

THE SPIRITUAL DIMENSION OF LANDSCAPE AND NATURE



RUSSIAN ORTHODOX CHURCH SPIELBERG 25TH OF NOVEMBER 2012

**PHILOSOPHICAL IDENTITY IS CALLED SAMENESS OR
WHATEVER MAKES AN ENTITY DEFINABLE AND
RECOGNIZABLE – MANY CHALLENGES WITH THE CONCEPT
SUCH AS CHANGING PERSONAL IDENTITY OVER TIME, HOW
TO SEPARATE BETWEEN INDIVIDUALS (IF TWO PERSONS
SHARE IDENTITY ARE THEY THE SAME)**

SOCIOLOGICAL IDENTITY HAS TO DO WITH SELF-CONCEPTION, SOCIAL PRESENTATION AND THE ASPECTS THAT MAKES AN INDIVIDUAL UNIQUE AND DIFFERS FROM OTHERS (CULTURAL IDENTITY, GENDER IDENTITY, NATIONAL IDENTITY, RELIGIOUS IDENTITY AND SON ON)

PSYCHOLOGICAL IDENTITY INCLUDES THE SOCIOLOGICAL DIMENSIONS AS WELL AS INDIVIDUAL DIMENSIONS. DEPENDING UPON THE PSYCHOLOGICAL TRADITION THE CONSCIOUS, SUB CONSCIOUS AND SOCIAL DIMENSIONS WILL BE EMPHASIZED -

RELIGIOUS IDENTITY WILL FROM THE POINT OF THE RELIGION OR RELIGIOUS TRADITION BE UNDERSTOOD AS THE ACKNOWLEDGMENT OF THE SPIRITUAL AND THE IDENTIFICATION WITH THE RELIGIOUS TRADITION AND THE SPIRITUAL REALM

NATIONAL IDENTITY

CULTURAL IDENTITY IS THE IDENTITY OF A GROUP OR OF AN INDIVIDUAL AS FAR AS ONE IS INFLUENCED BY ONE'S BELONGING TO A GROUP OR A CULTURE

(CULTURAL IDENTIFIERS: LOCATION, GENDER, HISTORY, NATIONALITY, LANGUAGE/DIALECT, SEXUALITY, RELIGIOUS BELIEFS, ETHNICITY AND AESTHETICS, COMMON SOCIAL VALUES AND BELIEFS, OTHER TRADITIONS AND IMPORTANT POINTS OF IDENTIFICATION LIKE MYTHS/ HISTORY, LITERATURE AND SO ON)

INDIVIDUAL IDENTITY

GENDER IDENTITY

PSYCHOLOGICAL IDENTITY



THE SOGNEFJORD NORWAY 1 OF SEPTEMBER 2012 KINSARVIK CHURCH



THE SOGNEFJORD 1ST OF SEPTEMBER 2012



THE SOGNEFJORD 1ST OF SEPTEMBER 2012



THE SOGNEFJORD 1ST OF SEPTEMBER 2012



THE SOGNEFJORD 1ST OF SEPTEMBER 2012

PSYCHOLOGICAL THEORIES FROM INDIA

THE INDIAN RESEACHER AND PHILOSOPHER

Jadunath Sing (1892 – 1978) PUBLISHED IN 1933

A SERIES OF BOOK ON IDIAN PHILOSOPHY

EMPHASIZING THAT IT INCLUDED AN

INTEGRATED THINKING ON;

- PHILOSOPHY/ THE SPIRITUAL**
- ETHICS**

- LOGICS
- PSYCHOLOGY

Caroline Augusta Foley Rhys David (1857 – 1942)
Buddhist psychology (1914)

SANSKRIT TRADITIONS IMPORTANT BOTH IN
BUDDHIST AND HINDU TRADITIONS

CONFLICTING EMOTIONS ABOUT AN
OBJECT/SITUATION – CONSIDERED TO BE
INTELLECTUAL DISTURBANCES (Sing, 1996: Bind
II: 94).

SANSKRIT GRIEF (sóka)

HYPOTETICAL THINKING (tarka)

FEAR (bhaya)

DOUBT



DELUSIVE FEELINGS (THE JAINA TRADITION)

(Sing, 1996: Bind II: 99).

