

## Chapter 1 : 10 Amazing Phenomena of a Normal Human Mind

*Interesting Phenomena of a Human Mind. Cocktail party effect: The cocktail party effect is the phenomenon of being able to focus one's auditory attention on a particular stimulus while filtering out a range of other stimuli.*

It is not a scientific research or explanation. However I use science to assist my arguments. In this chapter, we will deeply meditate and analyze a phenomenon that proved to be the most fascinating among all those known to man until today. It is the Human Body. It uses the same matters and their complex structures that compose all known gases, liquids and solids to compose its structure. So he tries hard to study them with great difficulties since he ignores the theories and the basis of their functioning, and finally finds himself, till today, is still ignoring the explanation of many of the functions and the metabolisms of his own body!!! It contains the necessary sub functions to control the intensity of light, the focus of the view, and the capability to see in colors using the pixel theory and the LCD applications!!! It uses all the sound and electronic laws to transform the sound into electronic signals. This gives it the capacity of being very sensitive to very low voices, and relatively reduce the sensation of very loud ones. It follows all the mechanical and servomechanism laws that man knows. It can turn in all directions very smoothly to catch objects the famous example usually given is the use of a screwdriver. The connecting ligaments proved to be more strong and more elastic than steel! Can you believe that! It actually uses almost all known electronic and chemical laws known to man. The Brain is also considered as an independent unit having an extreme important basic role. Looking at the external aspect of the human body we can find: Two eyes for a colorful three-dimensional view, so we can see the surroundings. Two ears for a logarithmic stereophonic hearing, so we can hear the surrounding. A nose to smell odors, so we can smell the surrounding. A mouth to eat food, so we can ensure the fuel supply. Two arms to catch. Two legs to move, so we can displace, walk or run. etc. etc. Looking at the internal functions of the human body: Devices to sense and control the heat, the cold, the pressure It is then explicit and clear that the Human Body phenomenon is the most advanced one compared with all those we can observe not only on earth, but also in the entire seen Universe. It does not stop here. It also bypasses by far all the most complicated devices, apparatus or units invented and manufactured by man himself, in spite of the remarkable scientific advancement that he recently has reached, especially in the methods of manufacturing in all domains, but specifically in the domains of electronics, telecommunications, computer systems and robotics. To start with, as a criterion for comparison: The genital units in man. Try to do the same with an electrical motor or a hydraulic system and have a look to its "size" and "weight"!!! The Human Body phenomenon does not stop at this stage: In conclusion, it is clear and obvious that the design, the structure, the construction, the methods, and the theories used to build up the human body with its capabilities bypasses by far all the methods, the techniques, and the application theories man is using to produce the electronic circuits, the computers, Robots and all other manufactured sophisticated products, how big and complicated they could be

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*The clustering illusion is the illusion that random events which occur in clusters are not really random events. The illusion is due to a counter-intuitive assumption about statistical odds. For example, it strikes most people as unexpected if heads comes up four times in a row during a series of.*

Share21 Shares K The mind is a wonderful thing – there is so much about it which remains a mystery to this day. Science is able to describe strange phenomena, but can not account for their origins. While most of us are familiar with one or two on this list, many others are mostly unknown outside of the psychological realm. This is a list of the top ten strange mental phenomena. We have all some experience of a feeling, that comes over us occasionally, of what we are saying and doing having been said and done before, in a remote time – of our having been surrounded, dim ages ago, by the same faces, objects, and circumstances – of our knowing perfectly what will be said next, as if we suddenly remember it! The experience is usually accompanied by a strong sense of familiarity and a sense of eeriness, strangeness, or weirdness. This is also usually accompanied by a very strong feeling of knowing what is going to come next. In my own experience of this, I have not only known what was going to come next, but have been able to tell those around me what is going to come next – and I am right. This is a very eerie and unexplainable sensation. For example, you may know your way around a a new town or a landscape despite having never been there, and knowing that it is impossible for you to have this knowledge. He was later able to trace the experience to a poem he had read many years early by Alexander Pope in which the castle was accurately described. This is exclusively a mental phenomenon and seldom remains in your memory afterwards. In the words of a person having experienced it: I only find strongly that they resemble what I have felt before under similar abnormal conditions. The observer does not recognize the situation despite knowing rationally that they have been there before. This has lead him to believe that jamais vu may be a symptom of brain fatigue. The sensation of presque vu can be very disorienting and distracting. The German word *treppenwitz* is used to express the same idea. The phenomenon is usually accompanied by a feeling of regret at having not thought of the riposte when it was most needed or suitable. This could be tied in to the old belief that babies were stolen and replaced by changelings in medieval folklore, as well as the modern idea of aliens taking over the bodies of people on earth to live amongst us for reasons unknown. This delusion is most common in people with schizophrenia but it can occur in other disorders. It is often associated with paranoia and the belief that the person in disguise is trying to persecute them. The condition is named after the Italian actor Leopoldo Fregoli who was renowned for his ability to make quick changes of appearance during his stage act. It was first reported in in the case study of a year-old woman who believed she was being persecuted by two actors whom she often went to see at the theatre.

