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**Abstract**

A fundamental error has dominated philosophy and science since ancient times, the

assumption of the existence of the "unicom-world"—that is, the existence of one unique

world. It is one of the oldest and most dominant paradigms in human thinking that has

generated many pseudo-problems in philosophy and science. We can identify this

thinking paradigm, the unicom-world, in the majority of myths, theological doctrines,

philosophical approaches and scientific theories.

In order to avoid this error, in Part I of this thesis, I show that it is necessary to

replace the unicom-world (in which all entities, such as Gods, minds, bodies, planets,

tables and micro-particles have been placed all together) with "epistemologically

different worlds" (which presuppose that each class of entities forms an epistemological

different world). More than three centuries ago, Descartes was aware of the impossibility

of solving an "anomaly" (the mind-body problem) but did not realize that the cause of

this "mystery" is the unicom-world. The role of Kantian a priori constitutive elements

(categories and pure intuitions) is extended to the epistemologically constitutive

interactions among classes of epistemologically different entities that belong to

epistemologically different worlds. The consequence of the existence of

epistemologically different worlds is that the famous mind-body problem is a false

problem or a pseudo-problem.

In Part II, from the "epistemologically different worlds" perspective, I analyze

notions from:

(1) The philosophy of mind and cognitive science (the mind-body problem, emergence

and reduction, mental causation and supervenience, levels, etc.)

(2) The philosophy of science (Camap's linguistic frameworks, Quine's and Goodman's

relativity, Friedman's relative constitutive a priori principles) and the science of the

twentieth century (the relationship between Einstein's theory of relativity and quantum

mechanics, complementarity and superposition, entanglement, nonlocality and

nonseparability from quantum mechanics).