ATTACHMENT (WHAT CONNECTS US) (RAGA)

AVERSION (DVESA)

**BASIC FEELINGS BEHIND ALL HUMAN ACTION
AND ALSO THE SAME FEELINGS THAT MAKES
SLAVES**

**WE HAVE TO DISTANCE OR BECOME INDEPENDENT
OF STRONG FEELINGS, SUCH AS GRIEF, IN ORDER
TO BE FREE (PHILOSOPHICAL EXISTENTIAL
ACKNOWLEDGMENT)**

**Buddhagosa GRIEF A CONSUMING FEELING -
BEING A MENTAL SUPPRESSION OF ALL OTHER
FEELINGS (Sing, 1996: Bind II: 114 - 115).**

**Bhagavad Gita the body might die, but the self
cannot die. The consciousness is from before the
body and will remain after the body. A person in
control of his sensory can control his body in that
way influence sickness and mental reactions**

**Sanskrit traditions were very important for early
European and American psychology.**

**HUMANS PART OF NATURE IN THE SAME WAY AS
ALL OTHER LIVING BEINGS**

**WE ARE PART OF NATURE AND THE VERY
CONCEPT OF NATURE IS IN A WAY MEANINGLESS**

**WHAT HAPPENS TO OTHER LIVING BEINGS WILL
THEN HAVE THE SAME POSSIBLE EMOTIONAL
IMPACT**

COGNITIVE PSYCHOLOGY

**BUDDHIST AND INDIAN PSYCHOLOGY AS
INSPIRATION AND MODEL FOR TRAINING OF
EMPATHIC PRESENCE AND MEDIATIVE
TECHNIQUES**

**MINDFULNESS TRAINING (Segal, William og
Teasdale, 2002 og Kabat-Zinn med flere, 1993)**

**SELF – EMPATHY / SELF SENSITIVITY (Kabat-Zinn,
2003).**

PSYCHOANALYSIS

**BUDDHISM UNDERSTOOD AS A MENTAL WAY OF
UNDERSTANDING OR RELATING TO**

**ERICH FROMM (1900 – 1980) CONNESTS
PSYCHOANALYSIS TO ZEN BUDDHISM**



THE SOGNEFJORD 1ST OF SEPTEMBER 2012



THE SOGNEFJORD 1ST OF SEPTEMBER 2012



AUGUST 2012 THE TIME OF CLOUDBERRY PICKING SAKSUMDAL NORWAY





27th OF JUNE 2012 SAMSØ DENMARK



27th OF JUNE 2012 SAMSØ DENMARK



STAUNS CHURCH 27th OF JUNE 2012 SAMSØ DENMARK









ETHICS, VALUES, ACTION AND IN-ACTION

**THE VALUES AND MORALS BEHIND DECISIONS AND
ACTION INVOLVING THE ENVIRONMENT**



**IN PSYCHOLOGY EMPATHY IS OF CRUCIAL IMPORTANCE
IN ORDER TO DEVELOPE GOOD COMMUNICATON**

LACK OF EMPATHY IS THOUGHT OF AS A PROBLEM

FOR A THERAPIST EMPATHY IS OF CRUCIAL IMPORTANCE

- 1. In daily life empathy is necessary to understand and interact with others. Empathy can be;**
 - cognitive and/or affective**
 - automatic and/or controlled by the cognitive**
- 2. Empathy can be understand as part of the personality**
- 3. Empathy can be used as part of the professional work of a therapist and can be regarded as a sophisticated skill**

Empathy altruistic or egocentric self interest?

- Obviously speaking doing something towards other gives some kind of emotional reward**
- The presence of altruistic motives are heatedly discussed**
- There are many examples of people doing deeds towards others and the environment that seem to be against their material self interest.**

EMPATHY FROM A RELIGIOUS PERSPECTIVE

- **DO TOWARDS OTHERS LIKE THE SAME AS YOU WANT THEM TO DO TOWARDS YOU**
- **CARE OF THE OTHER IS A MORAL OBLIGATION**
- **THE THOUGHT OF HUMANS AS CUSTODIAN OF NATURE**
- **THE THOUGHT OF RESPONSIBILITY**



EMPATHY AS PART OF THE HUMAN BIOLOGY – AS A PART OF BEING HUMAN

EMPATHY AS PART OF DEVELOPMENT / PART OF GROWING UP (DEVELOPMENTAL PSYCHOLOGY)

Hoffman (1990) :

- Global empathy
- Egocentric empathy (from about one year)
-
- Empathy for the emotions of others (2 – 3 years of age) Part of role taking
- Empathy for the living conditions of others .

