

Psychoanalysis Beyond the End of Metaphysics

Thinking Towards the Post-Relational



ROBIN S. BROWN

ROUTLEDGE


Relational Metaphysics

Michael Della Rocca



Relational Metaphysics:

A Relational Metaphysic H.H. Oliver, 2012-12-06 C S Peirce's indictment that the chief cause of metaphysics backward condition is that its leading professors have been theologians. Collected Papers 6.3 falls heavily at my door. For it logicians was out of reflection upon religious experience and its meaning that the present relational metaphysic was conceived. My hope however is that its scope is sufficiently wider than its theological origins to justify its appearance as a work in philosophy. Having been nurtured in existential philosophy and having reached some measure of maturity with the wise counsel of Professor Dr Fritz Buri of Basel I came to feel that theology as a modern discipline had reached an impasse owing to its overextended commitments to a subject object paradigm of thought. Even those theologians who despaired of these ties seemed unable to find an independent alternative idiom for their ideas. A second tension in my thinking resulted from the inordinate neglect by theologians of the natural world. Also my natural interest in physical understanding seemed unfulfilled within the narrow confines of theology even of philosophical theology as then practiced. As I turned decisively toward the study of modern physics and especially of cosmology a new world seemed to open up to me. After extensive study with prominent astronomers and physicists it began to dawn on me that the new physics has devised conceptual paradigms of thought which could be generalized into a metaphysical system of universal interest. Metaphysics, Theology, and Self Harold H. Oliver, 2006

Professor Oliver's essays propose a system of relational philosophy and theology extending his monograph *A Relational Metaphysic* along new lines. Themes developed include the following on the issue of truth in scientific and religious discourse as seen from the claim of their complementarity, the problem of Western substantialism as answered by a proposed non and antisubstantialist theory of selfhood as an alternative to the Western ego, certain hermeneutical themes and several themes introducing new facets of relational thought. *A Relational Metaphysic* Harold H. Oliver, 1981 **Bradley and the**

Problematic Status of Metaphysics Damian Ilodigwe, 2005 Bradley is a much neglected philosopher. The neglect is hardly justifiable considering what Bradley actually wrote. However the situation has improved in the last couple of decades as there are signs of renewed interest in Bradley. Indeed a basic consensus among Bradley scholars is the need for a reassessment of his philosophy and his place in the history of philosophy. In this interpretive and critical work Ilodigwe undertakes an appraisal of Bradley's philosophy. He argues that Bradley's metaphysics of the absolute is the core of his philosophical system. This means that we cannot understand Bradley's philosophy unless we do justice to this aspect of his thought. Nor would it be possible to gain a full conspectus of the varied ramification of his thought if dissociated from the larger milieu relative to which they subsist and have their being. Unfortunately much of the contemporary rejection of Bradley's metaphysics is predicted on this sort of fragmentary appreciation as evidenced by Russell and James's reception of Bradley. *Bradley and the Problematic Status of Metaphysics* tries to redress this imbalance. Ilodigwe here makes a case for a fundamental reassessment of Bradley's philosophy by taking his account of the Absolute as point of reference for

receiving other aspects of his thought In keeping with this strategy Part 1 and 2 focuses on a number of themes in Bradley TM s philosophy such as his account of immediate experience his theory of Judgement his analysis of the essence of thought and his account of truth as appearance In each case Ilodigwe shows how the themes illustrate a two fold thesis that permeate Bradley TM s thought the claim as to the immanence of the Absolute in its appearances and the further claim that the Absolute is irreducible to any of its appearances Part 3 relates Bradley TM s philosophy to the situation of contemporary philosophy by assessing Russell and James TM s appraisal of Bradley

