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challenges a literary history that has read neoclassicism largely as a display of pure French style **Journal of the Society of Arts** ,1908 **A Philosophical Anthropology Drawn from Simone Weil's Life and Writings** Helen E. Cullen,2017 A Philosophical Anthropology Drawn from Simone Weil s Life Writings situates Weil s thought in the time between the two world wars through which she lived and traces Weil s consistent conception of a mind body dualism in the Cartesian sense to a dualism that places the mind within a carnal part of the soul and establishes an eternal part of the soul as the essence of human beings Helen Cullen argues that in Weil s early conception of human nature her Cartesian conception of perception already shows a glimpse of the eternal Weil s dualistic conception also forms the basis of her political analysis of the left of her time and through working in factories and in the fields she develops a conception of labour as a theory of action and work with a method Weil was influenced by leading thinkers of her time prompting her to do an analysis of current scientific theories Cullen argues that Weil s analysis of Christianity already present in Greek philosophy shows us a theory of identical thought inherited from the East India and China and brought forth by peoples around Israel This theory leads to Weil s analysis developed in *The Need for Roots* of how we ve been uprooted through colonization and how we can grow roots in a free local society both rural and urban **Nineteenth Century and After** ,1881 **The Nineteenth Century** ,1881 The Universal Instructor, Or, Self-culture for All. [With Illustrations and Maps.] Ward, Lock and co, ltd,1884 Le Jacquard ,1889

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