INTERSUBJECTIVE CONSCIOUSNESS Daniel N. Stern (1934 - (Stern i Sameroff og Emde 1989

- **AFFECTIVE**
- **SYNCRONIZING AND DEPENDENT OF THE INTERSUBJECTIVE INTERACTION**

Questions

1. Can we and do we interact with the environment in the way that we develop empathy for the environment, other living species and even physical landscape?
2. In case will that empathy enable us to altruistic deeds ?



THE COMPLEXITY OF EMPATHY

THE SWEDISH PSYCHOLOGIST ULLA HOLM (1995) DIVIDES THE USE OF THE CONCEPT EMPATHY IN;

A. THE PROCESS OF EMPATHY (COGNITIVE AND EMOTIONAL)

B. PREDICTIVE EMPATHY

C. SITUATIONAL EMPATHY

D. " TRAIT EMPATHY"



THE DIFFERENCE BETWEEN EMPATHY AND SYMPATHY

Empathy is sometimes used as equivalent to sympathy

However those who separate define empathy as the ability to understand from the others point of view and sympathy with how to feel like the other.

In Clara Hill (2004) understanding sympathy means feeling pity for the other and thus will always be from a superior powerful point of view.

A SIMPLIFIED PRACTICAL UNDERSTANDING OF EMPATHY

- 1. ACKNOWLEDGEMENT OF THE FEELINGS AND REACTIONS OF THE OTHER**
- 2. AFFECTIVE UNDERSTANDING**
- 3. COGNITIVE UNDERSTANDING**

COGNITIVE AND EMOTIONAL EMPATHY Hoffman (1978 og 1990)

1. COGNITIVE EMPATHY
2. EMOTIONAL EMPATHY

Piaget (1995)

AFFECTIVE THINKING

COGNITIVE THINKING

AFFECTIVE CONSCIOUSNESS

COGNITIVE CONSCIOUSNESS



RIG – REPEATED INTERACTIONS THAT ARE REPEATED OVER TIME (Daniel N. Stern)

INTERACTIONS WITH HUMANS AND THE TERRAIN, NATURE OR OTHER LIVING THINGS WILL HAVE IMPORTANCE IN DEVELOPING OVER PERSONALITY AND OUR SENSITIVITY

EXHIBITION 2011 BRNO

HANS-JØRGEN
WALLIN
E I H E

COLLATERAL DAMAGE
UNKNOWN DESTRUCTION

STRATEGIC AND ALTRUISTIC EMPATHY

INTUITIVE CARING Nel Noddings (1929 -) **SYMPATHY RATHER THAN EMPATHY**

ETHICAL CARING Nel Noddings (1929 -)

INTUITIVE EMPATHY

ETHICAL EMPATHY

ACCURATE EMPATHY Truax og Carkuff (1967) - **IN RELATION TO HUMANS IT MEANS THAT WE ARE ACCURATE IN OUR UNDERSTANDING OF THE OTHER OR TO OUT IT LIKE THAT WE UNDERSTAND THE OTHER AS THE OTHER ONE UNDERSTAND HIM/HER SELF**

CONGRUENCE THE STATE ACHIEVED BY COMING TOGETHER, THE STATE OF AGREEMENT. IF COMMUNICATION IS CONGRUENT PARA VERBAL SIGNALS THE SAME.

THE UNEASINESS WE SIGNAL – THE LACK OF CONGRUENCE SIGNALS CONFLICTING VALUES OR EVEN IDENTIFICATION

RECORDED EMPATHY – SIGNS OF EMPATHY

Hall og Bernieri (2001) "*Interpersonal Sensitivity - Theory and Measurement*"

- VERBAL SIGNALS
- NON VERBAL SIGNALS
- PRACTICAL ACTION
-

der en rekke bidragsytere fremlegger forskning om betydningen av at den andre kan lese tegn på empati fra den andre i form av kontekstualisering eller verbale og nonverbale signaler.