The Metaphysics of Relations Anna Marmodoro, David Yates, 2016 This volume presents thirteen original essays which explore both traditional and contemporary aspects of the metaphysics of relations It is uncontroversial that there are true relational predications Abelard loves Eloise Simmias is taller than Socrates smoking causes cancer and so forth More controversial is whether any true relational predications have irreducibly relational truthmakers Do any of the statements above involve their subjects jointly instantiating polyadic properties or can we explain their truths solely in terms of monadic non relational properties of the relata According to a tradition dating back to Plato and Aristotle and continued by medieval philosophers polyadic properties are metaphysically dubious In non symmetric relations such as the amatory relation a property would have to inhere in two things at once lover and beloved but characterise each differently and this puzzled the ancients More recent work on non symmetric relations highlights difficulties with their directionality Such problems offer clear motivation for attempting to reduce relations to monadic properties By contrast ontic structural realists hold that the nature of physical reality is exhausted by the relational structure expressed in the equations of fundamental physics On this view there must be some irreducible relations for its fundamental ontology is purely relational The Metaphysics of Relations draws together the work of a team of leading metaphysicians to address topics as diverse as ancient and medieval reasons for scepticism about polyadic properties recent attempts to reduce causal and spatiotemporal relations recent work on the directionality of relational properties powers ontologies and their associated problems whether the most promising interpretations of quantum mechanics posit a fundamentally relational world and whether the very idea of such a world is coherent From those who question whether there are relational properties at all to those who hold they are a fundamental part of reality this book covers a broad spectrum of positions on the nature and ontological status of relations from antiquity to the present day

Cosmological Theories of Value Mark Lupisella, 2020-07-21 Building from foundations of modern science and cosmic evolution as well as psychological and philosophical perspectives of value and meaning this book explores some of humanity s biggest questions Is the Universe about something What might be roles for life and intelligence in cosmic evolution How might we think about value meaning purpose and ethics in a cosmic evolutionary context The author explores how the sciences of relativity and quantum theory combined with cosmic evolution and philosophical traditions such as process philosophy contribute to the development of a broad relationalist framework That framework helps inform perspectives such

as scientific minimalism and cosmological theories of value Cosmological Reverence Cosmocultural Evolution and the Connection Action Principle are explored as examples of cosmological theories of value all of which help inform how we might think about ethics value and meaning in a cosmic context including application to the search for extraterrestrial life and the future of intelligence in the universe This book will benefit a diverse range of practitioners in philosophy science and policy including interdisciplinary fields such as Science and Society and cultural evolution studies From the Foreword This volume ranges from the sciences of cosmic evolution relativity and quantum mechanics to value theory and process philosophy all with the goal of exploring how they relate to humanity in the sense of worldviews and meaning With his three cosmological theories of value Lupisella goes beyond the bounds of most books on naturalism and into fundamental questions about the nature of the universe and our relation to it To read Lupisella is to have a mind boggling experience to want to race to references to want to know more Steven J Dick Former Baruch S Blumberg NASA Library of Congress Chair in Astrobiology Former NASA Chief Historian *Persons in Relation* Najib George Awad,2014 Tracing out the origins of the Trinitarian revival in the modern era through to the destabilizing effects of postmodernity on Trinitarian discourse the author provides a critical hermeneutic for the evaluation and implementation of Trinitarian theology in the contemporary world A Christian Spirituality and Psychotherapy Richard H. York,2009-06-01 This book describes a method of therapy based upon the Christian spirituality and psychotherapy perspective developed by Dr Richard York This clinical theology perspective is a phenomenological approach that integrates spiritual theological and psychological concepts and was developed in large part through York s own experience of being relieved of depression and anxiety through interweaving of psychotherapy prayer and meditation spiritual direction and the relationship with his Indwelling Spirit Because human beings are the products of relationships York critiques approaches to psychology premised upon the subject object epistemology of empirical science that study human behavior He suggests instead that a relational ontology research method offers an approach superior to that of standard psychotherapy and uses experience in relationship as the fundamental concept in this clinical theology Because people are prone to hurt themselves and others York also argues that standard approaches to psychology need to develop a psychology of sin and evil including some form of a Higher Power as essential parts of the spiritual aspect of psychotherapy York critiques Christian theologians for developing theology that seldom uses empirical data and that is irrelevant to the process of helping people heal and grow He criticizes those pastoral ministers who moralize with people instead of listening to them as well as those who preach more about sin and suffering than God s presence and saving grace through the forgiveness of sins While he acknowledges that most of his perspective is not new York does offer a unique contribution to the field of psychotherapy through the concept of the Indwelling Spirit He describes how the Indwelling Spirit works in psychotherapy and the various techniques to access it He further argues that his experience as a gay psychologist is an essential aspect of his method because in being healed through his experience with his

