Cancer Nursing* 26, 4: *Landscape and Urban Planning* 94, *Journal of Leisure Research* 36, 2: Department of Health and Human Services. Physical Activity and Health: A Report of the Surgeon General. *Leisure Sciences* 17, 1: Psychological Benefits of Nature Experiences: An Outline of Research and Theory. *The Green Agenda for Mental Health. For better mental health, London, pp. Archives of Internal Medicine* , *Current Directions in Psychological Science* 18, 1: A Plasma Display Window? *Journal of Environmental Psychology* 28, 2: *Psychological Science* 14, 2: Proceedings of the National Academy of Sciences of the U. The Benefits of Activities in Green Places. *The Journals of Gerontology. Psychology and Aging* 2, 4: Health Council of the Netherlands. People and Green Spaces: *Journal of Public Mental Health* 6, 3: Greenspace and Quality of Life: A Critical Literature Review. Greenspace Scotland, Edinburgh, 75 pp. Urban Forestry and the Workplace. International Symposium on Society and Natural Resources. *Journal of Environmental Psychology* 11, 3:

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### Chapter 5 : The built environment : a collaborative inquiry into design and planning in SearchWorks catalog

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Obviously, no single course could do justice to such a broad topic. As a result, we shall analyze topically some of the major themes and issues as a means of drawing broader conclusions about the nature of the American experience. Course requirements and expectations: Because this is a seminar, the instructor requires that students attend all classes and have read, thoughtfully and critically, the assignments for each meeting. Students will prepare to lead class discussions and present at least one report on a suggested topic in addition to their thoughtful contributions to regularly-scheduled discussions. Students will also prepare a research paper of 15 pages on some aspect of environmental history or policy, the topic to be chosen in consultation with the instructor. Students will submit a prospectus on Feb. A Season in the Wilderness New York: Cronin, John, and Robert F. The Experience of Place New York: A Sand County Almanac: The End of Nature New York: The Bulldozer in the Countryside: Cambridge University Press, The Southern Plains in the s New York: Oxford Univesity Press, Schedule of Meetings and Assignments Jan. Please also read William R. Cronon, "The Trouble With Wilderness: Essays in Environmental History, ed. Char Miller and Hal Rothman Pittsburgh, , pp. Toward Reinventing Nature New York, , pp. Hays, Explorations in Environmental History Pittsburgh, The Transformation of the Mid-Hudson Valley , chapters 1â€”4. The Trout Gallery, American Landscape and Painting , rev. Oxford University Press, , pp. Geology and American Landscape Painting, Princeton, , pp. Cornell University Press, The California Frontier Baltimore, , pp. Beveridge and Carolyn Hoffman, eds. Kowsky and Charles E. Hays, Conservation and the Gospel of Efficiency: Donald Worster, Dust Bowl: Oxford University Press, A Philosophy of Regional Planning ; reprint ed. A Season in the Wilderness New York, Cambridge University Press, , pp. Boyle, The Hudson River: Daniels, "Integrated Working Landscape Protection:

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### Chapter 6 : Common Core Exposed at Heartland Institute Event | The Freedom Pub

*Deep branch points near the base, or trunk, of an evolutionary tree represent \_\_\_\_\_, while branch points near the tips of the branches represent \_\_\_\_\_. A change in allele frequencies within the gene pool of a population.*

Anthropology , Human evolution , and Timeline of human evolution The genus Homo evolved and diverged from other hominins in Africa, after the human clade split from the chimpanzee lineage of the hominids great apes branch of the primates. Modern humans, defined as the species Homo sapiens or specifically to the single extant subspecies Homo sapiens sapiens, proceeded to colonize all the continents and larger islands, arriving in Eurasia ,â€”60, years ago, [19] [20] Australia around 40, years ago, the Americas around 15, years ago, and remote islands such as Hawaii, Easter Island , Madagascar , and New Zealand between the years and The gibbons family Hylobatidae and orangutans genus Pongo were the first groups to split from the line leading to the humans, then gorillas genus Gorilla followed by the chimpanzees genus Pan. The splitting date between human and chimpanzee lineages is placed around 4â€”8 million years ago during the late Miocene epoch. Each of these species has been argued to be a bipedal ancestor of later hominins, but all such claims are contested. It is also possible that any one of the three is an ancestor of another branch of African apes, or is an ancestor shared between hominins and other African Hominoidea apes. The question of the relation between these early fossil species and the hominin lineage is still to be resolved. More recently, however, in , stone tools , perhaps predating Homo habilis, have been discovered in northwestern Kenya that have been dated to 3. During the next million years a process of encephalization began, and with the arrival of Homo erectus in the fossil record, cranial capacity had doubled. Homo erectus were the first of the hominina to leave Africa, and these species spread through Africa, Asia, and Europe between 1. One population of H. It is believed that these species were the first to use fire and complex tools. The earliest transitional fossils between H. These descendants of African H. The earliest fossils of anatomically modern humans are from the Middle Paleolithic , about , years ago such as the Omo remains of Ethiopia and the fossils of Herto sometimes classified as Homo sapiens idaltu. The most significant of these adaptations are 1. The relationship between all these changes is the subject of ongoing debate. The earliest bipedal hominin is considered to be either Sahelanthropus [39] or Orrorin , with Ardipithecus , a full bipedal, [40] coming somewhat later. It is possible that bipedalism was favored because it freed up the hands for reaching and carrying food, because it saved energy during locomotion, because it enabled long distance running and hunting, or as a strategy for avoiding hyperthermia by reducing the surface exposed to direct sun. However, the differences between the structure of human brains and those of other apes may be even more significant than differences in size. The reduced degree of sexual dimorphism is primarily visible in the reduction of the male canine tooth relative to other ape species except gibbons. Another important physiological change related to sexuality in humans was the evolution of hidden estrus. Humans are the only ape in which the female is fertile year round, and in which no special signals of fertility are produced by the body such as genital swelling during estrus. These changes taken together have been interpreted as a result of an increased emphasis on pair bonding as a possible solution to the requirement for increased parental investment due to the prolonged infancy of offspring. Archaic human admixture with modern humans , Early human migrations , Multiregional origin of modern humans , Prehistoric autopsy , and Recent African origin of modern humans By the beginning of the Upper Paleolithic period 50, BP , full behavioral modernity , including language , music and other cultural universals had developed. Since , evidence for gene flow between archaic and modern humans during the period of roughly , to 30, years ago has been discovered. This includes modern human admixture in Neanderthals, Neanderthal admixture in modern humans, [53] [54] Denisova hominin admixture in Melanesians [55] as well as repeated admixture from unnamed archaic humans to Sub-Saharan African populations. They inhabited Eurasia and Oceania by 40, years ago, and the Americas at least 14, years ago.

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