THE FEELINGS OF GOOD WILL AS DISTURBANCE AND AS NOISE

- EMPATHY CAN DISTORT COMMUNICATION IN THE SENSE THAT WE ARE NOT ABLE TO BE ANALYTICAL (Preben Berthelsen Aarhus University Denmark)

THE PSYCHOTERAPIST Heinz Kohut (1913 – 1981) CLAIM THAT ALL COMMUNICATION WILL HAVE TO INCLUDE EMPATHY OTHERWISE COMMUNICATION WILL BE DISTORTED (Kohut 1959).

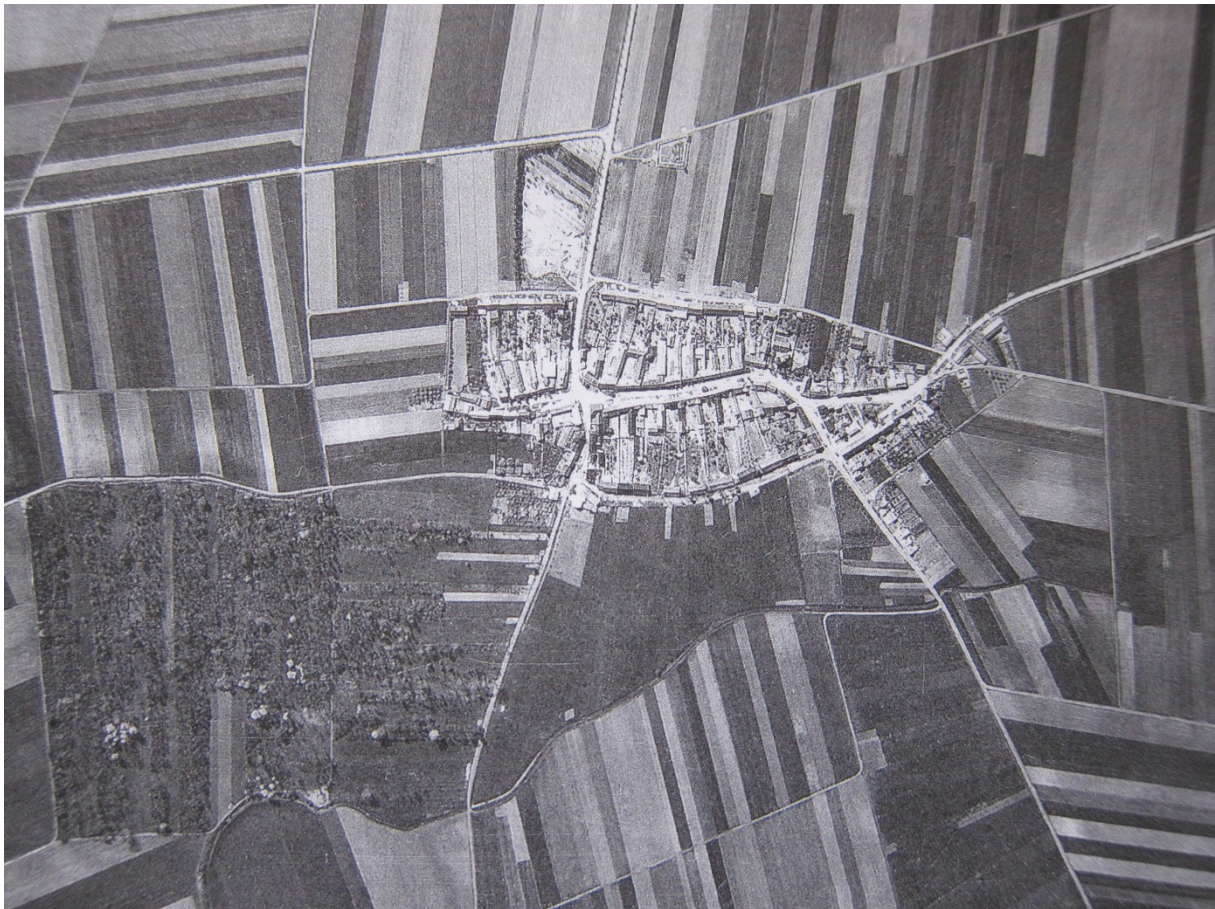
SELECTIVE EMPATHY Peschel og Peschel (Spiro 1993)