Indwelling Spirit he was able to define this experience for use in psychotherapy an insight used by very few straight therapists York challenges the notion of how a gay man who worships God regularly found healing through a relationship with Christ in the Holy Spirit of God and developed the concept of the Indwelling Spirit for psychotherapy could be considered objectively disordered and intrinsically evil by the Roman Catholic Magisterium Furthermore York describes a new principle of moral theology for sexual relationships based on love rather than procreation and suggests seven research hypotheses to study the phenomenon of the Indwelling Spirit and the love that is exhibited in both same sex and opposite sex relationships

Process and Difference Catherine Keller, Anne Daniell, 2012-02-01 The similarities and creative tensions between French based poststructuralism and Whiteheadian process thought are examined here by leading scholars Although both approaches are labeled postmodern their own proponents often take them to be so dissimilar as to be opposed Contributors to this book however argue that processing these differences of theory at a deeper level may cultivate fertile and innovative modes of reflection Through their comparisons contrasts and hybridizations of process and poststructuralist theories the contributors variously redefine concepts of divinity and cosmos advance the interaction between science and religion and engage the sex gender and religious ethics of otherness and subjectivity

Beyond Interpretivism? New Encounters with Technology and Organization Lucas Introna, Donncha Kavanagh, Séamas Kelly, Wanda Orlikowski, Susan Scott, 2016-11-18 This book constitutes the refereed proceedings of the IFIP WG 8.2 Working Conference on Information Systems and Organizations IS exploring affect and affordance considering communication and performance and examining knowledge and practice

Global Justice and Avant-Garde Political Agency Lea Ypi, 2012 Why should states matter and how do relations between fellow citizens affect what is owed to distant strangers How if at all can demanding egalitarian principles inform political action in the real world This book proposes a novel solution through the concept of avant garde political agency Ypi grounds egalitarian principles on claims arising from conflicts over the distribution of global positional goods and illustrates the role of avant garde agents in shaping these conflicts and promoting democratic political transformations in response to them Against statist she defends the global scope of equality and derives remedial cosmopolitan principles from global responsibilities to relieve absolute deprivation Against cosmopolitans she shows that associative political relations play an essential role and that blanket condemnation of the state is unnecessary and ill directed Advocating an approach to global justice whereby domestic avant garde agents intervene politically so as to constrain and motivate fellow citizens to support cosmopolitan transformations this book offers a fresh and nuanced example of political theory in an activist mode Setting the contemporary debate on global justice in the context of recent methodological disputes on the relationship between ideal and nonideal theorizing Ypi's dialectical account illustrates how principles and agency can genuinely interact

The Spiritual Soul Matthew J. Churchouse, 2024-04-30 What is the human soul What does it do How does it relate to the brain and body What is happening in the soul when a person encounters the Holy Spirit These are some

of the questions addressed in *The Spiritual Soul* as it advances towards its overall goal of proposing a renewed Pentecostal Charismatic understanding of what constitutes a human being. In pursuing this overarching intention, Churchouse responds to the anthropology of two leading Pentecostal scholars, Amos Yong and Veli Matti Kärkkäinen, specifically their theological models concerning what a human is constituted essentially made up of, to offer an enhanced Pentecostal model in preference to their monistic view. Drawing upon the sources of biblical studies, the philosophy of mind, and upon the pneumatology that flows from Pentecostal spirituality, Churchouse advances a renewed understanding of the human soul, one illumined by the Spirit and the Spirit to engender his distinctive Pentecostal model of human constitution.

Spirit-Word-Community Amos Yong, 2017-11-22. This title was first published in 2002. How does one go about doing Christian theology? Yong explores this question by proposing a pneumatological trinitarian hermeneutic. Its thesis is that interpretation and theological method is an ongoing trilogue of Spirit-Word-Community of interpretive subjects as imaginative, obligated, and relational agents of the horizons of the interpreter, the biblical and ecclesial traditions, and the world, and of founding historical and ongoing communities of faith and inquiry. Ecumenical perspectives on the topics of pneumatology, the doctrine of the Spirit, metaphysics, foundational pneumatology, epistemology, the pneumatological imagination, and trinitarian theology converge in this book to move forward the present discussion of theological method.