### Chapter 3 : The Phenomenon of Man by Pierre Teilhard de Chardin

*The human phenomena: the Human ability to err!, add to that their vanity, and you have an explosive racedaydvl.coming made by Humans. Additional answer Phenomena is a plural word, the singular of.*

Source Recently, research at Oxford University has lead to the discovery of a new pain killer – the inverted binoculars. This study demonstrated that distorting the body image alters pain perception – specifically, it was found that using inverted binoculars to make the hand look smaller than it actually was led to a reduction in pain. The scientists demonstrated that the subjects who looked at their wounded hands through the wrong end of the binoculars, making the hand appear smaller, experienced significantly less pain and decreased swelling. According to the researchers, this demonstrates that even basic bodily sensations such as pain are modulated by what we see. Source Take a look at the spinning girl. Do you see it spinning clockwise or counter-clockwise? I see it spinning counter-clockwise, but i was able to switch it in the other direction. Give it a try. The spinning girl is a form of the more general spinning silhouette illusion. It is a two-dimensional image that is simply shifting back and forth. However, our brains did not evolve to interpret two-dimensional representations of the world. So, our visual processing assumes we are looking at a 3-D image and is uses clues to interpret it as such. Without adequate clues it may just arbitrarily decide a best fit – spinning clockwise or counterclockwise. Once your mind chooses a fit, the illusion is complete and we see a 3-D spinning image. By looking around the image, focusing on the shadow or some other part, you may force your visual system to reconstruct the image and it may choose the opposite direction, and suddenly the image will spin in the opposite direction. Source Pygmalion effect refers to the phenomenon in which the greater the expectation placed upon people, often children or students and employees, the better they perform. The Pygmalion effect is a form of self-fulfilling prophecy , it is a prediction that causes itself to become true. In this respect, people with poor expectations internalize their negative label, and those with positive labels succeed accordingly. For example, you assume you are going to perform badly at your test today so you decrease the effort and end up doing poorly. If I think my relationship with my significant other is going to fail, I start acting differently, pulling away emotionally, which may cause it to fail. On the 2nd day, the groups were reversed. Elliott gave spelling tests to both groups on each day. Purkinje Lights Phenomenon Jan Purkinje, a founder rather of modern neuroscience, stumbled upon a reliable hallucination as a child. First he closed his eyes, then tilted his head to face the sun and moved his hand back and forth quickly in front of his closed eyes. After few minutes, Purkinje noted of beautiful fractals and figures which gradually became more intricate. This stimulation seems to short-circuit the visual cortex of brain, its cells start firing in unpredictable bursts, which lead to perception of imaginary images. In this sense, hallucinations are always a side effect of our need to always make sense of reality as the brain struggles to decipher sensory inputs. Source A placebo is a medical intervention that has no physio-chemical effect on the body. If the patient believes the placebo to have healing properties, the placebo will have the desired effect. Commonly used placebos are inert tablets dummy drugs and fake surgery or other procedures based on false information. The patient is given an inert pill, told that it may improve his condition, but not told that it is in fact inert. Such an intervention may cause the patient to believe the treatment will change his condition; and this belief may produce a positive therapeutic effect, causing the patient to feel their condition has improved. This phenomenon is known as the placebo effect.

### Chapter 4 : The Human Body Phenomenon - GOD and SCIENCE PHENOMENA

*Pygmalion effect refers to the phenomenon in which the greater the expectation placed upon people, often children or students and employees, the better they perform. The Pygmalion effect is a form of self-fulfilling prophecy, it is a prediction that causes itself to become true.*