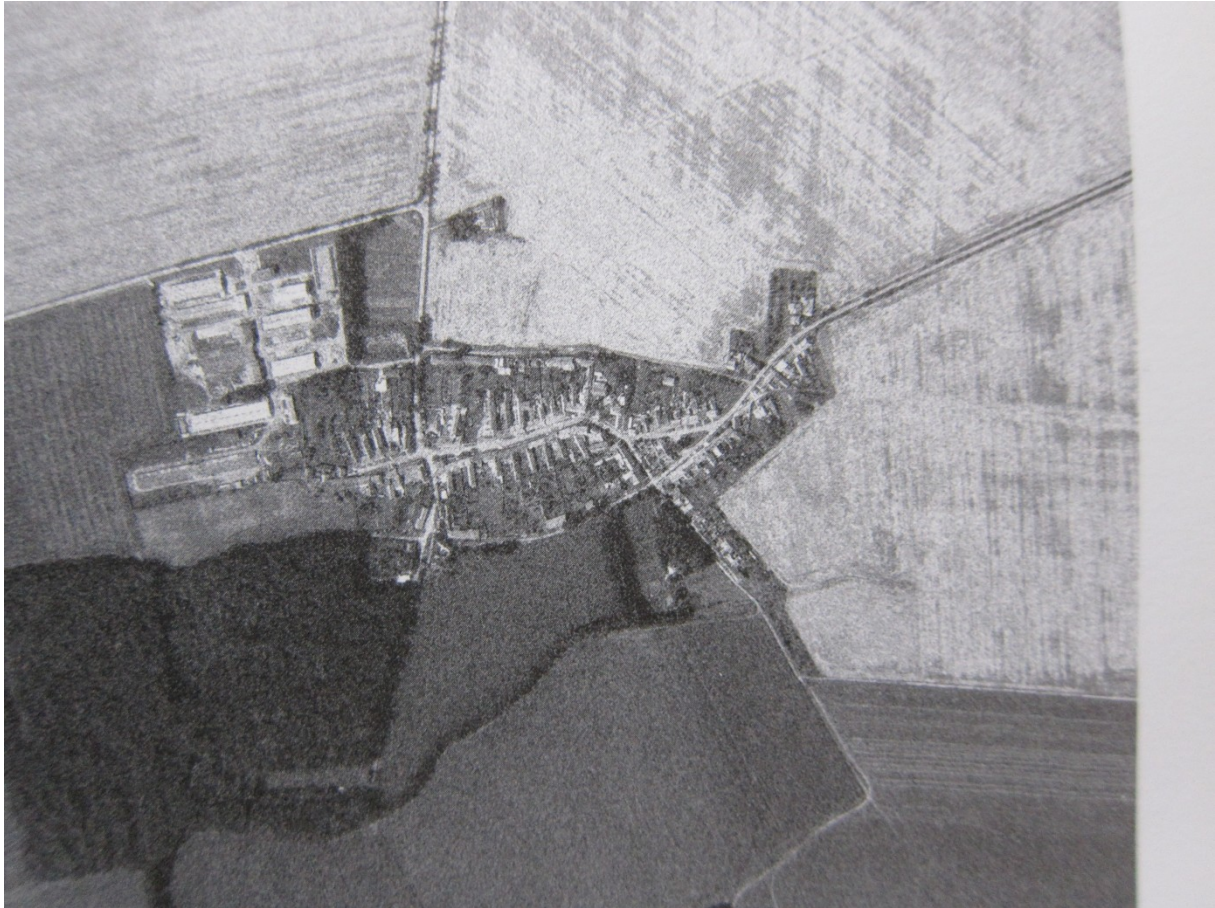
EMPATHIC ANGER John Stuart Mill (1806 – 1873)

- WE HAVE TO ACT OR FEEL THE URGE TO REACT
- IN MILLS UNDERSTANDING POLITICAL ACTION IS OFTEN MOTIVATED BY A SENSE OM EMPATHIC ANGER