The Parmenidean Ascent Michael Della Rocca, 2020-06-19. For the Parmenidean monist, there are no distinctions whatsoever; indeed, distinctions are unintelligible. In *The Parmenidean Ascent*, Michael Della Rocca aims to revive this controversial approach on rationalist grounds. He not only defends the attribution of such an extreme monism to the pre-Socratic philosopher Parmenides but also embraces this extreme monism in its own right and expands these monistic results to many of the most crucial areas of philosophy, including being, action, knowledge, meaning, truth, and metaphysical explanation. On Della Rocca's account, there is no differentiated being, no differentiated action, knowledge, or meaning; rather, all is being, just as all is action, all is knowledge, all is meaning. Motivating this argument is a detailed survey of the failure of leading positions, both historical and contemporary, to meet a demand for the explanation of a given phenomenon together with a powerful original version of a Bradleyan argument against the reality of relations. The result is a rationalist rejection of all distinctions and a skeptical denial of the intelligibility of ordinary relational notions of being, action, knowledge, and meaning. Della Rocca then turns this analysis on the practice of philosophy itself. Followed to its conclusion, Parmenidean monism rejects any distinction between philosophy and the study of its history. Such a conclusion challenges methods popular in the practice of philosophy today, including especially the method of relying on intuitions and common sense as the basis of philosophical inquiry. The historically minded and rationalist approach used throughout the book aims to demonstrate the ultimate bankruptcy of the prevailing methodology. It promises, on rationalist grounds, to inspire much soul searching on the part of philosophers and to challenge the content and the methods of so much philosophy, both now and in the past.

Preservation Versus the People? Mathew Humphrey, 2002-08-15.

Why should any society take the decision to devote scarce resources as a matter of public policy to preserving natural objects This is one of the questions considered in the field of environmental ethics and the thinking that has taken place in this discipline has been dominated by the ecocentric anthropocentric distinction Answers focus on either intrinsic values in nature or on the human welfare benefits that will accrue from preservationist policies These two answers are generally taken to be both mutually exclusive and collectively exhaustive Ecocentric writers believe that their preferred environmental ethic transcends anthropocentrism whilst those who cleave to a more ecological humanist position view the turn to ecocentrism as at best an unnecessary diversion or at worst as a thinly disguised expression of misanthropy This book looks afresh at the question of justifying nature preservation as public policy and challenges the dominant ecocentric anthropocentric dichotomy It undertakes a detailed analysis of the ontology and ethics of ecocentrism of social ecology as a self proclaimed new humanist form of ecological ethics and of eco Marxism an example of an ecological philosophy that claims to transcend the ecocentric anthropocentric divide This shows that there is an embedded humanism within ecocentrism that provides the resources to move beyond the ecocentric anthropocentric dichotomy The analysis also shows however that this dichotomised framework distorts the understanding of substantive moral positions in the debate that has taken place between thinkers from different ecological schools The failure of ecocentrism lies not in its substantive moral position but in its attempt to render the justification for preservationism non contingent The insights drawn from the analytical sections are pulled together in the final chapter in order to suggest a basis for justifying nature preservation as a public policy that escapes the sterile distorting ecocentric anthropocentric dichotomy The author claims that an argument from strong irreplaceability compatible with both human centered and nature centered concerns provides the strongest grounds for the justification of a public policy of nature preservation

Grounding Human Rights in Human Nature Szymon Mazurkiewicz,2023-05-11

What does it mean that human rights derive from human dignity And what is the foundation of human dignity How are human dignity and its foundation connected Is the recent development of natural sciences dealing with human nature like evolutionary psychology relevant to these questions The book addresses these points by connecting the discussion on the foundations of human rights with the recent claims regarding human nature made in evolutionary psychology and with contemporary analytic metaphysics especially the relation of metaphysical grounding It offers in depth insights into the so called naturalistic approach to human rights together with detailed proposals on how the approach could be truly naturalized in the philosophical sense It shows how human rights and human dignity may have foundations in natural facts about human nature and offers a detailed analysis of how the is ought gap problematic can be solved The book also addresses the objection of Western ethnocentrism unlike most of the contemporary philosophical accounts of human rights which draw on highly individualistic Western concepts it employs concepts like altruism and cooperation