In the film, an amiable, small-town everyman is inexplicably transformed into a genius with telekinetic powers. The original music score is composed by Thomas Newman. Contents [ show ] Plot summary George Malley John Travolta , whose life is transformed by a strange flash of light he observes on the evening of his 37th birthday. Over the course of the following days, George starts to experience an extraordinary form of genius-level intelligence, rapidly absorbing vast amounts of information, formulating new, revolutionary ideas, and even exhibiting telekinetic abilities. George tries to use his new intelligence for the good of his community. Matters are complicated further when the government begins to take an interest in his newfound genius. Soon after, another great flash of light strikes George, knocking him down. He awakens in a hospital where Dr. He has an astrocytoma brain tumor that has spread out like a hand, with threads of it everywhere. George has more area of active brain use than anybody ever tested because of the tentacles from the tumor. The tumor is what also caused the dizziness and illusion of light. Held against his will--allegedly just for observation, but really until the government can put its plan into action--George eventually escapes, hoping to continue his research. He hopes that seismologist Dr. After returning home, George gives Nate notes which basically served as a journal and gives him some other notes to deliver to Doc Brunder. George comforts them using an apple as a metaphor: Later that day, Lace and George sleep together, and George dies in her arms. He perceives with a powerful intuitive capacity that is matched by a need and will to manifest that which is perceived. It is through his powers of spiritualized mind and vast will that he is able to accomplish so much in the short time he had this capacity. Life is Change One of the themes of the film is that life is constantly in a process of change. For example at one point, the doctor Doc while at the bar reprimands the locals for putting George down because he upsets their habitual, stable life. The pioneer will do this, and many will rail against him in the name of maintaining the status quo. Also, at one point George says that we are all on the way to somewhere. He says this to indicate that what we think is death is really a gateway to a new form of life. That is, though the form can no longer hold it, the energy takes on new form, in a perpetual movement from where we are to something new. George is engaged in the Adventure of life so he does not fear where he is going after death. He also intuitively understands this process of regeneration and rebirth in new form; hence, we are always on the way to somewhere. We are always growing, developing, evolving, and will realize it when we are truly conscious, which George was during his last days on earth. Difficulty of the Pioneer One thing that comes out in this story is the disbelief of others about the breakthrough works or insights of the pioneer individual. Man is not ordinarily ready for such breakthrough knowledge, or such intuitive experiences of a George Malley. They either view it with skepticism and doubt; or if it is determined to be real, with fear. They see it as a threat to the settled life they are accustomed to. If it is in tune with the subconscious yearning of the society, it is more widely embraced, as we see with the New Age and related movements in tandem with the rise of the Baby Boomers. Likewise, the ability of the director to present these subtle, non wholly material miraculous-like phenomenon of life is another frontier of the artist. Additional Thoughts by Senthil Murugan 1. George was kind of like Mr. Darcy changed his inner nature and then won over Elizabeth, but Elizabeth accepted him as an act of Gratitude. But his true identity, sincerity in Love transformed her and as a result she embraced him with her Love at his final moments. After the experience on his birthday, he began to understand things like from Supramental point of view Instead of surface mind. For example, at the opening of the film, he first believed that the rabbit was damaging his garden. Once he perceived that truth, he opened up the gate and the rabbit happily moved outside. The above scene is a tiny party of the film almost looks unrelated. But Infinite is behind the infinitesimal things and this scene clearly explains how we perceive things so contradictory from the Truth of Reality. His miraculous acts clearly revealed the subtle truths of the universe. Everything is made of energy. As all came from the same Oneness, anybody can connect with

anything by consciousness. And physical objects can respond to his consciousness very well as he explains the reason of affection and partnership with them. Probably that may be the reason all the great Yogis preferred to be isolation and seldom performed physical miracles or share their powers openly. Yet they do make great changes subtly in the consciousness around the people, society etc. He touched the lives of every person around him deeply and became an inspiration for everyone. Ringold so that the possibilities he uncovered could be fulfilled by others one day similar to how Abbe Faria passed on the wealth of knowledge to Edmond Dantes in *The Count of Monte Cristo*.

**Chapter 5 : Top 10 Strange Phenomena of the Mind - Listverse**

*The Human Phenomenon: A New Edition and Translation of Le phenomene humain by Sarah Appleton-Weber [Pierre Teilhard De Chardin, Sarah Appleton-Weber] on racedaydvl.com \*FREE\* shipping on qualifying offers.*