THE AMERICAN PSYCOLOGIST Martin L. Hoffman (1990 USE EMPATHIC DISCOMFORT TO DESCRIBE THE SAME. HIS RESEARCH TOUCHES AREAS AS

- EMPATHIC AVERSION
- ANGER
- SYMPATHY
- FEELING OF INJUSTICE
- GUILT





**CHANGED LANDSCAPE MODERN MONOCULTURE REPLACES PREWAR MULTI -
CULTURE AGRICULTURE**

Hájek, Pavel (2008). *Jde Pevně kupředu naše zem.* Praha: Malá Skalá

Page 20 and 21

**TO DESCRIBE THE SITUATION OF THE OTHER FROM THE IMAGINED
PERSPECTIVE OF THE OTHER IS OBVIOUSLY DIFFERENT FROM BEING
IN THEIR POSITION Adam Smith (1723 – 1790)**

THE POLITICAL DIMENSIONS OF IDENTITY OR IDENTIFYING WITH

George Herbert Mead (1863 – 1931) SYMBOLIC INTERACTION – TO TAKE THE PERSPECTIVE OF THE OTHER

**WHAT WE CHOOSE TO SEE AND WHAT WE CHOOSE NOT TO SEE
– OR RATHER NOT TO RELATE**

Lipsey (1980) emphasize the power among people working on street – level in making priorities, choosing to see or ignore

.

THE TECHNOLOGICAL BONDS AND DISTANCE BETWEEN HUMANS

Zygmunt Bauman (2003 og 2004) Liquid Love – on the frailty of human bonds – TECHNOLOGY MAKES DISTANCES BETWEEN HUMANS AND BETWEEN HUMANS AND THE ENVIRONMENT

SYSTEMS WITH GOOD INTENTIONS

SYSTEMS WITH NO MORAL AND GOOD ROUTINES

THE TECHNICAL SOLUTIONS



Hans-Jørgen

Wallin
eihe

Saksumdal 2010
Undressed realities

Litterature

Addams Jane 2002. *Democracy and social ethics*. Illinois: University of Illinois Press

Bandura Albert 1997. *Self-efficacy. The exercise of control*. New York: W. H. Freeman and Company

Basset Richard 2005. *Hitler's spy chief – The William Canaris mystery*, London: Cassel Paperbacks

Bauman Zygmunt 2002. *Arbejde, forbrugerisme og de nye fattige*. København: Hans Reitzels forlag

Bauman Zygmunt 2003 *Liquid Love – on the frailty of human bonds*. Cambridge: Polity Press

Bauman Zygmunt 2005. *Work, consumerism and the new poor*, London: Open University Press

Blackmore Susan 1999. *The Meme Machine*. Oxford: Oxford University Press

Blagstrup Chr. MCMXXIV *Salomonsens Konversations Leksikon*. København: J. H. Schultz Forlagsboghandel A/S

Bohart A. C. , Greenberg L.S. (red) 1997 *Empathy Reconsidered* Washington: American Psychological Association

Bohart, A. C., Elliot R., Greenberg L. S. Og Watson, J. C. 2002, Empathy, i Norcross (Editor), *Psychotherapy relationships that work: Therapist contributions and responsiveness to patients* (side 89 – 108), New York: Oxford University Press

Bourdieu Pierre 1999. *The weight of the world – Social Suffering in Contemporary Society*. Cambridge:Polity Press

Bourdieu, Peter 2004. *Acts of Resistance* London: Polity Press

Bronson Martha B. 2000. *Selfregulation in early childhood*. New York: The Guilford Press

Brothers, L. 1989. A biological perspective on empathy. *American Journal of Psychiatry*, 146, 10 - 19

Buckley Cara 2007. What drives a Person To Act Like a Hero, i *The New York Times*, Saturday, January 13, 2007, side 4.

