



# Social Psychology

## **Article 1**

Forstmann, P. B. (2018). Mind-Body Dualism and Health. *Social Psychology* , 49(4), 219–230.

### **Introduction**

"Men's Sana in corpore Sano" is a quote credited to the Roman poet Juvenal. "Mens sana in corpore sano." Since then, numerous authors and organizations have taken up the original purpose from sports clubs to the military. This stresses the fact that one way or the other relies on social and physical well-being. In spite of theory, many laypersons integrated their significance in their common understanding of the relationship between mind and body. So some people seem to believe that you'll have to care about your body to succeed, and others do not just want powerful brains to be safe. Especially in comparison to the more strong views regarding observable phenomena like food and exercise habits, the present study focuses on how more basic, metaphysical values – specifically, confidence in mind-body dualism – influence healthrelated behaviors.

### **Main points**

Study in rational thinking views and lay theories has discussed various beliefs that people encompass spiritual and implications from real life. Is our will free, or do we decide on our thoughts? Is it merely our subconscious that does our brain, or are they more than sophisticated biochemical machinery? Our minds or our minds are two basic entities that make up our "selves."

In the convergence between medical and social studies, the implications of how individuals establish the connection between the mind and the body become clear. Take psychogenic treatment, for example, where the fundamental premise is that mental states affect people's bodily

wellbeing deeply. Conversely, how we often understand and think is altered by body conditions (e.g., hunger).

Study 1 aimed to reproduce the negative correlation between duality and health behavior with a high degree of force. Two self-reporting assessments were performed by participants, one to quantify trust in mind dualism and determine how much they took part in wellness behaviours.

### **Study 1**

According to recent guidelines, they targeted a sample of  $N = 300$ , which means approximately four times that of the initial report. Following a link on Amazon's Mechanical Turkish website, we could hire 310 adults (MTurk). Their cash pay was modest. Six participants were omitted from analyzes since their data could not be evaluated.

### **Study 2**

We also carried out additional analysis to expand the relationship between belief in physical dualism and fitness behavior. To this end, on different sites in the footbridge of a significant German town, we addressed the passengers, evaluated their confidence in corporal duality. We also clearly preselected multiple areas that we have presumed to be related to activities that help our wellbeing and limit our health.

### **Relevance with Textbook**

In the manner in which the thesis addresses feminism and sex in media, it is comparable to Chapter I of the curriculum. A consistent feature stated in chapter 1, and one of Gemberling's work's central elements is the belief that feminist has an up with the fast framework. The notion of gender

stereotypes that influence the press is another similarity between the introduction chapter and the thesis. **Personal Perspective**

The dualist, spirit (or soul), is a non-physical object, whereas the physical categories emerged as the body forms the material. According to several enlightened beings, the mind and the body will cause each other to suffer in reality. This kind of dualism in species is called demand over the forecast period. Dualists also contend that Leibniz's Law of Identification distinguishes thought and body. Two entities are the same if and only if they share precisely the same attributes concurrently. The dualistic then tries to classify minds qualities lacking (such as confidentiality or intentionality) or vice versa.

## **Article 2**

Burgmer, M. F. (2015). Adults Are Intuitive Mind-Body Dualists. *Journal of Experimental Psychology: General*.

### **Introduction/ Summary**

We tested the hypothesis during the present study that (a) adults are intuitive mental-body dualists, (b) that this perception is a default, and (c) that essential thinking on the essence of the spirit partly explains it. In more than eight experiments, participants were consistently assigned to the duplicated spatial retention of the physical than the psychical properties using separate paradigms of thought experiment. It was irrelevant to whether it was given a correct title or otherwise (Study 1b) and discovered only by entities with a natural mind (Study 1c). The two increased dualistic convictions (Study 2) or the initiation of an intuitive reasoning style. Thus, observational findings

show that most people remain "normative mental dualists," considering science's acquisition about the physiological origins for mental existence.

### **Main Points**

The goal of the current research was to provide initial proof of this statement. Therefore, our purpose was to encourage the comprehension of the essence and underlying mechanisms of dualistic beliefs. More specifically, the aims of the present study were threefold: First, incorporating a model designed by Hood and coworkers, we set out to create a consistent test for intuitive mind-body dualism in adolescents, thereby demonstrating that such views are still dominant in stages of development that stretch past early childhood. Second, we tested the assumption that mind-body dualistic convictions can be used as a norm intuitively shared by most people.

### **Relevance from text**

The thesis is close to the chapter of the program, which deals with feminism and sex in the media. The conviction that feminists have a temporary structure is a consistent feature of Chapter 1 and one of Gemberlings' work's critical elements. Another similitude within the introductory chapter and essay is the concept of gender roles influencing the press.

### **Personal Perspective**

Other dualists do not believe that the brain and body are ontologically different, but they cannot limit our conceptual language to a specific vocabulary. In this kind of duality, mind and body are conceptually separate, but the emotional and physical terminology manifestations are coextensive. It is also clear that Descartes has a type of engagement, assuming that mental events may

occasionally trigger physical events, and body events can sometimes cause neurological events. (Recently, this reading was questioned of Descartes-as-interactionist. It also implies that Descartes is a quasi-occasionalism, encouraging minds to function on bodies, but referencing God to justify the acts and phenomena of inanimate bodies, such as sensations, in which bodies work.



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