However, according to Positivists, the only authentic knowledge is scientific knowledge which comes from positive affirmation of theories through strict scientific method, the application of knowledge or mathematics. As a result of the positivist influence, the term science is frequently employed as a synonym for empirical science. Empirical science is knowledge based on the scientific method, a systematic approach to verification of knowledge first developed for dealing with natural physical phenomena and emphasizing the importance of experience based on sensory observation. Thus, natural and social sciences are commonly classified as science, whereas the study of classics, languages, literature, music, philosophy, history, religion, and the visual and performing arts are referred to as the humanities. Ambiguity with respect to the meaning of the term science is aggravated by the widespread use of the term formal science with reference to any one of several sciences that is predominantly concerned with abstract form that cannot be validated by physical experience through the senses, such as logic, mathematics, and the theoretical branches of computer science, information theory, and statistics. Underlying Human science is the relationship between various humanistic modes of inquiry within fields such as, history, sociology, anthropology and economics, and advances in such things as genetics, evolutionary biology and the social sciences for the purpose of understanding our lives in a rapidly changing world. Its use of an empirical methodology that encompasses psychological experience contrasts to the purely positivistic approach typical of the natural sciences which exclude all methods not based solely on sensory observations. Modern approaches in the human sciences integrate an understanding of human structure, function and adaptation with a broader exploration of what it means to be human. The term is also used to distinguish not only the content of a field of study from those of the natural sciences, but also its methodology. Hume wished to establish a "science of human nature" based upon empirical phenomena, and excluding all that does not arise from observation. Rejecting teleological, theological and metaphysical explanations, Hume sought to develop an essentially descriptive methodology; phenomena were to be precisely characterized. He emphasized the necessity of carefully explicating the cognitive content of ideas and vocabulary, relating these to their empirical roots and real-world significance. Adam Smith, for example, conceived of economics as a moral science in the Humean sense. Dilthey attempted to articulate the entire range of the moral sciences in a comprehensive and systematic way. He characterized the scientific nature of a study as depending upon: Chapter XI The conviction that perception gives access to reality The self-evident nature of logical reasoning The principle of sufficient reason But the specific nature of the Geisteswissenschaften is based on the "inner" experience Erleben, the "comprehension" Verstehen of the meaning of expressions and "understanding" in terms of the relations of the part and the whole "in contrast to the Naturwissenschaften, the "explanation" of phenomena by hypothetical laws in the "natural sciences". Human science is the science of qualities rather than of quantities and closes the subject-object split in science. In particular, it addresses the ways in which self-reflection, art, music, poetry, drama, language and imagery reveal the human condition. By being interpretive, reflective, and appreciative, human science re-opens the conversation among science, art, and philosophy. Critics argue that subjective human experience and intention plays such a central role in determining human social behavior that an objective approach to the social sciences is too confining. Rejecting the positivist influence, they argue that the scientific method can rightly be applied to subjective, as well as objective, experience. The term subjective is used in this context to refer to inner psychological experience rather than outer sensory experience. It is not used in the sense of being prejudiced by personal motives or beliefs. Human sciences in universities[ edit ] The Human Sciences degree is relatively young. Young and implemented two years later. His aim was to train general science graduates who would be scientifically literate, numerate and easily able to communicate across a wide range of disciplines, replacing the traditional Classics training for higher-level government and management careers. Central topics include the evolution of humans, their behaviour, molecular and population genetics,

population growth and ageing, ethnic and cultural diversity and the human interaction with the environment , including conservation, disease and nutrition. The study of both biological and social disciplines, integrated within a framework of human diversity and sustainability, should enable the human scientist to develop professional competencies suited to address such multidimensional human problems. In the United Kingdom , Human Sciences is offered at degree level at several institutions.

**Chapter 6 : Phenomenon - Wikipedia**

*about the institute for the scientific study of human and non-human Our Story The Institute for the Scientific Study of Human and Non-Human Phenomena is an international research.*