Churchill Winston 1898 og 1901 *The River War*. London: Thomas Nelson & Sons

Ciladini R. B. 1994 *Influence: The Psychology of Persuation*. New York: William Morrow

Ciladini R. B. 1995. The Principles and techniques of social influence, i *Advanced Social Psychology* (red. A. Tesser) side 257 – 281, New York: McGraw- Hill

Daniles, Harry 2005. *An introduction to Vygotsky*. London:Routledge

Dawkin Richard. 1976. *The Selfish Gene* Oxford: Oxford University Press

Donzelot Jacques 1979. *The policing of families*. London: Hutchinson

Duan, C. Og Hill, C.E. 1996. Theoretical confusions in the construct of empathy: A review of the literature. *Journal of Counseling Psychology*, 43, 261-274

Dunn J. 1988. *The beginning of social understanding*. Cambridge, MA.: Harvard University Press

Durkheim Emile 2002 *Moral education*, Newton Abbot, Devon (UK): David & Charles

Ekman, P. Og Friesen, W. 1971. Constants across cultures in the face of emotion. *Journal of Personality and Social Psychology*, 17, 124 – 129.

Fliess, R. 1942. The metapschology of the analyst. *Psychoanalytical Quarterly*, 11, 211- 217

Freud Sigmund 1955 *Group Psychology and the analysis of the ego -The Standard Edition of the Complete Works of Sigmund Freud Volume 18*. London: Hogarth Press

Freud Sigmund 1962 *The ego and id*. London: Hogarth Press (Original 1923)

Freud Sigmund 1974. *The standard edition of the complete works of Sigmund Freud*. London: Hogarth

Gadamer H. G. 1960. *Truth and Method* London: Sheed & Ward

Galen 1994 Great books Galen On the Natural Faculties. Chicago: Encyclopædia Britannica, Inc.

Geremek Bronislaw 1997. *Poverty a history*. Oxford: Blackwell Press

Gladstein G. A. 1983. Understanding empathy: Integrating counseling, developmental and social psychological perspectives. *Journal of Counseling Psychology*, 30, 467 - 482

Goldber A. (ed) 1986. *Progress in Self Psychology*. New York: Guilford Press

Habermas Jürgen 1988. *The Structural Transformation of the Public Sphere*. Oxford: Polity Press

Hall Judith A. Og Bernieri Frank J. 2001. *Interpersonal Sensitivity Theory and Measurement*. Mahwah, NJ: Lawrence Erlbaum Associates Publishers

Haydon Graham 2006. *Education Philosophy and the Ethical Environment*. London: Routledge

Hockey Jenny og Allison James 2003. *Social identities across the Life Course*. London: Palgrave Macmillan

Hoffman M. 1978. Psychological and biological perspectives on altruism, *International Journal of Behavioural development*, 1, side 322 -334

Hoffman M. 1990 Empathy and Justice motivation, *Motivation and Emotion* , 14, side 151 – 172

Hogan R. 1975. Empathy: A conceptual and psychometric analysis. *The Counseling Psychologist*, 5, 14 - 18

Holm Ulla 2005. *Empati å forstå menneskers følelser*. Oslo: Gyldendal Akademisk

Ickes W. 1997. *Empathic accuracy*. New York: Guilford

Ignatieff, Michael 2001. *Human Rights as Politics and Ideology*. Princeton: Princeton University Press

Izard Carroll E. 1977. *Human emotions*. New York og London: Plenum Press

Javo Cecilie, Rønning John A. og Heyerdahl Sonja 2004. Child-rearing in an indigenous Sami population in Norway: A cross-cultural comparison of parental attitudes and expectations. *Scandinavian Journal of Psychology* 45: 67-68

Johnson J. A., Cheek, J. M. og Smither, R. 1983. Empathy: Review of available measures, *Journal of Personality and Social Psychology*, 48, 635-653.

Karpov, Yuriy 2005. *The neo-Vygotskian approach to child development*. Cambridge: Cambridge University Press

Koch Sigmund 1993. Psychology or the “psychological studies” ? *American Psychologist* volume 48, side 902 - 904

Kohut Heinz 1959. Introspection, Empathy and Psychoanalysis. *Journal of the American Psychoanalytic Association*, 7, side 459 -483

Kohut Heinz 1971. *The Analysis of the Self*. New York: International Universities Press

Kohut Heinz 1984. *How does Analysis Cure ?* Chicago: The University of Chicago Press

Lipps, T. 1905. Das wissen von Fremden Ichen. *Psychologische Untersuchungen*, 4, 694 -722

Lipsky Michael 1980. *Street-level bureaucracy, dilemmas of the individual in Public Services*. New York: Russel Sage Foundation.