Moderate Realism and Its Logic
Donald W. Mertz,1996-01-01 Applying the rules and systems of mathematics and logic to instance ontology this work argues

for the validity and problem solving capacities of instance ontology and associates it with a version of the realist position which is named by the author as moderate realism **Education from a Whiteheadian Point of View** Vesselin

Petrov,2019-03-28 The basic aims of contemporary thinking in education are to cultivate a proper comprehension of the meaning and purpose of education and the role of the teacher and to develop adequate theoretical and methodological frameworks that combine some of the positive sides of the leading theories while avoiding their disadvantages Toward these ends one excellent candidate for consideration is Alfred North Whitehead s 1861 1947 process relational philosophy of education as set forth in *The Aims of Education* 1929 and elsewhere The contributors to this volume analyze Whitehead s philosophy of education in a detailed and critical fashion including inquiring into the development of cycle based approaches to education like Whitehead s in intellectual history as well as its potential objective bases They also demonstrate how this relates to and can be integrated with other leading theories of education and contemporary pedagogical thinking and identify avenues for its positive practical application in schooling across the globe as well as in scientific research The book further critically evaluates current educational practices and the organization of educational institutions in this light and the effectiveness of teaching strategies that are founded upon some of its principles while also exploring the ramifications of its selection and application in education for society in general as well as for our common civilizational aspirations including humanity s addressing of global problems such as the ecological crisis In addition the volume also serves to lay some of the groundwork for its potential further development **Benjamin, Deleuze and the Baroque** Noa Levin,2025-02-06 For

Walter Benjamin and Gilles Deleuze who both authored seminal theoretical works on early cinema and photography the history of modern media begins much earlier in Baroque culture and science Benjamin Deleuze and the Baroque argues that their media theories were informed by their respective readings of the philosophy and mathematics of G W Leibniz and the Baroque can thus be seen as the locus of modern media By critically comparing Benjamin and Deleuze s interpretations of the Baroque Levin demonstrates the extent to which their theories of visual culture are intertwined with critiques of Enlightenment historiography and politics Using a hermeneutic comparative approach this book argues that the juxtaposition of Benjamin s reception of Leibniz with Deleuze s highlights the extent to which both authors theories of image and media were informed by Leibniz s concepts of expression and perspectivism themselves inspired by ground breaking evolutions in optics and perspective Providing close readings of Deleuze s *The Fold* and Benjamin s *Origin of the German Trauerspiel* which remain understudied in the English language it explores how in their dual roles of philosopher and cultural critic the pair may illuminate our own age of multiple crises through the Baroque *Tragic Beauty in Whitehead and Japanese Aesthetics* Steve Odin,2016-05-19 The present volume endeavors to make a contribution to contemporary Whitehead studies by clarifying his axiological process metaphysics including his theory of values concept of aesthetic experience and doctrine of beauty along with his philosophy of art literature and poetry Moreover it establishes an east west dialogue focusing on

how Alfred North Whitehead's process aesthetics can be clarified by the traditional Japanese Buddhist sense of evanescent beauty. As this east-west dialogue unfolds, it is shown that there are many striking points of convergence between Whitehead's process aesthetics and the traditional Japanese sense of beauty. However, the work especially focuses on two of Whitehead's aesthetic categories, including the penumbral beauty of darkness and the tragic beauty of perishability, while further demonstrating parallels with the two Japanese aesthetic categories of *yūgen* and *aware*. It is clarified how both Whitehead and the Japanese tradition have articulated a poetics of evanescence that celebrates the transience of aesthetic experience and the ephemerality of beauty. Finally, it is argued that both Whitehead and Japanese tradition develop an aesthetics of beauty as perishability, culminating in a religious aesthetic vision of tragic beauty and its reconciliation in the supreme ecstasy of peace or nirvana.

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