His father was a master harness maker, and his mother was the daughter of a harness maker, though she was better educated than most women of her social class. Pietism was an evangelical Lutheran movement that emphasized conversion, reliance on divine grace, the experience of religious emotions, and personal devotion involving regular Bible study, prayer, and introspection. Leibniz " was then very influential in German universities. But Kant was also exposed to a range of German and British critics of Wolff, and there were strong doses of Aristotelianism and Pietism represented in the philosophy faculty as well. For the next four decades Kant taught philosophy there, until his retirement from teaching in at the age of seventy-two. Kant had a burst of publishing activity in the years after he returned from working as a private tutor. In and he published three scientific works " one of which, *Universal Natural History and Theory of the Heavens* , was a major book in which, among other things, he developed what later became known as the nebular hypothesis about the formation of the solar system. Unfortunately, the printer went bankrupt and the book had little immediate impact. To secure qualifications for teaching at the university, Kant also wrote two Latin dissertations: The following year he published another Latin work, *The Employment in Natural Philosophy of Metaphysics Combined with Geometry, of Which Sample I Contains the Physical Monadology* , in hopes of succeeding Knutzen as associate professor of logic and metaphysics, though Kant failed to secure this position. Both works depart from Leibniz-Wolffian views, though not radically. Kant held this position from to , during which period he would lecture an average of twenty hours per week on logic, metaphysics, and ethics, as well as mathematics, physics, and physical geography. In his lectures Kant used textbooks by Wolffian authors such as Alexander Gottlieb Baumgarten " and Georg Friedrich Meier " , but he followed them loosely and used them to structure his own reflections, which drew on a wide range of ideas of contemporary interest. These ideas often stemmed from British sentimentalist philosophers such as David Hume " and Francis Hutcheson " , some of whose texts were translated into German in the mids; and from the Swiss philosopher Jean-Jacques Rousseau " , who published a flurry of works in the early s. From early in his career Kant was a popular and successful lecturer. After several years of relative quiet, Kant unleashed another burst of publications in " , including five philosophical works. *The False Subtlety of the Four Syllogistic Figures* rehearses criticisms of Aristotelian logic that were developed by other German philosophers. The book attracted several positive and some negative reviews. *The Prize Essay* draws on British sources to criticize German rationalism in two respects: In *Negative Magnitudes* Kant also argues that the morality of an action is a function of the internal forces that motivate one to act, rather than of the external physical actions or their consequences. Finally, *Observations on the Feeling of the Beautiful and the Sublime* deals mainly with alleged differences in the tastes of men and women and of people from different cultures. After it was published, Kant filled his own interleaved copy of this book with often unrelated handwritten remarks, many of which reflect the deep influence of Rousseau on his thinking about moral philosophy in the mids. These works helped to secure Kant a broader reputation in Germany, but for the most part they were not strikingly original. While some of his early works tend to emphasize rationalist ideas, others have a more empiricist emphasis. During this time Kant was striving to work out an independent position, but before the s his views remained fluid. In Kant published his first work concerned with the possibility of metaphysics, which later became a central topic of his mature philosophy. In , at the age of forty-six, Kant was appointed to the chair in logic and metaphysics at the Albertina, after teaching for fifteen years as an unsalaried lecturer and working since as a sublibrarian to supplement his income. Kant was turned down for the same position in In order to inaugurate his new position, Kant also wrote one more Latin dissertation: Inspired by Crusius and the Swiss natural philosopher Johann Heinrich Lambert " , Kant distinguishes between two fundamental powers of cognition, sensibility and understanding intelligence , where the Leibniz-Wolffians regarded understanding intellect as the only fundamental power. Moreover, as the title of the *Inaugural Dissertation* indicates, Kant

argues that sensibility and understanding are directed at two different worlds: The Inaugural Dissertation thus develops a form of Platonism; and it rejects the view of British sentimentalists that moral judgments are based on feelings of pleasure or pain, since Kant now holds that moral judgments are based on pure understanding alone. After Kant never surrendered the views that sensibility and understanding are distinct powers of cognition, that space and time are subjective forms of human sensibility, and that moral judgments are based on pure understanding or reason alone. But his embrace of Platonism in the Inaugural Dissertation was short-lived. He soon denied that our understanding is capable of insight into an intelligible world, which cleared the path toward his mature position in the Critique of Pure Reason, according to which the understanding like sensibility supplies forms that structure our experience of the sensible world, to which human knowledge is limited, while the intelligible or noumenal world is strictly unknowable to us. Kant spent a decade working on the Critique of Pure Reason and published nothing else of significance between and Kant also published a number of important essays in this period, including Idea for a Universal History With a Cosmopolitan Aim and Conjectural Beginning of Human History, his main contributions to the philosophy of history; An Answer to the Question: Jacobi accused the recently deceased G. Lessing of Spinozism. With these works Kant secured international fame and came to dominate German philosophy in the late s. But in he announced that the Critique of the Power of Judgment brought his critical enterprise to an end 5: In his chair at Jena passed to J. Kant retired from teaching in For nearly two decades he had lived a highly disciplined life focused primarily on completing his philosophical system, which began to take definite shape in his mind only in middle age. After retiring he came to believe that there was a gap in this system separating the metaphysical foundations of natural science from physics itself, and he set out to close this gap in a series of notes that postulate the existence of an ether or caloric matter. Kant died February 12, , just short of his eightieth birthday. See also Bxiv; and 4: Thus metaphysics for Kant concerns a priori knowledge, or knowledge whose justification does not depend on experience; and he associates a priori knowledge with reason. The project of the Critique is to examine whether, how, and to what extent human reason is capable of a priori knowledge. The Enlightenment was a reaction to the rise and successes of modern science in the sixteenth and seventeenth centuries. The spectacular achievement of Newton in particular engendered widespread confidence and optimism about the power of human reason to control nature and to improve human life. One effect of this new confidence in reason was that traditional authorities were increasingly questioned. For why should we need political or religious authorities to tell us how to live or what to believe, if each of us has the capacity to figure these things out for ourselves? Kant expresses this Enlightenment commitment to the sovereignty of reason in the Critique: Our age is the age of criticism, to which everything must submit. Religion through its holiness and legislation through its majesty commonly seek to exempt themselves from it. But in this way they excite a just suspicion against themselves, and cannot lay claim to that unfeigned respect that reason grants only to that which has been able to withstand its free and public examination Axi. Enlightenment is about thinking for oneself rather than letting others think for you, according to What is Enlightenment? In this essay, Kant also expresses the Enlightenment faith in the inevitability of progress. A few independent thinkers will gradually inspire a broader cultural movement, which ultimately will lead to greater freedom of action and governmental reform. The problem is that to some it seemed unclear whether progress would in fact ensue if reason enjoyed full sovereignty over traditional authorities; or whether unaided reasoning would instead lead straight to materialism, fatalism, atheism, skepticism Bxxxiv, or even libertinism and authoritarianism 8: The Enlightenment commitment to the sovereignty of reason was tied to the expectation that it would not lead to any of these consequences but instead would support certain key beliefs that tradition had always sanctioned. Crucially, these included belief in God, the soul, freedom, and the compatibility of science with morality and religion. Although a few intellectuals rejected some or all of these beliefs, the general spirit of the Enlightenment was not so radical. The Enlightenment was about replacing traditional authorities with the authority of individual human reason, but it was not about overturning traditional moral and religious beliefs. Yet the original inspiration for the Enlightenment was the new physics, which was mechanistic. If nature is entirely governed by mechanistic, causal laws, then it may seem that there is no room for freedom, a soul, or anything but matter in motion. This