Magai Carol og Haviland-Jones Jeanenette 2002. *The Hidden Genius of Emotion – Lifespan Transformations of Personality*. Cambridge: Cambridge University Press

Magnus og Higgins (Redaktører) 1996. *The Cambridge Companion to Nietzsche*. Cambridge: Cambridge University Press

Maher B. A. 1978 *Progress in Experimental Personality Research* , vol8 New York : Academic Press

Mill John Stuart 1956. *A system of logic*. London: Longmans, Green

Mill John Stuart 1908 *Utilitarianism*. Stockholm:Bonnier

Mill John Stuart 1979 *Utilitarianism*. Cambridge:Hackett Publishers

Mussen Paul Henry med flere 1990 *Child developement and personality*. New York:Harper Collins

Noddings Nel 1984. *Caring – A Feminine Approach to Ethics & Moral Education*. Berkley: University of California Press,

Oehlschlager Max 1991. *The idea of wilderness. From prehistory to the age of ecology*. Ldon: Yale University Press

Ornstein P.H. (red) 1959. *The Search for self*. New York: International Universities Press

OSS (Office of Strategic Services) 1948. *Assessment of men*. New York: Rhinehart Publishers

Pamuk Orhan 2007. *Istanbul*. Oslo: Gyldendal

Parsons Talcott 1967. *Sociological Theory and Modern Society*. New York: The Free Press

Pervin Lawrence A. 2003. *The Science of Personality*. New York: John Wiley & Sons Inc.

Piaget Jean 1995. *Sociological Studies*. London:Routledge

Piaget Jean 2001. *The psychology of intelligence*. London:Routledge (Original 1947)

Piaget Jean 2002 *The language and Thought of the Child*. London:Routledge (Original 1923)

Popper Karl 2002 (I) *The poverty of historicism*.London: Routledge

Popper Karl 2002 (II) *The logic of scientific discovery* London: Routledge

Said Edward 1979. *Orientalism*. New York: Vintage Books

Sameroff A. & Emde, R. N. (redaktører) *Relationship Disorders*. New York: Basic Books

Schafer R. 1959. Generative empathy in treatment situation. *Psychoanalytical Quarterly* 1959; 28:342 - 373

Skinner B. F. , Harnad Stevan og Catania A. Charles 1988. *The Selection of Behavior: the operant behaviorism of B. F., Skinner: comments and consequences edited by A. Charles Catania and Stevan Harnad*. Cambridge: Cambridge University Press

Staub E. med flere 1984. *Development and maintenance of prosocial behaviour, international perspectives on positive development* New York: Plenum

Stave Gunnar 1990. *Mannsmot og tenarsinn – Det norske Diakonhjem i hundre år*. Oslo: Det Norske Samlaget

Stein Edith 1917. *Zum problem der Einfühlung*. Halle:Grossherzoglich Badische Albert-Ludwigs-Universität zu Freiburg i.Br. (Doktorgrads avhandling)

Stern Daniel N. 1985. *The Interpersonal World of the Infant*. New York: Basic Books

Strupp, H. H. 1980. Success and failure in time-limited psychotherapy: Comparison 4. *Archives of General Psychiatry*, 7, 947-954.

Vetlesen A. J. Perception 1994, *Empathy and Judgement*. Pennsylvania: The Pennsylvania State University

Weber Max 1979. *The Protestant Ethic and the Spirit of Capitalism*. London: Unwin University Books

Weihe Hans-Jørgen Wallin (2007) *Empati og etikk*, Oslo:Abstrakt forlag

West Henry R. 2004. *An introduction to Mill's utilitarian ethics*. Cambridge: Cambridge University Press

Westen Drew 1996. *Psychology, Brain & Culture*, New York John Wiley & Sons

Wilson Edgar 2000. *Sociobiology*. Cambridge, Mass.: Bleknap Press

Wolpert Lewis 1992. *The Unnatural Nature of Science* London: Faber and Faber

Zalta Edward N. (Redaktør) 2004. *The Stanford Encyclopedia of Philosophy*. Stanford: Stanford University Press