threatened the traditional view that morality requires freedom. We must be free in order to choose what is right over what is wrong, because otherwise we cannot be held responsible. It also threatened the traditional religious belief in a soul that can survive death or be resurrected in an afterlife. So modern science, the pride of the Enlightenment, the source of its optimism about the powers of human reason, threatened to undermine traditional moral and religious beliefs that free rational thought was expected to support. This was the main intellectual crisis of the Enlightenment. In other words, free rational inquiry adequately supports all of these essential human interests and shows them to be mutually consistent. So reason deserves the sovereignty attributed to it by the Enlightenment. In a way the Inaugural Dissertation also tries to reconcile Newtonian science with traditional morality and religion, but its strategy is different from that of the Critique. According to the Inaugural Dissertation, Newtonian science is true of the sensible world, to which sensibility gives us access; and the understanding grasps principles of divine and moral perfection in a distinct intelligible world, which are paradigms for measuring everything in the sensible world. So on this view our knowledge of the intelligible world is a priori because it does not depend on sensibility, and this a priori knowledge furnishes principles for judging the sensible world because in some way the sensible world itself conforms to or imitates the intelligible world. Soon after writing the Inaugural Dissertation, however, Kant expressed doubts about this view. As he explained in a February 21, letter to his friend and former student, Marcus Herz: In my dissertation I was content to explain the nature of intellectual representations in a merely negative way, namely, to state that they were not modifications of the soul brought about by the object. However, I silently passed over the further question of how a representation that refers to an object without being in any way affected by it can be possible. And if such intellectual representations depend on our inner activity, whence comes the agreement that they are supposed to have with objects – objects that are nevertheless not possibly produced thereby? The position of the Inaugural Dissertation is that the intelligible world is independent of the human understanding and of the sensible world, both of which in different ways conform to the intelligible world. But, leaving aside questions about what it means for the sensible world to conform to an intelligible world, how is it possible for the human understanding to conform to or grasp an intelligible world? If the intelligible world is independent of our understanding, then it seems that we could grasp it only if we are passively affected by it in some way. But for Kant sensibility is our passive or receptive capacity to be affected by objects that are independent of us 2: So the only way we could grasp an intelligible world that is independent of us is through sensibility, which means that our knowledge of it could not be a priori. The pure understanding alone could at best enable us to form representations of an intelligible world. Such a priori intellectual representations could well be figments of the brain that do not correspond to anything independent of the human mind. In any case, it is completely mysterious how there might come to be a correspondence between purely intellectual representations and an independent intelligible world. But the Critique gives a far more modest and yet revolutionary account of a priori knowledge. This turned out to be a dead end, and Kant never again maintained that we can have a priori knowledge about an intelligible world precisely because such a world would be entirely independent of us. The sensible world, or the world of appearances, is constructed by the human mind from a combination of sensory matter that we receive passively and a priori forms that are supplied by our cognitive faculties. We can have a priori knowledge only about aspects of the sensible world that reflect the a priori forms supplied by our cognitive faculties. So according to the Critique, a priori knowledge is possible only if and to the extent that the sensible world itself depends on the way the human mind structures its experience. Kant characterizes this new constructivist view of experience in the Critique through an analogy with the revolution wrought by Copernicus in astronomy: Up to now it has been assumed that all our cognition must conform to the objects; but all attempts to find out something about them a priori through concepts that would extend our cognition have, on this presupposition, come to nothing. Hence let us once try whether we do not get farther with the problems of metaphysics by assuming that the objects must conform to our cognition, which would agree better with the requested possibility of an a priori cognition of them, which is to establish something about objects before they are given to us. This would be just like the first thoughts of Copernicus, who, when he did not make good progress in the explanation of the celestial motions if he assumed that the entire celestial host revolves around the observer, tried to see if he might not

have greater success if he made the observer revolve and left the stars at rest.

*A mechanical phenomenon is a physical phenomenon associated with the equilibrium or motion of objects. [6] Some examples are Newton's cradle, engines, and double pendulums.*

Here is a list of 25 Interesting Phenomena of a Human Mind. The clustering illusion is the illusion that random events which occur in clusters are not really random events. The illusion is due to a counter-intuitive assumption about statistical odds. For example, it strikes most people as unexpected if heads comes up four times in a row during a series of coin flips. Thinking that the probabilities have changed is a common bias. This has caused gamblers to lose thinking the probability has changed. Also known as reactance, it is the urge to do the opposite of what someone wants you to do out of a need to resist a perceived attempt to constrain your freedom of choice. Allowing a single weak point or negative trait to influence perception of the person, brand or other thing in general. Simplifying it, when we consider a person bad in one area, we are likely to make a similar evaluation in other areas. Pygmalion effect refers to the phenomenon in which the greater the expectation placed upon people, often children or students and employees, the better they perform. The Pygmalion effect is a form of self-fulfilling prophecy, it is a prediction that causes itself to become true. In this respect, people with poor expectations internalize their negative label, and those with positive labels succeed accordingly. For example, you assume you are going to perform badly at your test today so you decrease the effort and end up doing poorly. If I think my relationship with my significant other is going to fail, I start acting differently, pulling away emotionally, which may cause it to fail. The experience is usually accompanied by a strong sense of familiarity and a sense of eeriness, strangeness, or weirdness. Of all the psychological effects ever named, observed, and studied, the overview effect has to be in the running for the least common. Only astronauts have ever experienced the conditions that lead to it. When astronauts in orbit or on the surface of the moon first see the Earth in its entirety, many report feeling a deep sense of scale and perspective that has come to be called the overview effect. A perceived able individual would be, on average, more likable after committing a blunder, while the opposite would occur if a perceived average person makes a mistake. The probability of help is inversely related to the number of bystanders. In other words, the greater the number of bystanders, the less likely it is that any one of them will help. It is the tendency to overestimate the amount that other people notice your appearance or behavior. Many professionals in social psychology encourage people to be conscious of the spotlight effect and to allow this phenomenon to moderate the extent to which one believes one is in a social spotlight. During decision making, anchoring occurs when individuals use an initial piece of information to make subsequent judgments. For example, the initial price offered for a used car sets the standard for the rest of the negotiations, so that prices lower than the initial price seem more reasonable even if they are still higher than what the car is really worth. The effect enables people to talk in noisy locations. For example, when conversing at a musical concert, people can listen to the band and understand a friend all at the same time. They can also simultaneously ignore loud noises. Nevertheless, if someone calls out your name from across the room, people will notice. This refers to the way people behave on the Internet with less restraint than in real-world situations. Many people change their natural behavior online. It is an extremely powerful cognitive phenomenon that is represented by the loosening of social restrictions and inhibitions that would otherwise be present in normal face-to-face interaction. Because of the loss of inhibition, some Internet users show extreme and emotional tendencies. Some people will become more affectionate and less guarded, speaking out to others about their feelings in an attempt to achieve emotional catharsis. Illusory superiority is a cognitive bias that causes people to overestimate their positive abilities and underestimate their negative qualities in relation to others. It is a positive illusion that has been studied extensively in social psychology. Illusory superiority is often referred to as the above average effect. The above-average effect states that people regard themselves more positively and less negatively than others actually perceive them. This is perhaps one of the weirdest and most unsettling findings in psychology. Cognitive dissonance is the idea that we find it hard to hold two contradictory beliefs, so we unconsciously adjust one to make it fit with the other. In the classic study students found a boring task more interesting if

they were paid less to take part. Our unconscious reasons like this: Where a person devoting a large amount of time to a particular pattern-based activity which in this case is Tetris will start unconsciously thinking and dreaming about it. People who played Tetris for a prolonged amount of time could find themselves thinking about ways different shapes in the real world can fit together, such as the boxes on a supermarket shelf, the buildings on a street, or hallucinating pieces being generated and falling into place on an invisible layout. The cheerleader effect, also known as the group attractiveness effect, is the cognitive bias which causes people to think individuals are more attractive when they are in a group. The backfire effect occurs when, in the face of contradictory evidence, established beliefs do not change but actually get stronger. The effect has been demonstrated experimentally in psychological tests, where subjects are given data that either reinforces or goes against their existing biases and in most cases people can be shown to increase their confidence in their prior position regardless of the evidence they were faced with. It is the tendency for unskilled individuals to overestimate their own ability and the tendency for experts to underestimate their own ability. In social psychology, social loafing is the phenomenon of people exerting less effort to achieve a goal when they work in a group than when they work alone. A researcher in the s blindfolded participants and told them they were going to play tug-of-war against another team. This is the psychological phenomenon in which repetition causes a word or phrase to temporarily lose meaning for the listener, who then processes the speech as repeated meaningless sounds. It is especially noticeable if you repeat a strange word several times to yourself in order to get the pronunciation right and the accent on the correct syllable and it ends up sounding stranger and stranger the more you try before becoming complete nonsense to your ears. It is the tendency for people to place a disproportionately high value on objects that they partially assembled themselves, such as furniture from IKEA, regardless of the quality of the end result. The broken escalator phenomenon, also known as the Walker Effect, is the sensation of losing balance or dizziness reported by some people when stepping onto an escalator which is not working. It is said that there is a brief, odd sensation of imbalance, despite full awareness that the escalator is not going to move. This is a cognitive bias where a person tends to forget information that can easily be found using internet search engines. This is a memory bias whereby a person may falsely recall generating a thought, an idea, a song, or a joke, not deliberately engaging in plagiarism but rather experiencing a memory as if it were a new inspiration. This cognitive bias limits a person to using an object only in the way it is traditionally used. For example, if someone needs a paperweight, but they only have a hammer, they may not see how the hammer can be used as a paperweight.

### Chapter 8 : What is geographic phenomena? | Yahoo Answers

*Bernard and Barbro Osher Gallery 1: Human Phenomena Humans think, feel, and interact, and these phenomena are all open to scientific investigation and creative exploration. Here, you and others are the exhibitsâ€”so play with social interactions, observe others, and contribute your reflections.*

How prescient can one person be? I knew it would be something like that! Most recently promoted by Erle Ellis and others around De Chardin had the scientific creds: De Chardin basically lays out the Gaia hypothesis: Writ large, the earth is evolving into a self-regulating organism. All about hierarchy and how the whole is greater than the sum of its parts. In particular de Chardin notes the million-fold increasing levels of hierarchical complexity from atoms to molecules; from molecules to cells; from cells to organs; from organs to organisms; from organisms to brains and from individual human brains to the emerging collective noosphere. De Chardin also proposes the idea that nothing can evolve that is not incipient in its precedents. An inescapable conclusion is that rocks have feelings and molecules have thoughts. Naturally a lot of scientists have no use for his work. More on that below. He also prefigures many modern ideas such as that there can be no such thing as complete scientific objectivity. Human behaviors such as suicide, drugs and isolation are its antithesis. So here is a Catholic priest, a Jesuit, writing all this stuff. Yet I do not recall a single mention of the word God or Christ in the body of the work. Instead he writes of the Omega Point. Naturally this did not meet with the approval of the Church. De Chardin was banned from publishing his work while he was alive and at times was banned from teaching and from writing at all. He had an arrangement with friends to publish his work after his death so this work was published in France in and translated into English in Yet, ultimately the work is deeply religious. And, in fact, he writes, you will have a lot less anxiety if you accept this idea that there is a Purpose to all this. The reader can see that in writing such things not to mention rocks and molecules having incipient thoughts and feelings mainstream scientists dismissed him as readily as the Church did. I like the fact that de Chardin did not attempt to carefully walk a tightrope between science and religion. Agree, disagree; this is one of the most thought-provoking books I have read. Certainly the noosphere is a concept that deserves thought. Will we end up like those grade-B sci-fi movies shown at 3: Every month it seems we read of a new development connecting thoughts to computer devices â€” for those controlling robotic arms, for example.

### Chapter 9 : What are human phenomena

*Human science studies the philosophical, biological, social, and cultural aspects of human life. Human Sciences aims to expand our understanding of the human world through a broad interdisciplinary approach.*